

# The Green Book

## Volume One

### The Original 1966 Introduction

Those who join the Reformed Druids are, in one sense or another, religious rebels. They are usually fed up with the hypocrisies and inadequacies of the institutionalized churches. They seek a satyric outlet, and they find it in Druidism. But they are seldom anti-religious. On the contrary, they often feel that there is in fact some truth to be found in religion, and this belief is affirmed in the Basic Tenets. A common complaint among Druids is that the truth has been obscured because they have been forced, more or less against their will, into various particular religious molds. They seek to be freed in order to freely seek, and to make independent judgments on what passes for religious truth.

Druidism, as an institution, must remain independent. It can never hope to profess absolute truth; for when it does, it then will become no better than the fossilized institutions from which its members have fled. But even while it systematically shuns dogmatism, it can, and must still lead. It must provide the opportunity for discovery, which many of its members have never had. It must, in short, provide in its written meditations a taste of the writings of the world's great religions, in the hope that this taste will stimulate a wider search for knowledge and wisdom in the quest for religious truth.

As Arch-Druid, you are charged with preparing meditations, which will prove meaningful to the congregation. In order to do this, you must choose selections from the Buddhists, the Hindus, the Taoists, the Muslims, and many others, as well as from the Bible. You must provide a wide variety in order to give truth a chance. The best method is to study widely yourself. But this can be too time-consuming. I therefore strongly urge you to purchase, for your own edification, an excellent and useful collection: Viking Portable #5, Henry Ballou's World Bible. It is available in paper for less than \$2.00, or in hardcover for slightly more. The selections are short and illuminating, and the editor exhibits a bias, which can almost be called Druidic. It makes a good beginning.

For those Arch-Druids who are lazier still, or who suddenly find themselves in desperate need of a meditation at the last minute, I offer the following collection. It is hoped that the collection, although short, is representative and especially useful for Reformed Druids.

David A. Franquist  
Editor, 1966

The Drynemetum Press



## Preface to 1976 Edition

In the first few years after the foundation of Reformed Druidism at Carleton College, there became attached to the office of Arch-Druid three collections of written material, which became known collectively as the Three Books of the Arch-Druid. Handed down over the years from Arch-Druid to Arch-Druid, they have acquired for the Druids at Carleton some measure of venerability, such as the scant age of the Reform can confer.

The first of these, The Book of the Worship of the Earth-Mother, preserves much of the liturgy used in the beginning, though indeed as the Reform grew, so did the realization that liturgy cannot remain fixed and static while religious outlook changes. So today each presiding priest is encouraged to write liturgy that he can celebrate without antagonizing his own religious scruples; and while much is still drawn from the Book of Worship, its influence is less than it once was. The second book, the Archives, though of much historical interest, has hardly ever borne much influence on the religious activity at Carleton.

By contrast, the Book of Written Meditations has waxed large in the consciousness of the Carleton Grove, larger even, perhaps, than the Druid Chronicles. These meditations were gathered by David Frangquist as an aid to lazy Arch-Druids (or so he said), and the collection was bound in green covers which readily distinguish it from the black covers of the Book of Worship and the blue covers of the Archives; indeed at Carleton it is called simply "the green book" and that has become in effect its title. These meditations found their way with increasing frequency into services at Carleton, not from increasing laziness, but from increasing awareness of the treasures that David had gathered together between the green covers. Members of the grove would often borrow the book for their own meditation and reflection, and eventually the essence and core of Druidism at Carleton could be found in seminal form within this free-form, eclectic collection more than any place else, save only the great world at large, whence, after all, these meditations came.

And so we have thought it appropriate to print The Green Book to bring it to a larger audience, in the hope that others, too, may find it useful in the search for awareness. The pages of the original are unnumbered, for David encouraged his successors to add such meditations as they found appropriate. We encourage our readers to do likewise, and have accordingly left the pages unnumbered. There have been additions since David's time, but they have been few. For this edition we have included several selections that have long wanted adding; the Yeats' poems, for example, which have almost become part of the Carleton liturgy. We have resisted the temptations to make a few excisions. We should especially have liked to excise the "Sayings of the Ancient Druids" which are no more Druidic than is Stonehenge, and which certainly cannot be said to represent the beliefs of the Reformed Druids; yet David included it, and we shall not gainsay him.

Herewith, then is The Green Book, in substantially the same form as it was bequeathed to Carleton by David. May you find joy in the reading!

Richard M. Shelton  
Ellen Conway Shelton  
Editors, 1974

## Note by the Current Editor 1996

The Green Book (volume 1) never quite made it to being officially published. By 1976, all but a few of the exemptions from copyrights were acquired. However, the task became too difficult and other concerns occupied the attention of the Sheltons. As a result, the legality of publishing this collection is rather dubious and it probably will remain as an underground publication. For no particular reason, I have kept their selections in the order that they were presented to me (including a rebellious selection from the Old Testament that is mischievously hiding in the Buddhist section of The Green Book). I have neither deleted nor added any new selections to the first volume, but you may feel free to add new selections or take out selections (especially the ones from the "Ancient Druids"), if you wish.

As stated before, The Green Book, was near to the heart of Druidism until the early 80's when Carleton Druidism lapsed. When it revived in the mid-80s, Carleton students had taken a greater interest in Neo-Paganism, Wiccan and Native American beliefs; areas rarely explored before that time. As a result, The Green Book has not received much attention since due to its Monotheistic and Asian foci. However for me, the Green Book is a powerful reminder of the breadth of sources that Reformed Druidism can and should draw upon during the searches for religious truth.

I have been especially encouraged to follow David's request that the Arch-Druid should collect and distribute meditations conducive to Druidism (a vague and daunting task!). I have, as of 1994, published two other volumes of meditation; which are just as dubious legally as the original Green Book. However, my Green Books have failed to garner as much enthusiasm as the first Green Book. Perhaps it is a far more difficult task than I understood when I first began to publish them?

Feel free, yourself, at the potential risk of breaking the copyright laws, to make copies of The Green Books for your friends. Happy reading.

Michael Scharding  
Publisher, 1995

Another Fine Product of the Drynemeton Press

### **Publishing History**

1st Printing 1966 c.e.  
2nd Printing 1960s & Early 70s  
3rd Printing 1976 c.e.  
4th Printing 1970s and 1980s  
5th Printing 1993 c.e.  
6th Printing 1996 c.e. in ARDA  
7th Printing 2003 c.e. in ARDA 2

Note: No particular statement, dogmatic point or doctrine expressed in these collected works should be construed as being the beliefs of one particular Druid or of all Reformed Druids. They are exercises and words to be thought upon and not necessarily agreed with

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# Sayings of the "Ancient Druids"

## (On Religion)

One God supreme the universe does sway  
With rev'rence his omnipotence obey;  
And know, that all we possibly can name,  
From heav'n itself originally came;  
Let no mean thoughts of dissolution fright,  
Or damp you spirits with the dews of night.

The soul's immortal and can never die;  
For frail existence no vain efforts make,  
For fear to lose what he wants power to take.

