

PAPER 131 - "THE WORLD'S RELIGIONS"

Treasure-House of the Living Religions

The Urantia Book

TREASURE-HOUSE OF THE LIVING RELIGIONS (1932)

PAPER 131—THE WORLD'S RELIGIONS

1 During the Alexandrian sojourn of Jesus, Gonod, and Ganid, the young man spent much of his time and no small sum of his father's money

making a collection of the teachings of the world's religions

Selections from Their Sacred Scriptures, Compiled and Edited by Robert Ernest Hume

PREFACE

This book aims to present the quintessence of the religious wisdom of the world since the tenth century before Christ....

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,**

about **God and his relations with mortal man.**

and partly also in proper sympathy between man and man (vii).

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 (vii).

Ganid employed more than threescore learned **translators**

in the making of this abstract of the religious doctrines of the world concerning the Deities.

And it should be made plain in this record that



PREAMBLE

Melchizedek taught his followers all they had capacity to receive and assimilate. Even many modern religious ideas about heaven and earth, of man, God, and angels, are not far removed from these teachings of Melchizedek (93:3.6).

The early teachers of the Salem religion penetrated to the remotest tribes of Africa and Eurasia, ever preaching Machiventa's gospel of man's faith and trust in the one universal God as the only price of obtaining divine favor (94:0.1).

[A] methodical scheme has been followed for **collecting** and for arranging **the materials** in this book.... The arrangement selected as best suited to the plan of this book presents [the] 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 (vii, ix).

all these teachings portraying monotheism were largely derived, directly or indirectly, from the preachments of the missionaries of Machiventa Melchizedek,

who went forth from their Salem headquarters to spread the doctrine of one God—the Most High—to the ends of the earth.

2 There is presented herewith an abstract of Ganid's manuscript, which he prepared at Alexandria and Rome, and which was preserved in India for hundreds of years after his death.

He **collected this material** under ten heads, as follows:



ISLAM / SIKHISM

Among those who maintained the Salem teachings in the purest form must be mentioned the Cynics. These preachers of faith and trust in God were still functioning in Roman Europe in the first century after Christ, being later incorporated into the newly forming Christian religion (98:3.9).

1: THE ONE SUPREME GOD

And that night, as they talked out under the stars, Melchizedek began his mission of the revelation of the truth of the reality of God when, with a sweep of his arm, he turned to Amdon, saying, "El Elyon, **the Most High**, is the divine creator of the stars of the firmament and even of this very earth on which we live, and he is also the supreme God of heaven" (93:2.3).

1. CYNICISM

1 The residual teachings of the disciples of Melchizedek, excepting those which persisted in the Jewish religion, were best preserved in the doctrines of the Cynics.

Ganid's selection embraced the following:

2 "God is supreme; he is **the Most High** of heaven and earth.

God is everywhere present; the Universal Father rules the circle of eternity (3:0.1).

God is the perfected circle of eternity, and he rules the universe of universes.

ISLAM

Praise be to him!/His, whatever is in the heavens and the earth./All obeyeth Him.

He is the sole maker of the heavens and the earth.

Sole Maker of the heavens and of the earth,/

When he decrees a thing, that thing is.

when He decreeth a thing,/He only saith to it "Be," and it is (4).¹

Our God is one God, and he is compassionate and merciful.

[contd] Your God is One God./There is no God but He./the Compassionate, the Merciful (4).²

Everything that is high, holy, true, and beautiful is like our God.

God is to be likened to whatever is loftiest (4).³

The Most High is the light of heaven and earth;

[contd] God is the Light of the heaven and of the earth (4).⁴

he is the God of the east, the west, the north, and the south.

[contd] He is the Lord of the East. He is the Lord of the West.

All on the earth shall pass away./

³ "Even if the earth should pass away,

But the face of the Lord shall abide,/resplendent with majesty and glory (4).⁵

the resplendent face of the Supreme would abide in majesty and glory.

[contd] He is the First and the Last,

The Most High is the first and the last, the beginning and the end of everything.

the Seen and the Hidden (4).⁶

SIKHISM

There is but one God, Whose name is True,/

There is but this one God, and his name is Truth.

The Creator, devoid of fear and enmity,/Immortal, unborn, self-existent, great and bountiful.

God is self-existent, and he is devoid of all anger and enmity; he is immortal and infinite.

The True One was in the beginning./The True One is now./The True One also shall be (5).⁷

[contd] The greatness of the great God cannot be expressed./He is the Creator, the Omnipotent, the Bounteous./

Our God is omnipotent and bounteous.

1. Koran 2.110, 111: Rodwell, *Koran* 350; and repeatedly

2. Koran 2.158: Rodwell, *Koran* 355; and repeatedly

3. Koran 16.62: Rodwell, *Koran* 204

4. Koran 24.35: Rodwell, *Koran* 446

5. Koran 55:16, 17, 26, 27; sim. 2.109; 2.136; 24.35; 26.27; 55.16, 17; 70.40; 73.9: Rodwell, *Koran* 74, 75; sim. 350, 353, 447, 104, 74, 73, 24

6. Koran 57.3: Rodwell, *Koran* 407

7. Preamble of the Japji: Macauliffe, *Sikh Religion* 1.195; sim. 1.35 and 1.185; cf. Trumpp, *Adi Granth* 1

8. Asa ki War, Pauri 24: Macauliffe, *Sikh Religion* 1.249

9. Hymns of Guru Arjan, Rag Asa, Mahala 1, Sabd. 25.4: Macauliffe, *Sikh Religion* 1.310; cf. Trumpp, *Adi Granth* 504

10. Guru Gobind Singh, Saying: Macauliffe, *Sikh Religion* 5.275, with “Teacher” in place of the technical designation “Guru”

11. Koran 65.12; first line also in 3.159; 3.186; 57.2: Rodwell, *Koran* 431; first line also on 401, 404, 407

12. * Koran, 6.1, 2, 3; sim. 39.63: Rodwell, *Koran* 317; sim 260

13. Koran 33.27; sim. 12.21; 30.49; 35.1; 16.79: Rodwell, *Koran* 437; sim. 232.214; 289; 206

14. Koran 59.22, 23: *Sacred Books of the East* 9.277

He provideth His creatures with sustenance./Man must do the work which God destined for him./There is no abiding place except in the one God alone (5).⁸

[contd] O Lord, Thou art One./But many art Thy manifestations (5).⁹

[contd] Worship the one God./

Who is the one divine Teacher for all./ Know that His form is one./And that He is the one Light diffused in all (5).¹⁰

2: THE DIVINE POWER AND WISDOM

ISLAM

God hath power over all things./And God in His knowledge embraceth all things (8).¹¹

* He is God in the heavens and on the earth./He knoweth your secrets and your disclosures./And He knoweth what ye deserve (8).¹²

[contd] The might of God is equal to all things (8).¹³

He is God, Who knows the unseen and the visible./He is the Merciful, the Compassionate,/the King, the Holy, the Peace-Giver, the Faithful,/the Protector,

the Mighty, the Repairer, the Great./ Celebrated be the praises of God! (8)¹⁴

SIKHISM

By Thy **power springeth** all **affection**./

Everything existeth by Thy power./

While he has many manifestations,

we worship only God himself.

God knows all—

our secrets and our proclamations; he also knows what each of us deserves.

His might is equal to all things.

⁴ “God is a peace giver and a faithful protector

of all who fear and trust him.

He gives salvation to all who serve him.

All creation exists in the power of the Most High.

His divine love **springs** forth from the **holiness** of his **power**, and **affection** is born of the might of his greatness.

15. Asa ki War, Slok 3, Guru Nanak: Macauliffe, *Sikh Religion* 1.221, 222; cf. Trumpp, *Adi Granth* 637

16. Hymns of Guru Nanak, Majh ki War: Macauliffe, *Sikh Religion* 1.281

17. Hymns of Guru Nanak, Sorath Ashtapadi; sim. Hymns of Guru Arjan, Majh; Namdev's Hymns, Tilang 1: Macauliffe, *Sikh Religion* 1.333; sim. 3.116; 6.52

18. Hymns of Guru Ram Das, Kanre ki War: Macauliffe, *Sikh Religion* 2.347

19. Kabir's Hymns, Sarang 2: Macauliffe, *Sikh Religion* 6.275

20. Hymns of Guru Arjan, Sukhmani, Ashtapadi 12.8: Macauliffe, *Sikh Religion* 3.236

21. Kabir's Hymns, Basant 5: Macauliffe, *Sikh Religion* 6.272

22. Koran 26.77, 78, 79, 80: Rodwell, *Koran* 106

23. Koran 27.75; sim. 10.61: Rodwell, *Koran* 179; sim. 280

Thou art the Omnipotent Creator./ Thy name is the **Holiest**-of-the-holy (9).¹⁵

[contd] God hath caused the union of body and soul./

He Who created them, can separate them./

That which the Creator doeth, cometh to pass./What man hath set in motion, must stop (9).¹⁶

[contd] O Lord, Thou art wise. Thou art far-seeing./It is only Thou Who givest wisdom (9).¹⁷

God, the Beneficent **Giver**, putteth forth His hands,/and poureth rain on the world./

The corn germinateth; and the field arriveth at maturity (9).¹⁸

O God, I know not the measure of Thy regal authority! (10)¹⁹

True, true, true is the Lord God./Excellent, excellent, **excellent** is Thy form./Pure, pure, pure is Thy word./Holy, holy, holy **is Thy name** (10).²⁰

O God, Thou art unfathomable. I cannot find Thy depth (10).²¹

3: THE DIVINE GOODNESS AND WONDER

ISLAM

The Lord of the worlds hath created me, and guideth me,/giveth me food and drink;/ and when I am sick, He healeth me (12).²²

[contd] Truly, thy Lord is full of goodness towards men (12).²³

The Most High has decreed the union of body and soul

and has endowed man with his own spirit.

What man does must come to an end, but what the Creator does goes on forever.

We gain knowledge from the experience of man, but

we derive wisdom from the contemplation of the Most High.

5 "God pours rain upon the earth,

he causes the sun to shine upon the sprouting grain, and he **gives** us the abundant harvest

of the good things of this life and eternal salvation in the world to come.

Our God enjoys great authority;

his name is Excellent

and his nature is unfathomable.

When you are sick, it is the Most High who heals you.

God is full of goodness toward all men;

24. Hymns of Guru Nanak, Maru Solhe: Macauliffe, *Sikh Religion* 1.362

25. Hymns of Guru Arjan, Sukhmani, Ashtapadi 22.3: Macauliffe, *Sikh Religion* 3.264

26. Guru Gobind Singh, Akal Ustat: Macauliffe, *Sikh Religion* 5.263

27. Hymns of Guru Arjan, Dhanasari: Macauliffe, *Sikh Religion* 3.365

28. Koran 2.109: Sale's Translation in Wherry, *Comprehensive Commentary on the Quran* 1.332, where the reference-number for this passage is Koran 2.115

29. Koran 4.108; sim. 4.125: *Sacred Books of the East* 6.87-88; sim. 6.90

30. Guru Nanak, Siri Rag 31.1, 2, 4: Macauliffe, *Sikh Religion* 1.35, 36; cf. Trumpp, *Adi Granth* 39

SIKHISM

I have no friend like God,

Who gave me soul and body,/and infused into me understanding./He cherisheth, and watcheth over, all creatures (13).²⁴

The perfect compassionate God filleth every place/He is merciful to all,/

And cherisheth creatures in divers ways (14).²⁵

God is immortal, undecaying, imperishable,/And of changeless purpose,

Creator of all,/The Remover of sickness, sorrow and sin (14).²⁶

At the beginning and the end God is ever our Helper (14).²⁷

4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE

ISLAM

To God belongeth the east and the west;/ therefore whithersoever ye turn yourself to pray,/There is the face of God;/

for, God is omnipresent and omniscient (16).²⁸

[contd] They hide themselves from men, but they cannot from God;/

for, He is with them while they brood at night./God doth compass what they do (16).²⁹

SIKHISM

Wise and Omniscient! Wherever I look, Thou art there./Thou art omnipresent, though I thought Thee distant./

Thou art near. Thou art distant. Thou art midway./Thou seest and hearest (18).³⁰

we have no friend like the Most High.

His mercy fills all places

and his goodness encompasses all souls.

The Most High is changeless;

and he is our helper in every time of need.

Wherever you turn to pray, there is the face of the Most High and the open ear of our God.

You may hide yourself from men, but not from God.

God is not a great distance from us; he is omnipresent.

31. Hymns of Guru Nanak, Asa Ashtapadi: Macauliffe, *Sikh Religion* 1.316

32. Hymns of Guru Nanak, Sri Rag 1, Ashtapadi 11: Macauliffe, *Sikh Religion* 1.271; cf. Trumpp, *Adi Granth* 83

33. A Hymn of Kabir: Macauliffe, *Sikh Religion* 4.17

34. Hymns of Guru Arjan, Sukhmani, Ashtapadi 10.6: Macauliffe, *Sikh Religion* 3.264; cf. Trumpp, *Adi Granth* 419

35. Sloks of Shaikh Farid 121; sim. Hymns of Guru Ram Das, Kanre ki War: Macauliffe, *Sikh Religion* 6.413; sim. 2.347

36. *Hymns of Guru Arjan, Sukhmani, Ashtapadi 8.1, 2, 7, 5, 8: Macauliffe, *Sikh Religion* 3.221, 222, 223, 224; cf. Trumpp, *Adi Granth* 391, 393, 392, 393

As I behold creation, I am amazed and astonished./God is contained in the hearts of men./In my heart I hold God, Who filleth every place (18).³¹

God pervadeth the hearts of the pious,/

And bestoweth on them a store of devotion (18).³²

[Neither shall ye profane my **holy name**; but I will be hallowed among the children of Israel: I am the LORD which hallow you, (Lev. 22:32).

Bless the LORD, O my soul: and all that is within me, bless **his holy name** (Ps. 103:1).]

Creation is in the Creator, and the Creator in the creation/

He filleth every place. The one true God is in all (18).³³

Many millions search for God,/And find Him in their hearts (18).³⁴

I go searching for the Friend; but the Friend is with me (18).³⁵

18: THE PERFECT MAN

SIKHISM

* The man who knoweth God, looketh on all men as equal—/

As the wind bloweth on the rich and poor alike./The man who knoweth God, is the purest of the pure—/As filth cannot permanently attach to water (96).³⁶

20: UNSELFISHNESS

SIKHISM

He who does millions of religious works,/ But retains his selfishness,/

God fills all places

and lives in the heart of the man who fears **his holy name**.

Creation is in the Creator and the Creator in his creation.

We search for the Most High and then find him in our hearts.

You go in quest of a dear friend, and then you discover him within your soul.

6 “The man who knows God looks upon all men as equal;

they are his brethren.

Those who are selfish,

those who ignore their brothers in the flesh,

37. Hymns of Guru Arjan, Sukhmani, Ashtapadi 12.3: Trumpp, *Adi Granth* 400; with millions in place of the technical designation “crores”; cf. Macauliffe, *Sikh Religion* 3.234

38. Kabir’s Hymns, Bhairo 7: Macauliffe, *Sikh Religion* 6.260

39. Koran 29.2: Rodwell, *Koran* 261

40. Koran 10.36: Rodwell, *Koran* 278

41. Koran 31.29: Rodwell, *Koran* 270

42. Hymns of Guru Nanak, Maru Solhe: Macauliffe, *Sikh Religion* 1.364

43. Sloks of Shaikh Farid 78: Macauliffe, *Sikh Religion* 6.406

44. Koran 11.92: Sale’s Translation in Wherry, *Comprehensive Commentary on the Quran* 2.363, where the reference-number for this passage is Koran 11.90

Incurs only fatigue. All his works are in vain (107).³⁷

24: PURITY

SIKHISM

My heart being pure, I have seen the Lord (129).³⁸

28: SINCERITY AND EARNESTNESS

ISLAM

God will surely take knowledge of those who are sincere (145).³⁹

29: TRUTH AND TRUTHFULNESS

ISLAM

God guideth into the truth (151).⁴⁰

God is the truth (151).⁴¹

SIKHISM

Abandon falsehood; pursue truth (154).⁴²

42: GOOD FOR EVIL

SIKHISM

Do good for evil. Clothe not thy heart with anger (229).⁴³

44: LOVE

ISLAM

My Lord is merciful and loving (240).⁴⁴

have only weariness as their reward.

Those who love their fellows and

who have pure hearts shall see God.

God never forgets sincerity.

He will guide the honest of heart into the truth,

for

God is truth.

⁷ “In your lives

overthrow error and overcome evil by the love of the living truth.

In all your relations with men

do good for evil.

The Lord God is merciful and loving; he is forgiving.

45. * 1 John 4.19-20

46. Hymns of Guru Arjan, Mahj: Macauliffe, *Sikh Religion* 3.113

47. Kabir's Hymns, Bhairo 8: Macauliffe, *Sikh Religion* 6.260

48. * Doctrine of the Mean 13.3; also Li Ki 28.1.32: Legge, *Confucius* 128; also *Sacred Books of the East* 28.305

49. Japji 27: Macauliffe, *Sikh Religion* 1.211

50. Koran 29.44: *Sacred Books of the East* 9.122

CHRISTIANITY

* We love him, because He first loved us (237).⁴⁵

Let us love God, for he first loved us.

SIKHISM

By Thy love I shall be saved (243).⁴⁶

By God's love and through his mercy we shall be saved.

46: FRIENDSHIP AND BROTHERHOOD

SIKHISM

The poor man and the rich man are brothers./

Poor men and rich men are brothers.

God's design cannot be set aside (256).⁴⁷

God is their Father.

41: THE GOLDEN RULE

CONFUCIANISM

* What you do not like when done to yourself,/do not do to others (221).⁴⁸

The evil you would not have done you, do not to others.

5: INVOCATIONS AND CALLS TO WORSHIP

⁸ "At all times **call** upon his name, and as you believe in his name, so shall your prayer be heard. What a great honor it is to **worship** the Most High!

SIKHISM

The continents, the worlds and the universe,/Made and supported by Thy hands, sing Thee (22).⁴⁹

All the worlds and the *universes* worship the Most High.

6: WORSHIP AND PRAYER

But he [Jesus] did exhort his believers to employ prayer as a means of leading up through thanksgiving to true worship. Jesus deplored that so little of the spirit of thanksgiving was to be found in the prayers and worship of his followers (146:2.15).

And with all your prayers give thanks—ascend to worship.

ISLAM

Be steadfast in prayer./Verily, prayer forbids sin and wrong (25).⁵⁰

Prayerful worship shuns evil and forbids sin.

51. Koran 69.52:
Rodwell, *Koran* 60

Praise then the name of thy Lord, the Great
(25).⁵¹

At all times let us praise the name of the
Most High.

SIKHISM

O man! Take shelter in that Lord God/By
Whose favor all thy defects are concealed./

The man who takes shelter in the Most
High conceals his defects from the
universe.

52. Hymns of Guru Arjan,
Sukhmani, Ashtapadi 6.3:
Macauliffe, *Sikh Religion*
3.215; cf. Trumpp, *Adi*
Granth 388

O man! At every breath remember the
Most High/By whose favor none can equal
thee (26).⁵²

When you stand before God with a **clean**
heart,

53. Namdev's Hymns,
Sarang 1: Macauliffe,
Sikh Religion 6.72

[contd] Seek God's protection. Become
fearless. And worship God (26).⁵³

you become fearless of all creation.

[Create in me a **clean heart**, O God; and renew
a right spirit within me (Ps. 51:10).]

7: ADORATION AND PRAISE

SIKHISM

* O Lord God! May I ever know Thee near
me!/We are ever and ever thy **children**./
Thou, O God, art our master!/Thou art our
Father and Mother! (31).⁵⁴

The Most High is like a loving father and
mother;

he really loves us, his **children** on earth.

54. Hymns of Guru Arjan,
Todi: Macauliffe, *Sikh*
Religion 3.383

8: TRUST AND GUIDANCE

ISLAM

To Thee, O my Lord, do I repair,/lest I
ask of Thee wherein I have no
knowledge./Unless Thou forgive me and
be merciful to me,/I shall be one of the
lost (34).⁵⁵

Our God will forgive us

55. Koran 11.49:
Rodwell, *Koran* 219

They are hard on my **footsteps**./

and **guide our footsteps into the ways of**
salvation.

56. Koran 20.86:
Rodwell, *Koran* 99

But to Thee, O Lord, have I hastened,/that
Thou mightest be well pleased with me
(34).⁵⁶

[To give light to them that sit in darkness and
in the shadow of death, to **guide our feet into the**
way of peace (Lk. 1:79).]

