

Paper 131 — The World's Religions

© 2003, 2014 Matthew Block

This chart is a revision of the 2003 version.

Endnotes and most Urantia Book cross-references have been deleted to enhance readability.

*The reference notes following each quote
were drawn from Hume's Reference-Notes (pp. 301-402)*

Source for Paper 131

- (1) Robert Ernest **Hume**, M.A., Ph.D., *Treasure-House of the Living Religions: Selections from Their Sacred Scriptures* (New York: Charles Scribner's Sons, 1932)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms occurring further apart, usually not in the same row.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or "revealed") information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)
- (f) * indicates a passage which has been extracted from a larger passage in Hume. The citation below it is of the larger passage.
- (g) **Red** indicates where the UB writer drew passages from one religion's sacred scriptures and applied them to another religion. This occurs in the Cynicism, Buddhism, Hinduism and "Our Religion" sections.

Work-in-progress Version 16 December
2014
© 2014 Matthew Block

PAPER 131 — THE WORLD'S RELIGIONS

131:0.1 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 about God and his relations with mortal man. 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 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.

131:0.2 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:

1. CYNICISM

131:1.1 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:

1: THE ONE SUPREME GOD (Hume 1)

[See 93:2.3 and 3:0.1.]

ISLAM (Hume 4)

Sole Maker of the heavens and of the earth,/

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

[Koran 2.110, 111: Rodwell, *Koran* 350; and repeatedly]

Your God is One God./There is no God but He,/

the Compassionate, the Merciful (4).

[Koran 2.158: Rodwell, *Koran* 355; and repeatedly]

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

[Koran 16.62: Rodwell, *Koran* 204]

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

[Koran 24.35: Rodwell, *Koran* 446]

He is the Lord of the East. He is the Lord of the West.

131:1.2 "God is supreme; he is the Most High of heaven and earth. God is the perfected circle of eternity, and he rules the universe of universes.

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

When he decrees a thing, that thing is.

Our God is one God,

and he is compassionate and merciful.

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

The Most High is the light of heaven and earth;

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

All on the earth shall pass away./

131:1.3 “Even if the earth should pass away,

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

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

[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]

He is the First and the Last, the Seen and the Hidden (4).

The Most High is the first and the last,

[Koran 57.3: Rodwell, *Koran* 407]

the beginning and the end of everything.

SIKHISM (Hume 5)

* There is but one God, Whose name is True,/
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 (5).

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

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

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

Our God is omnipotent and bounteous.

[Asa ki War, Pauri 24: Macauliffe, *Sikh Religion* 1.249]

O Lord, Thou art One./But many art Thy manifestations (5).

While he has many manifestations,

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

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).

[Guru Gobind Singh, Saying: Macauliffe, Sikh Religion 5.275, with "Teacher" in place of the technical designation "Guru"]

2: THE DIVINE POWER AND WISDOM (Hume 7)

ISLAM (Hume 8)

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

[Koran 65.12; first line also in 3.159; 3.186; 57.2: Rodwell, Koran 431; first line also on 401, 404, 407]

He is God in the heavens and on the earth./He knoweth your secrets and your disclosures./

And He knoweth what ye deserve (8).

[Koran, 6.1, 2, 3; sim. 3963: Rodwell, Koran 317; sim. 260]

The might of God is equal to all things (8).

[Koran 33.27; sim. 12.21; 30.49; 35.1; 16.79: Rodwell, Koran 437; sim. 232; 214; 289; 206]

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)

[Koran 59.22, 23: SBE 9.277]

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.

131:1.4 "God is a peace giver and a faithful protector of all who fear and trust him.

He gives salvation to all who serve him.

SIKHISM (Hume 9)

By Thy power springeth all affection./
Everything existeth by Thy power./Thou
art the Omnipotent Creator./ Thy name is
the Holiest-of-the-Holy (9).

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

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).

[Hymns of Guru Nanak, Majh ki War:
Macauliffe, *Sikh Religion* 1.281]

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

[Hymns of Guru Nanak, Sorath Ashtapadi;
sim. Hymns of Guru Arjan, Mahj;
Namdev's Hymns, Tilang 1: Macauliffe,
Sikh Religion 1.333; sim. 3.116; 6.52]

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

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

[Hymns of Guru Ram Das, Kanre ki War:
Macauliffe, *Sikh Religion* 2.347]

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.

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.

131:1.5 "God pours rain upon the earth,

he causes the sun to shine upon the
sprouting grain,

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

[Kabir's Hymns, Sarang 2: Macauliffe, *Sikh Religion* 6.275]

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).

[Hymns of Guru Arjan, Sukhmani, Ashtapadi 12.8: Macauliffe, *Sikh Religion* 3.236]

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

[Kabir's Hymns, Basant 5: Macauliffe, *Sikh Religion* 6.272]

3: THE DIVINE GOODNESS AND WONDER (Hume 11)

ISLAM (Hume 12)

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).

[Koran 26.77, 78, 79, 80: Rodwell, *Koran* 106]

Truly, thy Lord is **full of goodness towards men** (12).

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

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;**

SIKHISM (Hume 13)

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).

[Hymns of Guru Nanak, Maru Solhe: Macauliffe, *Sikh Religion* 1.362]

The perfect compassionate God filleth every place/He is merciful to all,/And cherisheth creatures in divers ways (14).

[Hymns of Guru Arjan, Sukhmani, Ashtapadi 22.3: Macauliffe, *Sikh Religion* 3.264]

God is immortal, undecaying, imperishable,/And of changeless purpose, Creator of all,/The Remover of sickness, sorrow and sin (14).

[Guru Gobind Singh, Akal Ustat: Macauliffe, *Sikh Religion* 5.263]

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

[Hymns of Guru Arjan, Dhanasari: Macauliffe, *Sikh Religion* 3.365]

4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE (Hume 15)

ISLAM (Hume 16)

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).

[Koran 2. 109: Sale's Translation in Wherry, *CCQ* 1.332, where the reference-number for this passage is Koran 2.115]

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.

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).

[Koran 4.108; sim. 4.125: *SBE* 6.87-88; sim. 6.90]

SIKHISM (Hume 18)

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).

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

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).

[Hymns of Guru Nanak, *Asa Ashtapadi*: Macauliffe, *Sikh Religion* 1.316]

Creation is in the Creator, and the Creator in the creation/He filleth every place. The one true God is in all (18).

[A Hymn of Kabir: Macauliffe, *Sikh Religion* 4.17]

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

[Hymns of Guru Arjan, *Sukhmani*, *Ashtapadi* 10.6: Macauliffe, *Sikh Religion* 3.229; cf. Trumpp, *Adi Granth* 396]

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

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

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

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

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.

18: THE PERFECT MAN (Hume 89)

SIKHISM (Hume 96)

* 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).

[Hymns of Guru Arjan, Sukhmani, Ashtapadi 8.1, 2, 7, 5, 8; Macauliffe, *Sikh Religion* 3.221, 222, 2223, 224; cf. Trumpp, *Adi Granth* 391, 393, 392, 393]

131:1.6 “The man who knows God looks upon all men as equal;

they are his brethren.

20: UNSELFISHNESS (Hume 105)

SIKHISM (Hume 107)

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

Those who are selfish,

those who ignore their brothers in the flesh,

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

have only weariness as their reward.

[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]

24: PURITY (Hume 125)

SIKHISM (Hume 128)

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

Those who love their fellows and who have pure hearts shall see God.

[Kabir's Sloks 201; Macauliffe, *Sikh Religion* 6.309]

28: SINCERITY AND EARNESTNESS
(Hume 141)**ISLAM** (Hume 145)God will surely take knowledge of those who are **sincere** (145).**[Koran 29.2: Rodwell, Koran 261]**God never forgets **sincerity**.29: TRUTH AND TRUTHFULNESS
(Hume 148)**ISLAM** (Hume 151)God **guideth into the truth** (151).**[Koran 10.36: Rodwell, Koran 278]**He will **guide** the honest of heart **into the truth**,**God is the truth** (151).for **God is truth**.**[Koran 31.29: Rodwell, Koran 270]****SIKHISM** (Hume 154)Abandon falsehood; pursue **truth** (154).**[Hymns of Guru Nanak, Maru Solhe: Macauliffe, Sikh Religion 1.251-252]**131:1.7 “In your lives overthrow error and overcome evil by the love of the living **truth**.”

42: GOOD FOR EVIL (Hume 224)

SIKHISM (Hume 229)**Do good for evil**. Clothe not thy heart with anger (229).**[Sloks of Shaikh Farid 78: Macauliffe, Sikh Religion 6.406]**In all your relations with men **do good for evil**.

44: LOVE (Hume 234)

ISLAM (Hume 240)**My Lord is merciful and loving** (240).**[Koran 11.92: Sale’s Translation in Wherry, CCQ 2.363, where the reference-number for this passage is Koran 11.90]****The Lord God is merciful and loving**; he is forgiving.

SOURCE OR PARALLEL

URANTIA PAPER 131

[We love him, because he first loved us (1 John 4:19).]

Let us love God, for he first loved us.

SIKHISM (Hume 241)

By Thy love I shall be saved (243).

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

[Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.113]

46: FRIENDSHIP AND BROTHERHOOD (Hume 252)

SIKHISM (Hume 256)

The poor man and the rich man are brothers./God's design cannot be set aside (256).

Poor men and rich men are brothers.

[Kabir's Hymns, Bhairo 8: Macauliffe, *Sikh Religion* 6.260]

God is their Father.

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

5: INVOCATIONS AND CALLS TO WORSHIP (Hume 19)

131:1.8 "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 (Hume 21)

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

All the worlds and the universes worship the Most High.

[Japji 27: Macauliffe, *Sikh Religion* 1.211]

6: WORSHIP AND PRAYER (Hume 23)

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

ISLAM (Hume 24)

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

Prayerful worship shuns evil and forbids
sin.

[Koran 29.44: *SBE* 9.122]

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

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

[Koran 69.52: Rodwell, *Koran* 60]

SIKHISM (Hume 26)

O man! Take shelter in that Lord God/By
Whose favor all thy defects are
concealed./O man! At every breath
remember the Most High/By whose favor
none can equal thee (26).

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

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

When you stand before God with a clean
heart,

Seek God's protection. Become fearless.
And worship God (26).

you become fearless of all creation.

[Namdev's Hymns, Sarang 1: Macauliffe,
Sikh Religion 6.72]

7: ADORATION AND PRAISE (Hume 27)

SIKHISM (Hume 31)

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).

[Hymns of Guru Arjan, Todi: Macauliffe, *Sikh Religion* 3.383]

8: TRUST AND GUIDANCE (Hume 32)

ISLAM (Hume 34)

O Our Lord! We believe./**Forgive us** then. And be merciful to us;/for, of the merciful art Thou the best (34).

[Koran 57.1; sim. 59.1: Rodwell, *Koran* 407; sim. 431]

[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).]

SIKHISM (Hume 36)

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)

[Guru Gobind Singh, Hazre Shabd 4: Macauliffe, *Sikh Religion* 5.325]

The Most High is like a loving **father and mother;**

he really loves us, his children on earth.

Our God will **forgive us**

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

He will **take us by the hand**

and lead us to himself.

9: FAITH AND FAITHFULNESS (Hume 37)

ISLAM (Hume 39)

Put thou thy trust in God;/for, God loveth those who put their trust in Him./If God help you, none shall overcome you./In God then let the faithful trust (39).

[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]

Let there be no compulsion in religion./Whoever therefore shall believe in God—he will have taken hold on a strong handle/that shall not be broken (39).

[Koran 2.257: Rodwell, *Koran* 367]

SIKHISM (Hume 41)

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

He shall abide free from fear,/And be absorbed in Him from Whom he sprang (41).

