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# THE TRANSLATION OF THE FRAGMENTS OF THE NESTORIAN WRITINGS IN CHINA

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By P. Y. SAEKI

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[Professor Saeki's translation of The Hsü-T'ing Mi-Shi-So Sutra or, Jesus-Messiah-Sutra appeared in the preceding *Journal* (Vol. LXIII—1932) with an introductory note by Dr. Evan Morgan. The English translations of two of the remaining three Nestorian logidia are now presented. These are called *I-shên-lun* (一神論) consisting of (a) *Yü-ti-erh* (喻第二); (b) *I-t'ien-lun-ti-i* (一天論第一). The third and last, *Shih-tsun-pu-shih-lun* (世尊布施論) is reserved for later publication. The collotyped Chinese text of these, as well as of the Hsü-T'ing Mi-Shi-So Sutra, was published by Dr. Haneda of Kyoto in 1931. The publisher's name and address are given as 日本京都市左京區北白川小倉町五〇番地。東方文化學院京都研究所。箕田辦治 (Mr. Minoda).— Editor.]

## THE TEXT No. I.

### *A Discourse on Monotheism.*

(The Parable Part II)

- (1) All things manifest the one God.
- (2) All things without exception are, therefore, no other than the one God.
- (3) Every thing that is made, without exception, is like the manifestation thereof.
- (4) (And) if what was made is like the Manifestation, then all things that are, manifest the one God alike.

(5) On account of this, it can be known that all things are made by the one God.

(6) (And) there are things visible as well as things invisible, which have been all created by this one God.

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(7) (And) from that time (of creation) until the present all things that have been created by the one God are manifestly shown.

(8) This will account for Heaven being made to remain at ease and Earth being made safe until now without change.

(9) There is neither pillar nor prop to support Heaven.

(10) Unless the one God does so, how can heaven remain so long without falling from above?

(11) This is due to no other than the mysterious and wonderful power of the one God.

(12) Were this not for the action of the one God, who could have supported (it) and have prevented it perpetually from falling?

(13) From this (fact) we may conclude that heaven can stand alone securely because of the Power of this one God.

(14) If an illustration is given, you will know that this divinely mysterious Power of the one God is nothing but the Power of God Himself.

(15) And consequently we know that heaven can stand alone securely, although it has neither beam nor post.

(16) Moreover, even when heaven appears to be standing alone securely without the help of any beam or post, nevertheless, we know that heaven is not standing alone securely, and that it is supported by the great power of this one God.

(17) That is to say, even if we were to see either a heavenly post or a heavenly beam, we should know that the power of this one God does not require neither beam and post nor fence and wall (for support) at all.

(18) Man at present is considered to be at a place of rest betwixt Heaven and Earth. Man, however, has no place of rest.

(19) On account of this, this (world) may be said to be a place of restlessness.

(20) To place oneself securely (in this world) may be likened to one trying to place

oneself securely upon the water.

(21) Now, where and how could one place oneself securely upon water ?

(22) Or could any one place oneself securely in the air?

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(23) Then, everything can not but fall to destruction.

(24) (Or) were the wind to drive and carry along all things, not a single thing would be seen.

(25) But the power of God exists, and by which all things without exception were made according to His will.

(26) For instance, it is like a man shooting an arrow.

(27) We see only the arrow fall, but we do not see the archer himself.

(28) Although we do not see the archer, we know that this arrow can not come of itself, and that there needs must be some one who shot it.

(29) For that reason, we know that by virtue of the Divine power of the one God heaven and earth are made neither to crumble nor to fall, and that, because of this Divine power, they will remain steadfast for ever and ever.

(30) Although we do not see the upholder (of the world), we do know that a divine mysterious upholder (of the world) must exist.

(31) For instance, as soon as the impetus given to an arrow by the archer is exhausted, the arrow must fall to the ground.

(32) Likewise, if the Divine power were not working, heaven and earth must needs fall to pieces.

(33) But, by virtue of this Divine power, we know that heaven and earth can not decay.

(34) And (we know that) heaven and earth are nothing but that which exists by virtue of the power of the one God.

(35) Heaven does not fall, and consequently we know that the mysterious power of this one God is infinite and can not be understood completely.

(36) Such Divine power of this one God is possessed by no other gods.

(37) (And) there truly exists the only one God from the beginning.

(38) Though He himself is invisible, yet there has been, indeed, two manifestations (of the One Godhead).