57. Guru Gobind Singh, Hazare Shabd 4: Macauliffe, *Sikh Religion* 5.325

SIKHISM

Ocean of Mercy, Seer of the past, present and future!/It is Thou Who art patient!/I, of feeble intellect, have taken Thy protection./ Take my hand! And save me! (36)⁵⁷

He will take us by the hand and lead us to himself.

9: FAITH AND FAITHFULNESS

ISLAM

Put thou thy trust in God;/for, God loveth those who put their trust in Him./

God saves those who trust him;

58. Koran 3.153, 154; sim. 3.118; 9.51; 12.67; 14.14, 15; 64.13: Rodwell, *Koran* 401, sim. 397, 476, 236, 227, 373

If God help you, none shall overcome you./ In God then let the faithful trust (39).⁵⁸

Let there be no compulsion in religion./

he does not compel man to serve his name.

59. Koran 2.257: Rodwell, *Koran* 367

Whoever therefore shall believe in GodC/ he will have taken hold on a strong handle/ that shall not be broken (39).⁵⁹

SIKHISM

Divine knowledge shall be revealed to him/Into whose heart hath entered faith in God./

⁹ “If the faith of the Most High has entered your heart,

He shall abide free from fear./

then shall you abide free from fear

60. Hymns of Guru Arjan, Sukhmani, Ashtapadi 17.2: Macauliffe, *Sikh Religion* 3.249; cf. Trumpp, *Adi Granth* 409

And be absorbed in Him from Whom he sprang (41).⁶⁰

[Surely goodness and mercy shall follow me **all the days of my life:** and I will dwell in the house of the LORD for ever (Ps. 23:6).]

throughout **all the days of your life.**

10: SIN AND EVIL

ISLAM

61. Koran 5.29: Rodwell, *Koran* 489

Fret not thyself for the ungodly people (44).⁶¹

Fret not yourself because of the prosperity of the ungodly;

62. Koran 10.18: Rodwell, *Koran* 276

Surely the wicked shall not prosper (44).⁶²

fear not

63. Koran 35.41: Rodwell, *Koran* 293

The plotting of evil shall enmesh/only those who make use of it (44).⁶³

those who plot evil;

64. Kabir's Hymns 47:
Macauliffe, *Sikh
Religion* 6.164

SIKHISM

My soul, turning away from sin,/Is
absorbed in the Universal Soul (46).⁶⁴

let the soul turn away from sin and put
your whole trust in the God of salvation.

11: CONFESSION AND REPENTANCE

SIKHISM

After many wanderings, O God,/I have
come to Thine asylum./

The weary soul of the wandering mortal finds
eternal rest in the **arms** of the Most High;

65. Hymns of Guru
Arjan, Sukhmani, Slok
20: Macauliffe, *Sikh
Religion* 3.257

Let me apply myself to Thy service! (50).⁶⁵

[The eternal God is thy refuge, and underneath
are the everlasting **arms**: (Deut. 33:27).]

12: HOPE

SIKHISM

O God! Have mercy on me, and I will sing
Thy praises./I have ever hope in Thee, that
Thou wilt yet **embrace** me./

the wise man hungers for the divine
embrace;

66. Hymns of Guru Cam
Das, Kalian: Macauliffe,
Sikh Religion 2.347

We obtain only what Thou, O Lord God,
givest./There is no other refuge for me to
seek (53).⁶⁶

the earth child longs for the security of
the **arms** of

[contd] Thou art our **universal Father**./

the Universal Father.

67. Hymns of Guru
Arjan, Majh: Macauliffe,
Sikh Religion 3.112

In Thine inexhaustible storehouse are all
treasures./Every one reposes his hopes in
Thee./Thou abidest in every heart./All are
partners in Thee; Thou disownest none (53).⁶⁷

13: SALVATION

SIKHISM

By seeking Thy protection./

The noble man seeks for that high estate

The soul blendeth with the Supreme Soul
(57).⁶⁸

wherein the soul of the mortal blends with
the spirit of the Supreme.

68. Hymns of Guru
Nanak, Rag Sorath:
Macauliffe, *Sikh
Religion* 1.330

14: REWARDS AND PUNISHMENTS

SIKHISM

The fruit of what man giveth from his
earnings and toil/Shall be obtained in the
next world (64).⁶⁹

God is just:

What fruit we receive not from our
plantings in this world we shall receive in
the next."

69. Asa ki War, Slok 17:
Macauliffe, *Sikh
Religion* 1.241; cf.
Trumpp, *Adi Granth* 648





JUDAISM AND CHRISTIANITY

The Salem religion persisted among the Kenites in Palestine as their creed,

and this religion as it was later adopted by the Hebrews was influenced, first, by Egyptian moral teachings; later, by Babylonian theologic thought; and lastly, by Iranian conceptions of good and evil (96:0.3).

1: THE ONE SUPREME GOD

In the beginning God created the heaven and the earth./And God created every living creature that moveth./

God created man in His own image./

God saw everything that He had made/ And behold, it was very good (5).¹

[contd] The Lord, He is God. There is none beside Him./

Out of heaven He made thee to hear His voice,/that He might instruct thee.

Know therefore that the Lord, he is God/in heaven above and upon the earth beneath./

There is none else./**Therefore** thou shalt keep His statutes (5).²

[contd] The Lord our God is One Lord./And thou shalt love the Lord thy God with all thine heart/and with all thy soul and with all thy might (5).³

The earth shall be full of the knowledge of the Lord./as the waters cover the sea (5).⁴

2: THE DIVINE POWER AND WISDOM

The heavens declare the glory of God;/ And the firmament showeth His handiwork./

Day unto day uttereth speech;/And night unto night showeth knowledge./

There is no speech nor language/Where their voice is not heard (8).⁵

2. JUDAISM

¹ The Kenites of Palestine salvaged much of the teaching of Melchizedek,

and from these records, as preserved and modified by the Jews,

Jesus and Ganid made the following selection:

² “In the beginning God created the heavens and the earth and all things therein.

And, behold, all he created was very good.

The Lord, he is God; there is none beside him

in heaven above or upon the earth beneath.

Therefore shall you love the Lord your God with all your heart and with all your soul and with all your might.

The earth shall be full of the knowledge of the Lord as the waters cover the sea.

The heavens declare the glory of God, and the firmament shows his handiwork.

Day after day utters speech; night after night shows knowledge.

There is no speech or language where their voice is not heard.

1. Genesis 1.1, 21, 27, 31

2. Deuteronomy 4.35, 36, 39, 40

3. Deuteronomy 6.4-5; sim. Christianity, *New Testament*, Matthew 22.37-40; Mark 12.29, 30; Luke 10.27

4. Isaiah 11.9; sim. Habakkuk 2.14

5. Psalms 19.1-3

| | | |
|-------------------------|---|---|
| 6. Psalms 104.1, 24 | [contd] O Lord, my God, Thou art very great!/O Lord, how manifold are Thy works!/ In wisdom hast Thou made them all (8). ⁶ | The Lord's work is great, and in wisdom has he made all things; |
| 7. Psalms 145.3 | [contd] Great is the Lord, and greatly to be praised;/And his greatness is unsearchable. ⁷ | the greatness of the Lord is unsearchable. |
| 8. Psalms 147.4-5 | [contd] He telleth the number of the stars./ He calleth them all by their names./ Great is our Lord, and of great power./His understanding is infinite (8). ⁸ | He knows the number of the stars; he calls them all by their names. ³ "The power of the Lord is great and his understanding infinite. |
| 9. Isaiah 55.8, 9 | [contd] Saith the Lord:/ "As the heavens are higher than the earth./ So are MY ways higher than your ways./ And MY thoughts than your thoughts" (9). ⁹ | Says the Lord: 'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.' |
| 10. Daniel 2.20, 21, 22 | He revealeth the deep and secret things./ He knoweth what is in the darkness./And the light dwelleth with Him (9). ¹⁰ | God reveals the deep and secret things because the light dwells with him. |
| 11. Exodus 34.6 | 3: THE DIVINE GOODNESS AND WONDER The Lord, the Lord God, merciful and gracious,/Long-suffering, and abundant in goodness and truth! (13) ¹¹ | The Lord is merciful and gracious; he is long-suffering and abundant in goodness and truth. |
| 12. Psalms 25.8-10 | [contd] Good and upright is the Lord;/ Therefore will He teach sinners in the way./The meek will He guide in judgment;/ | The Lord is good and upright; the meek will he guide in judgment. |
| 13. Psalms 34.8 | And the meek will He teach His way./All the paths of the Lord are mercy and truth/ Unto such as keep His covenant and His testimonies (13). ¹² | Taste and see that the Lord is good! Blessed is the man who trusts God. |
| 14. Psalms 46.1 | [contd] God is our refuge and strength,/A very <u>pleasant</u> help in trouble (13). ¹⁴ | God is our refuge and strength, a very <u>present</u> help in trouble. |

| | | |
|---|---|---|
| 15. Psalms 103.17 | <p>The mercy of the Lord is from everlasting to everlasting/Upon them who fear Him,/</p> <p>And His righteousness unto our children's children (13).¹⁵</p> | <p>4 "The mercy of the Lord is from everlasting to everlasting upon those who fear him</p> <p>and his righteousness even to our children's children.</p> |
| 16. Psalms 145.8, 9 | <p>The Lord is gracious and full of compassion./</p> <p>The Lord is good to all./And His tender mercies are over all His works (13).¹⁶</p> | <p>The Lord is gracious and full of compassion.</p> <p>The Lord is good to all, and his tender mercies are over all his creation;</p> |
| 17. Psalms 147.3 | <p>[contd] He healeth the broken in heart,/And bindeth up their wounds (13).¹⁷</p> | <p>he heals the brokenhearted and binds up their wounds.</p> |
| 18. * Psalms 139.1, 3, 4, 5, 7-10, 11-12 | <p>4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE</p> <p>* O Lord! Thou has beset me behind and before./Whither shall I go from Thy spirit!/ Or whither shall I flee from Thy presence! (17)¹⁸</p> | <p>Whither shall I go from God's spirit? whither shall I flee from the divine presence?</p> |
| 19. Isaiah 57.15 | <p>Thus saith the High and Lofty One/Who inhabiteth eternity/Whose name is Holy:/</p> <p>"I dwell in the high and holy place,/with him also who is of a contrite and humble spirit" (17).¹⁹</p> | <p>Thus says the High and Lofty One who inhabits eternity, whose name is Holy: 'I dwell in the high and holy place; also with him who is of a contrite <u>heart</u> and a humble spirit!'</p> |
| 20. Jeremiah 23.24 | <p>[contd] "Can any hide himself in secret places/that I shall not see him?" saith the Lord./</p> <p>"Do not I fill heaven and earth?" saith the Lord (17).²⁰</p> | <p>None can hide himself from our God, for he fills heaven and earth.</p> |
| 21. * 1 Chronicles 16.8, 11, 23, 24, 25, 28, 29, 31, 34, 36 | <p>5: INVOCATIONS AND CALLS TO WORSHIP</p> <p>* Let the heavens be glad, and let the earth rejoice./</p> <p>And let men say among the nations "The Lord reigneth!"</p> <p>O give thanks unto the Lord; for, He is good;/For, His mercy endureth forever. Blessed be the Lord God! (21)²¹</p> <p>The Lord reigneth. Let the earth rejoice!/ Let the multitude of isles be glad!/The heavens declare His righteousness./</p> | <p>Let the heavens be glad and let the earth rejoice.</p> <p>Let all nations say: The Lord reigns!</p> <p>Give thanks to God, for his mercy endures forever.</p> <p>5 "The heavens declare God's righteousness,</p> |

22. Psalms 97.1, 6: American Revised Version, with “the Lord” in place of the Hebrew designation for the Deity “Jehovah”

23. Psalms 100.1, 2, 3, 4, 5

24. Psalms 22.27-28; sim. 66.4; Isaiah 66.23

25. Psalms 72.19

26. Psalms 107.15

27. * Psalms 8.1-2, 3, 4, 5, 6; Moffatt, *Holy Bible, A New Translation*

28. * Psalms 1.1-6

And all the peoples have seen His glory (21).²²

[contd] All ye lands! Serve the Lord with gladness./Come before His presence with singing./It is He Who hath made us, and not we ourselves./

We are His people, and the sheep of His pasture.

Be thankful unto Him, and bless His name;/For, the Lord is good. His mercy is everlasting./And His truth endureth to all generations (21).²³

6: WORSHIP AND PRAYER

All the ends of the world shall remember,/ And turn unto the Lord./And all the kindreds of the nations shall worship before Thee./For, the kingdom is the Lord’s./And He is the Governor among the nations (25).²⁴

[contd] Blessed be His glorious name for ever!/And let the whole earth be filled with His glory! (25)²⁵

O that men would praise the Lord for His goodness,/

And for His wonderful works to the children of men! (25)²⁶

16: WHAT IS MAN?

* Yet Thou hast made him a little less than divine./

Thou hast crowned him with majesty and honor,/

Giving him sway o’er all Thy hands have made (80).²⁷

17: THE WISE MAN AND THE FOOLISH

* For, the Lord knoweth the way of the righteous,/But the way of the ungodly shall perish (86).²⁸

and all the people have seen his glory.

It is God who has made us, and not we ourselves;

we are his people, the sheep of his pasture.

His mercy is everlasting, and his truth endures to all generations.

Our God is governor among the nations.

Let the earth be filled with his glory!

O that men would praise the Lord for his goodness

and for his wonderful gifts to the children of men!

⁶ “God has made man a little less than divine

and has crowned him with love and mercy.

The Lord knows the way of the righteous, but the way of the ungodly shall perish.

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| 29. Proverbs 9.10 | [contd] The fear of the Lord is the beginning of wisdom./ | The fear of the Lord is the beginning of wisdom; |
| | And the knowledge of the <u>Holy</u> is understanding (86). ²⁹ | the knowledge of the <u>Supreme</u> is understanding. |
| | 18: THE PERFECT MAN | |
| 30. Genesis 17.1 | The Lord said: "I am the Almighty God./ Walk before ME. And be thou perfect (95). ³⁰ | Says the Almighty God: 'Walk before me and be perfect.' |
| | 19: HUMILITY | |
| | | Forget not that |
| 31. Proverbs 16.18 | Pride goeth before destruction,/And a haughty spirit before a fall (102). ³¹ | pride goes before destruction and a haughty spirit before a fall. |
| | 21: SELF-EXAMINATION AND SELF-CONTROL | |
| 32. Proverbs 16.32 | He who is slow to anger is <u>better</u> than the mighty;/And he who ruleth his spirit, than he who taketh a city (116). ³² | He who rules his own spirit is <u>mightier</u> than he who takes a city. |
| | 22: PATIENCE AND STEADFASTNESS | |
| | Thus saith the Lord God, the Holy One: / | Says the Lord God, the Holy One: |
| 33. Isaiah 30.15 | "In returning <u>and</u> rest shall ye be saved./ In quietness and confidence shall be your strength" (121). ³³ | 'In returning <u>to your</u> spiritual rest shall you be saved; in quietness and confidence shall be your strength.' |
| | * But they who wait upon the Lord/shall renew their strength./ | They who wait upon the Lord shall renew their strength; |
| | They shall mount up with wings as eagles./ | they shall mount up with wings like eagles. |
| 34. * Isaiah 40.29-31 | They shall run, and not be weary./They shall walk, and not faint (121). ³⁴ | They shall run and not be weary; they shall walk and not <u>be</u> faint. |
| | 23: FEARLESSNESS AND COURAGE | |
| 35. Isaiah 14.3 | The Lord shall give thee rest from thy fear (124). ³⁵ | The Lord shall give you rest from your fear. |
| | [Saith the Lord:] | Says the Lord: |
| | "Thou whom I have taken from the ends of the earth"/Thou art MY servant; I have chosen thee. | |

36. Isaiah 41.9, 10, 13

“Fear thou not; for, I am with thee./Be not dismayed; for, I am thy God.

“I will strengthen thee. Yea, I will help thee./

Yea, I will uphold thee with MY righteousness./

Fear not, I will help thee” (124).³⁶

[Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with **the right hand of** my righteousness (Isa. 41:10, KJV)]

6: WORSHIP AND PRAYER

Thou, O Lord, art our Father, our Redeemer!/
 Thy name is from everlasting (25).³⁷

37. Isaiah 63.16

7: ADORATION AND PRAISE

Lord! Blessed by Thy glorious name!/
 Thou, even Thou, art Lord alone!/Thou hast made the heavens with all their host,/ the earth and all things that are therein,/

38. Nehemiah 9.5, 6

and Thou preservest them all (29).³⁸

Thy mercy, O Lord, is in the heavens./And Thy Faithfulness reacheth unto the clouds./Thy righteousness is like the great mountains./

Thy judgments are a great deep./

How excellent is Thy loving-kindness, O God!/Therefore the children of men/Put their trust under the shadow of Thy wings./ Thou shalt make them drink of the river of Thy pleasures./

For, with Thee is the fountain of life./

39. Psalms 36.5, 6, 7, 8, 9

In Thy light shall we see light (30).³⁹

It is a good thing to give thanks unto the Lord/And to sing praises unto Thy name, O Most High,/

‘Fear not, for I am with you. Be not dismayed, for I am your God.

I will strengthen you; I will help you;

yes, I will uphold you with **the right hand of** my righteousness.’

⁷ “God is our Father; the Lord is our redeemer.

God has created the universal hosts,

and he preserves them all.

His righteousness is like the mountains

and his judgment like the great deep.

He causes us to drink of the river of his pleasures,

and in his light we shall see light.

It is good to give thanks to the Lord and to sing praises to the Most High;

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|------------------------------------|--|---|
| 40. Psalms 92.1, 2 | To show forth <u>Thy</u> loving-kindness in the morning/And Thy faithfulness every night (30). ⁴⁰ | to show forth loving-kindness in the morning and the divine faithfulness every night. |
| | * They shall speak of the glory of Thy kingdom,/And talk of Thy power./Thy kingdom is an everlasting kingdom./ | God's kingdom is an everlasting kingdom, |
| 41. * Psalms 145.1-2, 4, 7, 11, 13 | And Thy dominion endureth throughout all generations (30). ⁴¹ | and his dominion endures throughout all generations. |
| | 8: TRUST AND GUIDANCE | |
| | The Lord is my Shepherd. I shall not want./ | The Lord is my shepherd; I shall not want. |
| | He maketh me to lie down in green pastures./ | He makes me to lie down in green pastures; |
| | He leadeth me beside the still waters. He restoreth my soul./ | he leads me beside still waters. He restores my soul. |
| | He leadeth me in the paths of righteousness./ | He leads me in the paths of righteousness. |
| 42. Psalms 23.1-2, 3, 4 | Yea, though I walk through the valley/Of the shadow of death, I will fear no evil;/ For, Thou art with me. ⁴² | Yes, even though I walk through the valley of the shadow of death, I will fear no evil, for God is with me. |
| | 15: FUTURE LIFE AND IMMORTALITY | |
| | Surely goodness and mercy shall follow me/All the days of my life./ | Surely goodness and mercy shall follow me all the days of my life, |
| 43. Psalms 23.6 | And I will dwell in the house of the Lord forever (72). ⁴³ | and I shall dwell in the house of the Lord forever. |
| | 8: TRUST AND GUIDANCE | |
| 44. Psalms 67.3, 4, 6, 7 | Show me Thy ways, O Lord. Teach me Thy paths./Lead me in Thy truth; and teach me;/ For, Thou art the God of my salvation (35). ⁴⁴ | 8 "Yahweh is the God of my salvation; |
| 45. * Psalms 92.1, 2 | * How excellent is Thy loving-kindness, O God!/Therefore the children of men put their trust/Under the shadow of Thy wings (35). ⁴⁵ | therefore in the divine name will I put my trust. |
| | Trust in the Lord with all thine heart;/And lean not <u>unto</u> thine own understanding./ | I will trust in the Lord with all my heart; I will lean not <u>upon</u> my own understanding. |
| 46. Proverbs 3.5-6 | In all thy ways acknowledge Him;/And He shall direct thy paths (36). ⁴⁶ | In all my ways I will acknowledge him, and he shall direct my paths. |

9: FAITH AND FAITHFULNESS

Know that the Lord thy God,/He is God,
the faithful God,/
The Lord is faithful;

The Lord is faithful;

Who keepeth covenant and mercy with
them/who love Him and keep His
commandments (40).⁴⁷

he keeps his word with those who serve
him;

47. Deuteronomy 7.9

The just shall live by his faith (41).⁴⁸

the just shall live by his faith.

48. Psalms 52.8; sim.
55.23; 56.3, 4, 11; 57.1;
62.8; 73.28

10: SIN AND EVIL

If thou doest not well, sin lieth at the door
(45).⁴⁹

If you do not well, it is because sin lies at
the door;

49. Genesis 4.7

Men reap the evil that they plough,/The
trouble that they sow (45).⁵⁰

men reap the evil they plough and the sin
they sow.

