WORLD SCRIPTURE

A Comparative Anthology of Sacred Texts

A PROJECT OF THE

INTERNATIONAL RELIGIOUS FOUNDATION

WORLD SCRIPTURE

A Comparative Anthology of Sacred Texts

Dr. Andrew Wilson, Editor
International Religious Foundation, 1991
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World Scripture

SYNOPSIS

World Scripture contains over 4000 scriptural passages from 268 sacred texts and 55 oral traditions. It is organized in terms of 164 different themes common to all traditions. This text is the result of a five-year project involving the collaboration of an international team of 40 recognized scholars representing all the major religions of the world. This archive contains the complete text of the original hardbound version.

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World Scripture

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Paul Woodworth reformatted chapters 16 - 20, and Bruce Schuman did the remainder. Please let us know if you find errors in this material that we should correct.

-Bruce Schuman
origin@rain.org
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(Sikhism)

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(World Spirituality)

World Scripture

FOREWORD

by
Dr. Ninian Smart,
Chair, Dept. of Religious Studies,
University of California,
Santa Barbara

It is obvious that as we move into a world civilization, in which so many cultures and spiritual traditions will impinge on one another, it is vital for us all to have an understanding of one another. This does not necessarily mean agreement--how could it given the diversity of human values evident in the world? But it can mean some growing convergence and complementarity between the faiths, large and small, of our shrinking planet. It is therefore good to have sources of comparison between traditions: and one obvious place to look is in the scriptures and sacred writings of the various cultures.

Dr. Andrew Wilson supplies us here with an admirable assemblage of quotations from the holy texts of the world. He approaches his systematic task from a broadly theistic angle. As he says in his introduction, others (say, Buddhists) might prefer a different articulation of the material. As he rightly points out, they should create their own books of world scripture. Our world is surely hospitable to a variety of approaches. This way of treating the great traditions could be paralleled by others. But I think that the consequence of his systematic arrangement of themes and texts is that a logical and orderly way of looking at the wide range of material comes through. Dr. Wilson therefore has put together a collection which is illuminating.

It is the kind of anthology which will be of interest in various areas. First there are those people whose genuine concern for religion and spirituality will be further stimulated by having easy access to so many scriptural traditions. Second there are many students of the comparative study of religions or history of religions who may be able to use this book in the classroom and beyond. Third there are many religious professionals, whether Christian or Muslim or Buddhist or whatever, who will find this a good reference book.

After all, every tradition has in today's world to take account of the other traditions. What does the Buddhist say about Christian theism? What does the Muslim say about Chinese traditions? What does the theist say about non-theistic religions? These are vital questions, if men and women in the world are to take both their own traditions and those of others seriously. This anthology will help to guide their path and to spark questions. It is compiled in the spirit of reverence for all spiritual paths. This is a needed spirit if we are to live at peace with one another. That is not always easy: I would not underestimate the tensions which in actual society can occur between sisters and brothers of apparently rival faiths. But gradually we shall overcome such tensions, and learn to converse and argue gently with one another. An anthology such as this will help such conversations.

I am therefore very glad that Dr. Wilson has taken so much trouble in bringing this book to publication. We can all learn from one another.

Ninian Smart
J.F. Rowny Professor of Comparative Religions
University of California Santa Barbara

World Scripture

WORLD SCRIPTURE AND EDUCATION FOR PEACE

by
Andrew Wilson, Ph.D.
October 8, 1991

- Introduction
- A Textbook to Promote World Peace
- The Basis of Religious Unity in World Scripture
- One God and Religious Pluralism
- World Scripture and "Godism"
- Ten Principles Common to All Religions
- The Reformulation of Human Knowledge
- Notes
- WORLD SCRIPTURE

This paper was delivered at a conference sponsored by the New Ecumenical Research Association at Chateau de Bellinglise, Elincourt Ste-Marguerite, France, May 7-12, 1992.
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Introduction

This essay gives me an opportunity for reflection on the work which I have recently completed as editor of *World Scripture*: A Comparative Anthology of Sacred Texts. This volume was commissioned by the Reverend Sun Myung Moon in 1985, and it required the cooperation and assistance of more than forty scholars and religious leaders representing every tradition before it was completed last summer. *World Scripture* is a substantial book: its 928 pages contain over 4,000 passages gathered from 268 sacred texts and 55 oral traditions. All the major religions, the primal religions, and even the new religions are represented by their scriptures or sacred words. The passages are arranged comparatively by gathering them around various topics (165 in all) which cover all the significant issues of the religious life: God, the purpose of life, sin, salvation, faith, prayer, self-denial, providence, prophecy, messianic hopes, etc. Poring over any of these topics, the reader is immediately acquainted with the wisdom of all religions as they each deal with these universal human concerns.

World Scripture was unveiled at the inaugural assembly of the Inter- Religious Federation for World Peace [IRFWP] in Seoul, Korea on August 27, 1991. In his Founder's Address, the Reverend Sun Myung Moon thanked the scholars and religious leaders who worked for the publication of the book, and described it as a textbook for world peace.