(39) For instance, these may be likened to one's right and left hands or legs.

(40) But there are no such distinctions of before and after or of upper and lower (between them).

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(41) They are so alike that one can not be distinguished from the other.

(42) Likewise, the one Godhead begat the other one (person of the Godhead) out of one and the same substance and form.

(43) With this idea somewhat adjusted, we may say that there can be no such distinction as left and right nor before and after, nor upper and lower.

(44) Now, this one God entirely takes (the form of) one single Being, and there can not be, indeed, any second or a third (Being).

(45) He is not created, and there can be no master-artist.

(46) Nor can there be any one who can apprehend Him, nor, indeed, any who created Him.

(47) Although we can not see this one God who resides in, and presides over, Heaven and Earth, yet we can see clearly that He holds Heaven and Earth and abundantly provides for all living beings without exception.

(48) For instance, as there is but one master for one house, so is there one soul for one body.

(49) If a house has more than one master, then the house can not do any good.

(50) If a man's body has more than one soul, then the man can not do good.

(51) The soul of a man, therefore, can neither be two, nor three.

(52) For instance, there can be only one master in one house.

(53) There can not be two masters in one house, nor can there be three masters therein.

(54) Likewise, there can be only one God in the universe, as there can neither be two nor be three (gods).

(55) The one God exists in the universe; but He is invisible just as the soul existing in the body of man is invisible.

(56) The soul existing in man can never be taken a view thereof. Likewise, (the one God) in the universe can not be seen.

(57) The soul exists in a human body, and, in consequence, every man wishes to take a view thereof.

(58) But the Holy one of Great wisdom is (so invisible as to be) equal to pure Emptiness itself, and can not be taken (a view thereof).

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(59) This only one God is present everywhere all over the universe in the same manner as the soul of man pervades the whole of his body, indulging to do as it pleases.

(60) There is the only one God in the Universe. He dwells in Heaven which is the world of non-tangibility.

(61) But this one God neither need be in any one place, nor be attached to any place.

(62) In the world of non-tangibility one point of space may be two points of space at the same time, whilst one point in a period of time may be equally but the same point at the beginning of a second period of time.

(63) A point of space in the world of tangibility, for instance, is like the point between this place and Persia or that point between Persia and Fu-lin (*i.e.* Ephraim).

(64) A period of time in the world of non-tangibility is like the Holy master's reformation of public morals by His influence, which is the same to-day as it ever was.

(65) From this, we may also say that the world of non-tangibility is no other than the world of non-action and non-creation, and that there can be no distinction between a first and a second period of time (in that world).

(66) This only one God, therefore, is of the world of non-tangibility and of non-action and non-creation.

(67) But it should not be inquired whether all things in the universe belong to the world

of non-tangibility or to that of non-action and non-creation or to that of non-space and non-time.

(68) Even if such an inquiry be made concerning the whereabouts of the one God, indeed, it can not be known.

(69) This one God is in the world of non-tangibility, and in that of non-action and non-creation.

(70) Nor need you inquire when this one God was created or when He caused Himself to be created. Even if you should ask such questions you would not get them answered.

(71) Continual existence is non-extinction, and continual extinction is non-existence.

(72) (And) the dwelling place of the one God is in the very continual existence of all things in the universe.

(73) This one God is of non-creation, and He is of continual existence and of exhaustlessness.

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(74) Wherever God is there is His Holy Son always.

(75) Though invisible, this Holy Son, indeed, is with the One God throughout all time.

(76) In the making of "Sutras" and "Vinaya" there is, indeed, no distinction made between (them).

(77) Each Person (of Godhead) is Holiness itself, and is, indeed, exhaustlessness itself.

(78) All things invisible and incorporeal in the Universe are also created by the Lord of Heaven. And they are all to be disposed by the Lord of Heaven.

(79) Of all things that exist, some things are all visible, whilst other things are invisible, which nevertheless, actually exist.

(80) For instance, one may strive to see the soul of man, yet no one can see it.

(81) Man's possessing desire to see (the soul) seems to show that man has also a spirit or mind.

(82) All men without exception will see that these grow together out of one and the

same root.

(83) For instance, it is like two kinds of corn growing out of one and the same root.

(84) For instance, one human being with both a spirit and a soul will make one complete human being.

(85) If a human being has not a human body, he is not complete. Likewise, if he has not a soul then, as a human being he is not complete.