Of awful vengeance ever shall be hurl'd  
By nature's God against a sinful world;  
In dreadful deluges we must expire

Or else consume in rapid flames of fire.  
In these tremendous elements alone,  
Mankind shall perish, and their sins atone.

Another world is ready to receive  
Immortal souls, that earthly bodies leave  
To dust the perishable parts return,  
But at the grave eternal spirits spurn.  
And if in virtue's path they trod below,  
In heav'nly mansions 'tis their fate to glow;  
But if by vice enslav'd, their doom's to roam  
Without a heav'nly, or an earthly home.

On your young offspring spend your utmost care,  
And of the early seeds of vice beware;  
This noble talk you can't commence too soon,  
Expand their virtues, and their follies prune.  
Their youthful minds, like melted wax impress,  
And heav'n's fair image in their souls express.

## (On Politics)

Children must from their parents be removed,  
Tho' fondly prized and tenderly belov'd;  
Till fourteen times the sun with radiant rays,  
Shall round the world in annual circuit blaze:  
Lest blind partially in youth should wrong  
Those rising minds that to the state belong.

'Tis just, upon emergencies of state,  
To yield an individual to fate;  
Better a part should perish than the whole,  
A body's forfeit cannot hurt the soul;  
The sacrifice, by feeling earthly pain,  
May greater bliss in future life obtain.

Blind disobedience to the state's decree,  
Shall always excommunicated be;  
And interdicted thus, the wretch shall roam,  
Secluded from society and home:  
Devoid of trust in the most trifling cause,  
And unprotected by the injured laws.

When danger calls, and delegates should meet,  
Let not the senate wait for tardy feet;  
For in the crisis of our country's fate,  
He merits death who gives advice too late.

## (On Various Things)

Those who lend money to the wretch decay'd,  
In the next life will be again repay'd.

If by one newly dead you want to send,  
A note to any long departed friend:  
Compose your letter in a solemn stile,  
And slowly cast it on the funeral pile;  
Then know the sentiments therein express'd,  
Will be deliver'd to the hand address'd.

Each member of a family we deem,  
In his own habitation, Lord supreme;  
O'er life and property his power extends,  
If the state ratifies what he intends.

Prisoners of war are doomed by fate to die,  
Then sacrifice them to some deity;  
Upon the altars let them soon expire,  
Or closed in wicker feed the sacred fire.

Be arts instill'd be useful science shewn,  
And wisdom taught in sacred groves alone;  
There, and there only, shall the mind improve  
In needful knowledge and in social love;  
But let no lesson be in writing giv'n,  
Trust all to memory, that great gift of heav'n.

When strong diseases, the weak frame enthral,  
The moon's the sovereign remedy of all.

Let mistletoe with reverent awe be sought,  
Since as a boon, from heav'n itself 'tis bought;  
The sacred oak ascend, and then with skill,  
Cut the with'd branches with a golden bill.

Selections from:

William Augustus Russel. *History of England*. London, J. Cooke, 1777. p. 4.

# Sayings of the Hindus

## (The Rig-Veda: To the Waters)

Forth from the middle of the flood the waters their chief the sea  
flow cleansing, never sleeping.

Indra, the bull, the thunderer, dug their channels: here let those  
waters, goddesses, protect me.

Waters which came from heaven, or those that wander dug from  
the earth, or flowing free by nature.

Bright, purifying, spreading to the ocean, here let those waters,  
goddesses, protect me.

Those amid whom goes Varuna, the sovereign, he who  
discriminates men's truth and falsehood

Distilling meath, the bright, the purifying, here let those waters,  
goddesses, protect me.

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Selections from: Swami Prabhavananda & Frederick Manchester, trans. *The Upanishads : Breath of the Eternal*. New York, Mentor (MP386). 1957. p. 103.

### (The Rig-Veda: Creation)

Then was not non-existent nor existent: there was no realm of air, no sky beyond it.

What covered in, and where? And what gave shelter? Was water there, unfathomed depth of water?

Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

Darkness there was: at first concealed in darkness this All was undiscriminated chaos.

All that existed then was void and formless: by the great power of warmth was born that unit.

Who verily knows and who can here declare it, whence it was born and whence comes this creation?

The gods are later than this world's production. Who knows then whence it first came into being?

He, the first origin of this creation, whether he formed it all or did not form it,

Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

Selections from:

Robert O. Ballou. *World Bible*. New York, The Viking Press, 1944. p. 32.

## The Sayings of the Hindus

### (From the Bhagavad-Gita: Atman)

Sri Krishna:

You have the right to work, but for the work's sake only. You have no right to the fruits of work. Desire for the fruits of work must never be your motive in working. Never give way to laziness either.

Perform every action with your heart fixed on the Supreme Lord. Renounce attachment to the fruits. Be even-tempered in success and failure....

Work done with anxiety about results is far inferior to work done without such anxiety, in the calm of self-surrender. Seek refuge in the knowledge of Brahman. They who work selfishly for results are miserable.

In the calm of self-surrender you can free yourself from the bondage of virtue and vice during this very life. Devote yourself, therefore, to reaching union with Brahman. To unite the heart with Brahman and then to act: that is the secret of unattached work. In the calm of self-surrender, the seers renounce the fruits of their actions, and so reach enlightenment. Then they are free from the bondage of rebirth, and pass to that state which is beyond all evil.

When your intellect has cleared itself of its delusions, you will become indifferent to the results of all action, present and future. At present, your intellect is bewildered by conflicting interpretations of the scriptures. When it can rest, steady and undistracted, in contemplation of the Atman (the Godhead within every being), then you will reach Union with the Atman.

Arjuna:

Krishna, how can one identify a man who is firmly established and absorbed in Brahman? ....

Sri Krishna:

He who knows bliss in the Atman

And wants nothing else.

Cravings torment the heart:

He renounces cravings.

I call him illumined.

Not shaken by adversity,

Not hankering after happiness:

Free from fear, free from anger,

Free from the things of desire.

I call him a seer, and illumined.

The bonds of his flesh are broken.

He is lucky, and does not rejoice:

He is unlucky, and does not weep.

I call him illumined.

The tortoise can draw in his legs:

The seer can draw in his sense.

I call him illumined.

The abstinent run away from what they desire

But carry their desires with them:

When a man enters Reality,

He leaves his desires behind him.

Even a mind that knows the path

Can be dragged from the path:

The senses are so unruly.

But he controls the senses  
And recollects the mind  
And fixes it on me.  
I call him illumined.

Thinking about sense-objects  
Will attach you to sense-objects;  
Grow attached, and you become addicted;  
Thwart your addiction, it turns to anger;  
Be angry, and you confuse your mind;  
Confuse your mind, you forget the lesson of experience;  
Forget experience, you lose discrimination;  
Lose discrimination, and you miss life's only purpose.

When he has no lust, no hatred,  
A man walks safely among the things of lust and hatred.  
To obey the Atman  
Is his peaceful joy:  
Sorrow melts  
Into that clear peace:  
His quiet mind  
Is soon established in peace.

The uncontrolled mind  
Does not guess that the Atman is present:  
How can it meditate?  
Without meditation, where is peace?  
Without peace, where is happiness?