Completed after five years of cooperative effort among scholars of religion and after review and endorsement by heads of the world's religions, *World Scripture* will become a shining light, a

volume of holy scripture that puts together the universally valuable contents of the world's religions. In particular, it will become a precious textbook for educating the younger generation who are to live together as one global family. It will teach them to overcome barriers between religions, between races, and between cultures. I believe that, through this text, all people will not only free themselves from religious ignorance and self-righteousness, but also realize the fact that, among religions, there are shared values and a universal foundation which are of greater significance than the differences which have historically divided religions.

This essay will discuss how *World Scripture* may serve as a textbook to promote world peace through interfaith understanding. The concept here is that all scripture has an educational function, and that modern religious education must include an understanding of other religions and an acceptance that they are legitimate ways. Furthermore, we can reflect upon some of the larger implications of *World Scripture* and the program which it seeks to advance. First is the claim that the religions of the world indeed show convergence to an organic unity. Is the methodology of the book sound, so as not to prejudice this claim? If so, then is the convergence of religions evidence for the existence of Absolute Reality? Then again, what is to become of the particular genius of each religion? Is it ultimately submerged in a new uniformity? What is the value of particularity in religion that it ought to be preserved? Next I wish to reflect on the role of *World Scripture* in promoting what the Reverend Moon calls "Godism." This is the effort to establish universal religious values which can become the basis for public discourse in a democracy that is pluralistic and religious at the same time. Instead of dealing with the problem of tolerance for religious minorities by banishing religion from the public square, the religions should reform themselves to support inclusive religious values as the public values of democracy. Finally, we make some remarks on the open-ended nature of this project, which will ultimately involve unifying knowledge in all fields through the making of many books with a similar holistic approach to that found in *World Scripture*.

A Textbook to Promote World Peace

Sacred scripture lies at the very heart of religion. As the standard of truth and bearer of the founder's revelation, sacred scripture gives religion its stability and identity. As the starting point of education, sacred scripture conserves cultural identity and is a basis for ethics. But sacred scripture also promotes exclusivism and separateness. Based on a narrow-minded reading of scripture, each religion can assert that it is the sole possessor of truth. For example, the scriptures assert: "I am the way, the truth and the life; no one comes to the Father, but by me" (John 14.6); "I, Krishna, am the goal of the wise man, and I am the way" (Srimad Bhagavatam 11.12); "Mohammed is the Messenger of God and the Seal of the Prophets" (Qur'an 33.40); "Outside the Buddha's teaching there is no saint" (Dhammapada 254). Yet as long as the world remained divided into discrete spheres of culture with little interchange among the different regions and cultures, it was fitting that within each cultural sphere, its scriptures be affirmed as absolute and their teachings as unique.

Today, however, progress in transportation and communication has brought all the peoples of the world into close contact as members of one global village. There is the divine call, issuing from

many quarters, for the religions of the world to take responsibility for building world peace. This will require mutual cooperation among the world's religions, races and nations to build a harmonious family of humankind centered upon our Heavenly Parent, whether he is called Allah or God or Krishna or Ultimate Reality. Therefore, each religion can no longer remain exclusively focused on itself; it must take into account the legitimacy and validity of the other religions--and of the truths embodied in the other religions' sacred scriptures.

In secular education, it is an accepted educational goal to teach about other nations and cultures in order to dispel the ignorance and prejudice that could fuel nationalistic passions. Even from elementary school, students study world history and world civilizations in addition to the history and culture of their own nation. In this regard, religious education is far behind. With the exception of courses in comparative religion, which are usually taught at secular universities and not by the religious establishment, religious education is largely an insular enterprise. In the modern global village, religions, no less than secular institutions, have the obligation to educate people to understand and respect people belonging to different communities and holding different beliefs.

Sacred scriptures are the chief textbooks for religious education. Yet these deal almost exclusively with the truth of one's own faith, and encourage the impression that it is the sole possessor of truth. New textbooks must be forthcoming for religious education that can change this deficiency. But conventional world religions textbooks suffer in comparison to the primary textbook, sacred scripture. They lack comparable authority and are relatively superficial. The best way to learn about another religion is through an encounter with its living practitioners and teachers, in dialogue and shared worship--and such interfaith encounters are becoming more frequent all over the world. But another good way is by studying their sacred scriptures, with a good commentary as a guide. In the scriptures of other faiths one finds texts comparable to one's own scripture which treat the problems of human existence in a profound and authoritative manner. One finds in another religion's scripture the original revelations and insights of the founders that have made it compelling to millions of people.1

World Scripture can serve this educational purpose as a guide to the scriptures of other faiths. It places passages from other scriptures side by side with passages from one's own sacred scripture. Therefore, immediately, the student recognizes how the truth in his own scripture is reflected in others, and sometimes is even illuminated by additional insights from the other faiths. The thematic arrangement, besides providing an endless source of comparative material, also clues in the student to the interpretation of difficult passages by providing a ready context. Of course, occasionally additional explanations must be provided in order to prevent misunderstanding of certain passages. As the student discovers gems of wisdom, some which may seem surprisingly familiar, he is led to rethink such prejudiced opinions as: the scripture of his own faith is the sole repository of truth (Christianity), or other scriptures have been mutilated and distorted (Islam). He will also recognize the weakness of many of the common caricatures of other religions, for instance the Christian view of Judaism as legalistic and lacking grace, or the western view of Theravada Buddhism as a kind of atheistic humanism. As the student recognizes how many teachings of his own faith are also reflected in the scriptures of other faiths, he will come to respect and admire them as divinely inspired in their own right.