(86) Nor is he complete if he has not a spirit besides.

(87) Nothing visible in the universe can be complete of itself.

(88) The things invisible in the universe, however, can be complete of themselves.

(89) All things in the universe are of two kinds, growing as they are out of one and the same root.

(90) If any one should inquire of you how do you know that all things are manifestations of the one God or where do invisible things exist, you may answer thus:

(91) There are many things in the universe that are invisible.

(92) (And) they are all made by the one God so invisible as they are.

(93) But if any one should inquire how many things and how many men are created (by God) then answer:

(94) All things in the universe may be traced back to four elements.

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THE TEXT No. II.  
The Discourse on the One Ruler of the Universe.  
(Lit., "S'astras on one Deva," Part I).

(1) It is asked, "what man is made of?"

(2) It is answered, ("man is made) of the things visible and invisible."

(3) What does constitute the visible and what the invisible?

(4) The visible (things) are those things made of the four elements in the universe.

(5) Earth, water, fire and air are all created by the power of God.

(6) It is asked, "what then are the four elements made of?"

(7) It is answered that there is not a single thing in the Universe that is not created.

(8) And that there is not a single thing that is not created by the one God.

(9) But if there had not been (in the beginning) this One God in the Universe, then there would not have been any one to make a request for (the creation of) the Universe.

(10) For instance, it is like building a house. The first thing to do is to go to a carpenter's and request him what to do.

(11) Such may be what the one God did, and what He undertook to do came at once to existence at His will.

(12) Being compassionate to all the living beings, He manifested Himself unto the world.

(13) And, even in the act of compassion toward all living beings, the One God is manifested clearly and distinctly.

(14) From this it must be concluded that the whole universe is the creation of this One God.

(15) The Divine Power of God may be something like the wind.

(16) It is not in the form of flesh, but of spirit, and it can not be seen even a little by human eyes.

(17) But that which the Divine power of God brings forth and that which the Divine power of God calls into existence may be easily known.

(18) But any other thing (than the Divine Power) can nowhere create anything whatever.

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(19) And how could any other thing be made after that Likeness of His?

(20) All things in this great and prosperous universe have the one God placed in them.

(21) All things in the Universe share the Divine power of God in common.

(22) But neither wild beasts nor insects nor deer understand speech, and on that account, they are said to have no mental faculties.

(23) Of all the created things, each of but two is not, or two out of three are not, similar to each other or to one another.

(24) And not every thing in the Universe is visible to the human eye. And consequently, in his suspicion man cherishes thoughts that even other gods (than the True God) may also create all things distinctly after that Likeness of His.

(25) Even if there were still other kinds of gods, yet it is plain that none of them could ever create any thing after that likeness of His.

(26) From this (fact) it may be known clearly that any other god (than the One God) did not create any things after that likeness of His.

(27) All things both visible and invisible, therefore, are of two kinds. And it is clear that they are all the creation by One Being.

(28) For instance, all human beings are of two kinds.

(29) If they were but of one kind, nothing further could be said about them !

(30) If they were but one, nothing further could be said about them ! If they were but one, nothing further could be said !

(31) Without creating the two kinds (of all things) at first, how God could ever have been able to produce all men and things after their kinds, no one can tell.

(32) The whole universe are from the two kinds. Even God separates Himself so as to make of the two kinds, placing One (Person of Godhead) in each. Likewise, all creation is of two kinds and two natures.

(33) One nature of the human life in one world, for instance, is that which consists of the body and the spirit.

(34) And again there is the second (nature in the) world, which resembles that which exists in a world where living beings consist only of souls.

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(35) With what shall all mankind under Heaven have to join?