The wind turns a ship  
From its course upon the waters:  
The wandering winds of the senses  
Cast man's mind adrift  
And turn his better judgment from its course.  
When a man can still the senses  
I call him illumined.  
The recollected mind is awake  
In the knowledge of the Atman  
Which is dark night to the ignorant:  
The ignorant are awake in their sense-life  
Which they think is daylight:  
To the seer it is darkness.

Water flows continually into the ocean  
But the ocean is never disturbed:  
Desire flows into the mind of the seer  
But he is never disturbed.  
The seer knows peace:  
The man who stirs up his own lusts  
Can never know peace.  
He knows peace who has forgotten desire  
He lives without craving:  
Free from ego, free from pride.

This is the state of enlightenment in Brahman:  
A man does not fall back from it  
Into delusion.  
Even at the moment of death  
He is alive in that enlightenment:  
Brahman and he are one.

Selection from:  
Swami Prabhavananda and Christopher Isherwood, trans. *The Song of God, Bhagavad-Gita*. New York, Mentor (MP466), 1954. pp. 40-44.

# Sayings of the Hindus

(From the works of Sri Ramakrishna)

People partition off their lands by means of boundaries, but no one can partition off the all-embracing sky overhead. The indivisible sky surrounds all and includes all. So common man in ignorance says, "My religion is the only one, my religion is the best." But when his heart is illumined by true knowledge, he knows that above all these wars of sects and sectarians presides the one indivisible, eternal, all-knowing bliss.

As a mother, in nursing her sick children, gives rice and curry to one, and sago arrowroot to another, and bread and butter to a third, so the Lord has laid out different paths for different men suitable to their natures.

Dispute not. As you rest firmly on your own faith and opinion, allow others also the equal liberty to stand by their own faiths and opinions. By mere disputation you will never succeed in convincing another of his error. When the grace of God descends on him, each one will understand his own mistakes.

So long as the bee is outside the petals of the lily, and has not tasted the sweetness of its honey, it hovers round the flower emitting its buzzing sound; but when it is inside the flower, it noiselessly drink its nectar. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it, he becomes quiet and full of peace.

A man after fourteen year's penance in a solitary forest obtained at last the power of walking on water. Overjoyed at this, he went to his Guru and said, "Master, master, I have acquired the power of walking on water." The master rebukingly replied, "Fie, O child! Is this the result of thy fourteen years' labours? Verily thou has obtained only that which is worth a penny; for what thou hast accomplished after fourteen years' arduous labour ordinary men do by paying a penny to the boatman."

Selections from:

Robert O. Ballou. *World Bible*. New York, The Viking Press, 1944. p. 83, 88.

# Saying from the Buddhist Sutras

(The Four Noble Truths)

Thus have I heard:

At one time the Lord dwelt at Benares at Isipatana in the Deer Park. There the Lord addressed the five monks:

These two extremes, monks, are not to be practiced by one who has gone forth from the world. What are the two? That conjoined with the passions and luxury, low, vulgar, common, ignoble, and useless; and that conjoined with self-torture, painful, ignoble, and useless. Avoiding these two extremes the Tathagata has gained the enlightenment of the Middle Path, which produces insight and knowledge, and tends to calm, to the higher knowledge, enlightenment, Nirvana.

And what, monks, is the Middle Path, of which the Tathagata has gained enlightenment, which produces insight and knowledge, and tends to calm, to higher knowledge, enlightenment, Nirvana? This is the Eightfold Way: namely, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, monks, is the Middle Path, of which Tathagata has gained enlightenment, which produces insight and knowledge, and tends to calm, to higher knowledge, enlightenment, Nirvana.

Now this, monks, is the noble truth of pain: birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting what one wishes is painful. In short the five groups of grasping are painful.

Now this, monks, is the noble truth of the cause of pain: the craving, which tends to rebirth, combined with pleasure and lust, finding pleasure here and there; namely, the craving for passion, the craving for existence, the craving for non-existence.

Now this, monks, is the noble truth of the cessation of pain: the cessation without a remainder of craving, the abandonment, forsaking, release, non-attachment.

Now this, monks, is the noble truth of the way that leads to the cessation of pain: this is the noble Eightfold Way; namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Selections from:

Edwin A. Burt. *The Teachings of the Compassionate Buddha*. New York, Mentor (MP380), 1955. p. 29.

# Sayings from the Buddhist Sutras

(Questions Not Tending to Edification)

Thus have I heard:

The venerable Malunkyaputta arose at eventide from his seclusion, and drew near to where The Blessed One was; and having drawn near and greeted The Blessed One, he sat down respectfully at one side. And seated respectfully at one side, the venerable Malunkyaputta spoke to The Blessed One as follows:

"Revered Sir, it happened to me, as I was just now in seclusion and plunged in meditation, that a consideration presented itself to my mind, as follows: 'These theories which the Blessed One has left unelucidated, has set aside and rejected, that the world is finite, that the world is infinite, that the saint exists after death, that the saint does not exist after death, that the saint both exists and does not exist after death, that the saint neither exists nor does not exist after death, these the Blessed One does not elucidate to me. And the fact that The Blessed One does not elucidate them to me does not please me nor suit me. I will draw near to The Blessed One and inquire of him concerning this matter. If The Blessed One will elucidate (them) to me, in that case will I lead the religious life under The Blessed One. If The Blessed One will not elucidate (them) to me, in that case will I abandon religious training and return to the lower life of a layman.'"

"If The Blessed One knows that the world is eternal, let The Blessed One elucidate to me that the world is not eternal; if The Blessed One knows that the world is not eternal, let The Blessed One elucidate to me that the world is not eternal. If The Blessed One does not know either that the world is eternal or that the world is not eternal, the only upright thing for one who does not know, or who has not that insight, is to say, 'I do not know; I have not that insight.'"

(And The Blessed One replied:)

"Malunkyaputta, anyone who should say, 'I will not lead the religious life under The Blessed One until The Blessed One shall elucidate (these things) to me' that person would die, Malunkyaputta, before the Tathagata had ever explained this to him.

"It is as if a man had been wounded by an arrow thickly smeared with poison, and his friends and companions were to cure for him a physician; and the sick man were to say, 'I will not have this arrow taken out until I have learnt whether the man who wounded me belonged to the warrior caste, or to the Brahmin caste, or to the agricultural caste, or to the menial caste.'

"Or again he were to say, 'I will not have this arrow taken out until I have learnt the name of the man who wounded me, and to what clan he belongs.'

"Or again he were to say, 'I will not have this arrow taken out until I have learnt whether the man who wounded me was tall, or short, or of the middle height.'

"That man would die, Malunkyaputta, without ever having learnt this.

"This religious life does not depend on the dogma that the world is eternal; nor does the religious life depend on the dogma that the world is not eternal. Whether the dogma obtain that the world is eternal, or that the world is not eternal, there still remain birth, old age, death, sorrow, lamentation, misery, grief,

and despair, for the extinction of which in the present life I am prescribing.