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

10: SIN AND EVIL (Hume 42)

ISLAM (Hume 44)

Fret not thyself for the ungodly people (44).

[Koran 5.29: Rodwell, *Koran* 489]

God saves those who trust him;

he does not compel man to serve his name.

131:1.9 “If the faith of the Most High has entered your heart,

then shall you abide free from fear

throughout all the days of your life.

Fret not yourself because of the prosperity of the ungodly;

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

fear not those who plot evil;

[Koran 35.41: Rodwell, *Koran* 293]

SIKHISM (Hume 46)

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

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

[Kabir's Hymns 47: Macauliffe, *Sikh Religion* 6.164]

11: CONFESSION AND REPENTANCE
(Hume 47)

SIKHISM (Hume 50)

After many wanderings, O God,/I have come to Thine asylum./Let me apply myself to Thy service! (50).

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

[Hymns of Guru Arjan, Sukhmani, Slok 20: Macauliffe, *Sikh Religion* 3.257]

12: HOPE (Hume 51)

SIKHISM (Hume 53)

O God! Have mercy on me, and I will sing Thy praises./I have ever hope in Thee, that Thou wilt yet embrace me./We obtain only what Thou, O Lord God, givest./There is no other refuge for me to seek (53).

the wise man hungers for the divine embrace;

[Hymns of Guru Ram Das, Kalian: Macauliffe, *Sikh Religion* 2.347]

the earth child longs for the security of the arms of

Thou art our **universal Father**./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).

[Hymns of Guru Arjan, Mahj: Macauliffe, *Sikh Religion* 3.112]

13: SALVATION (Hume 54)

SIKHISM (Hume 57)

By **seeking** Thy protection,/
The soul **blendeth with the Supreme Soul**

(57).

[Hymns of Guru Nanak, Rag Sorath: Macauliffe, *Sikh Religion* 1.330]

14: REWARDS AND PUNISHMENTS (Hume 59)

SIKHISM (Hume 64)

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

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

the **Universal Father**.

The noble man **seeks** for that high estate

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

God is just:

What **fruit** we receive not from our plantings in this world

we shall receive in the **next.**"

2. JUDAISM

131:2.1 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:

1: THE ONE SUPREME GOD (Hume 3)

JUDAISM AND CHRISTIANITY (Hume 5)

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).

[Genesis 1.1, 21, 27, 31]

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).

[Deuteronomy 4.35, 36, 39, 40]

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).

[Deuteronomy 6.45; sim. Christianity, NT, Matthew 22.37-40; Mark 12.29, 39; Luke 10.27]

131:2.2 "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 (5).

[Isaiah 11.9; sim. Habakkuk 2.14]

2: THE DIVINE POWER AND WISDOM (Hume 7)

JUDAISM AND CHRISTIANITY (Hume 8)

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).

[Psalms 19.1-3]

O Lord, my God, Thou art very great!/O Lord, how manifold are Thy works!/
In wisdom hast Thou made them all (8).

[Psalms 104.1, 24]

Great is the Lord, and greatly to be praised;/And his greatness is unsearchable (8).

[Psalms 145.3]

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).

[Psalms 147.4-5]

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.

The Lord's work is great,

and in wisdom has he made all things;

the greatness of the Lord is unsearchable.

He knows the number of the stars; he calls them all by their names.

131:2.3 "The power of the Lord is great and his understanding infinite.

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).

[Isaiah 55.8, 9]

* He revealeth the deep and secret things. / He knoweth what is in the darkness. / And the light dwelleth with Him (9).

[Daniel 2.20, 21, 22]

3: THE DIVINE GOODNESS AND WONDER (Hume 11)

JUDAISM AND CHRISTIANITY (Hume 13)

The Lord, the Lord God, merciful and gracious, /

Long-suffering, and abundant in goodness and truth! (13)

[Exodus 34.6]

Good and upright is the Lord; /

Therefore will He teach sinners in the way. / The meek will He guide in judgment. / 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).

[Psalms 25.8-10]

O taste and see that the Lord is good! / Blessed is the man who trusteth in Him (13).

[Psalms 34.8]

God is our refuge and strength, / A very pleasant help in trouble (13).

[Psalms 46.1]

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.'

God reveals the deep and secret things because the light dwells with him.

The Lord is merciful and gracious;

he is long-suffering and abundant in goodness and truth.

The Lord is good and upright;

the meek will he guide in judgment.

Taste and see that the Lord is good! / Blessed is the man who trusts God.

God is our refuge and strength, a very present help in trouble.

The mercy of the Lord is from everlasting to everlasting/Upon them who fear Him./

131:2.4 “The mercy of the Lord is from everlasting to everlasting upon those who fear him

And His righteousness unto children’s children (13).

and his righteousness even to our children’s children.

[Psalms 103.17]

The Lord is gracious and full of compassion./

The Lord is gracious and full of compassion.

The Lord is good to all./And His tender mercies are over all His works (13).

The Lord is good to all, and his tender mercies are over all his creation;

[Psalms 145.8, 9]

He healeth the broken in heart./And bindeth up their wounds (13).

he heals the brokenhearted and binds up their wounds.

[Psalms 147.3]

4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE (Hume 15)

JUDAISM AND CHRISTIANITY (Hume 17)

* 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)

Whither shall I go from God’s spirit? whither shall I flee from the divine presence?

[Psalms 139.1, 3, 4, 5, 7-10, 11-12]

Thus saith the High and Lofty One/Who inhabiteth eternity/Whose name is Holy:/

Thus says the High and Lofty One who inhabits eternity, whose name is Holy:

“I dwell in the high and holy place,/with him also who is of a contrite and humble spirit” (17).

‘I dwell in the high and holy place; also with him who is of a contrite heart and a humble spirit!’

[Isaiah 57.15]

“Can any hide himself in secret places/that I shall not see him?” saith the Lord./

None can hide himself from our God,

“Do not I fill heaven and earth?” saith the Lord (17).

[Jeremiah 23.24]

5: INVOCATIONS AND CALLS TO WORSHIP (Hume 19)

JUDAISM AND CHRISTIANITY (Hume 20)

* Let the heavens be glad, and let the earth rejoice./

And let men say among the nations “The Lord reigneth!”/

O give thanks unto the Lord; for, He is good;/For, His mercy endureth forever. Blessed be the Lord God! (21)

[1 Chronicles 16.8, 11, 23, 24, 25, 28, 29, 31, 34, 36]

The Lord reigneth. Let the earth rejoice!/ Let the multitude of isles be glad!/The heavens declare His righteousness./And all the peoples have seen His glory (21).

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

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).

[Psalms 100.1, 2, 3, 4, 5]

for he fills heaven and earth.

Let the heavens be glad and let the earth rejoice.

Let all nations say: The Lord reigns!

Give thanks to God, for his mercy endures forever.

131:2.5 “The heavens declare God’s righteousness, 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.

6: WORSHIP AND PRAYER (Hume 23)

JUDAISM AND CHRISTIANITY (Hume 25)

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).

[Psalms 22.27-28; sim. 66.4; Isaiah 66.23]

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

[Psalms 72.19]

O that men would praise the Lord for His goodness,/And for His wonderful works to the children of men! (25)

[Psalms 107.15]

16: WHAT IS MAN? (Hume 77)

JUDAISM AND CHRISTIANITY (Hume 80)

* 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).

[Psalms 8.1-2, 3, 4, 5, 6: Moffatt, *Holy Bible, A New Translation*]

17: THE WISE MAN AND THE FOOLISH (Hume 82)

JUDAISM AND CHRISTIANITY (Hume 86)

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

[Psalms 1.1-6]

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!

131:2.6 "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.

SOURCE OR PARALLEL

URANTIA PAPER 131

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 Holy is understanding (86).

the knowledge of the Supreme is understanding.

[Proverbs 9.10]

18: THE PERFECT MAN (Hume 89)

JUDAISM AND CHRISTIANITY (Hume 95)

The Lord said: "I am the Almighty God./ Walk before ME. And be thou perfect" (95).

Says the Almighty God: 'Walk before me and be perfect.'

[Genesis 17.1]

19: HUMILITY (Hume 99)

JUDAISM AND CHRISTIANITY (Hume 101)

Pride goeth before destruction,/And a haughty spirit before a fall (102).

Forget not that pride goes before destruction and a haughty spirit before a fall.

[Proverbs 16.18]

21: SELF-EXAMINATION AND SELF-CONTROL (Hume 108)

JUDAISM AND CHRISTIANITY (Hume 116)

He who is slow to anger is better than the mighty;/And he who ruleth his spirit, than he who taketh a city (116).

He who rules his own spirit is mightier than he who takes a city.

[Proverbs 16.32]

22: PATIENCE AND STEADFASTNESS (Hume 117)

JUDAISM AND CHRISTIANITY (Hume 121)

Thus saith the Lord God, the Holy One:/

Says the Lord God, the Holy One:

"In returning and rest shall ye be saved./

'In returning to your spiritual rest shall you be saved;

SOURCE OR PARALLEL

URANTIA PAPER 131

In quietness and confidence shall be your strength” (121).

in quietness and confidence shall be your strength.’

[Isaiah 30.15]

* But they who wait upon the Lord/shall renew their strength./They shall mount up with wings as eagles./

They who wait upon the Lord shall renew their strength; they shall mount up with wings like eagles.

They shall run, and not be weary./They shall walk, and not faint (121).

They shall run and not be weary; they shall walk and not be faint.

[Isaiah 40.29-31]

23: FEARLESSNESS AND COURAGE (Hume 122)

JUDAISM AND CHRISTIANITY (Hume 123)

The Lord shall give thee rest from thy fear (124).

The Lord shall give you rest from your fear.

[Isaiah 14.3]

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

Says the Lord: ‘Fear not, for I am with you. Be not dismayed, for I am your God.

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

I will strengthen you; I will help you;

Yea, I will uphold thee with MY righteousness./Fear not, I will help thee” (124).

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

[Isaiah 41.9, 10, 13]

6: WORSHIP AND PRAYER (Hume 23)

JUDAISM AND CHRISTIANITY (Hume 25)

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

131:2.7 “God is our Father; the Lord is our redeemer.

[Isaiah 63.16]

7: ADORATION AND PRAISE (Hume 27)

JUDAISM AND CHRISTIANITY (Hume 29)

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,/
and Thou **preservest them all** (29).

[Nehemiah 9.5, 6]

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./

In Thy light shall we see light (30).

[Psalms 37.5, 6, 7, 8, 9]

It is a **good thing to give thanks unto the
Lord**/

**And to sing praises unto Thy name, O
Most High,**

**To show forth Thy loving-kindness in the
morning/And Thy faithfulness every night
(30).**

[Psalms 92.1, 2]

* They shall speak of the glory of Thy
kingdom,/And talk of Thy power./**Thy
kingdom is an everlasting kingdom.**

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;

**to show forth loving-kindness in the
morning and the divine faithfulness every
night.**

**God's kingdom is an everlasting
kingdom,**

SOURCE OR PARALLEL

URANTIA PAPER 131

And Thy dominion endureth throughout all generations (30).

and his dominion endures throughout all generations.

[Psalms 145.1-2, 4, 7, 11, 13]

8: TRUST AND GUIDANCE (Hume 32)

JUDAISM AND CHRISTIANITY (Hume 35)

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 leadeth me beside the still waters.

He makes me to lie down in green pastures; he leads me beside still waters.

He restoreth my soul./He leadeth me in the paths of righteousness./

He restores my soul. He leads me in the paths of righteousness.

Yea, though I walk through the valley/Of the shadow of death, I will fear no evil;/For, Thou art with me (35).

Yes, even though I walk through the valley of the shadow of death, I will fear no evil, for God is with me.