Inevitably, the goal of education for peace must inform *World Scripture*'s editorial treatment of certain passages of scripture which are often used to justify exclusivism and hostility to other faiths. Such passages, for example: Jesus' curses on the Pharisees, the Quran's criticism of hypocritical Jews, Sikhism's criticism of empty Hindu and Muslim rituals, or the Lotus Sutra's criticism of Hinayana Buddhists as lacking in faith, are necessarily deemphasized. When seen in the light of ecumenical reflection, such passages should be understood as typical prophetic pronouncements by an inspired leader critical of the ossified institutions in his own community. (None of them regarded himself as leading a separate religion; e.g., Jesus was speaking to the Pharisees as a fellow Jew; Muhammad was addressing Jewish tribes who had been his allies; Guru Nanak spoke as a Hindu to Hindus and a Muslim to Muslims; and the Lotus Sutra was remarking on the faith of fellow Buddhists.) *World Scripture* notes that in every tradition, these passages have been justly interpreted as warning against those same evils within the community for which that scripture is authoritative. To turn them into a weapon with which to brand outsiders does violence to their original intent. Thus, these passages are to be taken as criticism of the corruption and hypocrisy which afflicts every religion, and they certainly cannot stand as criticism of any religion at its best and most authentic.

Thus *World Scripture* is designed to serve as a textbook in the religious education curriculum of every religion for promoting world peace. Every religion should give it the status of a "scripture" in its own right, first because it contains excerpts from that religion's own scriptures, and second because the comparable passages from the scriptures of other faiths are often of equal profundity and worth. By directly comparing the scriptures of one's own religion with scriptures of other faiths, *World Scripture* demarcates a common ground which people from each religion can recognize for themselves and on their own terms. By downplaying prejudicial passages in scripture, the book lifts up the things that make for peace. This approach can universally reduce prejudice and open the doors to interreligious understanding and cooperation.

The Basis of Religious Unity in *World Scripture*

But do the religions in fact share much in common? Does *World Scripture* err in homogenizing the different religions in order to arrive at a unity that is artificial? We were, of course, aware of this pitfall, and made every effort to avoid it. The members of the Editorial Board and other academic advisors were continually consulted in order to assure that their religions were represented fairly and accurately. Where scripture passages with several different underlying philosophies were judged to apply to the same topic, we prepared some explanation for the introduction to each topic which would distinguish the various viewpoints in the following passages. Sometimes, particular difficulties in interpretation are explained in a footnote. Thus have we safeguarded against misrepresenting individual passages.

Yet modern opinion is prejudiced against viewing religions from the standpoint of their unity. Most textbooks on world religions treat each religion as a separate, independent entity, thus inevitably emphasizing each religion's uniqueness. Western education is pervaded by nominalism and relativism: by a habitual failure to move beyond the minute examination of isolated facts to reveal larger wholes and a disinclination to trust universal patterns. Of course, at

a certain level of detail, when doctrines are examined closely, every religion is different, even every sect and denomination has its own unique version of truth. Yet from a wider, holistic perspective, we can see convergence and common values.

Without denying the unique aspects of each religion, *World Scripture* underscores the universal themes and insights that make up the common ground which religions share. *World Scripture* demarks the common ground among religions through the range of passages which are gathered for a given topic, and these topics have sufficient generality to accommodate various doctrines. Thus the topic "Immortal Soul" gathers many doctrines on the survival of the soul after death, including Hindu and Buddhist passages on reincarnation, Christian, Jewish and Islamic passages on the resurrection, and various concepts of an afterlife. The topic "Karma and Inherited Sin" includes various passages on the notion that inequities of endowment are conditioned by past deeds, whether the notion is understood doctrinally as the working out of one's own karma accumulated in previous lifetimes or as the inherited burden of an ancestor's sins. The topic "Unitive State" includes various types of mystical union, including the impersonal unity of the Self with Brahman in Vedanta, the Zen experience of mystical unity with all reality, and the Christian Beatific vision. The generality of each topic depends on the fact that the various doctrines all address a common human concern, be it the riddle of personal existence after death, the problem of unequal endowments in a just cosmos, or the mystical experience of union with Ultimate Reality. The criteria of human concern and experience provide broad fields for comparison and natural meeting points for the particular doctrines which try to explicate them.

Furthermore, in preparing *World Scripture* we became painfully aware how much conventional treatments of religion have created their own stereotypes by trying to place religions within narrow dogmatic definitions. The variety of religious standpoints within Christianity alone is staggering, from the Protestant fundamentalist to the Roman Catholic mystic, the spirit-filled Pentecostal, and the Latin American liberation theologian. Other religions are just as broad. Despite the specific insights of its theologians, it seems that religion as a human enterprise is broad and diverse, taking forms corresponding to the wide variety of human temperaments and needs. The scriptures of each religion contain a great variety of material, not all of it suited to a single dogmatic interpretation. Lutheran Christianity must put up with the book of James. Monistic Vedanta coexists with dualists who follow Samkhya philosophy and monotheistic Shaivite and Vaishnavite sects--all of whom quote the same Vedas and Upanishads.2 Orthodox Islam coexists with Sufi mystics who draw inspiration from the same Quran. Given this variety within each religion, the overlap among religions is considerably greater that what might be expected were religion a tight system of doctrines, uniformly held. The topical organization of *World Scripture* allows the varieties of belief within religions to speak in their many voices.