50. 2 Chronicles 12.14

Fret not thy self because of evil-doers
(45).⁵¹

Fret not yourself because of evildoers.

51. Psalms 37.1

If I regard iniquity in my heart,/The Lord
will not hear me (45).⁵²

If you regard iniquity in your heart, the
Lord will not hear you;

52. Psalms 66.18

[Saith the Lord:] "He who sinneth against
ME, wrongeth his own soul" (46).⁵³

if you sin against God, you also wrong
your own soul.

53. Proverbs 8.36

God shall bring every work into judgment/
with every secret thing, whether it be good
or evil (46).⁵⁴

God will bring every man's work to
judgment with every secret thing, whether
it be good or evil.

54. Ecclesiastes 12.14

26: THOUGHT AND MEDITATION

As he thinketh in his heart, so is he (136).⁵⁵

As a man thinks in his heart, so is he.

55. Proverbs 23.7

28: SINCERITY AND EARNESTNESS

The Lord is nigh unto all them who call
upon Him,/to all who call upon Him in
truth (146).⁵⁶

⁹ "The Lord is near all who call upon
him in sincerity and in truth.

56. Psalms 145.18

31: HAPPINESS AND JOY

Weeping may endure for a night;/But joy
cometh in the morning (165).⁵⁷

Weeping may endure for a night, but joy
comes in the morning.

57. Psalms 30.5

A merry heart doeth good like a medicine
(166).⁵⁸

A merry heart does good like a medicine.

58. Proverbs 17.22

32: RIGHTEOUSNESS AND VIRTUE

No good thing will He withhold from them
who walk uprightly (173).⁵⁹

No good thing will God withhold from
those who walk uprightly.

59. Psalms 84.11

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|--|--|---|
| | 33: DUTY | |
| 60. Ecclesiastes 12.13 | Fear God, and keep His commandments./ This is the whole duty of man (178). ⁶⁰ | Fear God and keep his commandments, for this is the whole duty of man. |
| | 13: SALVATION | |
| | Thus saith the Lord, Who created the heavens,/God Himself Who formed the earth:/ | Thus says the Lord who created the heavens and who formed the earth: |
| | “There is no God else beside ME, a just God and a Savior,/ | ‘There is no God beside me, a just God and a savior. |
| 61. Isaiah 45.18, 21, 22 | Look unto ME, and be saved, all the ends of the earth”(57). ⁶¹ | Look to me and be saved, all the ends of the earth. |
| | 14: REWARDS AND PUNISHMENTS | |
| 62. Deuteronomy 4.29 | If thou shalt seek the Lord thy God, thou shalt find Him (63). ⁶² | If you seek me, you shall find me if you search for me with all your heart.’ |
| | Evil-doers shall be cut off./But those who wait upon the Lord shall inherit the earth./ For, yet a little while, and the wicked shall not be./But the meek shall inherit the earth,/ | The meek shall inherit the earth |
| 63. Psalms 37.9, 10, 11 | And shall delight themselves in the abundance of peace (63). ⁶³ | and shall delight themselves in the abundance of peace. |
| 64. Proverbs 22.8: English and American Revised Versions | He who soweth iniquity, shall reap calamity (63). ⁶⁴ | Whoever sows iniquity shall reap calamity; |
| 65. Hosea 8.7: English and American Revised Versions | They sow the wind; and they shall reap the whirlwind (63). ⁶⁵ | they who sow the wind shall reap the whirlwind. |
| | 10: SIN AND EVIL | |
| | Saith the Lord:“Come now; and let us reason together:/ | ¹⁰ “‘Come now, let us reason together,’ says the Lord, |
| | Though your sins be as scarlet,/They shall be as white as snow./ | ‘Though your sins be as scarlet, they shall be as white as snow. |
| 66. Isaiah 1.18 | Though they be red like crimson,/They shall be as wool” (46). ⁶⁶ | Though they be red like crimson, they shall be as wool.” |
| 67. Isaiah 57.21 | [contd] “There is no peace to the wicked,” saith my God (46). ⁶⁷ | But there is no peace for the wicked; |

68. Jeremiah 5.25

[contd] Your sins have withholden good things from you (46).⁶⁸

it is your own sins which have withheld the good things from you.

12: HOPE

Why art thou cast down, O **my soul!**/And why art thou disquieted within me!/Hope thou in God. For, I shall yet praise Him/Who is the health of my countenance

God is the health of my countenance

and the joy of **my soul**.

69. Psalms 43.5; also 42.11; sim. 42.5: English Revised Version

and my God (52).⁶⁹

70. * Habakkak 3.17-19: Moffatt, *Holy Bible, A New Translation*

* The Lord, the Eternal, is our strength (53).⁷⁰

The eternal God is my strength;

34: SELF-DEDICATION AND DIVINE BENEDICTION

The eternal God is thy dwelling place./And underneath are the everlasting arms (182).⁷¹

he is our dwelling place, and underneath are the everlasting arms.

71. Deuteronomy 33.27: English and American Revised Versions

13: SALVATION

The Lord is nigh unto them who are of a broken heart./And saveth such as be of a contrite spirit./

The Lord is near to those who are brokenhearted; he saves all who have a childlike spirit.

72. Psalms 34.18-19

Many are the afflictions of the righteous;/But the Lord delivereth him out of them all (57).⁷²

Many are the afflictions of the righteous man, but the Lord delivers him out of them all.

34: SELF-DEDICATION AND DIVINE BENEDICTION

* Commit thy way unto the Lord: trust also in Him./And He shall bring it to pass (182).⁷³

Commit your way to the Lord/Trust him/And he will bring it to pass.

73. Psalms 37.1, 3, 5, 7, 8

[Saith the Lord:] "He who dwelleth in the secret place of the Most High/ Shall abide under the shadow of the Almighty./

He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

74. Psalms 91.1, 14

Because he hath set his love upon ME,/Therefore will I deliver him" (182).⁷⁴

35: ANGER AND HATRED

Thou shalt not hate thy brother in thine heart./Thou shalt not take vengeance, nor bear any grudge./But thou shalt love thy neighbor as thyself (189).⁷⁵

¹¹ "Love your neighbor as yourself; bear a grudge against no man.

75. Leviticus 19.17, 18: English and American Revised Versions

41: THE GOLDEN RULE

Take heed to thyself in all thy works./And be discreet in all thy behavior./And what thou thyself hatest, do to no man (223).⁷⁶

Whatsoever you hate do to no man.

76. Tobit 4.14-15: Charles, *Apocrypha* 1.212. [contd on page 25]

43: FORGIVENESS

[Saith the Lord:] "I will heal their backsliding./I will love them freely" (233).⁷⁷

Love your brother, for

the Lord has said: 'I will love my children freely.'

77. Hosea 14.4

39: JUSTICE AND JUDGMENT

The path of the just is as the shining light,/ That shineth more and more unto the perfect day./

The path of the just is as a shining light which shines more and more until the perfect day.

78. Proverbs 4.18-19

The way of the wicked is as darkness;/ They know not at what they stumble (214).⁷⁸

15: FUTURE LIFE AND IMMORTALITY

They who are wise, shall shine/as the brightness of the firmament;/

They who are wise shall shine as the brightness of the firmament

and they who turn many to righteousness,/ as the stars for ever and ever (72).⁷⁹

and they who turn many to righteousness as the stars forever and ever.

79. Daniel 12.3: American Revised Version

43: FORGIVENESS

Let the wicked forsake his way,/And the unrighteous man his thoughts./

Let the wicked forsake his evil way and the unrighteous man his rebellious thoughts.

Let him return unto the Lord;/And He will have mercy upon him;/

Says the Lord: 'Let them return to me, and I will have mercy on them;

80. Isaiah 55.7

And to our God, for He will abundantly pardon (233).⁸⁰

I will abundantly pardon.'

49: PEACE AND WAR

¹² "Says God, the creator of heaven and earth:

81. Psalms 119.165

Great peace have they who love Thy law (273).⁸¹

'Great peace have they who love my law.

50: SUMMARY DUTIES

[And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (Deut. 6:5).]

“Thou shalt have no other gods before ME./

Thou shalt not take the name of the Lord thy God in vain./

Remember the sabbath day to keep it holy./ Six days shalt thou labor, and do all thy work./

Honor thy father and thy mother./

Thou shalt not kill./

Thou shalt not commit adultery./

Thou shalt not steal./

Thou shalt not bear false witness against thy neighbor./

Thou shalt not covet” (282).⁸²

[And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself (Lk. 10:27).]

15: FUTURE LIFE AND IMMORTALITY

[Saith the Lord:]/“I will ransom you from the power of the grave./I will redeem them from death./

O grave! I will be thy destruction!” (72)⁸³

16: WHAT IS MAN?

My commandments are:

You shall love me with all your heart;

you shall have no gods before me;

you shall not take my name in vain;

remember the Sabbath day to keep it holy;

honor your father and mother;

you shall not kill;

you shall not commit adultery;

you shall not steal;

you shall not bear false witness;

you shall not covet.”

¹³ “And to all who

love the Lord supremely and their neighbors like themselves,

the God of heaven says: “I will ransom you from the grave; I will redeem you from death.

I will be merciful to your children, as well as just.

Have I not said of my creatures on earth,

82. Exodus 20.1, 3, 7, 8, 9, 12, 13-17; sim. Deuteronomy 5.7, 11, 12, 13, 16, 17-20, 21. “Sabbath” is a Hebrew word which is generally understood as designating a recurring day religiously prescribed for rest and worship.

83. Hosea 13.14

84. Hosea 1.10

Ye are the sons of the living God (80).⁸⁴

you are the sons of the living God?

44: LOVE

And

Thus saith the Lord:/ “Yea, I have loved thee with an everlasting love./

have I not loved you with an everlasting love?

85. Jeremiah 31.2, 3

Therefore with loving-kindness have I drawn thee” (241).⁸⁵

Have I not called you to become like me

15: FUTURE LIFE AND IMMORTALITY

and to

86. Psalms 23.6

Surely goodness and mercy shall follow me/All the days of my life./And I will dwell in the house of the Lord forever (72).⁸⁶

dwell forever with me in Paradise?”



[Endnote 76, continued from page 23] Besides the instance of the Shinto religion, which is explained in the Preface, this quotation from Tobit is the sole other exception to the regular method of the *Treasure-House* in citing only from those books of sacred scripture which are accepted as canonical by all the adherents of the several specific religions. The book of Tobit is in that collection of books designated among Christians as the Apocrypha of the Old Testament; these are accepted as canonical by some, though not by all, groups among Protestant Christians. However, in the New Testament, which is the distinctively Christian scripture, the principle of the Golden Rule is to be found stated even more frequently than in the Old Testament; so the statement in Tobit may be cited in this chapter of the *Treasure-House* supplementarily from a book which is accepted as canonical by many Protestant Christians and also by all groups technically designated as Catholic Christians and too by all groups in Judaism.



BUDDHISM

Buddhism in its original form is one of the best religions without a God which has arisen throughout all the evolutionary history of Urantia,

although, as this faith developed, it did not remain godless (103:9.3).

8: TRUST AND GUIDANCE

Gladness will spring up within me;/

and, so rejoicing, all my frame will be at peace./

I shall experience a blissful feeling of content;/and in that bliss, my heart will be at rest (32).¹

[contd] Now I am without fear or anxiety,

trustful and not alarmed./ I dwell at ease, subdued, secure, with peaceful mind./

Over and over again I cry, "O happiness! O happiness!" (32)²

[Many are my persecutors and **mine enemies**; yet do I not decline from thy testimonies (Ps. 119:157).]

9: FAITH AND FAITHFULNESS

Wide opened is the door of the Immortal/ to all who have ears to hear./

Let them send forth faith to meet it (37).³

[contd] A gift of faith is not to be made of no avail (37).⁴

3. BUDDHISM

¹ Ganid was shocked to discover how near Buddhism came to being

a great and beautiful religion without God, without a personal and universal Deity.

However, he did find some record of certain earlier beliefs which reflected something of the influence of the teachings of the Melchizedek missionaries who continued their work in India even to the times of Buddha.

Jesus and Ganid collected the following statements from the Buddhist literature:

² "Out of a pure heart shall gladness spring forth to the Infinite;

all my being shall be at peace with this supermortal rejoicing.

My soul is filled with content, and my heart overflows with the bliss of peaceful **trust**.

I have no fear; I am free from anxiety.

I dwell in security, and **my enemies** cannot alarm me.

I am satisfied with the fruits of my confidence.

I have found the approach to the Immortal easy of access.

I pray for faith to sustain me on the long journey;

I know that faith from beyond will not fail me.

1. Mahavagga 8.15.13: *Sacred Books of the East* 17.224

2. Cullavagga 7.1.6: *Sacred Books of the East* 20.232

3. Mahavagga 1.5.12: *Sacred Books of the East* 13.88

4. Mahavagga 8.22.1: *Sacred Books of the East* 17.232

5. Maha-Parinibbana Sutta 1.8: *Sacred Books of the Buddhists* 3.83; sim. *Sacred Books of the East* 11.8

6. Dhammapada 144: Wagswara and Saunders, *Buddha's Way of Virtue* 41
7. Sutta Nipata 181: Coomara Swamy, *Sutta Nipata* 48, Alavaka Sutta 2; cf. *Sacred Books of the East* 10.2.30

8. Dhammapada 303: *Sacred Books of the East* 2nd ed. 10.1.73

9. Mahavagga 6.31.7: *Sacred Books of the East* 17.113

[contd] So long as the brethren shall be full of faith,/

modest in heart, afraid of wrong-doing,/ full of learning, strong in energy,/active in mind, and full of wisdom,/

—so long may the brethren be expected/ not to decline, but to **prosper** (37).⁵

[contd] By faith, by righteousness, by manliness,/

By meditation, by just judgment,/By theory and practice, by mindfulness/

Leave aside **sorrow**,—no slight burden! (37)⁶

Faith is the best wealth to a man here (37).⁷

A man full of faith/If endowed with virtue and glory,/

Is respected whatever place he may choose (37).⁸

10: SIN AND EVIL

I deem unrighteous actions contemptible/

whether they be performed by deed/or by word or by thought (42).⁹

[contd] If a man speaks or acts with an evil thought,/Pain follows him,

as the wheel/Follows the foot of the ox that draws the carriage.

[... His evil returns upon him,/As fine **dust** thrown against the **wind** (59).]

If a man speaks or acts with a pure thought,/Happiness follows him,/

I know my brethren will **prosper** if they become imbued with the faith of the Immortal,

even the faith that creates

modesty, uprightness, wisdom, courage, knowledge, and perseverance.

Let us forsake **sorrow** and disown fear.

By faith let us lay hold upon true righteousness and genuine manliness.

Let us learn to

meditate on justice and mercy.

Faith is man's true wealth;

it is the endowment of virtue and glory.

³ "Unrighteousness is contemptible;

sin is despicable. Evil is degrading,

whether held in thought or wrought out in deeds.

Pain and sorrow follow in the path of evil

as the **dust** follows the **wind**.

Happiness and peace of mind follow pure thinking and virtuous living

10. Dhammapada 1, 2:
Sacred Books of the East 10.1.3, 4

11. Dhammapada 42:
Silacara, *Dhammapada*
12

12. Dhammapada 318-
319: *Sacred Books of the East*, 2nd ed., 10.1.77

13. Iti-vuttaka 39:
Moore, *Sayings of Buddha, The Iti-vuttaka* 53

14. Cullavagga 5.20.5:
Sacred Books of the East 20.122-123

15. Cullavagga 10.6.2:
Sacred Books of the East 20.331

16. Dhammapada 67-
68; sim. 314: *Sacred Books of the East*
10.1.21; sim. 10.1.76

Like a shadow that never leaves him (42).¹⁰

[contd] Enemy works evil to enemy; hater,
to hater./But worse is the evil/Wrought by
a wrongly-directed mind (42).¹¹

[contd] They who see sin where there is no
sin,/And they who see no sin where there
is sin—/

Such men, embracing false doctrine,/Enter
the evil path.

They who see sin where there is sin,/And they
who see no sin where there is no sin—/

Such men, embracing true doctrine,/Enter
the good path (42).¹²

[contd] Look on sin, and loathe it./Then will
ye make an end of misery (42).¹³

11: CONFESSION AND REPENTANCE

This, O friend, is the advantage/of the
discipline of the noble one:/that he who
looks upon his sin as sin,/

and makes amends for it as is meet—/he
becomes able in the future/to **restrain**
himself therefrom (47).¹⁴

[contd] Leave not a fault unconfessed (47).¹⁵

[contd] That deed is not well done, of which
a man must repent,/And the reward of which
he receives/Crying and with a tearful face.

No! That deed is well done, of which a
man does not repent,/And the reward of
which he receives/Gladly and cheerfully
(47).¹⁶

as the shadow follows the substance of
material things.

Evil is the fruit of wrongly directed
thinking.

It is evil to see sin where there is no sin;
to see no sin where there is sin.

Evil is the path of false doctrines.

Those who avoid evil by seeing things as
they are

gain joy by thus embracing the truth.

Make an end of your misery by loathing
sin.

When you look up to the Noble One,

turn away from sin with a whole heart.
Make no apology for evil; make no excuse
for sin.

By your efforts to make amends for past
sins you acquire strength to resist future
tendencies thereto.

Restraint is born of repentance.

Leave no fault unconfessed to the Noble One.

⁴ “Cheerfulness and gladness are the
rewards of deeds well done

and to the glory of the Immortal.

13: SALVATION

17. Mahavagga 1.6.29:
Sacred Books of the East
13.97

The emancipation of my mind cannot be lost (54).¹⁷

No man can rob you of the liberty of your own mind.

[contd] When a religionist becomes fully emancipated in heart,/

When the faith of your religion has emancipated your heart,

his mind is undefiled, firm, immovable—
/as if a mountain of rock undivided, solid,
one mass;/

when the mind, like a mountain, is settled and immovable,

and much wind and rain should fall upon it/from the east, the west, the north, the south,/yet they would not make it shake or tremble or quake (54).¹⁸

[For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: (Isa. 66:12).]

then shall the peace of the soul flow tranquilly like a river of waters.

[contd] By the complete destruction of lust, hatred and delusion/devout men are no longer liable to suffering,/and are assured of final salvation (54).¹⁹

Those who are sure of salvation are forever free from lust, envy, hatred, and the delusions of wealth.

18. Mahavagga 5.1.25-26:
Sacred Books of the East 17.11-12, with the general term “religionist” in place of the technical designation “Bhikkhu”

19. Maha-Parinibbana Sutta 2.7:
Sacred Books of the East 11.26

[contd] Work out your own salvation with diligence (54).²⁰

While faith is the energy of the better life, nevertheless, must you

work out your own salvation with perseverance.

[contd] If a religionist desire to be assured of final salvation,/

If you would be certain of your final salvation,

let him then fulfill all righteousness;

then make sure that you sincerely seek to fulfill all righteousness.

let him be devoted to that quietude of heart/
which springs from within;/

Cultivate the assurance of the heart which springs from within

let him not drive back the ecstasy of contemplation;/

and thus come to enjoy the ecstasy of eternal salvation.

let him look through things (54).²¹

[contd] A religionist is unfit to attain supreme enlightenment/

⁵ “No religionist may hope to attain the enlightenment of immortal wisdom

Who is slothful and froward, indolent and feeble,/

who persists in being slothful, indolent, feeble,

Who hath much idleness and laziness,
Who is shameless and disrespectful.

idle, shameless, and selfish.

20. Akankheyya Sutta 11:
Sacred Books of the East 11.213, with the general term “religionist” in place of the technical designation “Bhikkhu”

21. Akankheyya Sutta 11:
Sacred Books of the East 11.213, with the general term “religionist” in place of the technical designation “Bhikkhu”

22. Iti-vuttaka 34: Moore, *Sayings of Buddha, The Iti-vuttaka* 47-48, with the general term “religionist” in place of the technical designation “monk”

23. Mahavagga 1.38.11: *Sacred Books of the East* 13.190-191

24. Dhammapada 117-119, 120: *Sacred Books of the East* 10.1.34, 1st ed.

25. Dhammapada 125; sim. Iti-vuttaka 89: Wagiswara and Saunders, *Buddha’s Way of Virtue* 39; sim. Moore, *Sayings of Buddha, The Iti-vuttaka* 104

He who is thoughtful, prudent and reflective,/Fervent, not froward, and earnest,/

Hath destroyed his fetters;

he, e’en here on earth,/May attain supreme enlightenment (54).²²

14: REWARDS AND PUNISHMENTS

Actions receive their reward./And our deeds have their result (59).²³

If a man commits a sin,/Let him not do it again./Let him not delight in sin;/Pain is the outcome of evil.