"Accordingly, bear always in mind what it is that I have elucidated, and what it is that I have not elucidated. And what have I not elucidated? I have not elucidated that the world is eternal; I have not elucidated that the world is not eternal.... And why have I not elucidated this? Because this profits not, nor has it to do with the fundamentals of religion, nor tends to aversion, absence of passion, cessation, quiescence, the supernatural faculties, supreme wisdom, and Nirvana; therefore I have not elucidated it."

Selections from:

Henry Clarke Warren. *Buddhism, in Translation*. New York, Atheneum (19), 1963. p. 117.

## Sayings from the Buddhist Sutras (The Rain Cloud)

It is as if a cloud rising above the horizon shrouds all space (in darkness) and covers the earth.

That great rain-cloud, big with water, is wreathed with flashes of lightning and rouses with its thundering call all creatures.

By warding off the sunbeams, it cools the region; and gradually lowering so as to come in reach of hands, it begins pouring down its water all around.

And so, flashing on every side, it pours out an abundant mass of water equally, and refreshes this earth.

And all herbs which have sprung up on the face of the earth, all grasses, shrubs, forest trees, other trees small and great;

The various field fruits, and whatever is green; all plants on hills, in caves and thickets;

All those grasses, shrubs, and trees are vivified by the cloud that both refreshes the thirsty earth and waters the herbs.

Grasses and shrubs absorb the water of one essence which issues from the cloud according to their faculty and reach.

And all trees, great, small, and mean, drink that water according to their growth and faculty, and grow lustily.

The great plants whose trunk, stalk, bark, twigs, pith, and leaves are moistened by the water from the cloud develop their blossoms and fruits.

They yield their products, each according to its own faculty, reach, and their particular nature of the germ; still the water emitted (from the cloud) is of but one essence.

In the same way the Buddha comes into the world like a rain-cloud, and, once born, he, the world's Lord, speaks and shows the real course of life.

And the great Seer, honoured in the world, including the gods, speaks thus: I am the Tathagata, the highest of men, the Gina; I have appeared in this world like a cloud.

I shall refresh all being whose bodies are withered, who are clogged to the triple world. I shall bring to felicity those that are pining away with toils, give them pleasures and (final) rest.

I am inexorable, bear no love nor hatred towards any one, and proclaim the law to all creatures without distinction, to the one as well as the other.

I recreate the whole world like a cloud shedding its water without distinction; I have the same feelings for respectable people as for the low; for moral persons as for the immoral;

For the depraved as for those who observe the rules of good conduct; for those who hold sectarian views and unsound tenets as for those whose views are sound and correct.

I also pour out rain: the rain of the law by which this whole world is refreshed; and each according to his faculty take to heart this well-spoken law that is one in its essence.

Even as all grasses and shrubs, as well as plants of middle size, trees and great trees at the time of rain look bright in all quarters;

So it is the very nature of the law to promote the everlasting weal of the world; by the law the whole world is recreated, and as the plants (when refreshed) expand their blossoms, the world does the same when refreshed.

So then is the preaching of the law like the water poured out by the cloud everywhere alike; by which plants and men thrive, endless (and eternal) blossoms (are produced).

Selections from:

H. Kern. *Saddharma-Pundarika or The Lotus of the True Law*. New York, Dover (T1065), 1963.\* p. 122.

\*H. Kern's translation is originally vol. XXI of *The Sacred Books of the East*, edited by F. Max Muller.

## (The Mahayana Ideal)

By constant use the idea of an "I" attaches itself to foreign drops of seed and blood, although the thing exists not. Then why should I not conceive my fellow's body as my own self? That my body is foreign to me is not hard to see. I will think of myself as a sinner, of others as oceans of virtue; I will cease to live as self, and will take as my self my fellow-creatures. We love our hands and other limbs, as members of the body; then why not love other living beings, as members of the universe? By constant use man comes to imagine that his body, which has no self-being, is a "self;" why then should he not conceive his "self" to lie in his fellows also? Thus in doing service to others pride, admiration, and desire of reward find no place, for thereby we satisfy the wants of our own self. Then, as thou wouldst guard thyself against suffering and sorrow, so exercise that spirit of helpfulness and tenderness towards the world....

Make thyself a spy for the service others, and whatsoever thou seest in thy body's work that is good for thy fellows, perform it so that it may be conveyed to them. Be thou jealous of thine own self when thou seest that it is at ease and thy fellow in distress, that it is in high estate and he is brought low, that it is at rest and he is at labour....

Selections from:

Edwin A. Burtt. *The Teachings of the Compassionate Buddha*. New York, Mentor (MP380), 1955. p.140.

# Sayings of the Zen Masters

## (Two Mice)

Buddha told this parable: A traveler, fleeing a tiger who was chasing him, ran till he came to the edge of a cliff. There he caught hold of a thick vine, and swung himself over the edge.

Above him the tiger snarled. Below him he heard another snarl, and behold, there was another tiger, peering up at him. The vine suspended him midway between the two tigers.

Two mice, a white mouse and a black mouse, began to gnaw at the vine. He could see they were quickly eating it through. Then in front of him on the cliffside he saw a luscious bunch of grapes. Holding onto the vine with one hand, he reached and picked a grape with the other hand.

How delicious!

## (Miracles)

While Bankei was preaching quietly to his followers, his talk was interrupted by a Shinshu priest who believed in miracles, and thought salvation came from repeating holy words.

Bankei was unable to go on with his talk, and asked the priest what he wanted to say.

"The founder of **my** religion," boasted the priest, "stood on one shore of a river with a writing brush in his hands. His disciple stood on the other shore holding a sheet of paper. And the founder wrote the holy name of Amida onto the paper across the river through the air. Can you do anything so miraculous?"

"No," said Bankei, "I can only do little miracles. Like: when I am hungry I eat, when I am thirsty I drink, when I am insulted, I forgive."

## (Gutei's Finger)

Gutei raised his finger whenever he was asked a question about Zen. A boy attendant began to imitate him in this way. When anyone asked the boy what his master had preached about, the boy would raise his finger.

Gutei heard about the boy's mischief. He seized him and cut off his finger. The boy cried and ran away. Gutei called and stopped him. When the boy turned his head to Gutei, Gutei raised up his own finger. In that instant the boy was enlightened.

When Gutei was about to pass from this world he gathered his monks around him. "I attained my finger Zen" he said, "from my teacher Tenryu, and in my whole life I could not exhaust it." Then he passed away.

Mummon's commentary: Enlightenment, which Gutei and the boy attained, has nothing to do with a finger. If anyone clings to a finger, Tenryu will be so disappointed that he will annihilate Gutei, the boy, and the clinger all together.

Gutei cheapens the teaching of Tenryu,  
Emancipating the boy with a knife.

Compared to the Chinese god who pushed aside a mountain with one hand

Old Gutei is a poor imitator.

Selections from:

*Zen Buddhism*. Mount Vernon, The Peter Pauper Press, 1959. pp.61, 55.

# Sayings of the Zen Masters

## (Trading Dialogue for Lodging)

Providing he make and wins an argument about Buddhism with those who live there, any wandering monk can remain in a Zen temple. If he is defeated, he has to move on.

In a temple in the northern part of Japan two brother monks were dwelling together. The elder one was learned, but the younger one was stupid and had but one eye.