World Scripture makes no attempt to write a systematic treatise on the unity of religions according to some conceptual scheme--if that is even possible. Systematic theology necessarily demands a conceptual unity that is only possible by reductive interpretation. They offer conceptual statements which are said to apply universally, but there are precious few statements that can apply to all religions. Rather, a wide variety of topics are laid out, and scriptures on that topic are presented wherever appropriate. The variety of topics is great enough to accommodate the different perspectives of the world's religions. Instead of a conceptual straitjacket, these topics allow the natural affinities among religions to emerge wherever they will, whether it be in

the doctrine of God, or notions of sacrifice, or prophecy, or ethics. Looking at the wide variety of topics in *World Scripture*, we can see that the various religions concur on about eighty percent of them. Our conviction is this: instead of insisting on a religion's uniqueness on the basis of the 20 percent where it differs from the others, let's celebrate the common ground on the basis of the 80 percent which is shared. The fact is, by using a reasonably objective methodology, *World Scripture* reveals a remarkable amount of convergence. Why this is so deserves an explanation. If the religions were only relative expressions of a malleable human nature, then their areas of agreement should be few. From a human viewpoint, people have held every sort of opinion about the concerns of life, yet the standpoints of the sacred scriptures are more selective. The scriptures praise as virtuous and condemn as sinful the same sorts of human behaviors. Many respectable philosophical positions are absent from the options offered in the various sacred scriptures, e.g., utilitarianism, hedonism, materialism, legalism. They are nearly unanimous in affirming positions which are at variance with much modern opinion on such contentious questions as the existence of an afterlife and the virtue of self-denial.

One God and Religious Pluralism

The explanation for the rather remarkable convergence of scriptural texts found in this volume may lie in the fact that all religions ground human existence in a transcendent reality, be it called by many names and described as many things. Human beings are not autonomous; their existence is somehow dependent and subject to a Reality greater than themselves. Many believers take it as axiomatic that all religions share a common source in the one God. The doctrine of the unity of God would require an incipient unity of religions.

Yet notions of God are so diverse among religions that it is difficult to make meaningful statements that would universally apply. How can the personal, gracious God of Christianity be related to the Hindu Brahman who is the impersonal ground of all being, or to the Buddhist ultimate goal of Nirvana or Emptiness which has nothing at all to do with the world of being? Here, perhaps, we made the most significant methodological move in setting up the plan of *World Scripture*. We made it axiomatic that the religions' various depictions of an ultimate--whether personal or impersonal, being or nonbeing, one God or many spirits, divine law or mind-essence, Christ or Krishna--are all in fact denoting one Ultimate Reality or God.

This starting point means that *World Scripture* has no need classify the various notions of God, as though each religion had a different God. Instead, we have set up topics according to the various attributes of God and the ways in which the ultimate principle impinges on the world. And as expected, it turns out that the scriptures of most religions have passages which apply to most of the topics. For example, the attribute of eternity applies to the Christian God as well as to Buddhist Nirvana; the attribute of goodness applies to Allah, to the cosmic Buddha, and to the collectivity of kami in the Shinto pantheon; and the Oneness of ultimate reality is affirmed by Jews, Christians, Muslims and Sikhs, but also in the Buddhist doctrine of Suchness and the Hindu doctrine that all the gods are manifestations of the One Being.

I do not believe that our starting postulate--to treat all expressions of an ultimate as denoting the same Ultimate Reality--is sufficient to explain the phenomenon of the convergence of scriptural texts found in this book. Their convergence is not the artificial result of method. The convergence goes far beyond statements about God and reaches into all aspects of human life. Our starting postulate, far from prejudicing the case by creating a circular argument, is rather dictated by the facts at hand. It is a reasonable hypothesis which makes sense of a great deal of otherwise disconnected data. As in any scientific method, if a hypothesis has the power to explain and bring order to otherwise inexplicable facts, we may take it as true for the purpose of arriving at a theory. Finding the convergence of religions to be an empirical fact thus makes a theoretical case for the existence of one God.

The remarkable convergence of scriptural texts demonstrated by this volume may also be taken as empirical evidence for a universal spiritual truth which is variously reflected in the doctrines of all religions. Yet *World Scripture* in no way demands that the reader abandon the unique perspective of his or her own religion in order to assent to a common truth, because the scriptures themselves make no such demand. The scriptures call us to a decision, to embrace God's grace and accept a spiritual discipline through one of the particular forms available to us. One must go through a particular door, or none at all. Religious wisdom is often opaque and contrary to the world. It is only through the practice of one's particular faith that one comes to recognize the truth of the statements in scripture. Having cultivated a religious mentality in one faith, one can, by extension, also see the wisdom of analogous statements in the scriptures of other faiths. Religious dilettantism is never advisable. The experience of interfaith dialogue has taught us that to truly understand another religion, one should first be deeply committed to one's own faith and traditions.