[Psalms 23.1-2, 3, 4]

15: FUTURE LIFE AND IMMORTALITY (Hume 65)

JUDAISM AND CHRISTIANITY (Hume 72)

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,

And I will dwell in the house of the Lord forever (72).

and I shall dwell in the house of the Lord forever.

[Psalms 23.6]

8: TRUST AND GUIDANCE (Hume 32)

JUDAISM AND CHRISTIANITY (Hume 35)

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).

[Psalms 25.4, 5]

* How excellent is Thy loving-kindness, O God!/Therefore the children of men put their trust/Under the shadow of Thy wings (35).

[Psalms 36.7, 8, 9]

Trust in the Lord with all thine heart;/And lean not unto thine own understanding./

In all thy ways acknowledge Him;/And He shall direct thy paths (36).

[Proverbs 3.5-6]

9: FAITH AND FAITHFULNESS (Hume 37)

JUDAISM AND CHRISTIANITY (Hume 40)

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

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

[Deuteronomy 7.9]

The just shall live by his faith (41).

[Habakkuk 2.4; sim. Christianity: Romans 1.17; Galatians 3.11; Hebrews 10.38]

131:2.8 “Yahweh is the God of my salvation;

therefore in the divine name will I put my trust.

I will trust in the Lord with all my heart; I will lean not upon my own understanding.

In all my ways I will acknowledge him, and he shall direct my paths.

The Lord is faithful;

he keeps his word with those who serve him;

the just shall live by his faith.

10: SIN AND EVIL (Hume 42)

JUDAISM AND CHRISTIANITY (Hume 45)

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

[Genesis 4.7]

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

[Job 4.8: Moffatt, *The Holy Bible, A New Translation*]

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

[Psalms 37.1]

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

[Psalms 66.18]

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

[Proverbs 8.36]

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

[Ecclesiastes 12.14]

26: THOUGHT AND MEDITATION (Hume 132)

JUDAISM AND CHRISTIANITY (Hume 135)

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

[Proverbs 23.7]

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

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

Fret not yourself because of evildoers.

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

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

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

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

28: SINCERITY AND EARNESTNESS
(Hume 141)

JUDAISM AND CHRISTIANITY (Hume 146)

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

[Psalms 145.18]

131:2.9 “The Lord is near all who call upon him in sincerity and in truth.

31: HAPPINESS AND JOY (Hume 160)

JUDAISM AND CHRISTIANITY (Hume 165)

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

[Psalms 30.5]

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

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

[Proverbs 17.22]

A merry heart does good like a medicine.

32: RIGHTEOUSNESS AND VIRTUE
(Hume 168)

JUDAISM AND CHRISTIANITY (Hume 173)

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

[Psalms 84.11]

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

33: DUTY (Hume 176)

JUDAISM AND CHRISTIANITY (Hume 178)

Fear God, and keep His commandments./This is the whole duty of man (178).

[Ecclesiastes 12.13]

Fear God and keep his commandments, for this is the whole duty of man.

13: SALVATION (Hume 54)

JUDAISM AND CHRISTIANITY (Hume 57)

Thus saith the Lord, Who created the heavens,/God Himself Who formed the earth:/

“There is no God else beside ME, a just God and a Savior,/

Look unto ME, and be saved, all the ends of the earth” (57).

[Isaiah 45.18, 21, 22]

14: REWARDS AND PUNISHMENTS (Hume 59)

JUDAISM AND CHRISTIANITY (Hume 63)

If thou shalt seek the Lord thy God, thou shalt find Him (63).

[Deuteronomy 4.29]

* But the meek shall inherit the earth,/ And shall delight themselves in the abundance of peace (63).

[Psalms 37.9, 10, 11]

He who soweth iniquity, shall reap calamity (63).

[Proverbs 22.8: English and American Revised Versions]

They sow the wind; and they shall reap the whirlwind (63).

[Hosea 8.7: English and American Revised Versions]

Thus says the Lord who created the heavens and who formed the earth:

‘There is no God beside me, a just God and a savior.

Look to me and be saved, all the ends of the earth.

If you seek me, you shall find me if you search for me with all your heart.’

The meek shall inherit the earth and shall delight themselves in the abundance of peace.

Whoever sows iniquity shall reap calamity;

they who sow the wind shall reap the whirlwind.

10: SIN AND EVIL (Hume 42)

JUDAISM AND CHRISTIANITY (Hume 45)

Saith the Lord:/"Come now; and let us reason together:"

131:2.10 "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.'

Though they be red like crimson,/They shall be as wool (46).

Though they be red like crimson, they shall be as wool.'

[Isaiah 1.18]

"There is no peace to the wicked," saith my God.

But there is no peace for the wicked;

Your sins have withholden good things from you (46).

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

[Jeremiah 5.25]

12: HOPE (Hume 51)

JUDAISM AND CHRISTIANITY (Hume 52)

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 and my God (52).

God is the health of my countenance

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

and the joy of my soul.

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

The eternal God is my strength;

[Habakkuk 3.17-19: Moffatt, *Holy Bible, A New Translation*]

34: SELF-DEDICATION AND DIVINE
BENEDICTION (Hume 179)

JUDAISM AND CHRISTIANITY (Hume 182)

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

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

**[Deuteronomy 33.27: English and American
Revised Versions]**

13: SALVATION (Hume 54)

JUDAISM AND CHRISTIANITY (Hume 57)

The Lord is nigh unto them who are of a
broken heart./

The Lord is near to those who are
brokenhearted;

And saveth such as be of a contrite spirit./

he saves all who have a childlike spirit.

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

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

[Psalms 34.18-19]

34: SELF-DEDICATION AND DIVINE
BENEDICTION (Hume 179)

JUDAISM AND CHRISTIANITY (Hume 182)

* Commit thy way unto the Lord: trust
also in Him./

Commit your way to the Lord—trust
him—

And He shall bring it to pass (182).

and he will bring it to pass.

[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./
Because he hath set his love upon ME./
Therefore will I deliver him” (182).

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

[Psalms 91.1, 14]

35: ANGER AND HATRED (Hume 187)

JUDAISM AND CHRISTIANITY (Hume 189)

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).

[Leviticus 19.17, 18: English and American Revised Versions]

41: THE GOLDEN RULE (Hume 221)

JUDAISM AND CHRISTIANITY (Hume 223)

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).

[Tobit 4.14-15; Charles, *Apocrypha* 1.212. Beside 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. [Etc.]]

43: FORGIVENESS (Hume 230)

JUDAISM AND CHRISTIANITY (Hume 233)

[Saith the Lord:] "I will heal their back-sliding./I will love them freely (233).

[Hosea 14.4]

39: JUSTICE AND JUDGMENT (Hume 211)

JUDAISM AND CHRISTIANITY (Hume 214)

The path of the just is as the shining light,/That shineth more and more unto the perfect day (214).

[Proverbs 4.18-19]

131:2.11 "Love your neighbor as yourself; bear a grudge against no man.

Whatsoever you hate do to no man.

Love your brother,

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

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

15: FUTURE LIFE AND IMMORTALITY (Hume 65)

JUDAISM AND CHRISTIANITY (Hume 72)

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).

[Daniel 12.3: American Revised Version]

43: FORGIVENESS (Hume 230)

JUDAISM AND CHRISTIANITY (Hume 233)

Let the wicked forsake his way;/

And the unrighteous man his thoughts.

Let him return unto the Lord;/

And He will have mercy upon him;/And to our God, for He will abundantly pardon (233).

[Isaiah 55.7]

49: PEACE AND WAR (Hume 267)

JUDAISM AND CHRISTIANITY (Hume 273)

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

[Psalms 119.165]

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

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

Let the wicked forsake his evil way

and the unrighteous man his rebellious thoughts.

Says the Lord: 'Let them return to me,

and I will have mercy on them; I will abundantly pardon.'

131:2.12 "Says God, the creator of heaven and earth:

'Great peace have they who love my law.

My commandments are:

44: LOVE (Hume 234)

JUDAISM AND CHRISTIANITY (Hume 240)

Thou shalt love the Lord thy God with all thine heart/and with all thy soul and with all thy might (240).

[Deuteronomy 6.5; sim. 11.1; 30.6]

50: SUMMARY DUTIES (Hume 276)

JUDAISM AND CHRISTIANITY (Hume 282)

[God spake all these words:] “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).

[Exodus 20.1, 3, 7, 8, 9, 12, 13-17; sim. Deuteronomy 5.7, 11, 12, 13, 16, 17-20, 21]

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.’

44: LOVE (Hume 234)

JUDAISM AND CHRISTIANITY (Hume 240)

Thou shalt love thy neighbor as thyself (240).

[Leviticus 19.18]

15: FUTURE LIFE AND IMMORTALITY (Hume 65)

JUDAISM AND CHRISTIANITY (Hume 72)

[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)

[Hosea 13.14]

16: WHAT IS MAN? (Hume 77)

JUDAISM AND CHRISTIANITY (Hume 80)

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

[Hosea 1.10]

44: LOVE (Hume 234)

JUDAISM AND CHRISTIANITY (Hume 240)

Thus saith the Lord: "Yea, I have loved thee with an everlasting love. Therefore with loving-kindness have I drawn thee" (241).

[Jeremiah 31.2, 3]

131:2.13 "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, you are the sons of the living God?

And have I not loved you with an everlasting love?

15: FUTURE LIFE AND IMMORTALITY (Hume 65)

JUDAISM AND CHRISTIANITY (Hume 72)

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).

[Psalms 23.6]

Have I not called you to become like me

and to dwell forever with me in Paradise?”

3. BUDDHISM

131:3.1 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:

8: TRUST AND GUIDANCE (Hume 32)

BUDDHISM (Hume 32)

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).

[Mahavagga 8.15.13: SBE 17.224]

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)

[Cullavagga 7.1.6: SBE 20.232]

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

[Cullavagga 7.1.6: SBE 20.232]

I am satisfied with the fruits of my confidence.

131:3.2 "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.

9: FAITH AND FAITHFULNESS (Hume 37)

BUDDHISM (Hume 37)

Wide opened is the door of the **Immortal**/ to all who have ears to hear./Let them send forth **faith** to meet it (37).

[Mahavagga 1.5.12: SBE 13.88]

So long as the brethren shall be **full of faith**,

modest in heart, afraid of wrongdoing,/ 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).

[Maha-Parinibbana Sutta 1.8: SBB 3.83; sim. SBE 11.8]

By **faith**, by **righteousness**, by **manliness**,

By **meditation**, by **just judgment**,/By theory and practice, by mindfulness/**Leave aside sorrow**,—no slight burden! (37)

[Dhammapada 144: Wagiswara and Saunders, BWV 41]

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.

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

even the faith that creates

modesty, uprightnes, **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 the best wealth to a man here (37).

[Sutta Nipata 181: Coomara Swamy, *Sutta Nipata* 48, Alavaka Sutta 2; cf. *SBE* 10.2.30]

A man full of faith/If endowed with virtue and glory,/Is respected whatever place he may choose (37).

[Dhammapada 303: *SBE* 2nd ed. 10.1.73]

10: SIN AND EVIL (Hume 42)

BUDDHISM (Hume 42)

I deem unrighteous actions contemptible/

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

[Mahavagga 6.31.7: *SBE* 17.113]

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.

[See last parallel row on p. 44, below.]

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

Like a shadow that never leaves him (42).

[Dhammapada 1, 2: *SBE* 10.1.3, 4]

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

[Dhammapada 42: Silacara, *Dhammapada* 12]

Faith is man's true wealth;

it is the endowment of virtue and glory.

131.3.3 "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

as the shadow follows the substance of material things.

Evil is the fruit of wrongly directed thinking.

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).