If a man does what is good,/Let him do it again./Let him delight in it;/Happiness is the outcome of good.

Even an evil-doer sees happiness/So long as his evil deed has not ripened./

But when his evil deed has ripened,/Then does the evil-doer see evil.

Let no man think lightly of evil, saying in his heart,/

“I will not come nigh unto me!”/

Even by the falling of water-drops is a water-pot filled./The fool becomes full of evil,/Even if he gather it little by little (59).²⁴

[contd] Whoso is offended by an inoffensive man,/And whoso blames an innocent man—/

His evil returns upon him,/As fine dust thrown against the wind (59).²⁵

But whoso is thoughtful, prudent, reflective, fervent, and earnest—

even while he yet lives on earth—may attain the supreme enlightenment of the peace and liberty of divine wisdom.

Remember,

every act shall receive its reward.

Evil results in sorrow and sin ends in pain.

Joy and happiness are the outcome of a good life.

Even the evildoer enjoys a season of grace before the time of the full ripening of his evil deeds,

but inevitably there must come the full harvest of evil-doing.

Let no man think lightly of sin, saying in his heart:

‘The penalty of wrongdoing shall not come near me.’

What you do shall be done to you, in the judgment of wisdom.

Injustice done to your fellows

shall come back upon you.

26. Iti-vuttaka 99: Moore, *Sayings of Buddha, The Iti-vuttaka* 117

27. * Dhammapada 121-122: *Sacred Books of the East* 10.1.34

28. Dhammapada 399: *Sacred Books of the East* 10.1.92, with "first-class person" in place of the technical Pali designation "Brahmana"

29. Dhammapada 403: Woodward, *Buddha's Path of Virtue* 90, where the reference-number for this passage is Dhammapada 401; with "first-class person" in place of the technical Pali designation "Brahmana"; cf. *Sacred Books of the East* 10.1.93; Wagiswara and Saunders, *Buddha's Way of Virtue* 81

30. Dhammapada 406: Silacara, *Dhammapada, or Way of Truth* 49, with "first-class person" of the technical designation "Brahmin"

31. Dhammapada 285: *Sacred Books of the East* 10.1.70

32. Dhammapada 359: Silacara, *Dhammapada, or Way of Truth* 44; cf. Woodward, *Buddha's Path to Virtue* 79

33. Sutta Nipata 805: *Sacred Books of the East* 10.2.150

Creatures follow the destiny of their deeds (59).²⁶

17: THE WISE MAN AND THE FOOLISH

[repeated] * Let no man think lightly of evil, saying in his heart,/
"It will not come night unto me!"

Even by the falling of water-drops is a water-pot filled./The fool becomes full of evil,/Even if he gather it little by little (82).²⁷

18: THE PERFECT MAN

Him I call a first-class person/Who, though he has committed no offence,/Endures reproach, stripes and bonds,/Who has endurance for his force (89).²⁸

[contd] Whoso is deep in wisdom and intelligence,/
Who with skill can discern the right and wrong,/Who hath attained the highest goal:—/Him I deem a first-class person (89).²⁹

[contd] Friendly among the hostile,/Tranquil among the turbulent,/Ungrasping amid the grasping:—/
Such I call a first-class person (89).³⁰

20: UNSELFISHNESS

Cut out the love of self (105).³¹

[contd] Weeds are the blight of fields./

The blight of this generation is self-seeking (105).³²

People grieve from selfishness;/perpetual cares kills them (105).³³

The creature cannot escape the destiny of his deeds.

6 "The fool has said in his heart,

'Evil shall not overtake me';

but safety is found only when the soul

craves reproof

and the mind seeks

wisdom.

The wise man is a noble soul who is

friendly in the midst of his enemies, tranquil among the turbulent, and generous among the grasping.

Love of self

is like weeds in a goodly field.

Selfishness leads to grief; perpetual care kills.

34. Dhammapada 35:
Sacred Books of the East
10.1.12

35. Dhammapada 103-104:
Silacara, *Dhammapada, or*
Way of Truth 18

36. Dhammapada 159;
sim. 158: *Sacred Books of*
the East 10.1.45

37. Dhammapada 361:
Vaidya and Shrikhande,
Dhammapada 45

38. Sutta Nipata, Vasettha
Sutta, Introduction: Coomara
Swamy, *Sutta Nipata* 128,
with “first-class person” in
place of the technical Pali
designation “Brahman”; cf.
Sacred Books of the East
10.2.108, where this passage
occurs between Sutta Nipata
593 and 594

39. Samyutta Nikaya 11.3.5:
Pali Text Society, *Book of the*
Kindred Sayings, Samyutta
Nikaya 1.307

40. Dhammapada 133:
Sacred Books of the East
10.1.37

41. Dhammapada 204:
Wagiswara and Saunders,
Buddha’s Way of Virtue 52

42. Anguttara Nikaya
3.6.52: Pali Text Society,
Book of the Gradual
Sayings, Anguttara
Nikaya 1.139

21: SELF-EXAMINATION AND SELF-CONTROL

It is good to tame the mind,/Which is
difficult to hold in, and flighty,/Running
wherever it listeth./A tamed mind brings
happiness (108).³⁴

The tamed mind yields happiness.

Though one should conquer in battle/
Thousands and thousands of men,/Whoso
shall conquer himself—/He is the greatest
of warriors./

He is the greatest of warriors

To overcome oneself is better truly/Than
to overcome others (109).³⁵

who overcomes and **subdues** himself.

If a man make himself as he teaches others
to be,/Then, being himself well **subdued**,
he may subdue others;/For, one’s own self
is difficult to subdue (109).³⁶

30: TEMPERANCE

Restraint in all things is good (155).³⁷

Restraint in all things is good.

33: DUTY

He alone is a first-class person who is
virtuous/and accomplished in the
observance of his duties (176).³⁸

He alone is a superior person who esteems
virtue and is observant of his duty.

35: ANGER AND HATRED

Let anger not o’ermaster you./

Let not anger and hate master you.

And rage ye not against them who rage./
Bad folk by wrath are overthrown,/As
when an avalanche comes down (187).³⁹

Do not speak harshly to anybody (187).⁴⁰

Speak harshly of no one.

37: WEALTH AND PROSPERITY

Content is the greatest wealth (197).⁴¹

Contentment is the greatest wealth.

38: GIVING AND HELPING

Save thyself by giving. What’s given, is
well saved (205).⁴²

What is given wisely is well saved.

41: THE GOLDEN RULE

43. Analects 12.2:
Soothill, *Analects of Confucius* 561

CONFUCIANISM

Do not do to others what you would not like yourself (222).⁴³

Do not to others those things you would not wish done to you.

42: GOOD FOR EVIL

Pay good for evil;

Let a man overcome wrath by calmness, evil by good./

overcome evil with the good.

44. Dhammapada 223:
Wagiswara and Saunders,
Buddha's Way of Virtue 55

Let him subdue the miser by liberality, the liar by truth (224).⁴⁴

14: REWARDS AND PUNISHMENTS

7 "A righteous soul is

Better than sovereignty over the earth,
Better than lordship over all worlds/

more to be desired than the sovereignty of all the earth.

45. Dhammapada 178:
Sacred Books of the East
10.1.48, 1st ed., 10.1-48-49, 2nd ed.; cf. Monier-Williams, *Buddhism* 128

Is the reward of the first step in holiness (59).⁴⁵

15: FUTURE LIFE AND IMMORTALITY

Earnestness is the path of immortality;/

Immortality is the goal of sincerity;

Thoughtlessness, the path of death./

death, the end of thoughtless living.

Those who are in earnest, do not die;/
Those who are thoughtless, are as if dead already (65).⁴⁶

Those who are earnest die not; the thoughtless are dead already.

46. Dhammapada 21:
Sacred Books of the East
10.1.9

[contd] Better one day of insight into the deathless state/

Blessed are they who have insight into the deathless state.

47. Dhammapada 114:
Wagiswara and Saunders,
Buddha's Way of Virtue 37

Than a hundred years of blindness to this immortality (65).⁴⁷

[contd] He who, seeking his own happiness,/Punishes or kills beings/Who also long for happiness,/

Those who torture the living

48. Dhammapada 131:
Sacred Books of the East
10.1.36

Will not find happiness after death (65).⁴⁸

will hardly find happiness after death.

Benefactors, when they leave this human life,/Do go to heaven./

The unselfish go to heaven,

And those who have gone to heaven,/Rejoice there in bliss;/

where they rejoice in the bliss of infinite **liberality**

49. Iti-vuttaka 26: Moore,
Sayings of Buddha, The
Iti-vuttaka 39

50. Dhammapada 177:
Wagiswara and Saunders,
Buddha's Way of Virtue 47

51. Iti-vuttaka 71: Moore,
Sayings of Buddha, The
Iti-vuttaka 81

And, losing their selfishness,/

They enjoy the result of generosity (65).⁴⁹

He is a fool who does not delight in
liberality./The wise, **delighting** in
liberality,/Come thereby with gladness to
the other world (65).⁵⁰

That individual in this world who
reflecteth right thoughts,/Who uttereth
right words,/who doeth right acts,/

Who is learned and virtuous here in this
brief life—/

He, after the dissolution of the body,/goeth
to heaven (65).⁵¹

and continue to increase in noble
generosity.

Every mortal who thinks righteously,
speaks nobly, and acts unselfishly

shall not only

enjoy virtue here during this brief life

but shall also,

after the dissolution of the body, continue
to enjoy the **delights** of heaven.@





1. Rig Veda, 2.24.11: Griffith, *Rigveda* 1.290, with "Lord of prayer" in place of the Sanskrit designation for the Deity "Brahmanaspati"
 2. Atharva Veda 13.4.3, 12, 20: Whitney and Lanman, *Atharva-veda* 2.732, 733

3. Brihad-Aranyaka Upanishad 3.9.1, 10: Hume, *Thirteen Principal Upanishads* 119, 120, 121

4. Mundaka Upanishad 2.2.9, 10, the last two lines also in Katha Upanishad 5.15, and also in Svetasvatara Upanishad 6.14: Hume, *Thirteen Principal Upanishads* 373, 358, 410, with "The Supreme Being" in place of the Sanskrit "Brahma"

HINDUISM

The early teachers of the Salem religion penetrated to the remotest tribes of Africa and Eurasia, ever preaching Machiventa's gospel of man's faith and trust in the one universal God as the only price of obtaining divine favor (94:0.1).

1: THE ONE SUPREME GOD

He is the God in every way supreme./

He, the Lord of prayer, encompasseth all (3).¹

[contd] He is the Creator, He the Disposer./

He Himself is one, single, one only (3).²

[contd] "How many gods are there?"

"One! I know that Person,/

The Last Source of every soul" (3).³

[contd] The Supreme Being is brilliant, the Light of lights—/

That which knowers of the soul do know./

After Him, as He shines, doth everything shine. This whole world is illumined with His light (3).⁴

[contd] The One with His ruling powers, Who rules all the worlds./Alone stands in their arising and continued existence./God, the One, He, the Protector,

stands opposite creatures./

4. HINDUISM

¹ The missionaries of Melchizedek carried the teachings of the one God with them wherever they journeyed.

Much of this monotheistic doctrine, together with other and previous concepts, became embodied in the subsequent teachings of Hinduism.

Jesus and Ganid made the following excerpts:

² "He is the great God, in every way supreme.

He is the Lord who encompasses all things.

He is the creator and controller of the universe of universes.

God is one God; he is alone and by himself; he is the only one.

And this one God

is our Maker and the last destiny of the soul.

The Supreme One is brilliant beyond description; he is the Light of Lights.

Every heart and every world is illumined by this divine light.

God is our protector—

he stands by the side of his creatures—

5. Svetasvatara Upanishad 3.1, 2: Hume, *Thirteen Principal Upanishads* 399, with “God” in place of the Sanskrit designation for Deity “Rudra”

6. Svetasvatara Upanishad 5.2, 3, 4: Hume, *Thirteen Principal Upanishads* 406. “Great Soul” is the English equivalent for the Sanskrit “Mahatma”

7. Bhagavad Gita 10.12, 13, 15, 16: Hill, *Bhagavad Gita* 193, 194, with “Supreme Being” in place of the Sanskrit designation “Brahman”

8. Rig Veda 10.156.4-5: Griffith, *Rigveda* 2.595, with “God” in place of the Sanskrit designation for the Deity “Agni”

9. Yajur Veda 40.8; also Isa Upanishad 8: an original translation from the Sanskrit; cf. Griffith, *White Yajurveda* 306; Hume, *Thirteen Principal Upanishads* 363

They who know that, become immortal (4).⁵

[contd] The One Who rules over every single source./

The Great Soul, exercises universal overlordship—/

That One God, glorious, adorable (4).⁶

[contd] Supreme Being, Supreme Abode,/ Supreme in purifying power art Thou!/
Person eternal and divine, unborn, pervading all,/The Primal Lord of Heaven!

Thus all seers have hailed Thee./And Thou Thyself revealest it to me!

O Supreme Person, O source of beings,/ Lord of beings, O Ruler of the universe!/
Tell without reserve Thine own divine pervading powers,/Whereby Thou abidest immanent! (4)⁷

2: THE DIVINE POWER AND WISDOM

O God, Thou has made the sun, eternal star/

To mount the sky, bestowing light on living men./Thou, God, are the people’s light—/Best, dearest, seated in Thy shrine (7).⁸

[contd] The encompassing Self-existent, the bright, the pure./

Unpierced by evil, wise, intelligent,/

Hath distributed objects appropriately/ Through the eternal years (7).⁹

[contd] **This universe hath sprung from the Lord.**/

and those who learn to know him become immortal.

God is the great source of energy;

he is the Great Soul. He exercises universal lordship over all.

This one God is loving, glorious, and adorable.

Our God is supreme in power and abides in the supreme abode.

This true Person is eternal and divine; he is the primal Lord of heaven.

All the prophets have hailed him, and he has revealed himself to us.

We worship him.

O Supreme Person, source of beings, Lord of creation, and ruler of the universe,

reveal to us, your creatures, the power whereby you abide immanent!

God has made the sun and the stars;

he is bright, pure, and self-existent.

His eternal knowledge is divinely wise. The Eternal is unpenetrated by evil.

Inasmuch as

the universe sprang from God,

he does rule it appropriately.

10. Vishnu Purana 1.1.35: Dutt, *Vishnu Puranam* 4, with “the Lord” in place of the Sanskrit designation for the Deity “Vishnu”; cf. Wilson, *Vishnu Purana* 1.11

11. Rig Veda 1.51.14: Griffith, *Rigveda* 1.71, with “God” in place of the Sanskrit designation for the Deity “Indra”

12. Rig Veda 1.70.2: Griffith, *Rigveda* 1.94

13. Rig Veda 10.131.6, 7: Griffith, *Rigveda* 2.578, with “God” in place of the Sanskrit designation for the Deity “Indra”

14. Bhagavad Gita 10.11: an original translation from the Sanskrit; cf. *Sacred Books of the East* 8.87; Hill, *Bhagavad Gita* 192

15. Bhagavad Gita 10.36: Davies, *Bhagavad Gita* 116

In Him it is established. He is the Cause of the creation (7).¹⁰

3: THE DIVINE GOODNESS AND WONDER

God is the good man’s refuge in his need (12).¹¹

[contd] Immortal One—He cares for all mankind! (12)¹²

[contd] God is strong to save, rich in assistance./May He, possessing all, be kind and gracious!/
May we enjoy His favor, His the holy!/
May we enjoy His **blessed loving-kindness!**/May God, as our good Protector,/
Drive off and keep afar all those who hate us! (12)¹³

[contd] [Saith the Lord:]
“Verily, on account of compassion for them/I, Who dwell within their own souls,
Destroy the darkness born of their un wisdom/By the shining lamp of wisdom” (12).¹⁴

[contd] “I am the Splendor of the splendid./
I am the Victory. I am Enterprise./I am the Goodness of the good” (12).¹⁵

4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE

The Mighty Lord on high our deeds, as if at hand, espies.

Wherever two together plot,/And deem they are alone,/The Heavenly Lord is there, a third;/
And all their schemes are known.

Whoever far beyond the sky/Should think his way to wing,/He could not there elude the grasp/Of the Heavenly Lord, the King.

He is the cause of creation, and hence are all things established in him.

3 “God is the sure refuge of every good man when in need;

the Immortal One cares for all mankind.

God’s salvation is strong and his kindness is gracious.

He is a **loving** protector,

a **blessed** defender.

Says the Lord:

‘I dwell within their own souls

as a lamp of wisdom.

I am the splendor of the splendid

and the goodness of the good.

Where two or three gather together, there am I also.’

The creature cannot escape the presence of the Creator.

16. Atharva Veda 4.16.1, 2, 4, 5: Muir, *Metrical Translations from Sanskrit Writers* 163, with “the Heavenly Lord” in place of the Sanskrit designation for the Deity “Varuna”; cf. Griffith, *Atharva-veda* 1.153, 154; Muller, *India, What Can It Teach Us?* 199-200; Kaegi, *The Rigveda*, 65-66; Muir, *Original Sanskrit Texts* 5.63-66

17. Brihad-Aranyaka Upanishad 2.1.11: Hume, *Thirteen Principal Upanishads* 94, with “the Supreme Being” in place of the Sanskrit designation “Brahma”

18. Svetasvatara Upanishad 3.11; sim. 6.11: Hume, *Thirteen Principal Upanishads* 401; sim. 409

19. Svetasvatara Upanishad 3.17, 18, 19, 20, 21: Hume, *Thirteen Principal Upanishads* 402

20. Laws of Manu 8.91: Dutt, *Manu Samhita* 266

21. Rig Veda 3.62.10: an original translation, with “Vivifier” in place of the Sanskrit designation for the Deity “Savitri”; cf. Griffith, *Rigveda* 1.391; Bloomfield, *Religion of the Veda* 87. This is the famous “Savitri” or “Gayatri” prayer, dating from more than a thousand years before Christ. It is the morning-prayer prescribed for every high-caste Hindu. It is the world’s most ancient formula of prayer still in daily use.

22. Brihad-Aranyaka Upanishad 1.3.28: Hume, *Thirteen Principal Upanishads* 80

23. Bhagavata Purana 1.2.14: Dutt, *Srimad Bhagabatam* 1.5; cf. Subba Rau, *Srimad Bhagavatam* 1.1.7-8

Whate’er exists in heaven and earth,
Whate’er beyond the skies,/Before the
eyes of the Heavenly Lord,/The King,
unfolded lies.

The ceaseless winking of all He counts
of every mortal’s eyes (15).¹⁶

[contd] I worship as the Supreme Being, as
the Inseparable Companion,/

the Person Who is here in the quarters of
heaven/He who worships Him as such, has
a companion./His company is not
separated from him (16).¹⁷

[contd] All-pervading is He, bountiful,
omnipresent and kindly (16).¹⁸

[contd] The Lord, the Ruler of all, the great
Shelter of all,/The Controller of the whole
world,

the great primeval Person,/The **Soul** that
is set in the heart of a creature here—/

I know this undecaying, primeval Soul of
all,/Present in everything through
immanence (16).¹⁹

[contd] The Eternal Witness to virtue and
vice dwelleth in the heart (16).²⁰

5: INVOCATIONS AND CALLS TO WORSHIP

Let us meditate on the adorable glory/Of
the Divine Vivifier!/
And may He Himself direct our thoughts!
(19)²¹

[contd] From the unreal lead me to the real!/
From darkness lead me to light!/
From death lead me to immortality! (19)²²

[Saith the Lord:] “With your hearts purged
of all ill-feeling,/worship even ME with
your acts” (19).²³

The Lord even counts the ceaseless
winking of every mortal’s eyes;

and

we worship this divine Being as our
inseparable companion.

He is all-pervailing, bountiful,
omnipresent, and infinitely kind.

The Lord is our ruler, shelter, and supreme
controller,

and his primeval spirit dwells within the
mortal **soul**.

The Eternal Witness to vice and virtue
dwells within man’s heart.

Let us long meditate on the adorable and
divine Vivifier;
let his spirit fully direct our thoughts.

From this unreal world lead us to the real!
From darkness lead us to the light!
From death guide us to immortality!

4 “With our hearts purged of all hate,
let us worship the Eternal.

6: WORSHIP AND PRAYER

He, the Lord of prayer,

Who with might bowed down/Things that
should be bowed—that was a great deed!/
Strong things were loosened, and firmly
fixed/Gave way by prayer.

[If thou afflict them in any wise, and they cry at
all unto me, **I will surely hear their cry**; (Exod. 22:23)

So that they cause the cry of the poor to come
unto him, and **he heareth the cry** of the afflicted
(Job 34:28).]