A wandering monk came and asked for lodging, properly challenging them to a debate about the sublime teaching. The elder brother, tired that day from much studying, told the younger one to take his place. "Go and request the dialogue in silence," he cautioned.

So the young monk and the stranger went to the shrine and sat down.

Shortly afterwards the traveler rose and went in to the elder brother and said: "Your young brother is a wonderful fellow. He defeated me."

"Relate the dialogue to me," said the elder one.

"Well," explained the traveler, "first I held up one finger, representing Buddha, the enlightened one. So he held up two fingers, signifying Buddha and his teaching. I held up three fingers, representing Buddha, his teaching, and his followers, living the harmonious life. Then he shook his clenched fist in my face, indicating that all three come from one realization. Thus he won and so I have no right to remain here." With this, the traveler left.

"Where is that fellow?" asked the younger one, running in to his elder brother.

"I understand you won the debate."

"Won nothing. I'm going to beat him up."

"Tell me the subject of the debate," asked the elder one.

"Why, the minute he saw me he held up one finger, insulting me by insinuating that I have only one eye. Since he was a stranger I thought I would be polite to him, so I held up two fingers, congratulating him that he has two eyes. Then the impolite wretch held up three fingers, suggesting that between us we have only three eyes. So I got mad and started to punch him, but he ran out and that ended it!"

Selections from:

Paul Reps, ed. *Zen Flesh, Zen Bones*. Garden City, Doubleday Anchor (A233), 1961. pp. 92, 28.

# Haiku from the Japanese

## Poets

(Basho)

The Oak Tree stands  
Noble on the hill even in  
Cherry Blossom time.

(Ransetsu)

Waking before dawn, See  
How the constellations are all  
Turned around!

(Masahide)

Since my house  
Burned down, I now own a better view  
of the rising moon.

(Soseki)

The leaves never know  
Which leaf will be the first to fall...  
Does the wind know?

(Soseki)

A rain cloud darkens  
Red maples clinging to crags  
By a waterfall.

(Basho)

Hello! Light the fire!  
I'll bring inside a lovely  
Bright ball of snow!

Selections from:  
Peter Beilenson & Harry Behn, trans. *Haiku Harvest*. Mount  
Vernon, Peter Pauper press, 1962.

# Sayings of the Taoist Sages

(Lao Tzu #11: Thirty Spokes)

Thirty spokes will converge  
In the hub of a wheel;  
But the use of the cart  
Will depend on the part  
Of the hub that is void.

With a wall all around  
A clay bowl is molded;  
But the use of the bowl  
Will depend on the part  
Of the bowl that is void.

Cut out the windows and doors  
In the house as you build;  
But the use of the house  
Will depend on the space  
In the walls that is void.

So advantage is had  
From whatever is there;  
But usefulness rises  
From whatever is not.

(Lao Tzu #32: Block of Wood)

The Way eternal has no name.  
A block of wood untooled, though small,  
May still excel the world.  
And if the king and nobles could  
Retain its potency for good,  
Then everything would freely give  
Allegiance to their rule.

The earth and sky would then conspire  
To bring the sweet dew down;  
And evenly it would be given  
To folk without constraining power.

Creatures came to be with order's birth,  
And once they had appeared,  
Came also knowledge of repose,  
And with that was security.

In this world,  
Compare those of the Way  
To torrents that flow  
Into river and sea.

Selections from:  
Raymond B. Blakney. *The Way of Life: Tao Te Ching*. New  
York, Mentor (MP416), 1955. p.63, 85

# Sayings of the Taoist Sages

## (Lao Tzu #78: Water)

Nothing is weaker than water,  
But when it attacks something hard  
Or resistant, then nothing withstands it,  
And nothing will alter its way.

Everyone knows this, that weakness prevails  
Over strength and that gentleness conquers  
The adamant hindrance of men, but that  
Nobody demonstrates how it is so.

Because of this the Wise Man says  
That only one who bear the nation's shame  
Is fit to be its hallowed lord;  
That the only one who take upon himself  
The evils of the world may be its king.

This is paradox.

Selections from:

Raymond B. Blakney. *The Way of Life: Tao Te Ching*. New York, Mentor (MP416), 1955. p.131.

# Sayings of the Taoist Sages

## (Chuang Tzu: Counting Words)

Take the case of some words, Chuang Tzu says, parodying the logicians, I do not know which of them are in any way connected with reality or which are not at all connected with reality. If some that are so connected and some that are not so connected are connected with one another, then as regards truth or falsehood the former cease to be in any way different from the latter. However, just as an experiment, I will now say them: If there was a beginning, there must have been a time before the beginning began, and if there was a time before the beginning began, there must have been a time before the time the beginning began. If there is a being, there must also be a not-being. If there was a time before there began to be any not-being, there must also have been a time before the time before there began to be any not-being. But here I am, talking about being and not-being and still do not know whether it is being that exists and not-being that does not exist, or being that does not exist and not-being that really exists! I have spoken, and do not know whether I have said something that means anything or said nothing that has any meaning at all.

"Nothing under Heaven is larger than a strand of gossamer, nothing smaller than Mt. T'ai. Noone lives longer than a child that dies in its swaddling-clothes, no one dies sooner than Methuselah." Heaven and earth were born when I was born; the ten thousand things and I among them are but one thing." All this the sophists have proved. But if there were indeed only one thing, there would be no language with which to say so: And in order that anyone should state this, there must be more language in which it can be stated. Thus their one thing together with their talk about the one thing makes two things. And their one thing together with their talk and my statement about it makes three things. And so it goes on, to a point where the cleverest mathematician could no longer keep count, much less an ordinary man. Starting with not-being and going on to being,

one soon gets to three. What then would happen if one started with being and went on to being?

Selections from:

Arthur Waley. *Three Ways of Thought in Ancient China*. Garden City, Doubleday Anchor (A75), 1956. p. 8.

# Sayings of the Taoist Sages

## (Chuang Tzu: Traveling)

In the beginning Lieh Tzu was fond of traveling. The adept Hu-ch'iu Tzu said to him, "I hear that you are fond of traveling. What is it in traveling that pleases you?" "For me," said Lieh Tzu, "The pleasure of traveling consists in the appreciation of variety. When some people travel they merely contemplate what is before their eyes; when I travel, I contemplate the process of mutability." "I wonder," said Hu-ch'iu Tzu, "whether your travels are not very much the same as other people's, despite the fact that you think them so different. Whenever people look at anything, they are necessarily looking at processes of change, and one may well appreciate the mutability of outside things, while wholly unaware of one's own mutability. Those who take infinite trouble about external travels, have no idea how to set about the sight-seeing that can be done within. The traveler abroad is dependent upon outside things; he whose sight-seeing is inward, can in himself find all he needs. Such is the highest form of traveling; while it is a poor sort of journey that is dependent upon outside things."

After this Lieh Tzu never went anywhere at all, aware that till now he had not known what traveling means. "Now," said Hu-ch'iu Tzu, "you may well become a traveler indeed! The greatest traveler does not know where he is going; the greatest sight-seer does not know what he is looking at. His travels do not take him to one part of creation more than another. That is what I mean by true sight-seeing. And that is why I said, 'Now you may well become a traveler indeed!'"