Likewise, in the chapter comparing the lives and works of the founders of the world's religions, *World Scripture* is reluctant to level them all to figures of equal significance. It is expected that everyone who comes to *World Scripture* is already devoted to one founder alone, who established the faith in which he believes and is the light of his salvation. Only on the standard of that founder's life and works do statements about other founders derive any meaning.

For the Christian, it is the saving work of Christ alone that saves, not withstanding the accomplishments of other founders, no matter how great they may be. Similarly, the Muslim's faith is defined uniquely by the message of Muhammad, and the Buddhist's by the enlightenment and teachings of Siddhartha. The committed believer is confronted with one individual as the standard of truth and love who defines the true way.... Then, on that foundation, he may observe the comparisons made in this chapter. He may find that the founders of other faiths have also been given insight into divine truth and have lived out that truth in an exemplary manner. He may regard them worthy of respect, if he finds that their faith is comparable to the standard of faith set by his own tradition.3

World Scripture and "Godism"

Godism is the Reverend Moon's term for a universal religious perspective, embracing the truths

of all religions, a perspective which he believes will become the basis for a God- centered, pluralistic society, nation, and world. Yet to many, this vision may seem like a contradiction. Until now, religious-based societies have acted in ways which are incompatible with democracy and pluralism. This is due in large part to the current limitations of religions, which tend to be exclusive and intolerant. Any at tempt to establish a particular religious orthodoxy would inevitably trample on the rights of religious minorities. For this reason, American democracy set up a wall of separation between church and state. Democratic societies have been able to accommodate religious pluralism only by establishing a secular common ground, fostering civility at the sacrifice of religious belief.

But what a cost that is! Society devoid of religious values does not provide the nourishment that can sustain a civilization that will bring out the highest qualities in people and allow them to fulfill their purpose in life. For example, our public schools have lost their mission to provide ethics and values to young people, since the most important ground of those values--religious truth--has been made off limits. Parents who appreciate traditional values find themselves fighting a losing battle to stem the tide of secular culture which impinges on young people's consciousness through television, popular music, pressure from their peers, public schools--ways that are impossible to contain. Confused about values, young people easily become a prey to destructive lifestyles. Hence democratic societies are in crisis, without any solution in sight.

Yet we cannot go backward and restore Christian values if this would deny an equal place for other religions. Even the values of Western civilization as a whole, which are largely Christian, are under attack by the proponents of multiculturalism. "What is especially valuable about Western civilization?" they ask. America is a pluralistic society containing all cultures. Why is European culture more important than the others? Appeals to tradition or democratic values notwithstanding, the fundamental reason is that Western civilization has been the carrier of Christianity and Christian values. But that argument has been ruled out of bounds for secular discourse. Thus education for values continues to decline.

People will reject religious teachings so long as they lead in practice to hostility and exclusivism. But secular values have also failed, and we witness the corruption and debasing of democratic culture. Furthermore, secular society fosters its own brand of exclusivism that is felt by many minorities to be oppressive. Along with its disdain for Christianity and its traditional values, secularism also strips away at the traditions of minority cultures--African, Asian, Hispanic, Native American--which are likewise rooted in religious worldviews.

Furthermore, as long as religions are divided, their truth claims incompatible with each other, they will remain at an intellectual disadvantage in the contest with secularism, which is undergirded by the universal canopy of scientific truth. As I have argued elsewhere, the ascendancy of scientific thought is based in no small part to its claim to universal validity, and the decline of religion is due in no small part to the private or communal nature of its opinions.4

One can surely argue that religious values are healthy for society, and that restoring them is the key to overcoming our current moral and social problems. Yet those who long for a return of religious values will most likely remain frustrated so long as they remain within the narrow perspective of their own religious and cultural fortresses. The conventional Christian churches,

despite their popularity, have not as yet overcome their narrow and exclusivistic standpoints; the same can be said for other religions. It is up to the religions themselves to establish common ground and common cause--Liberal and Fundamentalist, Protestant and Catholic, Jew and Muslim. The only way, in my opinion, for religious values to return to the center of public life is for the individual religions to transcend their exclusivism and lift up the values which they share in common. Commonly shared religious values can become public values, since they do not favor any one religion over others. Such religious public values should support pluralism and protect minorities better than secular values have done thus far.

The American experience is again instructive. Until the mid-twentieth century, the American public consensus included the notion of "general truths" of religion which were distinct from the doctrines of particular sects. Benjamin Franklin, like many of the founding fathers, believed that the good public order of American democracy presumed a belief in God, in heavenly rewards and punishments, and in the requirement to lead a moral life. From the beginning, universal religious principles stood on a par with such Enlightenment principles as civil rights. The Declaration of Independence declared both belief in God as Creator and the rights to life, liberty and the pursuit of happiness to be "self-evident" truths.

We can trace this notion of general religious truths to the Deism of Locke, Herbert, Voltaire and Lessing, who were concerned to overcome the religious wars of Europe by setting up a rational common ground. Although the tendency of Deism in Europe was towards a rational critique of traditional religion and rejection of all its supernatural revelations and particular rituals, the strain of Deism that took hold in America harmonized with the existence of particular sects. American thought was most indebted to Locke, who taught that, in addition to the truths which could be established by reason, there was also a place for mystery and revelation as genuine elements in the Christian faith. The general religious truths established by reason set up the bounds of religious discourse in the public square which lacked an established church, while the particular tenets of faith could be taught by the individual churches. The Deist principles were broad and flexible enough to allow, in the twentieth century, inclusion of Roman Catholicism and Judaism into the public consensus.