All men bring their will to Him, the
Resolute./

They cleave to Him, the Holy One, to Him
the Strong./Pay worship with oblation! (23)²⁴

Our God is the Lord of prayer;

he hears the cry of his children.

Let all men submit their wills to him, the
Resolute.

Let us **delight** in

the liberality of the Lord of prayer.

[contd] First and pre-eminent, excelling all
besides,/Are the kind gifts of the liberal
Lord of prayer./

These are the boons of Him, the Strong,
Who should be loved,/Whereby the people
have **delight** (24).²⁵

[contd] I make prayer mine inmost friend
(24).²⁶

Make prayer your inmost friend

[contd] Worship, above all, is truthfulness
(24).²⁷

and worship

your soul's support.

[Saith the Lord:] "To them ever devoted,
worshipping ME in love,/I give that means
of wisdom by which they attain to ME"
(24).²⁸

'If you will but worship me in love,' says
the Eternal, 'I will give you the wisdom
to attain me,

for

[contd] "He who constantly worships ME,/
Practising the duties laid down for him,/
And does not give his mind to any other,/
And who thinks of ME in all beings/
Attains firm devotion to ME./MY worship
is the virtue common to all" (24).²⁹

my worship is the virtue common to all
creatures.'

24. Rig Veda 2.16.4:
Griffith, *Rigveda* 1.279

25. Rig Veda 2.24.2, 3, 10:
Griffith, *Rigveda* 1.289,
290; with "the Lord of
prayer" in place of the
Sanskrit designations for
the Deity "Brahmanspati"
and "Brihaspati"

26. Atharva Veda 7.100:
Griffith, *Atharva-veda*
1.378

27. Satapatha Brahmana
2.2.2.20: *Sacred Books of
the East* 12.313

28. Bhagavad Gita 10.10:
Mitra, *Bhagavad Gita* 105

29. Bhagavata Purana
11.18.44, 43: Subba Rau,
Srimad Bhagavatam
2.3.118; cf. Dutt, *Srimad
Bhagabatam* 11.74

30. Rig Veda 1.1.7; also Sama Veda 1.1.2.4; White Yajur Veda 3.22; Satapatha Brahmana 2.3.4.28: an original translation, with "God" in place of the Sanskrit designation for the Deity "Agni"; cf. Griffith, *Rigveda* 1.2; Macdonell, *Hymns from the Rigveda* 72; Macdonell, *Vedic Reader* 8; Thomas, *Vedic Hymns* 26; Griffith, *Samaveda* 4; Griffith, *White Yajurveda* 19; *Sacred Books of the East* 12.354

31. Rig Veda 1.11.2: Griffith, *Rigveda* 1.13, with "O God" in place of the Sanskrit designation for the Deity "Indra"

32. Rig Veda 1.53.2; also Atharva Veda 20.21.2: Griffith, *Rigveda* 1.74; also Griffith, *Atharvaveda* 2.338

33. Rig Veda 1.62.12, 13: Griffith, *Rigveda* 1.86, with "God" in place of the Sanskrit designation for the Deity "Indra"

34. Sama Veda 1.5.2.3.8; also Atharva Veda 7.14.1, 2: Griffith, *Samaveda* 95; also Griffith, *Atharvaveda* 1.334 *Gita* 138; *Sacred Books of the East* 8.94

35. Bhagavad Gita 11.18: an original translation from the Sanskrit; cf. Davies, *Bhagavad Gita* 122; Barnett, *Bhagavad*

7: ADORATION AND PRAISE

O God, Illuminator of gloom,/

To Thee we come day after day,/Bringing our reverence with prayer! (27)³⁰

[contd] O God, Lord of power and might!/
[He giveth **power to the faint**; and to them that have no might he increaseth strength (Isaiah 40:29).]

Strong in thy friendship, we have no fear./

With praises we glorify Thee,/The never-conquered Conqueror (27).³¹

Man's Helper from of old,

not disappointing hope,/Friend of our friends, as such to Thee we sing this praise (27).³²

O Lord of power, strengthen us with Thy might!/This new prayer to Thee, O Mighty God, Eternal!/Sure Leader,

enriched with prayer, come soon and early! (28)³³

I praise this God, Parent of heaven and earth,/

Exceeding wise, possessed of real energy,/

Giver of treasure, Thinker dear to all,/ Whose splendor is sublime,/

Whose light shone brilliant in creation/ Who in his beauty made the sky (28).³⁴

Thou art to be known as the Highest, the Imperishable./Thou art the Supreme Refuge of this universe./Thou art the Changeless Guardian of everlasting law./

I think of Thee as the Eternal Person (28).³⁵

God is the illuminator of the gloomy

and the **power of those who are faint**.

Since God is our strong friend, we have no more fear.

We praise the name of the never-conquered Conqueror.

We worship him because he is

man's faithful and eternal helper.

God is our sure leader and unfailing guide.

He is the great parent of heaven and earth,

possessed of unlimited energy and infinite wisdom.

His splendor is sublime

and his beauty divine.

He is the supreme refuge of the universe and the changeless guardian of everlasting law.

8: TRUST AND GUIDANCE

Lord of all life!

From near, from far/Do Thou, O God,
evermore protect us (33).³⁶

[contd] O mightiest God! Verily, Thou
blessest mortal man./There is no
comforter but Thou./

Good Lord! Let not Thy bounteous gifts,
Let not Thy saving help fail us at any
time!/Thou **Lover of mankind!**/Measure
out to us/All riches hitherward! (33)³⁷

[contd] Be with us when we stray afar!/Be
with us when our home is nigh!/Protect
us with Thy help both near and far away!
Protect us ever with Thy **help!** (33)³⁸

Friend of the **distressed!** Thou showest
grace unto the ignorant! (28; 7:
ADORATION AND PRAISE)³⁹

O God, on all sides Thou art our Life-
giver!/
Aim of all eyes, Light-finder, come within
us!/With Thy protections both from
behind and from before,/O God, preserve
us of one accord! (33)⁴⁰

No anxiety, no harm from anywhere, no
double-dealers,/No enemies will
overcome him/Who Thou, Lord of prayer,
watchest as a good Shepherd./Thou art
our Shepherd, preparing the way (33).⁴¹

Yea, God, Thou art our Father./Thou art a
Brother and a Friend./

So give us strength, that we may live
(33).⁴²

[contd] Reveal Thyself. What awful form
art Thou!/I worship Thee. Have mercy,
God Supreme!/Thine inner being I am
fain to know./

This Thy forth-streaming life bewilders
me (33).⁴³

Our God is the Lord of life

and the Comforter of all men;

he is the lover of mankind

and the **helper** of those who are
distressed.

He is our life giver

and the Good Shepherd of the human
flocks.

God is our father, brother, and friend.

And we long to know this God in our inner
being.

36. Rig Veda 1.27.3; sim.
1.18.3: Griffith, *Rigveda*
1.35, with "God" in place
of the Sanskrit designation
for the Deity "Agni"; sim.
1.22

37. Rig Veda 1.84.19, 20:
Griffith, *Rigveda* 1.109

38. Rig Veda 1.129.9:
Griffith, *Rigveda* 1.180

39. Bhagavata Purana
7.9.42: Dutt, *Srimad*
Bhagabatam 11.121; cf.
Subba Rau, *Srimad*
Bhagavatam 2.3.191

40. Rig Veda 8.48.15:
Griffith, *Rigveda* 2.199,
with "O God" in place of
the Sanskrit designations
for the Deity "Soma" and
"Indu"

41. Rig Veda 2.23.5, 6:
Peterson, *A Second*
Selection of Hymns from
the Rigveda (2nd ed.
revised and enlarged,
Zimmerman) page XXIV
of Translation, with "Lord
of prayer" in place of the
Sanskrit designation for the
Deity "Brahmanaspati"

42. Rig Veda 10.186.2:
Griffith, *Rigveda* 2.607,
with "God" in place of the
Sanskrit designation for
the Deity "Vata"

43. Bhagavad Gita 11.31:
Besant and Bhagavan Das,
Bhagavad Gita 208-209

9: FAITH AND FAITHFULNESS

5 “We have learned to

44. Rig Veda 10.151.4:
Griffith, *Rigveda* 2.592

Man winneth faith by yearnings of the
heart (39).⁴⁴

win faith by the yearning of our hearts.

45. Bhagavad Gita 4.39-
40: an original translation
from the Sanskrit; cf.
Mitra, *Bhagavad Gita* 54;
Paramananda, *Srimad-
Bhagavad-Gita* 41

The man of faith obtaineth wisdom,/If he
is devoted to it, and has restrained his
senses,/
Having obtained wisdom, he speedily
attains/Unto the peace which is supreme
(39).⁴⁵

We have attained wisdom by the restraint
of our senses,

and by wisdom we have experienced
peace in the Supreme.

46. Bhagavad Gita 6.47: an
original translation from
the Sanskrit; cf. Davies,
Bhagavad Gita 81

[contd] [Saith the Lord:] “I consider him
the most devout of all devotees/Who, full
of faith, worships ME/
With his inner self intent on ME” (39).⁴⁶

He who is full of faith worships truly

when his inner self is intent upon God.

10: SIN AND EVIL

He Who engendered the earth and heaven;/
Who made the worlds the mantle that He
weareth;/

Our God wears the heavens as a mantle;

In Whom abide the six wide-spreading
regions/

he also inhabits the other six wide-
spreading universes

Through which the bird’s keen vision
penetrateth;/From Whom winds blow, pure
in ordered season;/From Whom the seas
flow forth in all directions;/He Who takes
life away; He Who bestows it;/From
Whom comes breath to every living
creature:—/This God is wroth, offended
by the sinner (43).⁴⁷

He is supreme over all and in all.

47. Atharva Veda 13.3.1, 2,
3: Griffith, *Atharva-veda*
2.150

11: CONFESSION AND REPENTANCE

We crave forgiveness from the Lord for

Whatever trespass we have perpetrated/
Against a friend, companion, or a brother./
A fellow tribesman, or against a
stranger,—/

all of our trespasses against our fellows;

48. Rig Veda 5.85.7:
Griswold, *Religion of the
Rigveda* 124, with
“Heavenly Lord” in place
of the Sanskrit designation
for the Deity “Varuna”

From that do Thou, O Heavenly Lord,
release us! (48)⁴⁸

and we would release our friend from the
wrong he has done us.

49. * Laws of Manu 11.228-230: Muir, *Metrical Translations from Sanskrit Writers* 234

50. Rig Veda 2.23.7, 8: Griffith, *Rigveda* 1.287, with "Lord of prayer" in place of the Sanskrit designation for the Deity "Brihaspati"

51. Rig Veda 1.164.21: Griffith, *Rigveda* 1.223

52. Bhagavad Gita 7.17; sim. 10.8, 9: Davies, *Bhagavad Gita* 88; sim. Besant and Das, *Bhagavad-Gita* 177

53. * Bhagavad Gita 7.1, 3: Davies, *Bhagavad Gita* 86

54. Taittiriya Upanishad 2.4; sim. 2.9: an original translation, with "the Supreme" in place of the Sanskrit "Brahma"; cf. Hume, *Thirteen Principal Upanishads* 285; sim. 289

55. Koran 20.48: Abul-Fadl, *Quran* 1.221, where the reference-number for this passage is Koran 20.45

* In proportion as his heart sincerely loathes his evil deed,/
So far shall his vital spirit be freed from the taint (48).⁴⁹

13: SALVATION

O Lord of prayer, we invoke Thee, Savior,/
As a Protector, as the Comforter Who loveth us! (55)⁵⁰

17: THE WISE MAN AND THE FOOLISH

The universe's mighty Keeper, wise, /hath entered into me the simple (84).⁵¹

[Saith the Lord:] "The wise man, ever devout, who worships the One, /Is the most excellent;/
For, I am dear above all things to the wise man. /And he is dear to ME" (85).⁵²

18: THE PERFECT MAN

* [Saith the Lord:] "Among the thousands of mankind /Only one perchance strives for perfection. /And even of those who strive for and obtain it/
Only some one knows ME in truth" (93).⁵³

23: FEARLESSNESS AND COURAGE

He never fears who knows the bliss of the Supreme (123).⁵⁴

ISLAM

[Saith the Lord:] "Fear not; for, verily I am with you. /
I will hear, and see" (123).⁵⁵

25: SIMPLICITY

O God, Thou art our Providence, our Father Thou! /

Our spirit loathes all evil;

therefore, O Lord, free us from all taint of sin.

We pray to God as a comforter, protector, and savior—one who loves us.

⁶ "The spirit of the Universe Keeper enters the soul of the simple creature.

That man is wise who worships the One God.

Those who strive for perfection

must indeed

know the Lord Supreme.

He never fears who knows the blissful security of the Supreme,

for

the Supreme says to those who serve him, 'Fear not, for I am with you.'

The God of providence is our Father.

56. Rig Veda 1.31.10, 14: Griffith, *Rigveda* 1.41, 42, with “O God” in place of the Sanskrit designation for the Deity “Agni”

57. Kaushitaki Upanishad 3.1: Hume, *Thirteen Principal Upanishads* 320, with “God” in place of the Sanskrit designation for the Deity “Indra”

58. Mahabharata 12.190.1: Dutt, *Mahabharata* 12.281, with “the Eternal” in place of the Sanskrit designation “Brahma”

59. * Bhagavad Gita 6.27, 21, 22, 28: Davies, *Bhagavad Gita* 78, with “devotee” in place of the technical Sanskrit designation “Yogin,” and with “the Supreme” in place of “Brahma”

60. Bhagavad Gita 10.8, 9: Besant and Bhagavan Das, *Bhagavad Gita* 177

61. Mahabharata 5.39.72: Monier-Williams, *Indian Wisdom* 446; cf. Muir, *Metrical Translations from Sanskrit Writers* 273, where in each case the reference-number for this passage is Mahabharata 5.1517; cf. also Dutt, *Mahabharata* 5.63-64; Roy, *Mahabharata* 5.2.126; Hopkins, *Religions of India* 479

We are Thy brethren, and Thou art our spring of life./Thou art called Father, caring for the weak./And, Wisest, to the simple one Thou teachest lore (130).⁵⁶

29: TRUTH AND TRUTHFULNESS

God departed not from the truth; for, God is truth./

God said: “Understand ME MYSELF!/This I deem most beneficent to man—/namely, that one should understand ME!” (150).⁵⁷

Truth is the Eternal.

Truth is penance./

It is truth which creates all creatures./Truth sustains the entire universe./

One goes to heaven with the help of the truth (150).⁵⁸

31: HAPPINESS AND JOY

* Ever thus uniting his soul to the Supreme./ The devotee who has ceased from sin/ Enjoys easily the boundless happiness/Of union with the Supreme (163).⁵⁹

[contd] [Saith the Lord:] “I am the Generator of all. All evolves from ME./

Understanding thus, the wise adore ME in rapt emotion./They are content and joyful./Mindful of ME, their life hidden in ME./Illumining each other, ever conversing about ME” (163).⁶⁰

41: THE GOLDEN RULE

This the sum of duty:

Do naught to others/Which, if done to thee, would cause thee pain (222).⁶¹

[contd] Let no man do to another/What would be repugnant to himself./

God is truth.

And it is the desire of God that his creatures should understand him—

come fully to know the truth.

Truth is eternal;

it sustains the universe.

Our supreme desire shall be

union with the Supreme.

The Great Controller is the generator of all things—all evolves from him.

And this is the sum of duty:

Let no man do to another what would be repugnant to himself;

62. Mahabharata 13.113.8: Muir, *Metrical Translations from Sanskrit Writers* 273; cf. Monier-Williams, *Indian Wisdom* 450, where in each case the reference-number for this passage is 13.5571. In the latter instance the verse is translated positively, whereas the original Sanskrit is negatively stated; cf. Dutt, *Mahabharata* 13.250

63. Mahabharata 12.93.10: Dutt, *Mahabharata* 12.138; cf. Roy, *Mahabharata* 9.301

64. Mahabharata 5.36.11: Monier-Williams, *Indian Wisdom* 446; cf. Muir, *Metrical Translations from Sanskrit Writers* 88 and 276; where in each case the reference-number for this passage is *Mahabharata* 5.1270; cf. also Dutt, *Mahabharata* 5.53; Roy, *Mahabharata* 5.2.104; Hopkins, *Ethics of India* 179

65. Mahabharata 5.39.73.74: Roy, *Mahabharata* 5.2.126; cf. Dutt, *Mahabharata* 5.64; Muir, *Metrical Translations from Sanskrit Writers* 275, where the reference-number for this passage is *Mahabharata* 5.1518

66. Mahabharata 12.274.9: Dutt, *Mahabharata* 12.413; cf. Roy, *Mahabharata* 10.427

67. Rig Veda 1.31.16: Griffith, *Rigveda* 1.42, with “God” in place of the Sanskrit designation for the Deity “Agni”

68. Rig Veda 8:48.9, 10: Griffith, *Rigveda* 2.199

69. * Rig Veda 4.12.4; sim. 2.27.14: Griffith, *Rigveda* 1.408, with “God” in place of the Sanskrit designation for the Deity “Aditi” and with “O Lord” in place of “Agni”; sim. .244

70. Atharva Veda 6.120.1, 2: Griffith, *Atharva-veda* 1.311, with “the Deity” in place of the Sanskrit designation “Agni Garhapatya,” with “Heaven” in place of “Dyaus,” and with “the universe” in place of “Aditi”; cf. *Sacred Books of the East* 42.165-166; Muir, *Original Sanskrit Texts* 5.299-300

This is duty in summary./Any other rule is according to inclination (222).⁶²

42: GOOD FOR EVIL

Do not reply harshly when questioned by anybody./Do not utter mean words. Never cherish malice./

cherish no malice,

By such means an enemy is won over (227).⁶³

Bear railing words with patience./never meet an angry man with anger,/Nor return reviling for reviling./Smite not him who smites thee (227).⁶⁴

smite not him who smites you,

[contd] Anger must be conquered by forgiveness./

conquer anger with mercy,

And the wicked must be conquered by honesty./The miser must be conquered by liberality./And falsehood must be conquered by truth (227).⁶⁵

By practising benevolence, one should conquer sin./

and vanquish hate by benevolence.

By regard for all creatures, one should gain virtue (227).⁶⁶

43: FORGIVENESS

And all this we should do because

Dear **Friend** and **Father**, caring for the pious,/Who speedest nigh, and Who inspirest mortals!/Pardon, we pray, this sin of ours, O God—/The path which we have trodden, widely straying! (231)⁶⁷

God is a **kind friend** and a **gracious father**

When we offend against Thy holy statutes,/ Be **gracious**, God, as a **kind Friend**, Best of all!/May I be with the Friend Whose heart is tender (231).⁶⁸

* O Lord, remit entirely our offences! (231)⁶⁹

who remits all our earthly offenses.

13: SALVATION

If we have injured earth or air or heaven,/ If we have wronged our mother or our father,/May the Deity here absolve us,/And bear us up into the world of virtue!/Earth is our mother; the universe, our birth-place./Heaven, Father, save us! (55)⁷⁰

7 “God is our Father, the earth our mother, and the universe our birthplace.

71. Svetasvatara Upanishad 1.8, 10, 11. The second line of this quotation occurs also in 2.15; 4.16; 5.13; 6.13: Hume, *Thirteen Principal Upanishads* 395, 396; also 399, 405, 407, 410

72. Svetasvatara Upanishad 6.20: Hume, *Thirteen Principal Upanishads* 411

73. Bhagavad Gita 16.21, 22: Davies, *Bhagavad Gita* 157

74. Atharva Veda 14.1.42: Griffith, *Atharva-veda* 2.167

75. Brihad-Aranyaka Upanishad 4.4.4: Hume, *Thirteen Principal Upanishads* 140; cf. *Sacred Books of the East* 15.175-176

76. Kena Upanishad 9 and 12 (or 2.1 and 4): Hume, *Thirteen Principal Upanishads* 336, 337, with “the Supreme” in place of the Sanskrit designation “Brahma”

[contd] Without the Lord, the soul is bound/

By knowing God, one is released from all fetters./The One God rules over both the perishable and the **soul**./

By meditation on Him, by union with Him,/ By entering into His being more and more/

There is finally cessation from every illusion./

By knowing God, there is a falling off of all fetters (55).⁷¹

[contd] When men shall roll up space/As it were a piece of leather,/

Then will there be an end of evil/Apart from knowing God (55).⁷²

This three-fold gate of hell—lust, wrath and avarice—Is the **ruin** of the soul./

A man free from these three gates of darkness/Works out the salvation of his soul (56).⁷³

15: FUTURE LIFE AND IMMORTALITY

Saying thy prayer for cheerfulness,/Gird thyself for immortality (66).⁷⁴

[contd] As a goldsmith, taking a piece of gold, reduces it to/another newer and more beautiful form—/just so this soul, striking down this body,/and dispelling its ignorance, makes for itself/another newer and more beautiful form (66).⁷⁵

[contd] The **Supreme** is conceived of, when known by an **awakening**./

Truly, it is immortality one finds./With the soul one finds power./With knowledge one finds the **Immortal** (66).⁷⁶

Without God the soul is a prisoner;

to know God releases the **soul**.