[Dhammapada 318-319: SBE, 2nd ed. 10.1.77]

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

[Iti-vuttaka 39: Moore, *Sayings of Buddha, The Iti-vuttaka* 53]

11: CONFESSION AND REPENTANCE
(Hume 47)

BUDDHISM (Hume 47)

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).

[Cullavagga 5.20.5: SBE 20.122-123]

Leave not a fault unconfessed (47).

[Cullavagga 10.6.2: SBE 20.331]

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.

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

[Dhammapada 67-68; sim. 314: SBE 10.1.21; sim. 10.1.76]

13: SALVATION (Hume 54)

BUDDHISM (Hume 54)

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

[Mahavagga 1.6.29: SBE 13.97]

When a religionist becomes fully emancipated in heart,/

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

[Mahavagga 5.1.25-26: SBE 17.11-12, with the general term “religionist” in place of the technical designation “Bhikkhu”]

[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: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees (Isa. 66:12).]

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

[Maha-Parinibbana Sutta 2.7: SBE 11.26]

131:3.4 “Cheerfulness and gladness are the rewards of deeds well done

and to the glory of the Immortal.

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

When the faith of your religion has emancipated your heart,

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

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

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

Work out your own salvation with diligence (54).

[Maha-Parinibbana Sutta 3.66; also 6.10: SBE 11.61; also 11.114]

If a religionist desire to be assured of final salvation, let him then fulfill all righteousness;

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

let him not drive back the ecstasy of contemplation; let him look through things (54).

[Akankheyya Sutta 11: SBE 11.213, with the general term "religionist" in place of the technical designation "Bhikkhu"]

A religionist is unfit to attain supreme enlightenment/

Who is slothful and froward, indolent and feeble, / Who hath much idleness and laziness, / Who is shameless and disrespectful.

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).

[Iti-vuttaka 34: Moore, *Sayings of Buddha*, *The Iti-vuttaka* 47-48, with the general term "religionist" in place of the technical designation "monk"]

While faith is the energy of the better life,

nevertheless, must you work out your own salvation with perseverance.

If you would be certain of your final salvation, then make sure that you sincerely seek to fulfill all righteousness.

Cultivate the assurance of the heart which springs from within

and thus come to enjoy the ecstasy of eternal salvation.

131:3.5 "No religionist may hope to attain the enlightenment of immortal wisdom

who persists in being slothful, indolent, feeble, idle, shameless, and selfish.

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.

14: REWARDS AND PUNISHMENTS
(Hume 59)

BUDDHISM (Hume 59)

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

[Mahavagga 1.38.11: SBE 13.190-191]

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,/

“It 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).

[Dhammapada 117-119, 120: SBE 10.1.34, 1st ed.]

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).

[Dhammapada 125; sim. Iti-vuttaka 89: Wagiswara and Saunders, BWV 39; sim. Moore, Sayings of Buddha, The Iti-vuttaka 104]

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.

Creatures follow the destiny of their deeds (59).

[Iti-vuttaka 99: Moore, *Sayings of Buddha, The Iti-vuttaka* 117]

17: THE WISE MAN AND THE FOOLISH (Hume 82)

BUDDHISM (Hume 82)

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

“It 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 (82).

[Dhammapada 121-122: *SBE* 10.1.34]

18: THE PERFECT MAN (Hume 89)

BUDDHISM (Hume 89)

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).

[Dhammapada 399: *SBE* 10.1.92, with “first-class person” in place of the technical Pali designation “Brahmana”]

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).

[Dhammapada 403: Woodward, *BPV* 90, where the reference-number for this passage is Dhammapada 401; with “first-class person” in place of the technical Pali designation “Brahmana”; cf. *SBE* 10.1.93; Wagiswara and Saunders, *BWV* 81]

The creature cannot escape the destiny of his deeds.

131:3.6 “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.

Friendly among the hostile,/

Tranquil among the turbulent./ Ungrasping amid the grasping:—/Such I call a first-class person (89).

[Dhammapada 406: Silacara, DWT 49, with “first-class person” in place of the technical designation “Brahmin”]

20: UNSELFISHNESS (Hume 105)

BUDDHISM (Hume 105)

Cut out the love of self (105).

[Dhammapada 285: SBE 10.1.70]

Weeds are the blight of fields./The blight of this generation is self-seeking (105).

[Dhammapada 359: Silacara, DWT 44; cf. Woodward, BPV 79]

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

[Sutta Nipata 805: SBE 10.2.150]

21: SELF-EXAMINATION AND SELF-CONTROL (Hume 108)

BUDDHISM (Hume 108)

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).

[Dhammapada 35: SBE 10.1.12]

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.

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

He is the greatest of warriors who overcomes and subdues himself.

[Dhammapada 103-104: Silacara, *DWT* 18]

30: TEMPERANCE (Hume 155)

BUDDHISM (Hume 155)

Restraint in all things is good (155).

Restraint in all things is good.

[Dhammapada 361: Vaidya and Shrikhande, *Dhammapada* 45]

33: DUTY (Hume 176)

BUDDHISM (Hume 176)

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

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

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

35: ANGER AND HATRED (Hume 187)

BUDDHISM (Hume 187)

Let anger not o’ermaster you./And rage ye not against them who rage./Bad folk by wrath are overthrown,/As when an avalanche comes down (187).

Let not anger and hate master you.

[Samyutta Nikaya 11.3.5: Pali Text Society, *BKSS/N* 1.307]

Do not speak harshly to anybody (187).

Speak harshly of no one.

[Dhammapada 133: *SBE* 10.1.37]

37: WEALTH AND PROSPERITY
(Hume 197)

BUDDHISM (Hume 197)

Content is the greatest wealth (197).

[Dhammapada 204: Wagiswara and Saunders, *BWV* 52]

Contentment is the greatest wealth.

38: GIVING AND HELPING (Hume 205)

BUDDHISM (Hume 205)

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

[Anguttara Nikaya 3.6.52: Pali Text Society, *BGSAN* 1.139]

What is given wisely is well saved.

41: THE GOLDEN RULE (Hume 221)

CONFUCIANISM (Hume 221)

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

[Analects 12.2: Soothill, *Analects of Confucius* 561]

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

42: GOOD FOR EVIL (Hume 224)

BUDDHISM (Hume 224)

Let a man overcome wrath by calmness, evil by good./Let him subdue the miser by liberality, the liar by truth (224).

[Dhammapada 223: Wagiswara and Saunders, *BWV* 55]

Pay good for evil;

overcome evil with the good.

14: REWARDS AND PUNISHMENTS
(Hume 59)

BUDDHISM (Hume 59)

Better than sovereignty over the earth,
Better than lordship over all worlds/Is the
reward of the first step in holiness (59).

[Dhammapada 178: *SBE* 10.1.48, 1st ed.,
10.1.48-49, 2nd ed.; cf. Monier-Williams,
Buddhism 128]

15: FUTURE LIFE AND IMMORTALITY
(Hume 65)

BUDDHISM (Hume 65)

Earnestness is the path of immortality;/
Thoughtlessness, the path of death./

Thoughtlessness, the path of death./

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

Those who are thoughtless, are as if dead
already (65).

[Dhammapada 21: *SBE* 10.1.9]

Better one day of insight into the
deathless state/Than a hundred years of
blindness to this immortality (65).

[Dhammapada 114: Wagiswara and
Saunders, *BWV* 37]

He who, seeking his own happiness,
Punishes or kills beings/Who also long
for happiness,/Will not find happiness
after death (65).

[Dhammapada 131: *SBE* 10.1.36]

131:3.7 "A righteous soul is more to be
desired than the sovereignty of all the
earth.

Immortality is the goal of sincerity;

death, the end of thoughtless living.

Those who are earnest die not;

the thoughtless are dead already.

Blessed are they who have insight into the
deathless state.

Those who torture the living will hardly
find happiness after death.

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

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

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

And, losing their selfishness,/They enjoy the result of generosity (65).

[Iti-vuttaka 26: Moore, *Sayings of Buddha, The Iti-vuttaka 39*]

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).

[Iti-vuttaka 71: Moore, *Sayings of Buddha, The Iti-vuttaka 81*]

The unselfish go to heaven,

where they rejoice in the bliss

of infinite liberality

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.”

4. HINDUISM

131:4.1 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:

1: THE ONE SUPREME GOD (Hume 3)

HINDUISM (Hume 3)

He is the God in every way supreme./

131:4.2 “He is the great God, in every way supreme.

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

He is the Lord who encompasses all things.

[Rig Veda 2.24.11: Griffith, *Rigveda* 1.290, with “Lord of prayer” in place of the Sanskrit designation for the Deity “Brahmanaspati”]

He is the Creator, He the Disposer./

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

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

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

[Atharva Veda 13.4.3, 12, 20: Whitney and Lanman, *Atharva-veda* 2.732, 733]

And this one God is our Maker

“How many gods are there?” “One! I know that Person,/The Last Source of every soul” (3).

and the last destiny of the soul.

[Brihad-Aranyaka Upanishad 3.9.1, 10: Hume, *TPU* 119, 120, 121]

The Supreme Being is brilliant, the Light of lights—/That which knowers of the soul do know./

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

O Supreme Person, O source of beings,
Lord of beings, O Ruler of the universe!/
/

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

Tell without reserve Thine own divine
pervading powers,/
/

reveal to us, your creatures, the power
/

Whereby Thou abidest immanent! (4)

whereby you abide immanent!

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

2: THE DIVINE POWER AND
WISDOM (Hume 7)

HINDUISM (Hume 7)

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).

God has made the sun and the stars;

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

The encompassing Self-existent, the
bright, the pure,/
/

he is bright, pure, and self-existent.

His eternal knowledge is divinely wise.

Unpierced by evil, wise, intelligent,/Hath
distributed objects appropriately/Through
the eternal years (7).

The Eternal is unpenetrated by evil.

**[Yajur Veda 40.8; also Isa Upanishad 8: an
original translation from the Sanskrit; cf.
Griffith, White Yajurveda 306; Hume, TPU
363]**

This universe hath sprung from the Lord./

Inasmuch as the universe sprang from
God, he does rule it appropriately.

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

[Bhagavad Gita 10.36: Davies, *Bhagavad Gita* 116]

4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE

* 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.

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

[Atharva Veda 4.16.1, 2, 4, 5: Muir, *MTSW* 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; Muri, *OST* 5.63-66]

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).

[Brihad-Aranyaka Upanishad 2.1.11: Hume, *TPU* 94, with “the Supreme Being” in place of the Sanskrit designation “Brahma”]

All-pervading is He, bountiful, omnipresent and kindly (16).

[Svetasvatara Upanishad 3.11; sim. 6.11: Hume, *TPU* 401; sim. 409]

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.

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-prevailing, bountiful, omnipresent, and infinitely kind.

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).

[Svetasvatara Upanishad 3.17, 18, 19, 20, 21: Hume, TPU 402]

The Eternal Witness to virtue and vice dwelleth in the heart (16).

[Laws of Manu 8.91: Dutt, Manu Samhita 266]

5: INVOCATIONS AND CALLS TO WORSHIP (Hume 19)

HINDUISM (Hume 19)

Let us meditate on the adorable glory/Of the **Divine Vivifier!**/

And may He **Himself** direct our thoughts!
 (19)

[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.]

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

[Brihad-Aranyaka Upanishad 1.3.28: Hume, TPU 80]

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!

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

[Bhagavata Purana 4.14.28: Dutt, *Srimad Bhagabatam* 4.68; sim. Subba Rau, *Srimad Bhagavatam* 4.2.92]

6: WORSHIP AND PRAYER (Hume 23)

HINDUISM (Hume 23)

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.

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)

[Rig Veda 2.16.4: Griffith, *Rigveda* 1.279]

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).

