

By ROBERT ERNEST HUME

THE WORLD'S LIVING RELIGIONS

Revised Edition
Translated into Spanish, "Las Religiones Vivas"

THE THIRTEEN PRINCIPAL UPANISHADS

Translated from the Sanskrit with an Outline of
the Philosophy of the Upanishads and an Anno
tated Bibliography. Revised and Enlarged

TREASURE HOUSE
OF
THE LIVING RELIGIONS

Selections from Their Sacred Scriptures

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EVERY Scripture inspired of God
is also profitable for teaching, for reproof,
for correction, for instruction which is in righteousness,
that the man of God may be complete, furnished completely
unto every good work.

*Christianity: 2 Timothy 3.16-17; American and
English Revised Versions*

SEEKER after the highest truth!
Study the Sacred Lore,
in order to cause yourself
and others to attain perfection.

*Jainism: Uttara-Dhyayana. Saira 11.32; "Sacred
Books of the East" 45.49*

KEEP these sayings in thy heart.
Having listened to the truths
laid down in the Scriptures,
follow them duly.

*Hinduism: Mahabharata 12.103.50-51; Protap
Chandra Roy, "Mahabharata" 9-335! similarly
Manmatha Nath DiUi, "Mahabharata" 12.153*

WE believe in that which has been revealed to us
and revealed to you.
And our God and your God is One;
and to Him do we submit.

*Islam: Koran 29.46 (verse 45 in most other
versions); Muhammad AH, "The Holy Qur-an"
783*

PREFACE

This book aims to present the quintessence of the religious wisdom of the world since the tenth century before Christ. All the historic faiths now living have been drawn upon to contribute of their treasures; and it is intended that these pages shall contribute to an increase of positive knowledge and also to a general increase of faith, hope and love for all mankind.

All the religions of the world teach that man can, and should, become perfected through the various processes of salvation. The fullest fruit of the religious life comes, partly in attaining the proper relation of man with the Supreme, and partly also in proper sympathy between man and man. Such convictions have provided the plan for exhibiting the common elements among the enduring organized religions; and a methodical scheme has been followed for collecting and for arranging the materials in this book.

Along with the purpose of supplying an anthology assembled from the sacred scriptures of the extant historic religions, this book is designed also to serve as a scientific source-book for a comparative study in the fields of active religions. As indicated in the Bibliography, a few of the documents represented have been published in several more or less reliable English versions. Thus the Bhagavad Gita, most beloved and most influential among the sacred scriptures of Hinduism, has been rendered from Sanskrit into English by over forty translators; and the translation of the Chinese Tao Teh King, the primary scripture of Taoism, has been undertaken more than twenty times. Among the 3,074 passages selected for this book the utmost care has been exercised to select from various alternative translations that particular rendering which is at once the most exact equivalent of the original text and also the most quotable for its English diction. This labor has involved scrutiny of the original languages in the case of Hebrew, Greek, Chinese, Sanskrit, Prakrit, Pali, Gurmukhi and Avestan. Indeed, for forty-two passages the compiler has himself

ventured to make an original translation or an improvement in English. The Bible, containing as it does the sacred scriptures both of Judaism and of Christianity, is quite unusual in its many translations printed, either in whole or in part, in 927 languages of the world. The Authorised Version of the Bible is the most frequently quoted single literary product in the entire history of the English language. Accordingly passages from the Bible not otherwise indicated in the Reference-Notes have been taken from that Version. For all other passages the compiler has indicated the volume and page of the English translation quoted in addition to the chapter and verse of the document cited. Thus the Reference-Notes alone occupy about one fifth of the pages. The book, therefore, can serve as a scientific work of wide range and of rigorous exactitude, as well as a volume both representing and fostering the religious life of mankind.

The 134 documents from which all passages have been selected were written originally in sixteen Oriental languages. In the case of the sacred scriptures of Hinduism, which are the most extensive of any religion, the minimum number of pages in the portions which have been translated amounts to a total of 18,089. Of a^ the sacred scriptures reviewed in this volume the minimum number of pages in the shortest English translations is about 37,835. Counting all the larger translations which contain notes and explanatory apparatus, the total number of pages actually handled in the preparation of this volume amounts to 106,423.

The Divine Spirit has been active in many forms among mankind. But the most powerful currents of religious life have flowed down from the past, and are still flowing, through the channels of the organized systems of religion. Both in the Orient and in the Occident fresh stirrings of religious life have arisen outside the bounds of traditional forms and groups. However, among cultured peoples there now exist only eleven distinct religious systems which have lived for more than a hundred years, and which have maintained their own art, literature, social organization and ecclesiastical worship. Considered chronologically, only two religions, Islam and Sikhism, have originated later than the beginning of the Christian Era. All the other eight living historic religions of the world, namely, Hinduism, Judaism, Shinto,

Zoroastrianism, Taoism, Jainism, Buddhism and Confucianism, are more ancient than Christianity by at least five hundred years. Considered geographically, all of these eleven religions originated in the continent of Asia. All the other continents, Europe, Africa, North America, South America and Australia, have produced religions of a kind, but no religion with the power of survival. Southern Asia gave birth to four of the living religions, namely: Hinduism, Jainism, Buddhism and Sikhism—all born in India. China and Japan in Eastern Asia produced three distinct religions: Confucianism, Taoism and Shinto. From Western Asia there sprang four other living religions, Judaism, Zoroastrianism, Christianity and Islam. The arrangement selected as best suited to the plan of this book presents these eleven surviving historic religions not according to age, birth-place, size, or any preferential estimate, but according to the alphabetical order of their names in the English language—from Buddhism to Zoroastrianism.