By meditation on God, by union with him,

there comes deliverance from the illusions of evil

and ultimate salvation from all material fetters.

When man shall roll up space as a piece of leather,

then will come the end of evil because man has found God.

O God, save us from

the threefold **ruin** of hell—lust, wrath, and avarice!

O soul,

gird yourself for the spirit struggle of immortality!

When the end of mortal life comes, hesitate not to forsake this body for

a more fit and beautiful form

and to **awake in the realms of the Supreme and Immortal**,

77. Katha Upanishad 1.12:
Sacred Books of the East
15.4

78. Svetasvatara Upanishad
4.15, 16, 17; partly also 3.10,
11, 13; Katha Upanishad 6.9:
Hume, *Thirteen Principal
Upanishads* 405; also 401;
359; with “the Supreme” in
place of the Sanskrit
designation “Brahma”
79. * Laws of Manu 4.238-
242: Burnell and Hopkins,
Ordinances of Manu 107-
108

[contd] In the heaven-world there is no fear./
Leaving behind both hunger and thirst,/
And out of the reach of sorrow,/

All rejoice in the world of heaven (66).⁷⁷

[contd] He indeed is the Protector of the
world in time,/The Overlord of all, hidden
in all things,/With whom the seers of the
Supreme are joined in union./By knowing
Him thus, one cuts the cords of death.

By knowing as kindly Him Who is hidden
in all things,/Exceedingly fine, **like the
cream** finer than butter,/The One
Embracer of the universe—/

By knowing God, one is released from all
fetters.

That God, the All-worker, the Great Soul,/
Ever seated in the heart of creatures,/

Is framed by the heart, by the thought, by
the mind./That who know That,

become immortal (67).⁷⁸

* Leaving his dead body on the ground,/

His kinsman go away with averted faces./

His virtue follows him (67).⁷⁹

* The wicked say:

“The universe has in it/Neither truth nor
order nor a ruler,/And is only designed for
lusts.”

Fixed in this view, these ruined souls/
Small in intellect and cruel in deeds,/

Prevail as foes for the ruin of the world.

Giving themselves up to insatiable lusts,
full of deceit,/

They hold false notions through **delusion**,/

where there is no fear,

sorrow, hunger, thirst, or death.

To know God is to cut the cords of death.

The God-knowing soul rises in the
universe like the cream appears on top
of the milk.

We worship God, the all-worker, the Great
Soul, who is ever seated in the heart of
his creatures.

And they who know that God is enthroned
in the human heart

are destined to become like him—
immortal.

Evil must be left behind in this world,

but virtue follows the soul to heaven.

8 “It is only the wicked who say:

The universe has neither truth nor a ruler;
it was only designed for our lusts.

Such souls are **deluded** by the smallness
of their intellects.

They thus abandon themselves to the
enjoyment of their lusts

80. * Bhagavad Gita 16.7, 8-16: Davies, *Bhagavad Gita* 156-157, with “the wicked” in place of the technical Sanskrit designation “asuras”

81. Mahabharata 5.46.23: Dutt, *Mahabharata* 5.76

82. * Agni Purana 159.7, 8-11, 13, 14: Dutt, *Agni Puranam* 1.615, 616, with “Paradise” in place of “Elysium”

And in their lives are devoted to impurity (68).⁸⁰

The man who has seen the Supreme Being is immortal (70).⁸¹

[contd] * In the darkness of death, the terrestrial friends of a man/cannot follow his departed soul./

It is virtue alone that walks by his side,/

be it in the wilderness or death,/

or **on** the ever-glad and sunlit fields of Paradise,/

or where none can follow (70).⁸²

and deprive their souls of the joys of virtue and the pleasures of righteousness.

What can be greater than to experience salvation from sin?

The man who has seen the Supreme is immortal.

Man’s friends of the flesh cannot survive death;

virtue alone walks by man’s side

as he journeys ever **onward** toward the gladsome and sunlit fields of Paradise.”





ZOROASTRIANISM

[?] The doctrine of the Abrahamic covenant was virtually extinct in Persia when, in that great century of moral renaissance, the sixth before Christ, Zoroaster appeared to revive the smouldering embers of the Salem gospel (95.6.1).

1: THE ONE SUPREME GOD

I attribute all things to the Wise Lord,/

the Good, the Righteous, Holy,
Resplendent, Glorious;/

to Whom **belong** all good things,/the
world, righteousness prevailing in the
world;/

with Whose light all brilliant objects and
the luminous globes are covered (6).¹

[contd] When I comprehended Thee as the
real Creator **of justice**,/Lord among the
deeds of life—/

Then through wisdom I recognized Thee
in my thought/As the Beginning and the
End, the Father of good purpose (6).²

[contd] Other than You, none do I know./
So through justice do You protect us! (6).³

[contd] I shall tell you now what is best in
this life./It is to act in consonance with the
spirit of truth,/

The holy righteousness the Wise Lord
created—/The Wise Lord, the Father of the
toiling good mind,/The Father of piety,
good action and zeal,/The **All-seeing**,
Whom none can deceive (6).⁴

5. ZOROASTRIANISM

¹ Zoroaster was himself directly in
contact with the descendants of the earlier
Melchizedek missionaries,

and their doctrine of the one God became
a central teaching in the religion which
he founded in Persia. Aside from Judaism,
no religion of that day contained more of
these Salem teachings.

From the records of this religion Ganid
made the following excerpts:

² “All things come from, and **belong**
to, the One God—all-wise,

good, righteous, holy, resplendent, and
glorious.

This, our God, is the source of all
luminosity.

He is the Creator,

the God of all good purposes,

and the protector **of the justice** of the
universe.

The wise course in life is to act in
consonance with the spirit of truth.

God is all-seeing,

1. Yasna 12.1: Modi, *Moral Extracts from Zoroastrian Books* 1, with “the Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda”

2. Yasna 31.8: Smith, *Studies in the Gathas* 76-77

3. Yasna 34.7: Smith, *Studies in the Gathas* 95

4. Yasna 45.4: Irani, *Divine Songs of Zarathushtra* 56, with “the Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda,” with “righteousness” in place of the technical Avestan designation “asha,” and with “piety” in place of the Avestan “armaiti”

2: THE DIVINE POWER AND WISDOM

Whatsoever open or secret thing/May be
visited with judgment,/Or what man for a
little sin/Demands the heaviest penalty:—
/Of all this Thou through the Right art
ware,/
Observing them with flashing eye (10).⁵

and he beholds both the evil deeds of the
wicked and the good works of the
righteous;

our God observes all things with a flashing
eye.

We sacrifice unto that God Who is a full
source of healing (10).⁶

His **touch** is the touch of healing.

[And Jesus answered and said, Suffer ye thus
far. And he **touched** his ear, and healed him (Lk.
22:51).]

3: THE DIVINE GOODNESS AND
WONDER

O Wise One! Verily, I will regard Thee/As
the All-powerful Benefactor;/
For, with Thy cherishing hand Thou
offerest help/Both to the righteous as well
as to the wicked (14).⁷

The Lord is an all-powerful benefactor.

God stretches out his beneficent hand to
both the righteous and the wicked.

[contd] O Lord! Through Thy wisdom I
recognized Thee as beneficent/When I saw
Thee as primal at the birth of the world,/
When Thou by Thy power didst **establish**/
Deeds and words provided with reward—
/An evil reward for evil, a good reward
for good/
At the last turning-point of the creation
(14).⁸

God **established** the world

and ordained the rewards for good and for
evil.

5: INVOCATIONS AND CALLS TO
WORSHIP

Him Who is called the Wise Lord/
Thou shouldst seek to exalt for ever/With
prayers of **piety**,

The all-wise God

has promised immortality

for that He hath **promised**/Through His
own right and good thought/That welfare
and **immortality** shall be in His
dominion,/Strength and perpetuity in His
house (22).⁹

5. Yasna 31.13: Moulton,
Early Zoroastrianism 353

6. 2 Sirozah 9: *Sacred
Books of the East* 23.16

7. Yasna 43.4: Irani, *Divine
Songs of Zarathushtra* 47,
with “Wise One” in place
of the Avestan designation
for the Deity “Mazda”

8. Yasna 43.5: Smith,
Studies in the Gathas 101,
with “Lord” in place of the
Avestan designation for the
Deity “Ahura”

9. Yasna 45.10: Moulton,
Early Zoroastrianism 372,
with “the Wise Lord” in
place of the Avestan
designation for the Deity
“Ahura Mazda”

10. Yasna 71.16: *Sacred Books of the East* 31.330

11. Yasna 50.10: Smith, *Studies in the Gathas* 147, with “Lord” in place of the Avestan designation for the Deity “Ahura”

12. Yasna 53.2: Moulton, *Early Zoroastrianism* 388, with “the Wise One” in place of the Avestan designation for the Deity “Mazda,” and with “the Lord” in place of Ahura

26: THOUGHT AND MEDITATION

As thou dost desire, so shalt thou be (137).¹⁰

5: INVOCATIONS AND CALLS TO WORSHIP

The deeds which I shall accomplish,/And the deeds which were done before these,/And the things which through good purpose/Have been meritorious in the eye,/The light of the sun, the bright sun-risings:—/

All through justice, through **wisdom**,/Are for your invocation, O Lord! (22)¹¹

[contd] Seek the pleasure of the Wise One/With thought, words and actions/Gladly unto His praise./

And seek His worship,/Making straight the paths/For the religion which the Lord ordained (22).¹²

6: WORSHIP AND PRAISE

We worship the Wise Lord Who made righteousness,/The waters, the plants, the stars, the earth,/

And all objects that are good.

Yea, we worship Him for His sovereign power/And His beneficent greatness./We worship Him as Lord, the Most Beneficent./

We worship Him with our bones and our flesh.

And we worship the spirits of the saints,/Of holy men and holy women, and righteousness the best./We do worship the Most Beauteous, the Bountiful Immortal,/

to the **pious** souls who think purely and act righteously.

As you supremely desire, so shall you be.

The light of the sun

is as wisdom

to those who discern God in the universe.

³ “Praise God by seeking the pleasure of the Wise One.

Worship the God of light by joyfully walking in the paths ordained by his revealed religion.

There is but one Supreme God, the Lord of Lights.

We worship him who made the waters, plants, animals, the earth, and the heavens.

Our God is Lord, most beneficent.

We worship the most beauteous, the bountiful Immortal,

13. Yasna 37.1, 2, 3, 4: *Sacred Books of the East* 31.285, 286, with “the Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda,” and with “spirits” in place of the technical term “Fravashi”

14. Yasna 57.4: *Sacred Books of the East* 31.298, with “the Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda”

15. Yasna 36.1, 2: Spiegel-Bleek, *Avesta* 2.96, where the reference-number for this passage is Yasna 36.1, 2, 4, 5-6, with “Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda”; cf. *Sacred Books of the East* 31.284-285

16. Yasna 41.3: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *Sacred Books of the East* 31.290

17. Yasna 50.11: translated from the Avestan especially for this *Treasure-House* by Dr. Jal Dastur Curtsetji Pavry, M.A., Ph.D., son of the High Priest of the Parsis of the Bombay Presidency; cf. *Sacred Books of the East* 31.175; Moulton, *Early Zoroastrianism* 384

Endowed with light in all things good (26).¹³

[contd] We worship that lofty Lord,

the Wise Lord Himself,/Him Who has attained the most,/

Him Who has approached the nearest to us (26).¹⁴

7: ADORATION AND PRAISE

O Wise Lord! We approach first to Thee, **Holiest Spirit!**/

Happy is the man to whom Thou comest mightily!/More friendly than the most friendly,/

More worthy of adoration than the most worthy of honor,/

Mayest Thou come helpfully to us at the greatest business! (31)¹⁵

[contd] O Thou Adorable Righteous Friend,/

O Thou Wisest of all beings for both worlds,/Be Thou to us our life and our bodily vigor! (31)¹⁶

So long as I have strength and power through the right/I shall be, and shall be called, Thy praiser, O God!/May the Creator of life bring about,/Through good thought

in accordance with His will,/

The realization of that which is perfect! (31)¹⁷

8: TRUST AND GUIDANCE

O Wise Lord, with Thy mouth teach me,— /Who would preserve justice/And good purpose for all time,—/

endowed with eternal light.

God is farthest from us

and at the same time nearest to us in that he dwells within our souls.

Our God is the divine and **holiest Spirit of Paradise,**

and yet he is more friendly to man than the most friendly of all creatures.

God is most helpful to us in this greatest of all businesses,

the knowing of himself.

God is our most adorable and righteous friend;

he is our wisdom, life, and vigor of soul and body.

Through our good thinking the wise Creator

will enable us to do his will,

thereby attaining

the realization of all that is divinely perfect.

4 “Lord, teach us

18. Yasna 28.11: Smith, *Studies in the Gathas* 65, with “Lord” in place of the Avestan designation for the Deity “Ahura”

19. Yasna 34.12, 13: Moulton, *Early Zoroastrianism* 363, with “O Wise One” in place of the Avestan designation for the Deity “Mazda,” and with “Lord” in place of “Ahura”

20. Yasna 41.6: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *Sacred Books of the East* 31.290

21. Yasna 44:10: Moulton, *Early Zoroastrianism* 368, with “Lord” in place of the Avestan designation for the Deity “Ahura”

22. Yasna 50.1: Moulton, *Early Zoroastrianism* 382

23. Yasna 31.21: Jackson, *Hymn of Zoroaster* 17, with “the Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda”

24. Vendidad 3.42: *Sacred Books of the East* 4.34, with “the Wise One” in place of the Avestan designation for the Deity “Mazda”

To proclaim, in accordance with Thy purpose,/How life shall be! (36)¹⁸

What is Thine ordinance? What **willest** Thou?/Proclaim it, O Wise One, that we may hear.

O Lord, teach us the paths of good thought/
That are blessed to go in,/
A way well made by Right (36).¹⁹

[contd] Grant that we may reach to union with Thyself,/
With righteousness forevermore! (36)²⁰

[contd] This I ask Thee, Lord; tell me truly/
The religion which, in union with right,
Is best for all, should prosper all! (36)²¹

[contd] Who is there for a protector other than Thyself,/O Wise Lord, Right and Best Thought! (36)²²

9: FAITH AND FAITHFULNESS

May the Wise Lord out of His rich store/
Grant unity with weal and immortality,/
With His righteousness and power,/The full enjoyment of the good mind/To him who in word and deed/Is faithful to Him! (41)²³

The religion of the Wise One cleanses the faithful/from every evil thought, word and deed,/
as a swift-rushing mighty wind cleanses the plain (41).²⁴

11: CONFESSION AND REPENTANCE

O Wise Lord! If I have offended Thee/
deliberately or unknowingly/with my thoughts, words or actions,/
how to live this life in the flesh
while preparing for the next life of the spirit.
Speak to us, Lord, and we **will** do your bidding.
Teach us the good paths,
and we will go right.
Grant us that we may attain union with you.
We know that
the religion is right which leads to union with righteousness.
God is our wise nature, best thought, and righteous act.

how to live this life in the flesh

while preparing for the next life of the spirit.

Speak to us, Lord, and we **will** do your bidding.

Teach us the good paths,

and we will go right.

Grant us that we may attain union with you.

We know that

the religion is right which leads to union with righteousness.

God is our wise nature, best thought, and righteous act.

May God grant us unity with the divine spirit and immortality in himself!

5 “This religion of the Wise One cleanses the believer from every evil thought and sinful deed.

I bow before the God of heaven **in repentance**

if I have offended in thought, word, or act—intentionally or unintentionally—



JAINISM

[?] Caste alone could not perpetuate the Aryan religio-cultural system, and as the inferior religions of the Deccan permeated the north, there developed an age of despair and hopelessness. It was during these dark days that the cult of taking no life arose, and it has ever since persisted. Many of the new cults were frankly atheistic, claiming that such salvation as was attainable could come only by man's own unaided efforts (94:2.5).

1: THE ONE SUPREME GOD

≠

15: FUTURE LIFE AND IMMORTALITY

Men who commit sins will go to hell./

But those who have walked the road of righteousness/will obtain a place in heaven (71).³⁰

[He restoreth my soul: he leadeth me **in the paths of righteousness** for his name's sake (Ps. 23:3).]

[contd] I know that there is a life hereafter (71).³¹

[contd] The soul goes to the highest heaven, and there develops/into its natural form;

obtains perfection,/enlightenment,

deliverance and final beatitude;/

and puts an end to all misery (71).³²

16: WHAT IS MAN?

Self is the one invincible foe/

6. SUDUANISM (JAINISM)

¹ The third group of religious believers who preserved the doctrine of one God in India—the survival of the Melchizedek teaching—were known in those days as the Suduanists. Latterly these believers have become known as followers of Jainism.

They taught:

² “The Lord of Heaven is supreme.

Those who commit sin will not ascend on high,

but those who walk **in the paths of righteousness** shall find a place in heaven.

We are assured of the life hereafter if we know truth.

The soul of man may ascend to the highest heaven, there to develop its true spiritual nature,

to attain perfection.

The estate of heaven

delivers man from the bondage of sin and introduces him to the final beatitudes;

the righteous man has already experienced an end of sin and all its associated miseries.

Self is man's invincible foe,

30. Uttara-Dhyayana Sutra 18.25; sim. Sutra-Kritanga Sutra 1.5.1.3: *Sacred Books of the East* 45.83; sim. *Sacred Books of the East* 45.279

31. Uttara-Dhyayana Sutra 18.27: *Sacred Books of the East* 45.84

32. Uttara-Dhyayana Sutra 29.73: *Sacred Books of the East* 45.173, with “heaven” in place of the technical Prakrit designation “akasha”

33. Uttara-Dhyayana Sutra
23.38: *Sacred Books of the
East* 45.124

34. Uttara-Dhyayana
Sutra 9.34, 35; sim. 1.15,
16: *Sacred Books of the
East* 45.38; sim. 5.3

35. Uttara-Dhyayana Sutra
29.17: *Sacred Books of the
East* 45.164-165, with the
universal pronoun "one" in
place of the particularistic
"he"

36. Sutra-Kritanga Sutra
1.11.33; *Sacred Books of
the East* 45.314; also
Banarsi Das Jain, *Ardha-
Magadhi Reader* 141,
with the original Prakrit
of this text on page 54

together with the four cardinal passions:/
anger, pride, deceit and greed (80).³³

21: SELF-EXAMINATION AND SELF- CONTROL

Though a man should conquer thousands
of valiant foes,/greater will be his victory/
if he conquers nobody but himself.

Fight with your self. Why fight with
external foes!/he who conquers himself
through himself/will obtain happiness
(115).³⁴

24: PURITY

By begging forgiveness,

one obtains happiness of mind;/thereby he
acquires a kind disposition/towards all
kinds of living beings.

By this kind disposition he obtains purity
of character and freedom from fear (127).³⁵

41: THE GOLDEN RULE

A man should wander about treating all
creatures/as he himself would be treated
(223).³⁶

and self is manifested as man's four greatest
passions: anger, pride, deceit, and greed.

Man's greatest victory is the conquest of
himself.

When man looks to God for forgiveness,

and when he makes bold to enjoy such
liberty, he is thereby delivered from fear.

Man should journey through life treating
his fellow creatures as he would like to be
treated."



25. Yasna 1.21: Modi, *Moral Extracts from Zoroastrian Books 2*, with “Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda”

26. Vendidad 3.40: *Sacred Books of the East 4.33*, with the universal designation “one” in place of the particularistic “he”

27. Vendidad 3.41: *Sacred Books of the East 4.33*, with “Wise One” in place of the Avestan designation for the Deity “Mazda”

28. Yasna 30.11: Irani, *Divine Songs of Zarathushtra* 29

29. Yasna 41.4: *Sacred Books of the East 31.290*, with “Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda”

if I have been neglectful in my praises and prayers,/

I bow to Thee in repentance (50).²⁵

[contd] If one makes confession of the religion of the Wise One/and resolves never to commit forbidden deeds,/

then his sin is taken from him (50).²⁶

[contd] The religion of the Wise One takes away the bonds of sin/

from him who makes confession of it (50).²⁷

13: SALVATION

O ye mortals! Mark these commandments,/Which the Wise Lord has given/For happiness and for pain:/Long punishment for the evil-doer,/

Bliss for the follower of truth,/Joy of salvation ever afterwards for the righteous! (58)²⁸

[contd] O Wise Lord! O Thou Most Beneficent of beings!/In Thy grace and through Thy will may we be powerful!/
Through grace

Mayest Thou lay hold on us, to help with salvation! (58)²⁹

[Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope **through grace**, (2 Thes. 2:16)]

and I offer prayers for mercy and praise for forgiveness.