But the relativism of the modern age has corroded the notion of self-evident universal truths, and the rise of fundamentalisms has sharpened our sense of the diversity and contention among religions. The enlarged field of world religions makes most eighteenth- century Deist statements seem hopelessly parochial. Some new elucidation of a religious common ground is needed now more than ever, if we are to build religious harmony and give a positive religious response to the dominant secular worldview. Perhaps World Scripture can help us to restore some sense of the common ground among religions by showing that common ground to be an empirical fact.

From the perspective of the common religious values found in *World Scripture*, the recent liberal fascination with secularism and materialism (in either its eastern or western forms) seems quite radical. It is out of step with the traditional values and viewpoints of all of the religions and cultures which have occupied this planet for millennia. It is likely that the religions of the world share more in common with each other than they do with the secular humanist and materialist alternatives.

Based on the vast area of agreement among the scriptures found in this volume, one might wish to deduce a set of universal principles common to all religions. However, the overlap among the scriptures is rather loose and distributed over a wide variety of topics, and we would not expect all the religions to agree on every point. A list based on the areas of agreement empirically determined by *World Scripture* turns out to be more extensive and more detailed than the older Deist lists established by rational argument.5 The list requires additional generalization and alternative forms of expression in order to accommodate the perspectives found in the non-Christian religions. I suggest the following ten points:

1. There exists an Ultimate Reality, or transcendent God, which defines the purpose and meaning of life, and to which human beings are related.6
2. The universe is moral and purposeful, human beings are subject to spiritual laws, and each person reaps the fruit of his or her deeds.
3. Each person has an eternal destiny, a life hereafter; the cosmos includes various spiritual realms.
4. There is a highest goal (salvation, enlightenment, liberation, wholeness) which is potentially within the reach of every person.
5. Human beings are tarnished by an evil condition that prevents people from reaching the highest goal unaided.7
6. Each person is free and responsible for his or her personal growth, yet can never fully realize that freedom unless the aforementioned condition of evil is dealt with.
7. Each person has ethical obligations in the contexts of family, society, and the natural world.
8. To become a moral person, one should train oneself to control the body and practice self-denial.
9. The way of goodness includes an ethic of love and self-sacrifice.
10. The fullness of spiritual truth goes beyond this common ground and includes the teachings of the historical religions. Knowledge of Ultimate Reality and the path to salvation comes to us through the unique founders of religion, who were given insights and revelations transcending ordinary knowledge attainable through reason alone.

These ten principles can be seen to hold in all religions. The fifth principle, on the existence of innate evil, goes well beyond the typical Deist viewpoint, yet it finds empirical support in numerous scriptural texts. The tenth principle assures that such universal principles remain only a common ground and do not become a regulative or critical principle over against the diversity and uniqueness of religion. Indeed, while such a set of principles may be a reasonable starting point, it can in no way encompass the full extent of universal truth. The sacred scriptures and the revelations to the founders of the various world religions have much more to teach us.

Godism is the name given to the project of establishing the common ground among religions and making it the basis for a God-centered, pluralistic society. Godism is not a particular philosophy or set of doctrines. It is rather a program for reforming and reviving society based on the existing traditional religions and value systems. It will require that the various religions realize harmony

in practice and find common cause in articulating solutions to social problems. On that foundation, people will be able to recognize the common spiritual values which are testified to by the various religions. Contemporary relativism will give way to a budding moral consensus. It will then become practical for democratic society to adopt such values as the basis for pluralistic culture.

What is distinctive about Godism is only its standpoint towards religion and its view of the mission of religion (and by extension, of the role of isms and ideologies in other fields). Its standpoint is Copernican, in the sense that this term is used by the theologian John Hick: refusing to absolutize any one religion and recognizing all religions as revolving about a single transcendent and absolute Center, whom some call God. Yet the content of the Absolute cannot be known absolutely, except perhaps by those who live in God's absolute love, but how can their insights be fully communicated? For the rest of us, God can only be known in part: through individual illumination of the conscience and through the various ways in which the religions have separately revealed him. The way to personal illumination and salvation requires a serious commitment to one's own tradition; shallow religious dilettantism is of little value. The religions should be humble to God and accept that God may also have revealed unique aspects of himself in other faiths.

Godism's view of the mission of religion is historical and providential, recognizing that in the present age religions are called to fulfill a mission that is greater than what they had known in the past. That mission is to realize world peace in the new context of the global village. It requires each religious community to revitalize itself and realize its highest ideals, and then to serve other religious communities as part of a harmonious whole. The principle that love is fulfilled in the service of others should extend to religious communities: each religion should manifest love by serving other religions and working together to build a peaceful world.

Finally, Godism calls for the return of religion to the center of public life. The retreat of religion into the private sphere must be reversed, and religious values must once again become public values. Religious teachings should provide the ethical foundations which are fundamental to the social, political, and economic spheres, where secular values have been found wanting. Once the roadblock of religious dissension is overcome, religious unity can be the foundation for political and economic unity, and world peace.