- (36) The human body has only a limited existence, but the soul shall enjoy continual existence, and will suffer neither injury nor damage.
- (37) For instance, the soul of man is immortal.
- (38) It is the divine power of God that gives life (to man).
- (39) And as soon as the soul returns to him, man flows and moves.
- (40) Both the soul and the spirit are made up of "the five attributes."
- (41) They, therefore, can see all, can hear all, and can speak and move at will.
- (42) As soon as the soul gives life to man, nothing becomes invisible to the human eye, and no action impossible to the human hand, and no movement impossible to the human legs.
- (43) For instance, both one and two mutually depend on each other.
- (44) Likewise, the sun and fire are two things with one and the same nature.
- (45) For this season fire often comes out of the sun.
- (46) (The sun and fire) are of one and the same nature with different attributes.
- (47) But the sun does not burn away (as fire does).
- (48) But, by its own light, the sun gets its own brilliance.
- (49) Only by burning, can fire get its own light ; but if fuel is not added, it can not burn to attain its own brilliance.
- (50) Hence we know that fire itself is not self-illuminating.
- (51) For instance, though the sun is of one and the same nature as fire, yet the sun is self-burning and self-illuminating, whilst fire can not get its brilliance without fuel.
- (52) And in like manner, by the divine power of God we can discriminate diversity in similarity and similarity in diversity.
- (53) And the Divine power of God without the assistance of human power brings every thing to completion by a natural way.
- (54) And all this is accomplished by the Divine Power of the one God.

(55) For instance, it is like the soul of man, which can not be perfect with "the five attributes" alone.

(56) Furthermore. without "the five attributes" the Soul itself can not exist at all.

(57) There is absolutely no other creator.

(58) Therefore, only by securing the hand of "the five attributes," can mankind under Heaven enjoy continual existence and non-extinction, whilst all things in the world are brought to perfection.

(59) This may be likened unto the soul being clothed with the five tastes.

(60) Or it may be likened to "the five attributes" making up the soul, the delicious flavour of man.

(61) And the soul (of man) seems to know that likeness of His.

(62) For instance, it is said : The dwelling of the soul in a human body is like a corn being first placed in the ground whereby it grows and bears seeds after.

(63) As "the five attributes" are to the human soul, so is the ground to the corn.

(64) A grain of wheat produces the seed, but the seed will again produce corn.

(65) Both the corn and the seed, however, will grow each in a natural way, requiring neither manure nor water.

(66) When corn is put into a cellar after it is reaped, it will again grow when exposed to the warm wind even without manure or water.

(67) Likewise, the soul in the body does not require either food or drink. Nor does it need clothing.

(68) When Heaven and earth shall pass away, and when all the dead shall rise again, surely the human soul shall return again to the body consisting of "the five attributes."

(69) And will be perfected in a natural way, requiring neither their food nor clothing any more.

(70) And will enjoy the happiness of eternal-existence and "the idle sports of spiritual penetration" (i.e. riddhi vikridita), being free from any material (destitute) which may press the body.

(71) For instance, such happiness may be like that of "flying immortals" (*i.e.* Angels) in Heaven.

(72) It is like "the idle sports" (*i.e.* vikridita) of a soul in the full enjoyment of happiness.

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(73) The happiness in that world may be likened to the happiness of a soul doing "the idle sports" while in the human body (in this world).

(74) Such a soul as that taking a human appearance seems to dwell in the abode of Happiness in (this) world.

(75) But if a soul be united with "the five attributes" and appear in this world taking the form of man, then he can not but enjoy the same happiness here as he would over there.

(76) For instance, this would be like a soul taking the form of a human body and dwelling here in this world.

(77) And, indeed, it may also be said that this is nothing but "the five attributes" taking a form (of man) and dwelling in this world, whilst the soul is enjoying "sorrowless happiness" in that world.

(78) And all such is what the divine power of "the Lord of Heaven" caused to be.

(79) As observed above, what the flavour is to the food is what the soul is to the body.

(80) If you venerate "The Lord of Heaven" respectfully, all things will be revealed to you clearly and distinctly.

(81) The doings of all mankind in this world shall be meted to recompensate to the soul according to what is done here in this life.

(82) A soul and "the five attributes" join together and take form of man, and will ever abide in the world as if they were host and guest.

(83) If the soul happened to find abundant wealth somewhere, and advances to "the five attributes" what he may have previously borrowed for himself, none could ever be made the poorer. You must not doubt this (truth) one way or another.

(84) If "the five attributes" are poor and can not redeem the debt, then the soul being rich, will give of its wealth to "the five attributes."

(85) If "the five attributes" are poor, whilst the soul is both rich and full of food, then without doubt the former will not need to redeem the debt.

(86) From such discourse as this it may be said that "the five attributes" are poor but the soul is rich. And this is, indeed, doubtlessly true, for the reason that "the five attributes" are only of clay; while the soul is not so in the least.

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(87) A human body seems to consist of both the "five attributes" and the soul forming one complete being.

(88) The knowledge (i.e. wisdom) of God is the knowledge (i.e. wisdom) you have been given (by God). But it is not the knowledge (i.e. wisdom) given to this world.