I know when I make confession, if I purpose not to do again the evil thing,

that sin will be removed from my soul.

I know that forgiveness takes away the bonds of sin.

Those who do evil shall receive punishment,

but

those who follow truth shall enjoy the bliss of an eternal salvation.

lay hold upon us and minister saving power to our souls.

We claim mercy because we aspire to attain perfection; we would be like God.”





SHINTO

[?]

In Japan this proto-Taoism was known as Shinto, and in this country, far distant from Salem of Palestine, the peoples learned of the incarnation of Machiventa Melchizedek, who dwelt upon earth that the name of God might not be forgotten by mankind (94:5.6).

2: THE DIVINE POWER AND WISDOM

[Saith the Lord:]“All enjoy My divine power./

I derive strength from the multiplication/ of devout men in the land” (9).³⁷

[contd] When the sky is clear, and the wind hums in the fir-trees,/

‘tis the heart of a God Who thus reveals Himself (9).³⁸

4: THE DIVINE OMNIPRESENCE

[Saith the Lord:]“Of old the people of my country knew not MY name./Therefore

I was born into the visible world,/and endured a base existence.

“In the highest heaven I am the Deity of the **Sun**./

In the mid-sky I show MY doings./

I hide in the great earth and produce all things./ MY power pervades the four seas” (17).³⁹

7. SHINTO

¹ Only recently had the manuscripts of this Far-Eastern religion been lodged in the Alexandrian library. It was the one world religion of which Ganid had never heard.

This belief also contained remnants of the earlier Melchizedek teachings

as is shown by the following abstracts:

² “Says the Lord: ‘You are all recipients of my divine power;

all men enjoy my ministry of mercy.

I derive great pleasure in the multiplication of righteous men throughout the land.

In both the beauties of nature and the virtues of men

does the Prince of Heaven seek to reveal himself

and to show forth his righteous nature.

Since the olden people did not know my name,

I manifested myself by being born into the world as a visible existence and endured such abasement

even that man should not forget my name.

I am the maker of heaven and earth;

the **sun** and the moon and all the stars obey my will.

I am the ruler of all creatures on land and in the four seas.

37. Oracle of Kashima: Aston, *Shinto, The Way of the Gods* 370

38. Oracle at a Tajima Shrine: Aston, *Shinto, The Way of the Gods* 371

39. Oracle of Itsukushima in Aki: Aston, *Shinto, The Way of the Gods* 372

40. Oracle of Itsukushima
in Aki: Aston, *Shinto, The
Way of the Gods* 372

41. God of Fukuyama:
Aston, *Shinto, The Way of
the Gods* 371

42. Oracle of the Gods of
Kasuga: Aston, *Shinto,
The Way of the Gods* 369

43. Oracle of Tatsuta:
Aston, *Shinto, The Way of
the Gods* 370

44. Oracle of the Deity
Temmantenjin: Aston,
*Shinto, The Way of the
Gods* 369

45. Oracle of the Deity of
Atago: Aston, *Shinto, The
Way of the Gods* 369

6: WORSHIP AND PRAYER

[Saith the Lord:] “If the **poorest of mankind** come here once for worship,/I will surely grant their hearts’ desire” (26).⁴⁰

9: FAITH AND FAITHFULNESS

Every little yielding to anxiety/is a step away from the natural heart of man (41).⁴¹

19: HUMILITY

If you desire to obtain help, put away pride./

Even a hair of pride shuts you off/as it were by a great cloud (102).⁴²

21: SELF-EXAMINATION

If that which is within is not bright,/it is useless to pray for that which is without (116).⁴³

24: PURITY

“All ye who come before Me,

hoping to attain/the accomplishment of your desires,/pray

with hearts pure from falsehood,/clean within and without,/

reflecting the truth like a mirror” (128).⁴⁴

[contd] “Leave the things of this world and come to ME/

daily and monthly with pure bodies and pure hearts” (128).⁴⁵

Although I am great and supreme, still I have regard for the prayer of **the poorest man**.

If any creature will worship me, I will hear his prayer and grant the desire of his heart.’

³ “Every time man yields to anxiety, he takes one step away from the leading of the spirit of his heart.’

Pride obscures God.

If you would obtain heavenly help, put away your pride;

every hair of pride shuts off saving light, as it were, by a great cloud.

If you are not right on the inside, it is useless to pray for that which is on the outside.

‘If I hear your **prayers**, it is because

you come before me

with a clean heart, free from falsehood and hypocrisy,

with a soul which reflects truth like a mirror.

If you would gain immortality,

forsake the world and come to me.’”





TAOISM

But the teachers commissioned by Melchizedek and his successors did not default in their trust; they did penetrate to all peoples of the Eurasian continent, and it was in the middle of the second millennium before Christ that they arrived in China. At See Fuch, for more than one hundred years, the Salemites maintained their headquarters, there training Chinese teachers who taught throughout all the domains of the yellow race (94:5.1).

[contd] It was in direct consequence of this teaching that the earliest form of Taoism arose in China, a vastly different religion than the one which bears that name today (94:5.2).

[Passages from Chuang-Tzu are also cited.]

1: THE ONE SUPREME GOD

How pure and still is the Supreme Being!/
How deep and unfathomable,/
as if the Honored Ancestor of all things!
(6)¹

[contd] Knowing the Eternal, means enlightenment./

Not knowing the Eternal, causes passions to arise./And that is evil (6).²

[contd] There is a Being wondrous and complete./Before heaven and earth It was./

How calm It is! How spiritual! Alone It standeth; and It changes not./

Around It moveth; and It suffereth not./Yet therefore It can be called the World's-Mother (6).³

8. TAOISM

¹ The messengers of Melchizedek penetrated far into China,

and the doctrine of one God became a part of the earlier teachings of several Chinese religions;

the one persisting the longest and containing most of the monotheistic truth was Taoism,

and Ganid collected the following from the teachings of its founder:

² “How pure and tranquil is the Supreme One

and yet how powerful and mighty,

how deep and unfathomable!

This God of heaven is the honored ancestor of all things.

If you know the Eternal, you are enlightened and wise.

If you know not the Eternal, then does ignorance manifest itself as evil, and thus do the passions of sin arise.

This wondrous Being existed before the heavens and the earth were.

He is truly spiritual; he stands alone and changes not.

He is indeed the world's mother, and all creation moves around him.

1. Tao Teh King 4.2, 1: *Sacred Books of the East* 39.49-50, with “Supreme Being” in place of the Chinese designation “Tao”

2. Tao Teh King 16.3; sim. 55.3: Carus, *Canon of Reason and Virtue*; sim. 112

3. Tao Teh King 25.1: Carus, *Canon of Reason and Virtue* 90

4. Tao Teh King 41.3: Balfour *Taoist Texts* 27, with “the Supreme” in place of the Chinese designation “Tao”

5. Tao Teh King 53.1: Goddard, *Laotzu's Tao* 38, with “Supreme” in place of the Chinese designation “Tao”; cf. Carus, *Canon of Reason and Virtue* 110

6. Tao Teh King 21.1: *Sacred Books of the East* 39.64, with “the Supreme” in place of the Chinese designation

7. Tao Teh King 34.1, 2: Giles, *Sayings of Lao Tzu* 21, with “Supreme” in place of the Chinese designation “Tao”; cf. *Sacred Books of the East* 39.76

8. Tao Teh King 41.3: Giles, *Sayings of Lao Tzu* 22, with “the Supreme” in place of the Chinese designation “Tao”; cf. *Sacred Books of the East* 39.85

9. Tao Teh King 73.3: Carus, *Canon of Reason and Virtue* 125; cf. *Sacred Books of the East* 39.116, where the reference-number for this passage is Tao Teh King 73.2

10. Kwang Tze 12.2: *Sacred Books of the East* 39.309, with “Supreme” in place of the Chinese designation “Tao”

[contd] It is only the Supreme that **excels**/in imparting itself to men,/and enabling them to achieve merit (6).⁴

[contd] Even if one has but a little knowledge,/he can walk in the ways of the Great Supreme (6).⁵

2: THE DIVINE POWER AND WISDOM

The grandest forms of active force/Come from the Supreme, their only **source** (10).⁶

[contd] All things depend for life on the Great Supreme;

and It rejects them not./

Its task accomplished, It takes no credit (10).⁷

[contd] The Supreme lies hid and cannot be named,/yet It has the power/

of transmuting and perfecting all things (10).⁸

The Heavenly Reason strives not; but It is sure to conquer./It speaks not; but It is sure to respond./It summons not; but It comes of itself./It works patiently; but is sure in Its designs (10).⁹

[contd] It is the Supreme that overspreads, and sustains, all things./

How great is It in Its overflowing influence! (10).¹⁰

3: THE DIVINE GOODNESS AND WONDER

True goodness is like water, in that/benefits everything and harms nothing./

Like water, it seeks the lowest place that others avoid./

This Great One imparts himself to men and thereby enables them to **excel** and to survive.

Even if one has but a little knowledge, he can still walk in the ways of the Supreme;

he can conform to the will of heaven.

³ “All good works of true service come from the Supreme.

All things depend on the Great **Source** for life.

The Great Supreme seeks no credit for his bestowals.

He is supreme in power, yet he remains hidden from our gaze.

He unceasingly transmutes his attributes while perfecting his creatures.

The heavenly Reason is slow and patient in his designs but sure of his accomplishments.

The Supreme overspreads the universe and sustains it all.

How great and mighty are his overflowing influence and drawing power!

True goodness is like water in that it blesses everything and harms nothing.

And like water, true goodness seeks the lowest places, even those levels which others avoid,

and that is because

11. Tao Teh King 8.1: Goddard, *Laotzu's Tao* 14, with "Supreme" in place of the Chinese designation "Tao"; cf. *Sacred Books of the East* 39.52

12. Tao Teh King 51.1, 3, 4: Giles, *Sayings of Lao Tzu* 22, 23, with "the Supreme" in place of the Chinese designation "Tao"

13. Tao Teh King 49.3: Goddard, *Laotzu's Tao* 36
14. Kwang Tze 33.4: Giles, *Chuang Tzu* 445; cf. *Sacred Books of the East* 40.224

15. Tao Teh King 61.4: Balfour, *Taoist Texts* 38; cf. *Sacred Books of the East* 39.105; Parker, *China and Religion* 293; *Studies in Chinese Religion* 124; Carus, *Canon of Reason and Virtue* 117, where the reference-number for this passage is 61.5

It is closely kin to the Supreme (14).¹¹

The Supreme produces all things.

Its virtue nourishes them./Its nature gives them form. Its force perfects them./

The Supreme,

engendering all things, nourishes, develops,/fosters, perfects, ripens, tends and protects them./

Production without possession, action without self-assertion,/

development without domination—/

this is Its **mysterious** operation (14).¹²

17: THE WISE MAN AND THE FOOLISH

The wise man

lives in the world;/but he lives cautiously, dealing with the world cautiously./

He universalizes his heart;/

the people give him their eyes and ears (87).¹³

A little knowledge is a dangerous thing (88).¹⁴

19: HUMILITY

Those who aspire to greatness, must humble themselves (103).¹⁵

34: SELF-DEDICATION AND DIVINE BENEDICTION

When creation began,/the Supreme became the world's mother./

When one knows one's mother,/he in turn will know that he is her son./

it is akin to the Supreme.

The Supreme creates all things,

in nature nourishing them and in spirit perfecting them.

And it is a **mystery** how

the Supreme

fosters, protects, and perfects the creature

without compelling him.

He guides and directs, but without self-assertion.

He ministers progression, but without domination.

4 "The wise man

universalizes his heart.

A little knowledge is a dangerous thing.

Those who aspire to greatness must learn to humble themselves.

In creation the Supreme became the world's mother.

To know one's mother is to **recognize one's sonship**.

16. Tao Teh King 52.1: Goddard, *Laotzu's Tao* 37, with "the Supreme" in place of the Chinese designation "Tao"

17. Kwang Tze 25.10: Giles, *Chuang Tzu* 347; cf. *Sacred Books of the East* 40.126

18. Tai-Sheng Kan-Ying Pien, characters 196-228: Douglas, *Confucianism and Taoism* 259; cf. *Sacred Books of the East* 40.237; Suzuki and Carus, *Tai-Shang Kan-Ying Pien* 17, 19, 53; Balfour, *Taoist Texts* 103; Wieger, *Moral Tenets and Customs in China* 247
19. Tao Teh King 63.1: *Sacred Books of the East* 39.106
20. Kwang Tze 24.12: Giles, *Chuang Tzu* 329; cf. *Sacred Books of the East* 40.108

21. Tao Teh King 34.1: *Sacred Books of the East* 39.76, with "Supreme" in place of the Chinese designation "Tao"

22. Kwang Tze 12.2; Giles, *Chuang Tzu* 137, with "the Supreme" in place of the Chinese designation "Tao"; cf. *Sacred Books of the East* 39.309

23. Kwang Tze 33.1: Giles, *Chuang Tzu*, 437, with "the Supreme" in place of the Chinese designation "Tao"; cf. *Sacred Books of the East* 40.214

24. Kwang Tze 22.6: Giles, *Chuang Tzu* 285, with "the Supreme" in place of the Chinese designation "Tao"; cf. *Sacred Books of the East* 40.66

When he **recognizes his sonship**,/he will in turn keep to his mother./And to the end of his life/he will be free from danger (183).¹⁶

39: JUSTICE AND JUDGMENT

He is a just man who regards all parts/from the point of view of the whole (215).¹⁷

41: THE GOLDEN RULE

Pity the misfortunes of others./Rejoice in the well-being of others./Help them who are in want./Save men in danger.

Rejoice at the success of others./And sympathize with their reverses,/even as though you were in their place (223).¹⁸

42: GOOD FOR EVIL

Recompense injury with kindness (229).¹⁹

44: LOVE

There is no difficulty in winning the people./Love them; and they will draw near (244).²⁰

4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE

The Great Supreme is all-pervading./It may be found on the left hand and on the right (18).²¹

[contd] The Supreme covers and supports all things—/

so vast is Its extent!/Accordingly, each man should prepare his heart (18).²²

The Supreme—there is nowhere where It does not come in (18).²³

What you call the Supreme—where is It?/ There is nowhere where It is not (18).²⁴

11: CONFESSION AND REPENTANCE

If one have done deeds of wickedness,/ but afterwards alters his way, and repents, resolved not to do anything wicked,/but to practise reverently all that is good,—/

He is a wise man who regards all parts from the point of view of the whole.

Relate yourself to every man as if you were in his place.

Recompense injury with kindness.

If you love people, they will draw near you—you will have no difficulty in winning them.

⁵ "The Great Supreme is all-pervading; he is on the left hand and on the right;

he supports all creation

and indwells all true beings.

You cannot find the Supreme, neither can you go to a place where he is not.

If a man recognizes the evil of his ways and repents of sin from the heart,

25. Tai-Shang Kan-Ying Pien, characters 1200-1230: *Sacred Books of the East* 40:245-246; cf. Suzuki and Carus, *Tai-Shang Kan-Ying Pien* 45-47, 65-66

26. Tao Teh King 62.1, 4: Giles, *Sayings of Lao Tzu* 28, with "the Supreme" in place of the technical Chinese designation "Tao"; cf. Goddard, *Laotzu's Tao* 42, 43
27. Kwang Tze 32.2: Giles, *Chuang Tzu* 426; cf. *Sacred Books of the East* 40.205

28. Tai-Shang Kan-Ying Pien, characters 12-19: Douglas, *Confucianism and Taoism* 257; cf. Suzuki and Carus, *Tai-Shang Kan-Ying Pien* 13, 51; also *Sacred Books of the East* 40.235

he is sure in the long run to obtain good fortune./

This is called changing calamity into blessing (50).²⁵

13: SALVATION

The Supreme is the Sanctuary where all things find refuge./

the good man's priceless Treasure,/the Guardian and Savior of him who is not good.

It may be sought and found daily./

and can remit the sins of the guilty;/hence It is the most precious (58).²⁶

14: REWARDS AND PUNISHMENTS

Verily, God does not reward a man for what he does,/but for what he is (64).²⁷

[contd] Extend help, not seeking rewards./

Give to men, not afterwards regretting./

Those who are thus, are good (64).²⁸

15: FUTURE LIFE AND IMMORTALITY

To know the Eternal Law, is to be enlightened./

Not to know It, is misery and calamity./

He who knows the Eternal Law, is liberal-minded./

Possessed of the Eternal,

then may he seek forgiveness;

he may escape the penalty;

he may change calamity into blessing.

The Supreme is the secure refuge for all creation;

he is the guardian and savior of mankind.

If you seek for him daily, you shall find him.

Since he can forgive sins, he is indeed most precious to all men.

Always remember that God does not reward man for what he does but for what he is;

therefore should you

extend help to your fellows without the thought of rewards.

Do good without thought of benefit to the self.

6 "They who know the laws of the Eternal are wise.

Ignorance of the divine law is misery and disaster.

They who know the laws of God are liberal minded.

If you know the Eternal,

29. Tao Teh King 16.2: Giles, *Sayings of Lao Tzu* 24, with “the Eternal” in place of the Chinese designation “Tao”; cf. *Sacred Books of the East* 39.59, 60

30. Tao Teh King 52.3: Goddard, *Lao Tzu's Tao* 37, with “the Eternal” in place of the Chinese designation “Tao”

31. Kwang Tze 22.5: Giles, *Chuang Tzu* 285; cf. *Sacred Books of the East* 40.65

he endures for ever./Though his body perish, yet he suffers no harm (73).²⁹

To recognize one's insignificance, is called enlightenment./

To keep one's sympathy, is called strength./

He who uses the Eternal's light/returns to the Eternal's enlightenment./

and does not surrender **his person** to perdition./

This is called “practising the Eternal” (73).³⁰

The bow-sheath is slipped off; the clothes-bag is dropped;/and in the confusion

the soul wings its flight on the great journey home (73).³¹

even though your body perish, your soul shall survive in spirit service.

You are truly wise when you recognize your insignificance.

If you abide in the light of the Eternal, you shall enjoy the enlightenment of the Supreme.

Those who dedicate **their persons** to the service of the Supreme

are joyous in

this pursuit of the Eternal.

When man dies,

the spirit begins to wing its long flight on the great home journey.”





32. Shu King 4.3.2: *Sacred Books of the East* 3.90; cf. Legge, *Chinese Classics with Translation* 3.1.188

33. Li Ki 9.2.8: *Sacred Books of the East* 27.430

34. Shi King 3.3.3.12.8-10: Legge, *Chinese Classics with Translation* 4.2.518

35. Shu King 5.1.1.7: Legge, *Chinese Classics with Translation* 3.2.286; cf. *Sacred Books of the East* 3.126

36. Shi King 3.3.1.1.1-4: Jennings, *Shi King* 313

37. Shu King 4.3.2: *Sacred Books of the East* 3.89-90; also Legge, *Chinese Classics with Translation* 3.2.184-185

38. Shi King 4.1.3.9.3: Jennings, *Shi King* 364, where the reference-number for this passage is Shi King 4.3.9.3; cf. Legge, *Chinese Classics with Translation* 4.2.607; Legge, *She King* 371; Allen, *Book of Chinese Poetry* 487; *Sacred Books of the East* 3.335

CONFUCIANISM

[Jainism is just as non-God-recognizing as Confucianism.]

1: THE ONE SUPREME GOD

What Heaven appoints, is without error (3).³²

All things originate from Heaven (3).³³

Great Heaven makes no mistakes./

If you go on to deteriorate in your virtue,/ You will bring the people to great distress (3).³⁴

2: THE DIVINE POWER AND WISDOM

Heaven, to protect the **inferior** people,/ made for them rulers, and/made for them **instructors**,/

that they might be able to be aiding to God,/and secure the tranquillity of/the four quarters of the empire (7).³⁵

[contd] Great, great is God, Who ruleth man below!/
Awful is He in judgment,

when the many vicious grow! (7)³⁶

3: THE DIVINE GOODNESS AND WONDER

The great God has conferred a moral sense/ even on the inferior people (11).³⁷

[contd] Heaven's bounty never halteth (11).³⁸

9. CONFUCIANISM

¹ Even the least God-recognizing of the world's great religions

acknowledged the monotheism of the Melchizedek missionaries and their persistent successors.