Selections from:

Arthur Waley. *Three Ways of Thought in Ancient China*. Garden City, Doubleday Anchor (A75), 1956. p. 37.

# Sayings of Confucius

## (Confucius the Man)

Confucius was gentle yet firm, dignified but not harsh, respectful yet well at ease. (VII:37)

When Confucius was pleased with the singing of someone he was with, he would always ask to have the song repeated and would join in himself. (VII:31)

The Duke of She asked Tzu Lu about Confucius, and Tzu Lu gave him no answer. Confucius said: "Why didn't you tell him that I am a person who forgets to eat when he is enthusiastic about something, forgets all his worries in his enjoyment of it, and is not aware that old age is coming on?" (VII:18)

Confucius said: "Having only coarse food to eat, plain water to drink, and a bent arm for a pillow, one can still find happiness therein. Riches and honor acquired by unrighteous means are to me as drifting clouds." (VII:15)

## (On learning and education)

Confucius said: "When walking in a party of three, I always have teachers. I can select the good qualities of the one for imitation, and the bad ones of the other and correct them in myself." (VII:21)

There were four things that Confucius was determined to eradicate: a biased mind, arbitrary judgments, obstinacy, and egotism. (IX:4)

Confucius said: "Those who know the truth are not up to those who love it; those who love the truth are not up to those who delight in it." (VI:18)

Confucius said: "Having heard the Way (Tao) in the morning, one may die content in the evening." (IV:8)

Confucius said: "In education there are no class distinctions." (XV:38)

Confucius said: "The young are to be respected. How do we know that the next generation will not measure up to the present one? But if a man has reached forty or fifty and nothing has been heard of him, then I grant that he is not worthy of respect." (IX:22)

Confucius said: "When it comes to acquiring perfect virtue, a man should not defer even to his own teacher." (XV:35)

Confucius said: "Learning without thinking is labor lost; thinking without learning is perilous." (II:15)

Confucius said: "Yu, shall I teach you what knowledge is? When you know a thing, say that you know it; when you do not know a thing, admit that you do not know it. That is knowledge." (II:17)

## (Teachings on reciprocity or humanity)

Confucius said: "Shen! My teaching contains one principle that runs through it all." "Yes," replied Tzeng Tzu. When Confucius had left the room the disciples asked: "What did he mean?" Tseng Tzu replied: "Our Master's teaching is simple this: loyalty and reciprocity." (IV:15)

Tzu Kung asked: "is there any one word that can serve as a principle for the conduct of life?" Confucius said: "Perhaps the word 'reciprocity': Do not do to others what you would not want others to do to you." (XV:23)

Confucius said: "It is man that can make the Way great, not the Way that can make man great." (XV:28)

Fan Ch'ih asked about humanity. Confucius said: "Love men." (XII:22)

Tzu Chang asked Confucius about humanity. Confucius said: "To be able to practice five virtues everywhere in the world constitutes humanity." Tzu Chang begged to know what these were. Confucius said: "Courtesy, magnanimity, good faith, diligence, and kindness. He who is courteous is not humiliated, he who is magnanimous wins the multitude, he who is of good faith is trusted by the people, he who is diligent attains his objective, and he who is kind can get service from the people." (XVII:6)

Confucius said: "Only the humane man can love men and can hate men." (IV:3)

## (Confucius on religion)

Lin Fang asked about the fundamental principle of rites. Confucius replied: "You are asking an important question! In rites at large, it is always better to be too simple rather than too lavish..." (III:4)

Tzu Lu asked about the worship of ghosts and spirits. Confucius said: "We don't know yet how to serve men, how can we know about serving the spirits?" "What about death," was the next question. Confucius said: "We don't know yet about life, how can we know about death?" (XI:11)

Fan Ch'ih asked about wisdom. Confucius said: "Devote yourself to the proper demands of the people, respect the ghosts and spirits but keep them at a distance this may be called wisdom." (VI:20)

Confucius said: "I wish I did not have to speak at all." Tzu Kung said: "But if you did not speak, Sir, what should we disciples pass on to others?" Confucius said: "Look at Heaven there. Does it speak? The four seasons run their course and all things are produced. Does Heaven speak?" (XVII:19)

## (On the gentlemen)

Ssu-na Niu asked about the gentleman. Confucius said: "The gentleman has neither anxiety nor fear." Ssu-na Niu rejoined: "Neither anxiety nor fear is that what is meant by being a gentleman?" Confucius said "when he looks into himself and finds no cause for self-reproach, what has he to be anxious about; what has he to fear?" (XII:4)

Tzu Kung asked about the gentleman. Confucius said: "The gentleman first practices what he preaches and then preaches what he practices." (II:13)

Confucius said: "The gentleman reaches upward; the inferior man reaches downward." (XIV:23)

Confucius said: "The gentleman understand what is right; the inferior man understands what is profitable." (IV:16)

Confucius said: "The gentleman makes demands on himself; the inferior man makes demands on others." (XV:20)

Confucius said: "The gentleman seeks to enable people to succeed in what is good but does not help them in what is evil. The inferior man does the contrary." (XII: 16)

Confucius said: "The gentleman is broad-minded and not partisan; the inferior man is partisan and not broad-minded." (II:14)

Selections from:

Wm. Theodore de Bary, ed. *Sources of the Chinese Tradition*, Vol. I. New York, Columbia University Press, 1960. pp. 20-33.

Numbers in parentheses are references to the Analects.

# From the Old Testament

## (Ecclesiastes 1)

The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. What profit hath a man of all his labour wherein he labourerth under the sun? One generation goeth, and another generation cometh; but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to its place where it ariseth. The wind goeth toward the south; it turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again. All things are full of weariness; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. That which hath been is that which shall be; and that which hath been is that which shall be done: and there is no new thing under the sun. Is there a new thing whereof it may be said, See this is new? It hath been long ago, in the ages which were before us. There is no remembrance of the former generations; neither shall there be any remembrance of the latter generations that are to come, among those that shall come after.

I the Preacher was king over Israel in Jerusalem. And I applied my heart to seek and search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge. And I applied my heart to know wisdom, and to know madness and folly: I perceived that this also was a striving after wind. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

Selections from:

The American Standard Version of *The Holy Bible*.

# From the Old Testament

## (Psalm 104)

Bless the Lord, O my soul. O lord my God, thou art very great; thou art clothed with honour and majesty:

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Who maketh his angels spirits; his ministers a flaming fire:

Who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys unto the place which thou has founded for them.

Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

They give drink to every beast of the field: the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation, which sing among the branches.

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth:

And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

Where the birds make their nests: as for the stork the fir-trees are her house.

The high hills are a refuge for the wild goats; and the rocks for the conies.

He appointed the moon for seasons: the sun knoweth his going down.

Thou makest darkness, and it is night: wherein all the beast of the forest do creep forth.

The young lions roar after their prey, and seek their meat from God.

The sun ariseth, they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work and to his labour until the evening.

O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.

So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

There go the ships: there is that leviathan, whom thou hast made to play therein.