[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 “Brahmanaspati” and “Brihaspati”]

I make prayer mine inmost friend (24).

[Atharva Veda 7.100: Griffith, *Atharva-veda* 1.378]

[Saith the Lord:] “To them ever devoted, worshipping ME in love,/

131:4.4 “With our hearts purged of all hate, let us worship the Eternal.

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.

Make prayer your inmost friend

and worship your soul’s support.

‘If you will but worship me in love,’ says the Eternal,

I give that means of wisdom by which they attain to ME” (24).

[Bhagavad Gita 10.10: Mitra, *Bhagavad Gita* 105]

“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).

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

7: ADORATION AND PRAISE (Hume 27)

HINDUISM (Hume 27)

O God, **illuminator** of **gloom**,/To Thee we come day after day,/Bringing our reverence with prayer! (27)

[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; *SBE* 12.354]

O God, Lord of power and might!/ Strong in thy friendship, **we have no fear**./

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

[Rig Veda 1.11.2: Griffith, *Rigveda* 1.13, with “O God” in place of the Sanskrit designation for the Deity “Indra”]

‘I will give you the wisdom to attain me,

for **my worship is the virtue common to all** creatures.’

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**.

Man's Helper from of old, not disappointing hope./Friend of our friends, as such to Thee we sing this praise (27).

[Rig Veda 1.53.2; also Atharva Veda 20.21.2: Griffith, *Rigveda* 1.74; also Griffith, *Atharva-veda* 2.338]

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)

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

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).

[Sama Veda 1.5.2.3.8; also Atharva Veda 7.14.1, 2: Griffith, *Samaveda* 95; also Griffith, *Atharva-veda* 1.334]

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).

[Bhagavad Gita 11.18: an original translation from the Sanskrit; cf. Davies, *Bhagavad Gita* 122; Barnett, *Bhagavad Gita* 138; *SBE* 8.94]

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 (Hume 32)

HINDUISM (Hume 33)

Lord of all life! From near, from far/Do
Thou, O God, evermore protect us (33).

[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]

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!/
and the Comforter of all men;

Thou Lover of mankind!/Measure out to
us/All riches hitherward! (33)

[Rig Veda 1.844.19, 20: Griffith, *Rigveda*
1.109]

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)

[Rig Veda 1.129.9: Griffith, *Rigveda* 1.180]

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)

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

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

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).

[Rig Veda 2.23.5, 6: Peterson, *SSHR* page XXIV of Translation, with “Lord of prayer” in place of the Sanskrit designation for the Deity “Brahmanaspati”]

Yea, God, Thou art our **Father**./Thou art a **Brother** and a **Friend**./So give us strength, that we may live (33).

[Rig Veda 10.186.2: Griffith, *Rigveda* 2.607, with “God” in place of the Sanskrit designation for the Deity “Vata”]

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).

[Bhagavad Gita 11.31: Besant and Bhagavan Das, *Bhagavad Gita* 208-209]

9: FAITH AND FAITHFULNESS (Hume 37)

HINDUISM (Hume 39)

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

[Rig Veda 10.151.4: Griffith, *Rigveda* 2.592]

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).

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

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**.

131:4.5 “We have learned to **win faith by the yearning of our hearts**.”

We have **attained wisdom** by the **restraint of our senses**,

and by wisdom we have experienced **peace in the Supreme**.

[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).

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

10: SIN AND EVIL (Hume 42)

HINDUISM (Hume 43)

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

In Whom abide the six wide-spreading regions/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).

[Atharva Veda 13.3.1, 2, 3: Griffith, *Atharva-veda* 2.150]

11: CONFESSION AND REPENTANCE (Hume 47)

HINDUISM (Hume 48)

Whatever trespass we have perpetrated/ Against a friend, companion, or a brother,/A fellow tribesman, or against a stranger,—/From that do Thou, O Heavenly Lord, release us! (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”]

He who is full of faith worships truly when his inner self is intent upon God.

Our God wears the heavens as a mantle;

he also inhabits the other six wide-spreading universes.

He is supreme over all and in all.

We crave forgiveness from the Lord for all of our trespasses against our fellows;

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

[Laws of Manu 11.228-230: Muir, *MTSW* 234]

13: SALVATION (Hume 54)

HINDUISM (Hume 55)

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

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

17: THE WISE MAN AND THE FOOLISH (Hume 82)

HINDUISM (Hume 84)

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

[Rig Veda 1.164.21: Griffith, *Rigveda* 1.223]

[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).

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

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

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.

131:4.6 "The spirit of the Universe Keeper enters the soul of the simple creature.

That man is wise who worships the One God.

18: THE PERFECT MAN (Hume 89)

HINDUISM (Hume 92)

* [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).

[Bhagavad Gita 7.1, 3: Davies, *Bhagavad Gita* 86]

Those who **strive for perfection** must indeed know the Lord Supreme.

23: FEARLESSNESS AND COURAGE (Hume 122)

HINDUISM (Hume 123)

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

[Taittiriya Upanishad 2.4; sim. 2.9: an original translation, with “the Supreme” in place of the Sanskrit “Brahma”; cf. Hume, *TPU* 285; sim. 289]

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

ISLAM (Hume 123)

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

[Koran 20.48: Abul-Fadi, *Quran* 1.221, where the reference-number for this passage is Koran 20.45]

for the Supreme says to those who serve him,

‘Fear not, for I am with you.’

25: SIMPLICITY (Hume 130)

HINDUISM (Hume 130)

O God, Thou art our **Providence, our Father** Thou!/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).

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

The God of **providence** is **our Father**.

29: TRUTH AND TRUTHFULNESS (Hume 148)

HINDUISM (Hume 150)

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).

[Kaushitaki Upanishad 3.1: Hume, *TPU* 320, with “God” in place of the Sanskrit designation for the Deity “Indra”]

God is truth.

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

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).

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

come fully to know the truth.

Truth is eternal;

it sustains the universe.

31: HAPPINESS AND JOY (Hume 160)

HINDUISM (Hume 162)

* 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).

[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”]

[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).

[Bhagavad Gita 10.8, 9: Besant and Bhagavan Das, *Bhagavad Gita* 177]

41: THE GOLDEN RULE (Hume 221)

HINDUISM (Hume 222)

This the sum of duty: Do naught to others/Which, if done to thee, would cause thee pain (222).

[Mahabharata 5.39.72: Monier-Williams, *Indian Wisdom* 446; cf. Muir, *MTSW* 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, *Religion of India* 479]

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

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

[Mahabharata 13.113.8: Muir, *MTSW* 273; cf. Monier-Williams, *Indian Wisdom* 450, where in each case the reference-number for this passage is 13.5771. In the latter instance the verse is translated positively, whereas the original Sanskrit is negatively stated; cf. Dutt, *Mahabharata* 13.250]

42: GOOD FOR EVIL (Hume 224)

HINDUISM (Hume 226)

Do not reply harshly when questioned by anybody./Do not utter mean words. Never cherish malice./By such means an enemy is won over (227).

cherish no malice,

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

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

smite not him who smites you,

[Mahabharata 5.36.11: Monier-Williams, *Indian Wisdom* 446; cf. Muir, *MTSW* 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]

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

conquer anger with mercy,

[Mahabharata 5.39.73-74: Roy, *Mahabharata* 5.2.126; cf. Dutt, *Mahabharata* 5.64; Muir, *MTSW* 275, where the reference-number for this passage is Mahabharata 5.1518]

By practising **benevolence**, one should conquer sin./By regard for all creatures, one should gain virtue (227).

[Mahabharata 12.274.9: Dutt, Mahabharata 12.413; cf. Roy, Mahabharata 10.427]

43: FORGIVENESS (Hume 230)

HINDUISM (Hume 231)

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)

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

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

[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. 1.244]

13: SALVATION (Hume 54)

HINDUISM (Hume 54)

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)

[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. SBE 42.165-166; Muir, OST 5.299-300]

and vanquish hate by **benevolence**.

And all this we should do because

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

who **remits all our earthly offenses**.

131:4.7 “God is our Father, the earth our mother, and the universe our birthplace.

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).

[Svetasvatara Upanishad 1.8, 10, 11. The second line of this quotation occurs also in 2.15; 4.16; 5.13; 6.13: Hume, TPU 395, 396; also 399, 405, 407, 410]

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).

[Svetasvatara Upanishad 6.20: Hume, TPU 411]

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).

[Bhagavad Gita 16.21, 22: Davies, Bhagavad Gita 157]

15: FUTURE LIFE AND IMMORTALITY (Hume 65)

HINDUISM (Hume 66)

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

[Atharva Veda 14.1.42: Griffith, Atharva-veda 2.167]

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!

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).

[Brihad-Aranyaka Upanishad 4.4.4: Hume, TPU 140; cf. SBE 15.175-176]

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).

[Kena Upanishad 9 and 12 (or 2.1 and 4): Hume, TPU 336, 337, with “the Supreme” in place of the Sanskrit designation “Brahma”]

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).

[Katha Upanishad 1.12: SBE 15.4]

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,/

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,

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.

Is framed by the heart, by the thought, by the mind./That who know That, become immortal (67).

[Svetasvatara Upanishad 4.15, 16, 17; partly also 3.10, 11, 13; Katha Upanishad 6.9: Hume, *TPU* 405; also 401; 39; with “the Supreme” in place of the Sanskrit designation “Brahma”]

* Leaving his dead body on the ground,/ His kinsman go away with averted faces./

His virtue follows him (67).

[Laws of Manu 4.238-242: Burnell and Hopkins, *Ordinances of Manu* 107-108]

* 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,/And in their lives are devoted to impurity (68).

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

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

[Mahabharata 5.46.23: Dutt, *Mahabharata* 5.76]

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.

131:4.8 “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

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.

SOURCE OR PARALLEL

URANTIA PAPER 131

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

Man's friends of the flesh cannot survive death;

It is virtue alone that walks by his side,/

virtue alone walks by man's side

as he journeys ever onward toward

be it in the wilderness or death,/or on the ever-glad and sunlit fields of Paradise,/or where none can follow (70).

the gladsome and sunlit fields of Paradise.”

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

5. ZOROASTRIANISM

131:5.1 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:

1: THE ONE SUPREME GOD (Hume 3)

ZOROASTRIANISM (Hume 6)

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 the world;/

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

[Yasna 12.1: Modi, *MEZB 1*, with “the Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda”]

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).

[Yasna 31.8: Smith, *Studies in the Gathas* 76-77]

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

[Yasna 34.7: Smith, *Studies in the Gathas* 95]

131:5.2 “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.

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).

The wise course in life is to act in consonance with the spirit of truth.

[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 (Hume 7)

ZOROASTRIANISM (Hume 10)

Not to be deceived is the all-seeing Lord (10).

God is all-seeing,

[Yasna 45.4: Moulton, *EZ* 371, with “Lord” in place of the Avestan designation for Deity “Ahura”]

and he beholds both the evil deeds of the wicked and the good works of the righteous;

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).

our God observes all things with a flashing eye.

[Yasna 31.13: Moulton, *EZ* 353]

We sacrifice unto that God Who is a full source of healing (10).

His touch is the touch of healing.

[2 Sirozah 9: *SBE* 23.16]

3: THE DIVINE GOODNESS AND WONDER (Hume 11)

ZOROASTRIANISM (Hume 14)

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).

[Yasna 43.4: Irani, *Divine Songs of Zarathushtra* 47, with “Wise One” in place of the Avestan designation for the Deity “Mazda”]

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).

[Yasna 43.5: Smith, *Studies in the Gathas* 101, with “Lord” in place of the Avestan designation for the Deity “Ahura”]

5: INVOCATIONS AND CALLS TO WORSHIP (Hume 19)

ZOROASTRIANISM (Hume 22)

Him Who is called the Wise Lord/Thou shouldst seek to exalt for ever/With prayers of piety, 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).