By illuminating the range of commonly shared religious values, *World Scripture* can thus help to give definition and shape to what is potentially the new set of public values for a pluralistic, God-centered world. That is, it helps give definition to the program of setting up Godism. It will also be an important educational tool for realizing this program in practice.

The Reformulation of Human Knowledge

Let us, for a moment, venture one step further to define this common ground. Does Enlightenment thought also have a place in the universe of common values that constitutes Godism? The best insights of Western philosophy, from Socrates to Kierkegaard, are certainly

compatible with the common truths of religion. Just as *World Scripture* deemphasizes certain hostile passages which, when understood by the mean-spirited, have fomented religious conflict, the hostility and resentment against religion expressed by many Enlightenment thinkers will likewise have to be digested. Hopefully, sober reflection will show that such sentiments are directed properly against the abuse of religion and its failure to practice what it preaches, not against religion in its essence. Believers and non- believers alike, when in touch with the best of their original minds, can grasp complementary aspects of spiritual truths. The persuasive power of Enlightenment philosophy is due in no small part to its grasp of such truths, sometimes better than that of the corrupt churches of its day.

Yet it is an open question whether the welter of conflicting opinions in the universe of philosophy can be brought into an organic synthesis, such as the synthesis found in World Scripture. As was noted above, the remarkable convergence of religious beliefs may be largely explained by the fact that all religions share the conviction that there exists an Ultimate Reality on which human beings are dependent. But without such a unifying center, secular philosophies are much more unruly. Therefore, we can expect that in the project of establishing common values, the values upheld by philosophy will necessarily find their center in the values established by religion. I expect that philosophies can be integrated into a framework of common religious values, but they will be unable to establish such a common ground apart from religion.

As I said, I take the Reverend Moon's understanding of the project of Godism to extend beyond the realm of religion. For twenty years he has been sponsoring the International Conference of the Unity of the Sciences, which has as its purpose to promote the unity of scientific knowledge around "absolute values," which I take to mean the transcendental truth of God, manifest in both physical and spiritual laws, which we know only in part through existing science and religion. For the Reverend Moon, the highest absolute value is God's love. The unity of the sciences should have a spiritual central point, and the cosmos should be found to be regulated by both spiritual and physical laws which have their common origin in God.

Likewise, at the Inaugural Assembly of the IRFWP in Seoul, Korea, at which World Scripture was presented to the Reverend Moon, he spoke to an assembly which included former heads of state and politicians who had come to attend a meeting of the Federation for World Peace [FWP] the following day. To the mixed audience of religious leaders and politicians, he spoke of the complementary roles of religion and politics in realizing world peace using the metaphor of mind and body.

As mind and body unite within an ideal individual through God's true love, the mental and bodily worlds which are extensions of the individual mind and body, should also come into a harmonious relationship, not contradiction. Religion and philosophy represent the internal world of mind; the bodily world is represented by politics and economics. Just as the mind is in the subject and leading position, while the body is in the object position to harmonize with the mind, religion and politics also should achieve harmony and unity in a subject-object relationship.

This is in accord with the prescription of Godism, which holds that religious unity provides the central point and basis for unity in other fields. The other implication of these words is that the mission of religion is indeed the most vital, since the religions hold the key to providing the

public values which can unify public discourse and thence undergird peace in all areas of political and social life.

World Scripture is only one textbook for dealing with the problem of peace among religions. There will undoubtedly be many others. In his Foreword, Ninian Smart encourages others to write their own books of world scripture.

"*World Scripture* offers an admirable assemblage of quotations from the holy texts of the world from a broadly theistic angle. Of course, others might prefer a different articulation of the material... they should create their own books of world scripture. Our world is surely hospitable to a variety of approaches."8

In a similar vein but more broadly, the Reverend Moon at the IRFWP meeting spoke about the need for more such books to foster the unification of thoughts and values in every field.

"Why do we need books like this *World Scripture*? God's original purpose for theories is to make for world peace. God's ultimate goal is one nation, one world under God. However, in the present world there are many varieties of belief. The conventional viewpoint is that there must be such variety in the world of religion, and likewise in the fields of politics and economics. How can they be combined into one direction? This is the problem. God's final goal is absolutely one; therefore all this must converge to absolutely one point. Among us here, how can we realize that aim? Unless every religion, and every theory in the fields of politics, economics, etc., is combined into one, making one direction, the world cannot have peace. Therefore, I want to commend the making of *World Scripture*, and encourage more books like it."

World Scripture can be a model for other syntheses of human knowledge for establishing the common ground of shared values upon which world peace can be realized. All such unifications of thoughts and viewpoints will require a broadly synthetic approach that is respectful of every viewpoint and lifts up what is valuable in each. They should eschew reductive theory-making and analysis for the purpose of illuminating difference or for the purpose of pursuing one side of a debate, as is the norm in conventional academic study. Furthermore, since this unity is centered upon religious values, it should be axiomatic that there is a transcendent central point around which the various thoughts can converge. While skeptical criticism can usefully expose partial or false understandings of Ultimate Reality, if it tears away at the foundations of unity it is counterproductive. True scholarship begins with humility toward the divine Mystery and seeks to understand the place of theory in relation to it.