These wait all upon thee; that thou mayest give them their meat in due season.

That thou givest them, they gather: thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

My meditation of him shall be sweet: I will be glad in the Lord.

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

Selections from:

The Authorized Version (King James) of *The Holy Bible*.

## (Psalm 8)

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouths of babes and sucklings thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou has made him a little lower than the angels, and has crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the fields;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy name in all the earth!

Selections from:

The Authorized Version (King James) of *The Holy Bible*.

# From the New Testament

## (From the Sermon on the Mount)

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for their is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers; for they shall be called the sons of God.

Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on a stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning the raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore

anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Selections from:

Matthew 5:1-16, 6:19-34. The Authorized Version (King James) of *The Holy Bible*.

### (I Corinthians 13)

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now I am become a man, I have put away childish things. For now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three: and the greatest of these is love.

Selections from:

The Authorized Version (King James) of *The Holy Bible*.

## From the Zoroastrian Scriptures

### (A Prayer for Guidance)

O Ahura Mazda, this I ask of thee: speak to me truly!  
How should I pray, when I wish to pray to one like you?  
May one like you, O Mazda, who is friendly, teach one like me?  
And may you give us supporting aids through the friendly  
Justice,  
And tell us how you may come to us with Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!  
Whether at the beginning of the best life  
The retributions will be of profit to their recipients?  
And whether he, who is bounteous to all through Justice, and  
who watches the end  
Through his Mentality, whether he is the life-healing friend of  
the people?

O Ahura Mazda, this I ask of thee: speak to me truly!  
Who was the first father of Justice by giving birth to him?  
Who established the sunlit days and the star glistening sphere  
and the Milky Way?  
Who, apart from thee, established the law by which the moon  
waxes and wanes?  
These and other things would I like to know!

O Ahura Mazda, this I ask of thee: speak to me truly!  
Who was from beneath sustaining the earth and the clouds  
So that they would not fall down? Who made the waters and the  
plants?  
Who yoked the two swift ones, thunder and lightning, to the  
wind and to the clouds?  
Who is the creator of Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!  
Who produced well-made lights and darkness?  
Who produced sleep, well-induced through laborious waking?  
Who produced the dawns and the noon through the contrast with  
the night  
Whose daily changes act for the enlightened believers as  
monitors of their interests?

O Ahura Mazda, this I ask of thee: speak to me truly!  
Is the message I am about to proclaim genuine?  
Does Love support Justice through deeds?  
Dost thou with Good Disposition destine the realm for these  
believers?  
For whom but these believers didst thou shape the fortune-  
bringing cattle?

O Ahura Mazda, this I ask of thee: speak to me truly!  
Who shaped prized Love with Power?  
Who, by guidance, rendered sons reverent to their Fathers?  
It is I who strive to learn to recognize thee  
Through the bounteous Mentality, as giver of all good things!

O Ahura Mazda, this I ask of thee: speak to me truly!  
I would like to know what sort of a purpose is thine, that I may  
be mindful of it;  
What are thy utterances, about which I asked through the aid of  
Good Disposition;  
The proper knowledge of life through Justice

How shall my soul, encouraged by bliss, arrive at that reward?

O Ahura Mazda, this I ask of thee: speak to me truly!  
How may I accomplish the sanctification of those spirits  
To whom thou, the well-disposed Master of the coming  
Kingdom,  
Has pronounced promises about its genuine blessings,  
Promising that those spirits shall dwell in the same dwellings  
with Justice and Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!  
How will Love actually, in deeds, extend over those persons  
To whom thy spirit was announced as a doctrine?  
On account of whom was I first elected, and whom I love;  
All others I look upon with hostility of mentality!

O Ahura Mazda, this I ask of thee: speak to me truly!  
How shall I carry out the object inspired by you,  
Namely, my attachment to you, in order that my speech may  
grow mighty, and  
That by that word of mine the adherent of Justice  
May in the future commune with Health, and Immortality?

Selections from:  
Robert O. Ballou. *World Bible*. New York, The Viking Press,  
1944. p.210

## Sayings of Muhammad

### (The Morning Star)

In the name of Allah, the Beneficent, the Merciful:  
By what heaven and the Morning Star  
Ah, what will tell thee what the Morning Star is!  
The piercing Star!  
No human soul but hath a guardian over it.  
So let man consider from what he is created.  
He is created from a gushing fluid  
That issued from between the loins and ribs.  
Lo! He verily is able to return him (unto life)  
On the day when hidden thoughts shall be searched out.  
Then will he have no might nor any helper.  
By the heaven which giveth the returning rain,  
And the earth which splitteth (with the growth of trees and  
plants)  
Lo! this (Qur'an) is a conclusive word,  
It is no pleasantry.  
Lo! they plot a plot (against thee, O Muhammad)  
And I plot a plot (against them).  
So give a respite to the disbelievers. Deal thou gently with them  
for a while.

### (The Overwhelming)

In the name of Allah, the Beneficent, the Merciful.  
Hath there come unto thee tidings of the Overwhelming?  
On that day (many) faces will be down cast,  
Toiling, weary,  
Scorched by burning fire,  
Drinking from a boiling spring,  
No food for them save bitter thorn-fruit  
Which doth not nourish nor release from hunger.  
In that day other faces will be calm,  
Glad for their effort past,  
In a high garden  
Where they hear no idle speech,  
Wherein is a gushing spring,  
Wherein are couches raised  
And goblets at hand  
And cushions ranged  
And silken carpets spread.  
Will they not regard the camels, how they are created?  
And the heaven, how it is raised?  
And the hills, how they are set up?  
And the earth, how it is spread?  
Remind them, for thou art but a remembrancer,  
Thou art not at all a warder over them.  
But whoso is averse and disbelieveth,  
Allah will punish him with direst punishment.  
Lo! unto Us is their return  
And Our their reckoning.

Selections from:  
Mohammed Marmaduke Pickthall, trans. *The Meaning of the  
Glorious Koran*. New York, Mentor (MT223), 1953. p. 437, 438.

# Sayings of the Unitarian Universalists

## (Out of the Stars)

Out of the stars in their flight, out of the dust of eternity, here  
have we come,  
Stardust and sunlight, mingling through time and through space.

Out of the stars have we come, up from time  
Out of the stars have we come.

Time out of time before time in the vastness of space, earth spun  
to orbit the sun,  
Earth with the thunder of mountains newborn, the boiling of  
seas.

Earth warmed by sun, lit by sunlight: this is our home;  
Out of the stars have we come.

Mystery hidden in mystery, back through all time;  
Mystery rising from rocks in the storm and the sea.

Out of the stars, rising from the rocks and the sea,  
Kindled by sunlight on earth, arose life.

Ponder this thing in your heart; ponder with awe:  
Out of the sea to the land, out of the shallows came ferns.

Out of the sea to the land, up from darkness and light,  
Rising to walk and to fly, out of the sea trembled life.

Ponder this thing in your heart, life up from sea:  
Eyes to behold, throats to sing, mates to love.

Life from the sea, warmed by sun, washed by rain,  
Life from within, giving birth rose to love.

This is the wonder of time; this is the marvel of space;  
Out of the stars swung the earth; life upon earth rose to love.