All the religions in the history of the world which have advanced above the primitive stage of culture have developed a varied and valuable literature. Among specimens of the world's best literature there would certainly be included some beautiful passages from the religions of Babylonia, Egypt, Greece, Rome and from other defunct systems. Abundant material could be gathered from the preachers, philosophers, poets and expositors who are to be found among the ancient and recent literature of every religion; but such material would not represent any considerable organized group of followers. The only religions which have managed to survive the devastations of time are the ones which possess a canon of sacred scriptures revered as authoritative depositories of saving truths. All the living religions have been able both to maintain the continuity of their dominant teachings and to adapt themselves to changing conditions, just because of their reverence for their sacred scriptures, in whose ancient formulas every succeeding generation may perceive fresh applications of eternal truths.

Among the canonical documents of the living religions there occur numerous references to particular places and individuals, and also some primitive teachings and conflicting ritual-forms such as sacrifice of animals and worship of animals. But the progress of the world needs authoritative doctrines which are lofty and

universal, rather than limited, primitive and particularistic. Accordingly, this book offers from among the finest teachings of the historic living religions only those ideals which are actually taught in the canon of sacred scriptures recognized as authoritative by all adherents of each religion, and which also may well be accepted by all mankind. One exception in the source-range has been allowed in the case of the Shinto religion, because its earliest and most revered sacred scriptures, the Ko-ji-ki and the Nihongi, are chiefly chronicles, lacking in devotional material, and because without some of the choice gems of the later Shinto literature the contribution of Japan would have been left relatively unrepresented.

This book attempts to present important aspects of the consensus among the teachings of the various living religions. It does not deal with the more frequently presented subject of the dissensus or disagreements. And it does not deal with the momentous subject of the personalities of the Founders of those religions which were personally founded.

The ideals comprehensively collected within the covers of this one book have been avowed widely among the various living civilizations of the world through a history extending, in the case of the longest lived of them, for not less than thirty centuries; yet in many cases they have not been precisely known outside of their own native lands. In the hurried life of today we frequently overlook the wisdom of other lands and other ages. These selections, veritable treasures dug from the rich and deep deposits of the world's religious knowledge, are here made available, according to a systematic plan, for persons who seek information and inspiration.

ROBERT E. HUME.

EXPLANATORY NOTES CONCERNING METHOD

All poetical selections are printed in the traditional manner, with a capital letter at the beginning of each line.

For the sake of a more attractive appearance of the entire contents of the book, and for a more ready comprehension of the units of thought in sentences which sometimes are rather involved, all prose passages also have been brought into the same general scheme of line-arrangement. But the passages which originally were prose are differentiated by the use of a capital letter at the beginning of each grammatical sentence only, and not at the beginning of each printed line.

Practical use has shown that this method of line-arrangement is valuable for individual use of the highly concentrated thoughts in this book, and even more valuable for oral reading and for congregational use in public worship.

The sequence of the selections under the heading of each religion is according to the canonical order in which those passages follow one another in their own respective sacred scriptures.

At the end of each selection along the right-hand margin of the page, there is a series of key-numbers referring to the Reference-Notes (pages 301-402) which have been compiled for each of the fifty-one chapters.

In passages where the speaker is represented as Deity and not a human speaker, the compiler has added the formula "Saith the Lord" in square brackets,—if such introductory formula does not occur in the verse or verses which are actually quoted.

In passages where Deity is represented as using a reflexive pronoun within the direct discourse which is being quoted, every such pronoun is distinguished by means of capital letters.

In passages where Deity is being referred to with an appellation, whether noun or pronoun, the initial letter is printed as a capital,—for example, He, Him, Who, Whose, etc.

In passages where a relative pronoun refers to a personal antecedent, the modern form "who" is used in place of the archaic forms "which" and "that."

In order that everything in the body of the book may be readily intelligible and universally acceptable, there has been omitted every proper noun, whether personal or geographical or theological. But the generic term "God" or "Deity" or "the Supreme" has been substituted in place of the special terms used in Arabic, Chinese, Hebrew, Sanskrit and the other languages quoted.

Every substitution of this nature, every addition or verbal emendation in the translations here presented is fully indicated in the Reference-Notes. Of course there has been a great deal of omitting and arranging. Indeed, from the title of the book and from the Table of Contents and from a comparison of almost any individual passage with its full setting in its own original document, the reader will perceive that very carefully selected material has been taken out from a vast literary field, and then has been arranged according to a highly elaborated methodical pattern for all the eleven religions.

With these detailed explanations concerning method, and with the exception of the obvious editorial headings, the reader may rest confident that every word in the body of the book has been taken from the specifically indicated verses of the sacred scriptures of the world's living religions.

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The Preface has offered some explanation of the care exercised in selecting the translations of the sacred scriptures from which the quotations were taken. A great deal of that material is copyrighted; and I wish to acknowledge gratefully the courtesy of the following publishers, authors and translators who have granted permission for my use of selections taken from the books listed below.

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