(89) Nevertheless, both the knowledge (i.e. wisdom) of God and the soul that was given by God precede the knowledge (i.e. wisdom) of this world, and therefore may be called the knowledge (i.e. wisdom) of that world.

(90) Furthermore, one may know that He will be in future as He is at present, and, indeed, as He was in the past.

(91) Therefore, in His previous existence, He dwelt not in the womb.

(92) Hence we know that He existed long before He was born from the mother's womb.

(93) It is taught that any one who wants to work must do so whilst in this world.

(94) A man's work in that world will only take effect at the time of his being born again into this world.

(95) Even though he be born thus into this world, yet indeed he will not enjoy eternal existence here.

(96) Man is, however, born to this world in order that he may prepare himself for existence in that (eternal) world by the result of sowing good seeds.

(97) For he that seeks that world may attain it, if he sows the seed first whilst in this world before he departs therefrom.

(98) But where is that world really to be found? It is to be found right here in this world.

(99) What the mother's womb is to her child is what this world is to that world.

(100) Now, the consequence of all things must follow what is done beforehand.

(101) If any man seeks (to enter) that world, he must seek to do so here previously while he can in this world.

(102) Let all this be preached clearly and distinctly.

(103) It is only the intelligence of human beings in the world that enables them to perceive clearly whatsoever their eyes may see.

(104) There are also numberless speeches and voices or sounds which their ears want to hear distinctly.

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(105) Likewise, there are numberless kinds of scent which their noses want to smell distinctly.

(106) There are numberless kinds of food which their mouths likewise want to taste.

(107) There are numberless kinds of actions which their hands want to do.

(108) What is said here about "the five attributes" is not applicable to what comes to existence in this world.

(109) It is only applicable to what comes to existence in the mother's womb.

(110) Even if the said "five attributes" should appear unexpectedly, they would, nevertheless, come in perfection without lacking anything in the least out of the mother's womb.

(111) It seems that each and all the human beings (born) in the world were formed in the mother's womb.

(112) In no other place can any human being be formed.

(113) If a human being is to be formed in this world at all, it is first formed in the mother's womb.

(114) Likewise, if there be any who seek (to enter) that world they must do so whilst in this world.

(115) If he can not do (good deeds) whilst in this world, he cannot do so even if he would enter that place.

(116) All good and meritorious deeds must necessarily be done here in this world. These can not be done in that world.

(117) You should neither kneel down to demons nor worship them.

(118) You should do good deeds whilst you are here in this world as you can not do so in that place.

(119) Be sure 'not to act contrary to what is com-manded by the one God.

(120) You can do good deeds whilst you are in this place, but not in that place.

(121) For instance, if you want to do meritorious deeds you should first of all do them here in this world, for you can not do them when you go to that place.

(122) Meritorious deeds of giving things to others in charity can be done only here in this world.

(123) In that place, even if you wish to give a thing in charity, you certainly can not do so!

(124) Being "awakened to the intelligence," one should be generous and magnanimous ; not be narrow-minded.

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(125) Now you can be generous and liberal in your acts only whilst you are here in this world. You can not be so in that world.

(126) Therefore, consider well, and try to get rid from your heart of all malice, resentment, envy, revenge, hatred and prejudice.

(127) You can get rid of all these things whilst you are here in this world, but you can not do so in that world.

(128) You may purify both your mind and body, and worship and adore (God) with reverence or observe His disciplinary rules with strictness, violating none of them whilst you are here in this world, but not in that world.

(129) If you worship the Lord of Heaven with the utmost sincerity all your sins will be forgiven.

(130) You can worship God here in this world, but not in that place.

(131) If there be any one who is going to depart from this world, let him sow the seeds whilst in this world, so that he may fully reap their consequences in that world. But in that world his sowing would not be of any avail.

(132) In that world you can enjoy happiness and ease only, and you will see nothing else.

(133) This one God is a self-sanctifying God. His power of self-sanctification is superior to all things that were created.

(134) He provided thus for all mankind, before He left that world of His (for this).

(135) In quest of the liberation of mankind from their sins there was no other suitable means found.

(136) He, therefore, bore all the sins of mankind, and for them He suffered the punishment Himself.

(137) No meritorious deed is necessary (for salvation).