Ganid's summary of Confucianism was:

² "What Heaven appoints is without error.

Truth is real and divine.

Everything originates in Heaven,

and the Great Heaven makes no mistakes.

Heaven has appointed many subordinates

to assist in the **instruction** and uplifting of the **inferior** creatures.

Great, very great, is the One God who rules man from on high.

God is majestic in power and awful in judgment.

But this Great God has conferred a moral sense even on many inferior people.

Heaven's bounty never stops.

39. Mencius 2.1.7.2:
Legge, *Mencius* 55

Benevolence is the most honorable
dignity/conferred by Heaven,/

Benevolence is Heaven's choicest gift to
men.

and the quiet home in which men should
dwell (11).³⁹

[contd] There is a nobility of Heaven, and a
nobility of man./

Heaven has bestowed its nobility upon the
soul of man;

Benevolence, righteousness, self-
consecration, fidelity,/with unwearied joy
in these virtues:—/these constitute the
nobility of Heaven./

the virtues of man are the fruit of this
endowment of Heaven's nobility.

40. Mencius 6.1.16.1-2:
Legge, *Mencius* 161

The men of antiquity cultivated their
nobility of Heaven;/and the nobility of
man came to them in its train (11).⁴⁰

4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE

41. Shi King 3.2.10.8.5,
6, 7: Legge, *Chinese
Classics with Translation*
4.2.503

Great Heaven is intelligent, clear-seeing,/

The Great Heaven is all-discerning and
goes with man in all his doings.

5: INVOCATIONS AND CALLS TO WORSHIP

42. Shi King 2.5.4.1.1-2:
Jennings, *Shi King* 227;
cf. Legge, *Chinese
Classics with Translation*
4.2.340

O far great Heaven! We call Thee/Our
Father and our Mother! (19)⁴²

And we do well when

we call the Great Heaven our Father and
our Mother.

6: WORSHIP AND PRAYER

43. Shi King 5.12.2:
Sacred Books of the East
3.187; also Legge,
*Chinese Classics with
Translation* 3.2.431

Sedulously cultivate the virtue of
reverence./When he is all-devoted to this
virtue,/

If we are thus servants of our divine
ancestors, then

44. Li Ki 1.1.1.1: *Sacred
Books of the East* 27.61

he may pray to Heaven (23).⁴³

may we in confidence pray to Heaven.

[contd] **Always and in everything** let there
be reverence (23).⁴⁴

7: ADORATION AND PRAISE

45. Shu King 5.27.5:
Sacred Books of the East
3.262

In everything stand in awe of the majesty
of Heaven (27).⁴⁵

At all times and in everything let us stand
in awe of the majesty of Heaven.

We acknowledge,

[contd] O God, the Most High and
Sovereign Potentate,/

O God, the Most High and sovereign
Potentate,

46. Analects 20.3: Jennings, *Confucian Analects* 215

47. Shi King 3.1.2.7.5, 6: Legge, *Chinese Classics with Translation* 4.2.436

48. Analects 7.22: Legge, *Confucius* 40

49. Shi King 3.1.2.1.3: Jennings, *Shi King* 279

50. Shi King 3.1.2.7.5-6: Legge, *Chinese Classics with Translation* 4.2.436

51. Li Ki 29.21: *Sacred Books of the East* 28.336

52. Analects 2.22: Soothill, *Analects of Confucius* 175

53. Shu King 4.6.2: *Sacred Books of the East* 3.101

54. Analects 9.24; also 1.8.4: Soothill, *Analects of Confucius* 453, also 131

55. Analects 15.31: Ku Hung-Ming, *Discourses and Sayings of Confucius* 140; cf. Legge, *Confucius* 87; Jennings, *Confucian Analects* 177

Judgment rests in Thine heart! (27)⁴⁶

8: TRUST AND GUIDANCE

God is with you! Have no doubts in your heart! (32)⁴⁷

Heaven produced the virtue that is in me (32).⁴⁸

9: FAITH AND FAITHFULNESS

Heaven makes hard demands on faith (38).⁴⁹

[repeated] God is with you. Have no doubts in your heart (38).⁵⁰

[contd] Good faith is near to the truth of things (38).⁵¹

[contd] A man who is without good faith—/I do not know how he is to get on (38).⁵²

10: SIN AND EVIL

Good and evil do not wrongly befall men./

But Heaven sends down misery or happiness/according to their conduct (43).⁵³

11: CONFESSION AND REPENTANCE

When in the wrong, do not hesitate to amend (47).⁵⁴

17: THE WISE MAN AND THE FOOLISH

A wise and good man is occupied in search for truth,/not in seeking for a mere living./

A wise man should be solicitous about truth,/not anxious about poverty (84).⁵⁵

that judgment rests with you, and that all mercy proceeds from the divine heart.

³ “God is with us; therefore we have no fear in our hearts.

If there be found

any virtue in me, it is the manifestation of Heaven

who abides with me.

But this Heaven within me often makes hard demands on my faith.

If God is with me, I have determined to have no doubt in my heart.

Faith must be very near the truth of things,

and I do not see how a man can live without this good faith.

Good and evil do not befall men without cause.

Heaven deals with man’s soul in accordance with its purpose.

When you find yourself in the wrong, do not hesitate to confess your error and be quick to make amends.

⁴ “A wise man is occupied with the search for truth, not in seeking for a mere living.

56. Li Ki 28.2.19; sim. Doctrine of the Mean 20.18: *Sacred Books of the East* 28.317, 318; sim. Legge, *Confucius* 137

57. Li Ki 4.4.2.13: *Sacred Books of the East* 27.304

58. Analects 12.4.1, 3: Legge, *Confucius* 63

59. Shi King 3.1.2.7.5-6: Legge, *Chinese Classics with Translation* 4.2.436; cf. *Sacred Books of the East* 3.382, where the reference-number for this passage is Shi King, Major Odes 1.2.7.3, 4, 5

60. Shi King 3.3.2.6: Legge, *Chinese Classics with Translation* 4.2.514; also *Sacred Books of the East* 3.415, where the reference-number for this passage is Shi King, Major Odes 3.2.6

61. Mencius 2.2.13.1: Legge, *Mencius* 69

62. Doctrine of the Mean 13.3; also Li Ki 28.1.32: Legge, *Confucius* 128; also *Sacred Books of the East* 28.305

63. Shu King 2.1.3: *Sacred Books of the East* 3.41

18: THE PERFECT MAN

Perfection of nature is characteristic of Heaven./To attain to that perfection, belongs to man./

He who attains to perfection, is he who chooses what is good,/and firmly holds it fast (91).⁵⁶

21: SELF-EXAMINATION AND SELF-CONTROL

Superior men give themselves to self-adjustment (111).⁵⁷

The superior man has neither anxiety nor fear./

When internal examination discovers nothing wrong,/what is there to be anxious about?/what is there to fear? (112)⁵⁸

34: SELF-DEDICATION AND DIVINE BENEDICTION

[repeated] God is with you. Have no doubts in your heart (180).⁵⁹

36: WORK AND DEEDS

Every good deed has its recompense (192).⁶⁰

38: GIVING AND HELPING

The superior man does not murmur against Heaven,/nor grudge against men (207).⁶¹

41: THE GOLDEN RULE

When one cultivates to the utmost/the principles of his nature,/and exercises them on the principle of reciprocity,/he is not far from the path./What you do not like when done to yourself,/do not do to others (221).⁶²

14: REWARDS AND PUNISHMENT

Let compassion rule in punishment (61).⁶³

To attain the perfection of Heaven is the goal of man.

The superior man is given to self-adjustment,

and he is free from anxiety and fear.

God is with you; have no doubt in your heart.

Every good deed has its recompense.

The superior man murmurs not against Heaven nor holds a grudge against men.

What you do not like when done to yourself, do not to others.

Let compassion be a part of all punishment;

64. Shu King 5.27.5: *Sacred Books of the East* 3.260

65. Shu King 4.3.2; sim. 4.4.4: Legge, *Chinese Classics with Translation* 3.1.186; sim. 3.1.198; cf. *Sacred Books of the East* 3.90; sim. *Sacred Books of the East* 3.95

66. Li Ki 21.2.1: *Sacred Books of the East* 28.220

Make punishment a blessing (61).⁶⁴

The way of heaven is to bless the good/
and to punish the bad (61).⁶⁵

15: FUTURE LIFE AND IMMORTALITY

All the living must die/and, dying, return to the ground./The bones and the flesh moulder below/and, hidden away, become the earth of the fields.

But the spirit issues forth,/and is displayed on high/

in a condition of glorious brightness (66).⁶⁶

in every way endeavor to

make punishment a blessing.

Such is the way of Great Heaven.

While all creatures must die and return to the earth,

the spirit of the noble man goes forth to be displayed on high

and to ascend to the glorious light of final brightness.”





CHRISTIANITY

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 (vii-viii).

[Hume's penultimate chapter is called "Summary Duties"]

1: THE ONE SUPREME GOD

The Lord our God is One Lord.

And thou shalt love the Lord thy God/with all thy heart and with all thy soul/and with all thy mind and with all thy strength./

This is the first commandment. And the second is like, namely this:/

Thou shalt love thy neighbor as thyself./

There is none other commandment greater than these (3).¹

[contd] There is but One God, the Father,/ of Whom are all things,

and we in Him (3).²

[And he is before all things, and **by him all things consist** (Col. 1:17).]

[contd] Let them who suffer according to the will of God/

10. "OUR RELIGION"

1 After

the arduous **labor** of effecting this compilation of the teachings of the world religions concerning the Paradise Father,

Ganid set himself to the task of formulating what he deemed to be

a summary

of the belief he had arrived at regarding God as a result of Jesus' teaching. This young man was in the habit of referring to such beliefs as "our religion."

This was his record:

2 "The Lord our God is one Lord,

and you should love him with all your mind and heart

while you do your very best to love all his children as you love yourself.

This one God is our heavenly Father, **in whom all things consist,**

and who dwells, by his spirit, in every sincere human soul.

And we who are the children of God

1. Mark 12.29, 30-31; sim. Matthew 22.37-40; Luke 10.27

2. 1 Corinthians 8.6; sim. Ephesians 4.6

3. 1 Peter 4.19

commit the keeping of their souls to Him in well-doing/as unto a faithful Creator (3).³

should learn how to commit the keeping of our souls to him as to a faithful Creator.

4. Matthew 19.26; also Mark 10.27

2: THE DIVINE POWER AND WISDOM

With God all things are possible (7).⁴

With our heavenly Father all things are possible.

[contd] **Since** the world was created,

Since he is the Creator, having made all things and all beings,

it could not be otherwise.

5. Romans 1.19, 20: *Moffatt, Holy Bible, A New Translation*

God himself has made plain/His **invisible** nature, everlasting power and divine being (7).⁵

Though we **cannot see** God, we can know him.

And by daily living the will of the Father in heaven, we can reveal him to our fellow men.

[contd] O the depth of his riches/both of the wisdom and the knowledge of God!/
 How unsearchable are His **judgments**,/
 and His ways past finding out! (7)⁶

³ "The divine riches of God's character must be infinitely deep and eternally wise.

We cannot search out God by knowledge, but we can know him in our hearts by personal experience.

6. Romans 11.33

God fills all places and lives in the heart of the man who fears his holy name (131:1.5).

While his **justice** may be past finding out, his mercy may be received by the humblest being on earth.

While the Father fills the universe, he also lives in our hearts.

16: WHAT IS MAN?

[?] Though our outward man is decaying,/ yet our inward man is renewed day by day (77).⁷

The mind of man is human, mortal, but the spirit of man is divine, immortal.

7. 2 Corinthians 4.16: *English and American Revised Versions*

2: THE DIVINE POWER AND WISDOM

8. Revelation 19.6

The Lord omnipotent reigneth (7).⁸

God is not only all-powerful

but also **all-wise**.

3: THE DIVINE GOODNESS AND WONDER

If you, evil as you are, know how to give/
good gifts to your children—/

how much more will your Heavenly Father

give/good gifts to those who ask Him!
(11)⁹

[contd] It is not the will of your Father in
heaven/that one of these little ones should
perish (11).¹⁰

[contd] He is kind even to the ungrateful
and to the wicked (11).¹¹

[contd] Despisest thou the riches of His
goodness/and forbearance and long-
suffering,/not knowing that the goodness
of God/

leadeth thee to repentance? (11)¹²

Every good gift and every perfect gift is
from above,/and cometh down from the
Father of lights,/

with Whom is no variableness/neither
shadow of turning (11).¹³

5: INVOCATIONS AND CALLS TO WORSHIP

Behold, the kingdom of God is within you
(15).¹⁴

[contd] God, Who made the world and all
things therein,/giveth to all, life and breath
and all things;/and hath made of one blood
all nations of men/for to dwell on all the
face of the earth;/

If our earth parents, being of evil tendency,
know how to love their children and
bestow good gifts on them,

how much more must the good Father in
heaven

know how wisely to love his children on earth
and to bestow suitable blessings upon them.

4 "The Father in heaven will not suffer
a single child on earth to perish

if that child has a desire to find the Father
and truly longs to be like him.

Our Father even loves the wicked and is
always kind to the ungrateful.

If more human beings could only

know about the goodness of God,

they would certainly be

led to repent of their evil ways and forsake
all known sin.

All good things come down from the
Father of light,

in whom there is no variableness neither
shadow of changing.

The spirit of the true God is in man's heart.

He intends that all men should be brothers.

9. Matthew 7.11:
Montgomery, *Centenary
Translation of the New
Testament* 18

10. Matthew 18.14:
Ballantine, *Riverside New
Testament* 33; also
Weymouth, *Modern Speech
New Testament* 48

11. Luke 6.35: Montgomery,
*Centenary Translation of the
New Testament* 170

12. Romans 2.4

13. James 1.17

14. Luke 17.21

15. Acts 17.24, 25, 26, 27,
28

that they should seek the Lord,/if haply
they might feel after Him,

and find Him,/
though He be not far from every one of

us;/for, in Him we live, and move, and
have our being (15).¹⁵

Said Jesus: "If you truly want to find God, that
desire is in itself evidence that you have already
found him. Your trouble is not that you cannot find
God, for the Father has already found you; your
trouble is simply that you do not know God
(130:8.2)

We know that we dwell in Him and He in
us/

because He hath given us of His spirit
(15).¹⁶

The Jews had long conceived of God as a king over
all, even as a Father of the nation, but never before
had large numbers of mortal men held the idea of
God as a loving Father of the individual.

In answer to Thomas's question, "Who is this
God of the kingdom?" Jesus replied: "God is **your
Father**, and religion—my gospel—is nothing more
nor less than the believing recognition of the truth
that you are his son. And I am here among you in
the flesh to make clear both of these ideas in my
life and teachings" (141:4.1-2).

6: WORSHIP AND PRAYER

* The true worshippers shall worship the
Father/in **spirit** and in **truth**;/

for, the Father seeketh such to worship
Him (23).¹⁷

17. * John 4.23, 24

If any man be a worshipper of God,

When men begin to feel after God,

that is evidence that God has found them,

and that they are in quest of knowledge
about him.

We live in God and God dwells in us.

5 "I will no longer be satisfied to
believe that God is the Father of all my
people; I will henceforth believe that he
is also **my Father**.

Always will I try to

worship God with the help of the **Spirit**
of **Truth**,

which is my helper when I have become
really God-knowing.

But first of all I am going to practice

worshipping God

18. John 9.31

and doeth His will—/

him He heareth (23).¹⁸

“6. *The spiritual level.* And then last, but greatest of all, we attain the level of spirit insight and spiritual interpretation which impels us to recognize in this rule of life the divine command to treat all men as we conceive **God** would treat them....” (147:4.9).

Ask, and ye shall receive,

that your **joy** may be full (23).

by learning how to

do the will of God on earth;

that is, I am going to do my best to

treat each of my fellow mortals just as I think **God** would like to have him treated.

And when we live this sort of a life in the flesh, we may

ask many things of God, and he will give us the desire of our hearts

that we may be the better prepared to serve our fellows.

And all of this loving service of the children of God enlarges our capacity to receive and experience the **joys** of heaven, the high pleasures of the ministry of the spirit of heaven.

7: ADORATION AND PRAISE

19. 2 Corinthians 9.15

Thanks be unto God for His unspeakable gift! (27)¹⁹

Great and wonderful are thy works,

O Lord God Almighty!/
Just and true are Thy ways, O King of the nations! (27).²⁰

20. Revelation 15.3:
*Westminster Version of
the Sacred Scriptures, NT*
4.188

6 “I will every day

thank God for his unspeakable gifts;

I will praise him for

his wonderful works to the children of men.

To me he is the Almighty,

the Creator, the Power, and the Mercy, but best of all,

8: TRUST AND GUIDANCE

21. Luke 23.46

Father! Into Thy hands I commend **my spirit** (32).²¹

he is **my spirit Father,**

22. 1 Corinthians 9.26:
Weymouth, *Modern
Speech New Testament*
405

I run, not being in doubt as to my goal
(32).²²

"... If you follow the unconscious leadings of this
immortal spirit, you are certain to continue on in
the uplifted way of finding God. And when you do
attain the Father in heaven, it will be because by
seeking him you have become more and more like
him ..." (133:4.9).

and as his earth child

I am sometime going forth to see him.

And my tutor has said that by searching
for him I shall become like him.

23. Romans 5.1

Being justified by faith, we have peace
with God (37).²³

By faith in God I have attained peace with
him.

24. 2 Corinthians 7.4

31: HAPPINESS AND JOY

I am filled with comfort./I am exceeding
joyful in all our tribulation (162).²⁴

This new religion of ours is very full of
joy,

and it generates

25. James 5.11

Behold, we count them **happy** who
endure (162).²⁵

an **enduring happiness**.

9: FAITH AND FAITHFULNESS

* Faith means we are confident of what
we hope for,/
convinced of what we do not see ... (38).²⁶

I am confident that

26. Hebrews 11.1, 6:
Moffatt, *Holy Bible, A
New Translation*

[Saith the Lord:] "Be thou faithful unto
death;/and I will give thee a crown of life"
(38).²⁷

I shall be faithful even to death, and that I
will surely receive the crown of eternal
life.

27. Revelation 2.10

10: SIN AND EVIL

7 "I am learning to

Prove all things; hold fast that which is
good./

prove all things and adhere to that which
is good.

28. 1 Thessalonians 5.21-
22

Abstain from all appearance of evil (43).²⁸

41: THE GOLDEN RULE

All things whatsoever ye would that men
should do to you, /do ye even so to them;/
for, this is the law and the prophets (221).²⁹

Whatsoever I would that men should do
to me, that I will do to my fellows.

29. Matthew 7.12

12. HOPE

30. * 1 John 3.1, 2, 3

* Behold, what manner of love/the Father hath bestowed upon us,/that we should be called the sons of God! (52)³⁰

By this new faith I know that

man may become the son of God,

but it sometimes terrifies me when I stop to think that all men are my brothers, but it must be true. I do not see how I can rejoice in the fatherhood of God while I refuse to accept the brotherhood of man.

13: SALVATION

31. Acts 2.21, sim. Romans 10.13; Judaism and Christianity, Joel 2.32

Whosoever shall call on the name of the Lord, shall be saved (54).³¹

Whosoever calls upon the name of the Lord shall be saved.

If that is true, then all men must be my brothers.

14: REWARDS AND PUNISHMENTS

32. Matthew 6.1, 4: Montgomery, *Centenary Translation of the New Testament* 14, 15

Be careful not to do your good deeds in the sight of men/in order to be observed by them./

8 "Henceforth will I

do my good deeds in secret;

If you do, you have no reward/with your Heavenly Father./Your Father, Who sees in secret, will reward you openly (59).³²

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly (Mt. 6:6).

I will also pray most when by myself.

[contd] Judge not, that ye may not be judged; /

I will judge not that I may not be unfair to my fellows.

for, with what judgment ye judge, ye shall be judged;/and with what measure ye measure/it shall be measured unto you (60).³³

33. Matthew 7.1-2: *Westminster Version of the Sacred Scriptures, NT* 1.28

[contd] Love your enemies.

I am going to learn to love my enemies;

And do them good./And lend, never despairing./And your reward shall be great./And ye shall be sons of the Most High;/for, He is kind toward the unthankful and evil (60).³⁴

34. Luke 6.35: English and American Revised Versions

I have not truly mastered this practice of being Godlike.

Though I see God in these other religions, I find him in 'our religion' as being more beautiful, loving, merciful, personal, and positive. But most of all, this great and glorious Being is my spiritual Father; I am his child. And by no other means than my honest desire to be like him, I am eventually to find him and eternally to serve him. At last I have a religion with a God, a marvelous God, and he is a God of eternal salvation."