[Yasna 45.10: Moulton *EZ* 372, with “the Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda”]

The Lord is an all-powerful benefactor.

God stretches out his beneficent hand to both the righteous and the wicked.

God established the world

and ordained the rewards for good and for evil.

The all-wise God has promised immortality

to the pious souls who think purely and act righteously.

26: THOUGHT AND MEDITATION
(Hume 132)

ZOROASTRIANISM (Hume 137)

As thou dost desire, so shalt thou be
(137).

[Yasna 71.16: SBE 31.330]

5: INVOCATIONS AND CALLS TO
WORSHIP (Hume 19)

ZOROASTRIANISM (Hume 22)

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)

**[Yasna 50.10: Smith, *Studies in the Gathas*
147, with “Lord” in place of the Avestan
designation for the Deity “Ahura”]**

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).

**[Yasna 53.2: Moulton, *EZ* 388, with “the
Wise One” in place of the Avestan
designation for the Deity “Mazda,” and
with “the Lord” in place of “Ahura”]**

As you supremely desire, so shall you be.

The light of the sun

is as wisdom to those who discern God in
the universe.

131:5.3 “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.

[See 95:6.4.]

There is but one Supreme God, the Lord of Lights.

6: WORSHIP AND PRAYER (Hume 23)

ZOROASTRIANISM (Hume 26)

We worship the Wise Lord Who made righteousness./The waters, the plants, the stars, the earth./And all objects that are good.

We worship him who made the waters, plants, animals, the earth, and the heavens.

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.

Our God is Lord, most beneficent.

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./Endowed with light in all things good (26).

We worship the most beauteous, the bountiful Immortal, endowed with eternal light.

[Yasna 37.1, 2, 3, 4: SBE 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”]

We worship that lofty Lord, the Wise Lord Himself,/Him Who has attained the most,/Him Who has approached the nearest to us (26).

God is farthest from us and at the same time nearest to us

[Yasna 57.4: SBE 31.298, with “the Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda”]

in that he dwells within our souls.

7: ADORATION AND PRAISE (Hume 27)

ZOROASTRIANISM (Hume 31)

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)

[Yasna 36.1, 2: Spiegel-Bleeck, *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. *SBE* 31.284-285]

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)

[Yasna 41.3: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *SBE* 31.290]

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)

[Yasna 50.11: translated from the Avestan especially for this *Treasure-House* by Dr. Jal Dastur Curtsetji Pavy, M.A., Ph.D., son of the High Priest of the Parsis of the Bombay Presidency; cf. *SBE* 31.175; Moulton EZ 384]

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.

8: TRUST AND GUIDANCE (Hume 32)

ZOROASTRIANISM (Hume 36)

O Wise Lord, with Thy mouth teach me,—/Who would preserve justice/And good purpose for all time,—/To proclaim, in accordance with Thy purpose,/How life shall be! (36)

[Yasna 28.11: Smith, *Studies in the Gathas* 65, with “Lord” in place of the Avestan designation for the Deity “Ahura”]

What is Thine ordinance? What wilt 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).

[Yasna 34.12, 13: Moulton *EZ* 363, with “O Wise One” in place of the Avestan designation for the Deity “Mazda,” and with “Lord” in place of Ahura”]

Grant that we may reach to union with Thyself,/With righteousness forevermore! (36)

[Yasna 41.6: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *SBE* 31.290]

This I ask Thee, Lord; tell me truly/The religion which, in union with right,/Is best for all, should prosper all! (36)

[Yasna 44.10: Moulton *EZ* 368, with “Lord” in place of the Avestan designation for the Deity “Ahura”]

131:5.4 “Lord, teach us 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.

Who is there for a protector other than
Thyself,/O **Wise** Lord, Right and **Best**
Thought! (36)

[Yasna 50.1: Moulton, EZ 382]

9: FAITH AND FAITHFULNESS (Hume
37)

ZOROASTRIANISM (Hume 41)

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)

**[Yasna 31.21: Jackson, *Hymn of Zoroaster*
17, with “the Wise Lord” in place of the
Avestan designation for the Deity “Ahura
Mazda”]**

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).

**[Vendidad 3.42: SBE 4.34, with “the Wise
One” in place of the Avestan designation
for the Deity “Mazda”]**

11: CONFESSION AND REPENTANCE
(Hume 47)

ZOROASTRIANISM (Hume 50)

O Wise Lord! **If I have offended** Thee/
deliberately or unknowingly/with my
thoughts, words or actions,/

God is our wise nature, **best thought**, and
righteous act.

May God **grant us unity** **with the divine**
spirit and **immortality** in himself!

131:5.5 “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—

if I have been neglectful in my praises and prayers,/I bow to Thee in repentance (50).

[Yasna 1.21: Modi, *MEZB 2*, with “Wise Lord” in place of the Avestan designation for the Deity “Ahura Mazda”]

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).

[Vendidad 3.40: *SBE 4.33*, with the universal designation “one” in place of the particularistic “he”]

The religion of the Wise One takes away the bonds of sin/from him who makes confession of it (50).

[Vendidad 3.41: *SBE 4.33*, with “Wise One” in place of the Avestan designation for the Deity “Mazda”]

13: SALVATION (Hume 54)

ZOROASTRIANISM (Hume 58)

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)

[Yasna 30.11: Irani, *Divine Songs of Zarathushtra 29*]

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.

SOURCE OR PARALLEL

URANTIA PAPER 131

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)

lay hold upon us and minister saving power to our souls.

[Yasna 41.4: SBE 31.290, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"]

We claim mercy because we aspire to attain perfection; we would be like God."

6. SUDUANISM (JAINISM)

131:6.1 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:

131:6.2 “The Lord of Heaven is supreme.

≠

15: FUTURE LIFE AND IMMORTALITY (Hume 65)

JAINISM (Hume 71)

Men who commit sins will go to hell./

Those who commit sin will not ascend on high,

But those who have walked the road of righteousness/will obtain a place in heaven (71).

but those who walk in the paths of righteousness shall find a place in heaven.

[Uttara-Dhyayana Sutra 18.25; sim. Sutra-Kritanga Sutra 1.5.1.3: SBE 45.83; sim. SBE 45.279]

I know that there is a life hereafter (71).

We are assured of the life hereafter if we know truth.

[Uttara-Dhyayana Sutra 18.27: SBE 45.84]

The soul goes to the highest heaven,

The soul of man may ascend to the highest heaven,

and there develops/into its natural form; obtains perfection,/enlightenment,

there to develop its true spiritual nature, to attain perfection.

deliverance and final beatitude;/

The estate of heaven delivers man from the bondage of sin and introduces him to the final beatitudes;

and puts an end to all misery (71).

[Uttara-Dhyayana Sutra 29.73: SBE 45.173, with "heaven" in place of the technical Prakrit designation "akasha"]

16: WHAT IS MAN? (Hume 77)

JAINISM (Hume 80)

Self is the one invincible foe/

together with the four cardinal passions:/anger, pride, deceit and greed (80).

[Uttara-Dhyayana Sutra 23.38: SBE 45.124]

21: SELF-EXAMINATION AND SELF-CONTROL (Hume 108)

JAINISM (Hume 115)

* Though a man should conquer thousands of valiant foes,/greater will be his victory/if he conquers nobody but himself (115)

[Uttara-Dhyayana Sutra 9.34; sim. 1.15: SBE 45.38; sim. 45.3]

24: PURITY (Hume 125)

JAINISM (Hume 127)

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).

[Uttara-Dhyayana Sutra 29.17: SBE 45.164-165, with the universal pronoun "one" in place of the particularistic "he"]

the righteous man has already experienced an end of sin and all its associated miseries.

Self is man's invincible foe,

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.

41: THE GOLDEN RULE (Hume 221)

JAINISM (Hume 223)

A man should wander about treating all creatures/as he himself would be treated (223).

Man should journey through life treating his fellow creatures as he would like to be treated.”

[Sutra-Kritanga Sutra 1.11.33: SBE 45.314; also Banarsi Das Jain, *Ardha-Magadhi Reader* 141, with the original Prakrit of this text on page 54]

7. SHINTO

131:7.1 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: THE DIVINE POWER AND WISDOM (Hume 7)

SHINTO (Hume 9)

[Saith the Lord:]/“All enjoy My divine power./

I derive strength from the multiplication/of devout men in the land” (9).

[Oracle of Kashima: Aston, *Shinto, The Way of the Gods* 370]

When the sky is clear, and the wind hums in the fir-trees,/

’tis the heart of a God Who thus reveals Himself (9).

[Oracle at a Tajima Shrine: Aston, *Shinto, The Way of the Gods* 371]

4: THE DIVINE OMNIPRESENCE (Hume 15)

SHINTO (Hume 17)

[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.

131:7.2 “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

“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).

[Oracle of Itsukushima in Aki: Aston, Shinto, The Way of the Gods 372]

6: WORSHIP AND PRAYER (Hume 23)

SHINTO (Hume 26)

[Saith the Lord:] “If the **poorest of mankind** come here once for worship,/

I will surely **grant their hearts’ desire**” (26).

[Oracle of Itsukushima in Aki: Aston, Shinto, The Way of the Gods 372]

9: FAITH AND FAITHFULNESS (Hume 37)

SHINTO (Hume 41)

Every little **yielding to anxiety**/is a **step away from the natural heart** of man (41).

[God of Fujiyama: Aston, Shinto, The Way of the Gods 371]

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**.

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.**’

131:7.3 ““Every time man **yields to anxiety**, he takes one **step** away from the leading of the spirit of his **heart.**’

19: HUMILITY (Hume 99)

SHINTO (Hume 102)

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).

[Oracle of the Gods of Kasuga: Aston, *Shinto, The Way of the Gods* 369]

21: SELF-EXAMINATION AND SELF-CONTROL (Hume 108)

SHINTO (Hume 116)

If that which is within is not bright,/it is useless to pray for that which is without (116).

[Oracle of Tatsuta: Aston, *Shinto, The Way of the Gods* 370]

24: PURITY (Hume 125)

SHINTO (Hume 128)

“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).

[Oracle of the Deity Temmantenjin: Aston, *Shinto, The Way of the Gods* 369]

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.

SOURCE OR PARALLEL

URANTIA PAPER 131

If you would gain immortality,

“Leave the things of this world and come to ME/daily and monthly with pure bodies and pure hearts” (128).

forsake the world and come to me.””

[Oracle of the Deity Atago: Aston, *Shinto, The Way of the Gods* 369]

8. TAOISM

131:8.1 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:

1: THE ONE SUPREME GOD (Hume 3)

TAOISM (Hume 6)

How pure and still is the Supreme Being!/
 How deep and unfathomable,
 as if the Honored Ancestor of all things!
 (6)

[Tao Teh King 4.2, 1: *SBE* 39.49-50, with "Supreme Being" in place of the Chinese designation "Tao"]

Knowing the Eternal, means enlightenment./

Not knowing the Eternal,

causes passions to arise,/And that is evil
 (6).

[Tao Teh King 16.3; sim. 55.3: Carus, *CRV* 83; sim. 112]

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./

131:8.2 "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.

Around It moveth; and It suffereth not./Yet therefore It can be called the World's-Mother (6).

[Tao Teh King 25.1: Carus, *CRV* 90]

It is only the Supreme that excels/in imparting itself to men,/and enabling them to achieve merit (6).

[Tao Teh King 41.3: Balfour, *Taoist Texts* 27, with “the Supreme” in place of the Chinese designation “Tao”]

Even if one has but a little knowledge,/he can walk in the ways of the Great Supreme (6).