(138) This man of "boundless forgiveness" has already appeared. If any man can realize who sent "the Lord of Heaven" then let him serve sole-heartedly this one God, the Lord of Heaven.

(139) Let him worship this one God! Let him obey only what is commanded by this one God.

(140) Unless you understand the meaning of a meritorious deed in this sense, it is not a meritorious deed at all.

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(141) It may be a meritorious deed of other place (i.e. sect), but it cannot be a meritorious deed of this place (i.e. sect).

(142) To do a meritorious deed, for instance, is like a man building a house. First of all, before he builds it, he makes the piles for the house. He must, above all, fix these piles firmly and strongly.

(143) For, if the piles are not firm and strong, the house can not be set up.

(144) For instance, if a man wants to do any deed of merit he has, first of all, to observe all the rules and precepts of life set up (by God) and to prepare himself perfectly for the deed.

(145) And, indeed, all men have to know that there is this one God placed (over the world) for worship.

(146) All men have to worship (Him) and receive divine grace from the one God, and then they will do more meritorious deeds than ever.

(147) And there is another such as may be called a meritorious deed of praise and adoration by the word of mouth, and it must be known that such is no other than a work of merit.

(148) For instance, as it is taught, we must do good deeds at all times.

(149) Without regard to whatever or whomsoever we consider "the Lord of Heaven" in our mind, we must do the meritorious deed always.

(150) If any one is off guard of his mind, he is like a foolish man who wants to build a house without fixing the piles in the ground.

(151) If the piles of a house are not fixed in the ground, the house will be blown down and carried away when wind blows.

(152) But if the piles are fixed firmly and strongly into the ground the wind can not carry it away.

(153) If a meritorious deed done by a man does not bear the testimony of "the Lord of Heaven," then it will not come to perfection.

(154) If a man wants to see the manifestation of the one God, he has only to be pure in heart, for then he can see God.

(155) You should consider well what is taught in these words.

(156) Now, even if "the five attributes" have innumerable number of muscles and limbs, it seems that every one of them differs from each other.

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(157) Both the body and the soul consisting of "the five attributes" have all perfectly independent existence.

(158) All the muscles and limbs are of physical forms suitable for existence in this world.

(159) All mankind in this world are divided into several kinds (of races).

(160) "One and two" (i.e. each and all) of them seem to resemble (the image of) the one God.

(161) "One and another" (i.e. all) have been created by the one God, and are completely provided for and developed (by Him).

(162) Therefore let all people worship God and declare that at the time of Eternal-existence and non-extinction all shall be submitted to His judgment.

(163) This is to take place as certain as spring and autumn succeed each other, and winter and summer come and go, and thus the four seasons complete the year.

(164) Besides, it is as certain as day and night follow each other, whilst the sun and the moon and the stars go on their orderly course.

(165) This One God is wise and holy, and His wisdom is self-created. He is ever changeless : neither waning nor waxing.

(166) For instance, it is like the self-existence of a clear echo. As it is self-existing, it is both self-created and self-responsive.

(167) This one God is absolutely perfect and is self-existing, and self-creating, and, therefore, in Him Law and Teaching are perfected, and He is far superior to all "the Sons of Heaven."

(168) It is said that both people in general (i.e. gentiles) and "the people in special relation (with God)" (i.e. Jews) have adversaries.

(169) They are the devils and demons. They lead people astray, and make them so deaf that they can not hear, or make them so blind that they can not see, His disciplinary rules.

(170) Now "people in general" tried to follow their own good Gods, and first of all they tried to do themselves good deeds.

(171) But, because of their foolishness, they were led astray by the devil, and consequently they could not understand the innermost fact (i.e. truth).

(172) For instance, this is like a man who takes for himself extracts of a book in order to learn the difference between the good and the evil, and yet goes astray in

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spite of this, and thus fails to be enlightened and to receive the blessing and grace of God.

(173) And consequently they make themselves no better than a four-footed beast.

(174) For these very reasons, the human heart has become like that of a beast's heart and consequently, it has become impossible for a human being to understand the truth and attain "the liberation from sorrow."

(175) And, therefore, they have neither discernment nor right understanding.

(176) Such will account for the fact that the four-footed beasts, having neither intelligence nor understanding, do not understand how to worship this One God. Nor do they understand the meaning of worship and sacrifice.

(177) The devils, together with others of their kind, keep people away from (God) leading them astray and into temptation.

(178) Of all "the wicked adversaries" none can surpass the devils.