This is the marvel of man, rising to see and to know;  
Out of your heart, cry wonder: sing that we live.

Selections from:

Robert T. Weston, "Out of the Stars." Unitarian- Universalist  
Hymnbook Commission, *Hymns for the celebration of life*.  
Boston, Beacon Press, 1964, no. 345.

# Sayings of Baha'u'llah

## (On the Soul)

Consider the sun when it is completely hidden behind the  
clouds. Though the earth is still illumined with its light, yet the  
measure of light which it receiveth is considerably reduced. Not  
until the clouds have dispersed, can the sun shine again in the  
plenitude of its glory. Neither the presence of the cloud nor its  
absence can, in any way, affect the inherent splendor of the sun.  
The soul of man is the sun by which his body is illumined, and  
from which it draweth its sustenance, and should be so regarded.

Consider, moreover, how the fruit, ere it is formed, lieth  
potentially within the tree. Were the tree to be cut into pieces, no  
sign nor any part of the fruit, however small, could be detected.  
When it appeareth, however, it manifesteth itself, as thou has  
observed, in its wondrous beauty and glorious perfection.  
Certain fruits, indeed, attain their fullest development only after  
being severed from the tree.

Selections From:

Shoghi Effendi, trans. *Gleanings From the Writings of  
Baha'u'llah*. Wilmette, Baha'i Pub. Trust, 1952. p. 155.

# Sayings of the Poets

## (A Faery Song)

(Sung by the people of the Faery over Diarmuid and Grania, in their bridal sleep under a Cromlech.)

We who are old, old and gay,  
O so old!  
Thousands of years, thousands of years,  
If all were told:

Give to these children, new from the world,  
Silence and love;  
And the long dew-dropping hours of the night,  
And the stars above:

Give to these children, new from the world,  
Rest far from men.  
Is anything better, anything better?  
Tell us it then:

We who are old, old and gay,  
O so old!  
Thousands of years, thousands of years,  
If all were told:

Selection from:  
W.B. Yeats. "A Faery Song," from *The Rose*. In M.L. Rosenthal, *Selected Poems and Two Plays of William Butler Yeats*. New York: Collier Books, 1962. p.12.

## (Fergus and the Druid)

**Fergus.** This whole day have I followed in the rocks,  
And you have changed and flowed from shape to shape,  
First as a raven on whose ancient wings  
Scarcely a feather lingered, then you seemed  
A weasel moving on from stone to stone,  
And now at last you wear a human shape,  
A thing grey man half lost in gathering night.  
**Druid.** What would you, king of the proud Red Branch knights?  
**Fergus.** This would I say, most wise of living souls:  
Young subtle Conchubar sat close by me  
When I gave judgment, and his words were wise,  
And what to me was burden without end,  
To him seemed easy, so I laid the crown  
Upon his head to cast away my sorrow.  
**Druid.** What would you, king of the proud Red Branch kings?  
**Fergus.** A king and proud! and that is my despair.  
I feast amid my people on the hill,  
And pace the woods, and drive my chariot-wheels  
In the white border of the murmuring sea;  
And still I feel the crown upon my head.  
**Druid.** What would you, Fergus?  
**Fergus.** Be no more a king,  
But learn the dreaming wisdom that is yours.  
**Druid.** Look on my thin grey hair and hollow cheeks  
And on these my hands that may not lift the sword,  
This body trebling like a wind-blown reed.  
No woman's loved me, no man sought my help.  
**Fergus.** A king is but a foolish labourer  
Who wastes his blood to be another's dream.  
**Druid.** Take, if you must, this little bag of dreams;  
Unloose the cord, and they will wrap you round.  
**Fergus.** I see my life go drifting like a river  
From change to change; I have been many things

A green drop in the surge, a gleam of light  
Upon a sword, a fir-tree on a hill,  
An old slave grinding at a heavy quern,  
A king sitting upon a chair of gold  
And all these things were wonderful and great;  
But now I have known nothing, knowing all.  
Ah! Druid, Druid, how great webs of sorrow  
Lay hidden in the small slate-coloured thing!

Selection from:  
W.B. Yeats. "Fergus and the Druid," from *The Rose*. In M.L. Rosenthal, *Selected Poems and Two Plays of William Butler Yeats*. New York: Collier Books, 1962. p.7-8.

## (The Prophet)

And an old priest said, "Speak to us of Religion."  
And he said:  
Have I spoken this day of aught else?  
Is not religion all deeds and all reflection,  
And that which is neither deed nor reflection,  
And that which is neither deed nor reflection, but a  
wonder and a surprise ever springing in the soul, even while the  
hands hew the stone or tend the loom?  
Who can separate his faith from his actions, or his belief  
from his occupations?  
Who can spread his hours before him, saying, "This for  
God and this for myself; This for my soul, and this other for my  
body?"  
All your hours are wings that beat through space from self  
to self.  
He who wears his morality but as his best garment were  
better naked.  
The wind and the sun will tear no holes in his skin.  
And he who defines his conduct by ethics imprisons his  
song-bird in a cage.  
The freest song comes not through bars and wires.  
And he to whom worshipping is a window, to open but  
also to shut, has not yet visited the house of his soul whose  
windows are dawn to dawn.  
  
Your daily life is your temple and your religion.  
Whenever you enter into it take with you your all.  
The things you have fashioned in necessity or for delight.  
For in reverie you cannot rise above your achievements  
nor fall lower than your failures.  
And take with you all men:  
For in adoration you cannot fly higher than their hopes nor  
humble yourself lower than their despair.

And if you would know God be not therefore a solver of  
riddles.  
Rather look about you and you shall see Him playing with  
your children.  
And look into space; you shall see him walking in the  
cloud, outstretching His arms in the lightning and descending in  
rain.  
You shall see him smiling in flowers, then rising and  
waving His hands in trees.  
Selections from: Kahlil Gibran. *The Prophet*. New York, Alfred  
A. Knopf, 1963. p.77.

# Sayings of (Good Grief!) the Psychologists

## Cathedrals & Robes

In the traditional psychologies, one group may find that a certain technique works well in a given situation. Its members may tend to apply it in situations where it is inappropriate, or with people for whom it is inappropriate. Because the technique works for them, they come to believe that it ought to work for everyone at all times. The technique becomes the end, and may become an obsession. Those who are involved in using such a technique, be it a particular meditation technique or a certain breathing exercise, can become fixated and restricted to what the technique has to offer. The adherents may set up schools to teach the "sacred" ritual, forgetting that any technique has its relevance only for a certain community at a certain time. Just as can happen with any scientific technique which is overextended or which persists for too long, the original application and intent of the esoteric technique may become lost, although the surface appearance of the enterprise is well-maintained. Religions construct cathedrals and design robes, just as scientist develop elaborate equipment and professional journals, but all too often the enterprise may become limited to a propagation of the means, with the original end, the desired objective, forgotten.

Selection from:

Robert E. Ornstein. *The Psychology of Consciousness*. New York, The Viking Press, 1972. pp. 97-98.

SO ENDS THE FIRST VOLUME  
OF THE GREEN BOOK