[Tao Teh King 53.1: Goddard, *Laotzu's Tao* 38, with “Supreme” in place of the Chinese designation “Tao”; cf. Carus, *CRV* 110]

2: THE DIVINE POWER AND WISDOM (Hume 7)

TAOISM (Hume 10)

The grandest forms of active force/Come from the Supreme, their only source (10).

[Tao Teh King 21.1: *SBE* 39.64, with “the Supreme” in place of the Chinese designation “Tao”]

All things depend for life on the Great Supreme; and It rejects them not./

Its task accomplished, It takes no credit (10).

[Tao Teh King 34.1, 2: Giles, *SLT* 21, with “Supreme” in place of the Chinese designation “Tao”; cf. *SBE* 39.76]

He is indeed the world's mother,

and all creation moves around him.

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.

131:8.3 “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,

The Supreme lies **hid** and cannot be named./

yet It has the power/of **transmuting** and **perfecting** all things (10).

[Tao Teh King 41.3: Giles, *SLT* 22, with “the Supreme” in place of the Chinese designation “Tao”; cf. *SBE* 39.85]

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).

[Tao Teh King 73.3: Carus, *CRV* 125; cf. *SBE* 39.116, where the reference-number for this passage is Tao Teh King 73.2]

It is the Supreme that **overspreads**, and **sustains**, all things./

How **great** is It in Its **overflowing influence!** (10)

[Kwang Tze 12.2: *SBE* 39.309, with “Supreme” in place of the Chinese designation “Tao”]

3: THE DIVINE GOODNESS AND WONDER (Hume 11)

TAOISM (Hume 14)

True goodness is like water, in that/it **benefits** **everything** and **harms** nothing./

Like water, it **seeks the lowest place** that others avoid./

It is closely **kin to the Supreme** (14).

[Tao Teh King 8.1: Goddard, *Laotzu’s Tao* 14, with “Supreme” in place of the Chinese designation “Tao”; cf. *SBE* 39.52]

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 it is **akin to the Supreme**.

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).

[Tao Teh King 51.1, 3, 4: Giles, *SLT* 22, 23, with “the Supreme” in place of the Chinese designation “Tao”]

17: THE WISE MAN AND THE FOOLISH (Hume 82)

TAOISM (Hume 87)

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).

[Tao Teh King 49:3: Goddard, *Laotzu’s Tao* 36]

A little knowledge is a dangerous thing (88).

[Kwang Tze 33.4: Giles, *Chuang Tzu* 445; cf. *SBE* 40.224]

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.

131:8.4 “The wise man universalizes his heart.

A little knowledge is a dangerous thing.

19: HUMILITY (Hume 99)

TAOISM (Hume 102)

Those who aspire to greatness, must humble themselves (103).

Those who aspire to greatness must learn to humble themselves.

[Tao Teh King 61.4: Balfour, *Taoist Texts* 38; cf. *SBE* 39.105; Parker, *China and Religion* 293; *Studies in Chinese Religion* 124; Carus, *CRV* 117, where the reference-number for this passage is 61.5]

34: SELF-DEDICATION AND DIVINE BENEDICTION (Hume 179)

TAOISM (Hume 183)

When creation began,/the Supreme became the world's mother./

In creation the Supreme became the world's mother.

When one knows one's mother,/he in turn will know that he is her son./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).

To know one's mother is to recognize one's sonship.

[Tao Teh King 52.1: Goddard, *Laotzu's Tao* 37, with "the Supreme" in place of the Chinese designation "Tao"]

39: JUSTICE AND JUDGMENT (Hume 211)

TAOISM (Hume 215)

He is a just man who regards all parts/from the point of view of the whole (215).

He is a wise man who regards all parts from the point of view of the whole.

[Kwang Tze 25.10: Giles, *Chuang Tzu* 347; cf. *SBE* 40.126]

41: THE GOLDEN RULE (Hume 221)

TAOISM (Hume 223)

* Rejoice at the success of others./And sympathize with their reverses,/even as though you were in their place (223).

[Tai-Shang Kan-Ying Pien, characters 196-228: Douglas, *CT* 259; cf. *SBE* 40.237; Suzuki and Carus, *TSKYP* 17, 19, 53; Balfour, *Taoist Texts* 103; Wieger, *Moral Tenets and Customs in China* 247]

Relate yourself to every man as if you were in his place.

42: GOOD FOR EVIL (Hume 224)

TAOISM (Hume 229)

Recompense injury with kindness (229).

[Tao Teh King 63.1: *SBE* 39.106]

Recompense injury with kindness.

44: LOVE (Hume 234)

TAOISM (Hume 244)

There is no difficulty in winning the people./Love them; and they will draw near (244).

[Kwang Tze 24.12: Giles, *Chuang Tzu* 329; cf. *SBE* 40.108]

If you love people, they will draw near you—you will have no difficulty in winning them.

4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE (Hume 15)

TAOISM (Hume 18)

The Great Supreme is all-pervading./

131:8.5 “The Great Supreme is all-pervading;

It may be found on the left hand and on the right (18).

he is on the left hand and on the right;

[Tao Teh King 34.1: *SBE* 39.76, with “Supreme” in place of the Chinese designation “Tao”]

The Supreme covers and supports all things—/so vast is Its extent!/ Accordingly, each man should prepare his heart (18).

[Kwang Tze 12.2: Giles, *Chuang Tzu* 137, with “the Supreme” in place of the Chinese designation “Tao”; cf. *SBE* 39.309]

What you call the Supreme—where is It?/There is nowhere where It is not (18).

[Kwang Tze 22.6: Giles, *Chuang Tzu* 285, with “the Supreme” in place of the Chinese designation “Tao”; cf. *SBE* 40.66]

11: CONFESSION AND REPENTANCE (Hume 47)

TAOISM (Hume 50)

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 sure in the long run to obtain good fortune./This is called changing calamity into blessing (50).

[Tai-Shang Kan-Ying Pien, characters 1200-1230: *SBE* 40.245-246; cf. Suzuki and Carus, *TSKYP* 45-47, 65-66]

13: SALVATION (Hume 54)

TAOISM (Hume 58)

The Supreme is the Sanctuary where all things find refuge./

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,

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;

the good man's priceless Treasure,/the Guardian and Savior of him who is not good.

he is the guardian and savior of mankind.

It may be sought and found daily,/
and can remit the sins of the guilty;/hence

If you seek for him daily, you shall find him.

It is the most precious (58).

Since he can forgive sins, he is indeed most precious to all men.

[Tao Teh King 62.1, 4: Giles, *SLT* 28, with "the Supreme" in place of the technical Chinese designation "Tao"; cf. Goddard, *Laotzu's Tao* 42, 43]

14: REWARDS AND PUNISHMENTS (Hume 59)

TAOISM (Hume 64)

Verily, God does not reward a man for what he does,/but for what he is (64).

Always remember that God does not reward man for what he does but for what he is;

[Kwang Tze 32.2: Giles, *Chuang Tzu* 426; cf. *SBE* 40.205]

Extend help, not seeking rewards./Give to men, not afterwards regretting./Those who are thus, are good (64).

therefore should you extend help to your fellows without the thought of rewards.

[Tai-Shang Kan-Ying Pien, characters 12-19: Douglas, *CT* 257; cf. Suzuki and Carus, *TSKYP* 13, 51; also *SBE* 40.235]

Do good without thought of benefit to the self.

15: FUTURE LIFE AND IMMORTALITY (Hume 65)

TAOISM (Hume 73)

To know the Eternal Law, is to be enlightened./

131:8.6 "They who know the laws of the Eternal are wise.

Not to know It, is misery and calamity./

Ignorance of the divine law is misery and disaster.

He who knows the Eternal Law, is liberal-minded./

They who know the laws of God are liberal minded.

Possessed of the Eternal, he endures for ever./Though his body perish, yet he suffers no harm (73).

If you know the Eternal, even though your body perish,

[Tao Teh King 16.2: Giles, *SLT* 24, with “the Eternal” in place of the Chinese designation “Tao”; cf. *SBE* 39.59, 60]

your soul shall survive in spirit service.

To recognize one’s insignificance, is called enlightenment./To keep one’s sympathy, is called strength./

You are truly wise when you recognize your insignificance.

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).

If you abide in the light of the Eternal, you shall enjoy the enlightenment of the Supreme.

[Tao Teh King 16.2: Giles, *SLT* 24, with “the Eternal” in place of the Chinese designation “Tao”; cf. *SBE* 39.59, 60]

Those who dedicate their persons to the service of the Supreme are joyous in this pursuit of the Eternal.

When man dies,

* 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).

the spirit begins to wing its long flight on the great home journey.”

[Kwang Tze 22.5: Giles, *Chuang Tzu* 285; cf. *SBE* 40.65]

9. CONFUCIANISM

131:9.1 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:

1: THE ONE SUPREME GOD (Hume 3)

CONFUCIANISM (Hume 3)

What Heaven appoints, is without error (3).

[Shu King 4.3.2: *SBE* 3.90; cf. Legge, *CCT* 3.1.188]

All things originate from Heaven (3).

[Li Ki 9.2.8: *SBE* 27.430]

Great Heaven makes no mistakes./If you go on to deteriorate in your virtue./You will bring the people to great distress (3).

[Shi King 3.3.3.12.8-10: Legge, *CCT* 4.2.518]

2: THE DIVINE POWER AND WISDOM (Hume 7)

CONFUCIANISM (Hume 7)

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).

[Shu King 5.1.1.7: Legge, *CCT* 3.2.286; cf. *SBE* 3.126]

131:9.2 "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, great is God, Who ruleth man below!/
 Awful is He in judgment, when the many vicious grow! (7)

[Shi King 3.3.1.1.1-4: Jennings, *Shi King* 313]

3: THE DIVINE GOODNESS AND WONDER (Hume 11)

CONFUCIANISM (Hume 11)

The great God has conferred a moral sense/even on the inferior people (11).

[Shu King 4.3.2: *SBE* 3.89-90; also Legge, *CCT* 3.2.184-185]

Heaven's bounty never halteth (11).

[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, *CCT* 4.2.607; Legge, *She King* 371; Allen, *BCP* 487; *SBE* 3.335]

Benevolence is the most honorable dignity/conferred by Heaven,/and the quiet home in which men should dwell (11).

[Mencius 2.1.7.2: Legge, *Mencius* 55]

There is a nobility of Heaven, and a nobility of man./

Benevolence, righteousness, self-consecration, fidelity,/with unwearied joy in these virtues:—/these constitute the nobility of Heaven./The men of antiquity cultivated their nobility of Heaven;/and the nobility of man came to them in its train (11).

[Mencius 6.1.16. 1-2: Legge, *Mencius* 161]

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.

Benevolence is Heaven's choicest gift to men.

Heaven has bestowed its nobility upon the soul of man;

the virtues of man are the fruit of this endowment of Heaven's nobility.

4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE (Hume 15)

CONFUCIANISM (Hume 15)

Great Heaven is intelligent, clear-seeing,/And is with you in all your goings (15).

[Shi King 3.2.10.8.5, 6, 7: Legge CCT 4.2.503]

The Great Heaven is all-discerning and goes with man in all his doings.

5: INVOCATIONS AND CALLS TO WORSHIP (Hume 19)

CONFUCIANISM (Hume 19)

O far great Heaven! We call Thee/Our Father and our Mother! (19)

[Shi King 2.5.4.1.1-2: Jennings, *Shi King* 227; cf. Legge, CCT 4.2.340]

And we do well when we call the Great Heaven our Father and our Mother.

6: WORSHIP AND PRAYER (Hume 23)

CONFUCIANISM (Hume 23)

Sedulously cultivate the virtue of reverence./When he is all-devoted to this virtue,he may pray to Heaven (23).