(179) There are, however, the foolish people who are led astray, and fall into "the wicked way."

(180) On this account, of all these adversaries of mankind, none can surpass the devils in leading people astray.

(181) And, in consequence, the foolish people come to apply an appellation of "God" to wood and stone.

(182) On account of this, those who talk of the devil, now apply to him the name of "the adversary of man."

(183) Furthermore, it ought to be known that such name designates the reality of the thing to mankind, and it will make us to know good from evil as well as the deep from shallowness.

(184) If there are people who lack in consideration it is because they are led astray by the devil and are made not to cultivate good deeds.

(185) Let us, therefore, reflect on the devils.

(186) If any one could pacify the devils and make them to attain the "awakening to the intelligence" (i.e. the enlightenment), then these devils might become the same kind of Beings as "the flying immortals" (i.e. Angels) in Heaven.

(187) But the devils, of their own accord, resorted to evil deeds and turned themselves toward "the wicked way."

(188) For instance, this is like a case of "those stupid people," who acting contrary to good opportunity of turning away from the wicked, commit evil deeds.

(189) Thus gradually and steadily they begin to nurture wicked thoughts and act accordingly.

(190) Therefore, such men came to rebel against this One God and to differ very little from "the wicked adversaries of man."

(191) And by falling and going astray, the devils finally had to depart from "the Great Residence," because of the anger of God.

(192) They, therefore, not only had to depart from the "three regions" but also to be cut off and be separated from all good human relationship.

(193) And now these devils are called devil-demons, or under a different appellation they are called "Satana."

(194) This is, for instance, a "barbarian" appellation for the devil.

(195) Therefore "satana" and "the devil" are the different words for one and the same thing.

(196) Indeed, the devils seem to turn themselves toward "the wicked-way." They also make many people to go astray and to turn toward wickedness.

(197) All the foolish people who are led astray because of the devils and those who turn their mind toward the wickedness may be called by the same appellation as given to devils.

(198) They are also like "evil-spirits" (of mountains and rivers), who make people to turn toward "the wicked way" and finally cause them all to depart from Heaven.

(199) And the most wicked place under Heaven is the actual abode of the devil. And this is so since God makes them dwell therein.

(200) Now, we are taught that evil customs prevail again in the world, and wicked deeds exercise like influence over the people as the devils themselves do.

(201) These devils are the adversaries of men, and remain undisturbed in the wicked place and there they will dwell everlastingly.

(202) And the worst and the greatest of all the devils is known by the appellation of "San-nu" (*i.e.*, "Sando" in the old Chinese, which may be identified with "shianda" in syriac).

(203) But it is only the outsider who by degrees

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has come to call him by the appellation of "Kuei" (*i.e.* the Chinese for "demon").

(204) But these demons and devils had to leave Heaven, its bright (place), and turned themselves toward. "the wicked way."

(205) Owing to the fact that "San-nu" has always been active in setting up various kinds of wicked devices for the seduction of mankind, many people go astray.

(206) Being jealous the devils envy people doing good deeds. And, on account of this, the devils do not leave any man free to worship and adore the One (God).

(207) As the devils spend their time exclusively upon wicked deeds, so they devote their time in making the whole mankind to go astray, and cause them to fall into "the wicked way."

(208) And because they are led astray by the devils, the foolish people have ceased both from worshipping and adoring the one God in their hearts.

(209) They believe in the crooked and their views have become degraded.

(210) They, therefore, first of all, will fall into the middle of "the three wicked ways," and into the midst of the devils and demons.

(211) And afterward they will get re-born into this world, but they will have to live among the low and the poor in "out of the way place."

(212) Therefore, one prayer (to God) will be equal to "the kalpa of formation," and "the law of the myriad kalpa" will remain forever without change!

(213) But the devils, because of their wickedness, only try to discover wickedness and devote their time in scheming wicked deeds.

(214) Thus, living in the midst of wickedness, the devils turn toward the wicked.

(215) On the other hand, under four quarters of Heaven, there is one Being who gives people a desire to do good and cause them to do so, and this very Being is no other than the One (God).

(216) And under the four quarters of Heaven there are those who devote their time in doing wicked deeds and try to make all mankind to fall into "the wicked way," and these are, indeed, the devils.

(217) Therefore, those who pray to the One God unceasingly shall be satisfied.

(The End of) the Discourse on the One Ruler of the Universe, Part I.