[Shu King 5.12.2: SBE 3.187; also Legge, CCT 3.2.431]

If we are thus servants of our divine ancestors,

then may we in confidence pray to Heaven.

7: ADORATION AND PRAISE (Hume 27)

CONFUCIANISM (Hume 27)

In everything stand in awe of the majesty of Heaven (27).

[Shu King 5.27.5: SBE 3.262]

At all times and in everything let us stand in awe of the majesty of Heaven.

O God, the Most High and Sovereign Potentate./

We acknowledge, O God, the Most High and sovereign Potentate,

Judgment rests in Thine heart! (27)

that judgment rests with you, and that all mercy proceeds from the divine heart.

[Analects 20.3: Jennings, Confucian Analects 215]

8: TRUST AND GUIDANCE (Hume 32)

CONFUCIANISM (Hume 32)

God is with you! Have no doubts in your heart! (32)

131:9.3 “God is with us; therefore we have no fear in our hearts.

[Shi King 3.1.2.7.5, 6: Legge, CCT 4.2.436]

Heaven produced the virtue that is in me (32).

If there be found any virtue in me, it is the manifestation of Heaven who abides with me.

[Analects 7.22: Legge, Confucius 40]

9: FAITH AND FAITHFULNESS (Hume 37)

CONFUCIANISM (Hume 38)

Heaven makes hard demands on faith (38).

But this Heaven within me often makes hard demands on my faith.

[Shi King 3.1.2.1.3: Jennings, Shi King 279]

God is with you. Have no doubts in your heart (38).

If God is with me, I have determined to have no doubt in my heart.

[Shi King 3.1.2.7.5-6: Legge, CCT 4.2.436]

Good faith is near to the truth of things (38).

Faith must be very near the truth of things,

[Li Ki 29.21: SBE 28.336]

A man who is without good faith—I do not know how he is to get on (38).

and I do not see how a man can live without this good faith.

[Analects 2.22: Soothill, Analects of Confucius 175]

10: SIN AND EVIL (Hume 42)

CONFUCIANISM (Hume 43)

Good and evil do not wrongly befall men./

But Heaven sends down misery or happiness/according to their conduct (43).

[Shu King 4.6.2: SBE 3. 101]

11: CONFESSION AND REPENTANCE (Hume 47)

CONFUCIANISM (Hume 47)

When in the wrong, do not hesitate to amend (47).

[Analects 9.24; also 1.8.4: Soothill, *Analects of Confucius* 453, also 131]

17: THE WISE MAN AND THE FOOLISH (Hume 82)

CONFUCIANISM (Hume 84)

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).

[Analects 15.31: Ku Hung-Ming, *DSC* 140; cf. Legge, *Confucius* 87; Jennings, *Confucian Analects* 177]

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.

131:9.4 "A wise man is occupied with the search for truth, not in seeking for a mere living.

18: THE PERFECT MAN (Hume 89)

CONFUCIANISM (Hume 90)

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).

To attain the perfection of Heaven is the goal of man.

[Li Ki 28.2.19; sim. *Doctrine of the Mean* 20.18: *SBE* 28.317, 318; sim. Legge, *Confucius* 137]

21: SELF-EXAMINATION AND SELF-CONTROL (Hume 108)

CONFUCIANISM (Hume 111)

Superior men give themselves to self-adjustment (111).

The superior man is given to self-adjustment,

[Li Ki 4.4.2.13: *SBE* 27.304]

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)

and he is free from anxiety and fear.

[*Analects* 12.4.1, 3: Legge, *Confucius* 63]

34: SELF-DEDICATION AND DIVINE BENEDICTION (Hume 179)

CONFUCIANISM (Hume 180)

God is with you. Have no doubts in your heart (180).

God is with you; have no doubt in your heart.

[Shi King 3.1.2.7.5-6: Legge, *CCT* 4.2.436; cf. *SBE* 3.382, where the reference-number for this passage is Shi King, Major Odes 1.2.7.3, 4, 5]

36: WORK AND DEEDS (Hume 190)

CONFUCIANISM (Hume 192)

Every good deed has its recompense (192).

[Shi King 3.3.2.6: Legge CCT 4.2.514; also SBE 3.415, where the reference-number for this passage is Shi King, Major Odes 3.2.6]

Every good deed has its recompense.

38: GIVING AND HELPING (Hume 205)

CONFUCIANISM (Hume 207)

The superior man does not murmur against Heaven,/nor grudge against men (207).

[Mencius 2.2.13.1: Legge, Mencius 69]

The superior man murmurs not against Heaven nor holds a grudge against men.

41: THE GOLDEN RULE (Hume 221)

CONFUCIANISM (Hume 221)

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).

[Doctrine of the Mean 13.3; also Li Ki 28.1.32: Legge, Confucius 128; also SBE 28.305]

What you do not like when done to yourself, do not to others.

14: REWARDS AND PUNISHMENT (Hume 59)

CONFUCIANISM (Hume 61)

Let compassion rule in punishment (61).

[Shu King 2.1.3: SBE 3.41]

Let compassion be a part of all punishment;

Make punishment a blessing (61).

[Shu King 5.27.5: SBE 3.260]

in every way endeavor to make punishment a blessing.

Such is the way of Great Heaven.

15: FUTURE LIFE AND IMMORTALITY (Hume 65)

CONFUCIANISM (Hume 66)

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).

[Li Ki 21.2.1: SBE 28.220]

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.”

10. “OUR RELIGION”

131:10.1 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:

1: THE ONE SUPREME GOD (Hume 3)

CHRISTIANITY (Hume 3)

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).

[Mark 12.29, 30-31; sim. Matthew 22.37-40; Luke 10.27]

There is but One God, the Father,/of Whom are all things, and we in Him (3).]

[1 Corinthians 8.6; sim. Ephesians 4.6]

131:10.2 “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 should learn how to

[God fills all places and lives in the heart of the man who fears his holy name (131:1.5).]

While the Father fills the universe, he also lives in our hearts.

The Lord **omnipotent** reigneth (7).

The mind of man is human, mortal, but the spirit of man is divine, immortal.

[Revelation 19.6]

God is not only **all-powerful** but also all-wise.

3: THE DIVINE GOODNESS AND WONDER (Hume 11)

CHRISTIANITY (Hume 11)

If you, evil as you are, **know how to give/good gifts** to your children—/

If our earth parents, being of evil tendency, **know how to** love their children and **bestow good gifts** on them,

how much more will your Heavenly Father **give/good gifts** to those who ask Him! (11)

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.

[Matthew 7.11: Montgomery, CTNT 18]

It is not the will of your Father in heaven/that one of these little ones should perish (11).

131:10.4 “The Father in heaven will not suffer a single child on earth to perish

[Matthew 18.14: Ballantine, RNT 33; also Weymouth, MSNT 48]

if that child has a desire to find the Father and truly longs to be like him.

He is **kind even to the ungrateful** and to the **wicked** (11).

Our Father even loves the **wicked** and is always **kind to the ungrateful**.

[Luke 6.35: Montgomery, CTNT 170]

Despisest thou the riches of His goodness/and forbearance and long-suffering,/not knowing that the **goodness of God/**

If more human beings could only know about the **goodness of God,**

leadeth thee to repentance? (11)

they would certainly be **led to repent** of their evil ways and forsake all known sin.

[Romans 2.4]

Every good gift and every perfect gift is from above,/and cometh down from the Father of lights,/

All good things come down from the Father of light,

with Whom is no variableness/neither shadow of turning (11).

in whom there is no variableness neither shadow of changing.

[James 5.11: Goodspeed, NTAT 431]

4: THE DIVINE OMNIPRESENCE AND INNER PRESENCE (Hume 15)

CHRISTIANITY (Hume 15)

Behold, the kingdom of God is within you (15).

The spirit of the true God is in man's heart.

[Luke 17.21]

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;/

He intends that all men should be brothers.

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).

When men begin to feel after God, that is evidence that God has found them,

[Acts 17.24, 25, 26, 27, 28]

and that they are in quest of knowledge about him.

We know that we dwell in Him and He in us/because He hath given us of His spirit (15).

We live in God and God dwells in us.

[1 John 4.13]

131:10.5 "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.

6: WORSHIP AND PRAYER (Hume 23)

CHRISTIANITY (Hume 23)

* The true worshippers shall worship the Father/in **spirit** and in **truth**;/for, the Father seeketh such to worship Him (23).

[John 4.23, 24]

If any man be a worshipper of God, and doeth **His will**—/him He heareth (23).

[John 9.31]

[See 147:4.9.]

Ask, and ye shall receive,

that your **joy** may be full (23).

[John 16.24]

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 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 (Hume 27)

CHRISTIANITY (Hume 27)

Thanks be unto God for His unspeakable gift! (27)

[2 Corinthians 9.15]

Great and wonderful are thy works,

O Lord God Almighty! Just and true are Thy ways, O King of the nations! (27).

[Revelation 15.3: Westminster Version of the Sacred Scriptures NT 4.188]

9: FAITH AND FAITHFULNESS (Hume 37)

CHRISTIANITY (Hume 37)

Being justified by faith, we have peace with God (37).

[Romans 5.1]

131:10.6 "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, he is my spirit Father, 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.

By faith in God I have attained peace with him.

31: HAPPINESS AND JOY (Hume 160)

CHRISTIANITY (Hume 160)

I am filled with comfort./I am exceeding joyful in all our tribulation (162).

[2 Corinthians 7.4]

Behold, we count them happy who endure (162).

[James 5.11]

9: FAITH AND FAITHFULNESS (Hume 37)

CHRISTIANITY (Hume 37)

[Saieth the Lord:] “Be thou faithful unto death;”

and I will give thee a crown of life” (38).

[Revelation 2.10]

10: SIN AND EVIL (Hume 42)

CHRISTIANITY (Hume 42)

Prove all things; hold fast that which is good./Abstain from all appearance of evil (43).

[1 Thessalonians 5.21-22]

This new religion of ours is

very full of joy,

and it generates an enduring happiness.

I am confident that I shall

be faithful even to death,

and that I will surely receive

the crown of eternal life.

131:10.7 “I am learning to

prove all things and adhere to that which is good.

41: THE GOLDEN RULE (Hume 221)

CHRISTIANITY (Hume 221)

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).

[Matthew 7.12]

13: SALVATION (Hume 54)

CHRISTIANITY (Hume 54)

Whosoever shall call on the name of the Lord, shall be saved (54).

[Acts 2.21, sim. Romans 10.13; Judaism and Christianity, Joel 2.32]

14: REWARDS AND PUNISHMENTS (Hume 59)

CHRISTIANITY (Hume 59)

Be careful not to do your good deeds in the sight of men/in order to be observed by them./If you do, you have no reward/with your Heavenly Father./Your Father, Who sees in secret, will reward you openly (59).

[Matthew 6:1, 4: Montgomery, CTNT 14, 15]

[See Matt. 6:6.]

Whatsoever I would that men should do to me, that I will do to my fellows.

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.

Whosoever calls upon the name of the Lord shall be saved.

If that is true, then all men must be my brothers.

131:10.8 "Henceforth will I do my good deeds in secret;

I will also pray most when by myself.

Judge not, that ye may not be judged;/for, with what judgment ye judge, ye shall be judged;/and with what measure ye measure/it shall be measured unto you (60).

[Matthew 7.1-2: *Westminster Version of the Sacred Scriptures, NT 1.28*]

42: GOOD FOR EVIL (Hume 224)

CHRISTIANITY (Hume 225)

* **Love your enemies.** Do good to them who hate you./Bless them who curse you./And pray for them who despitefully use you (225)

[Luke 6.23, 28, 32-36; sim. Matthew 5.44-48]

I will judge not that I may not be unfair to my fellows.

I am going to learn to love my enemies;

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."