Books like *World Scripture* should collect the varieties of human reflection and considered opinion and range them within an inclusive spectrum around the transcendental center. Each distinct opinion relates to the others as one color, giving its own distinctive illumination to the common human experience and its distinctive reflection of transcendent truth. If the light is clear, the thought profound, then its contribution to the spectrum of ideas will be an indispensable complement to the other lights. Such is the quality of the sacred scriptures of humankind's religions as ranged forth in *World Scripture*- -they are full of illumination drawn from the most profound sources of the human spirit.

NOTES

1. The one example of a religion whose scripture also contains the scripture of another religion is Christianity's appropriation of the Jewish Bible as its Old Testament. Given the horrible history of Christian anti-Semitism, it may seem to contradict the thrust of this argument. But there are several mitigating factors. The use to which the Christian Bible puts the Jewish scriptures is quite different from what is being done in *World Scripture*. Perforce, the New Testament never went through a systematic review to weed out hateful references to the Jews. And unlike the Christian Bible, *World Scripture* includes the Talmud and other scriptures of rabbinic Judaism. In spite of all the hatred of the past, it is nevertheless the case that most Christians have much greater sympathy and understanding for Jews than they do for people of other religions.

2. For example the Bhagavad Gita, in its typically inconsistent manner, praises in turn meditation (jnana yoga), good deeds (karma yoga) and devotion (bhakti yoga) each as the best way to reach the absolute, superior to the others. The Gita is interpreted both from the standpoint of a personal and an impersonal Godhead. It is full of dualistic Samkhya philosophy, yet a monist can quote passages which speak of God as all in all. It is the supreme text of devotional Vaishnavite sects, and also the favorite scripture of the social activist Mahatma Gandhi.

3. Andrew Wilson ed., World Scripture (New York: Paragon House,1991), 419-20.

4. See Andrew Wilson, "One Culture Centered upon God," Dialogue & Alliance, forthcoming.

5. For example, Herbert's list of the innate principles of natural religion, given in De Veritate: (1) That God exists. (2) That God ought to be worshipped. (3) That the practice of virtue is the chief part of the worship of God. (4) That men have always had an abhorrence of crime and are under the obligation to repent of their sins. (5) That there will be rewards and punishments after death. See James C. Livingston, Modern Christian Thought (New York: Macmillan, 1971), 36.

6. Theravada Buddhism lacks a creator-God, but it does have at least two absolute principles which could fit this proposition: Nibbana, the ultimate state beyond all change, and the Dhamma, the principle of causality that is binding on all beings. Nibbana defines life's highest goal, while the Dhamma establishes the relations and conditions of human life.

7. By "aid" we mean either the salvation offered by a savior (Christ) or the guidance of one who shows the way (Buddha, Muhammad, the sage in various traditions). In Hinduism, "aid" may mean a rigorous program of meditation and renunciation, under the guidance of a teacher.

8. *World Scripture*, xi.

Transcribed to HTML by Bruce Schuman, January 15, 1996

PURPOSE OF WORLD SCRIPTURE

World Scripture gathers passages from the scriptures of the various religious traditions around certain topics. Often these scriptural passages support a common theme; sometimes they illuminate several contrasting positions on the topic. This method of organization allows each topic to be addressed with the resources of many different traditions, often providing a broader and deeper understanding of the topic than would be possible from the resources of a single tradition. Each religion has much value to contribute to humankind's understanding of truth, which transcends any particular expression.

All religions do not teach the same message. The contributors have provided passages which fairly represent the main thrust of each religion's teachings. However, since the tenets of each religion are taken out of their ordinary frame of reference, there is always the danger that they might be misinterpreted. Therefore, it would be a mistake to read *World Scripture* as though it were proclaiming a monolithic, universal teaching of all religions. Rather, the similarities and common themes highlighted in this anthology should be viewed against each religion's distinctive message. The reader is cautioned: until one takes the first step of understanding each religion in its own distinctiveness, its contribution to the unity of religions is likely to be misinterpreted. Many would also suggest that to truly understand another religion, one should first be deeply committed to one's own faith and its traditions.

Granting the integrity of each religion, it is significant for the believer of one faith to find in other faiths common teachings and common attitudes towards life, death, and ultimate ends. First, there is the discovery that the transcendent Reality that is the ground of life in one's own faith is also grounding the spiritual life of people whose faith stems from different revelations, different revealers. This confirms and testifies to the oneness of God, the Ultimate Reality, who appears in different guises from age to age and culture to culture. Second, the discovery that people of other faiths are leading spiritual lives similar to one's own can promote tolerance of, and respect for, other faiths. By understanding one another's religions in depth and with empathy, people can find peaceful solutions to disputes which might otherwise degenerate into dangerous conflict. Third, the teachings of another tradition may spark new insights into similar issues in one's own life of faith. Indeed, if each religion is but a witness to the Truth that transcends its particular expression, then all of them should contribute valuable insights to our understanding of any question. Fourth, humankind needs to rediscover the spiritual foundations of values in order to overcome the sterile, materialist outlooks and philosophies of our day. Despite both the common moral values and the traditional spiritual wisdom found in all religions, persistent squabbles among religions have served to discredit them, making universal values appear to be relative and sectarian. The foundation of a pluralistic society--its cultural expressions, legal system, and public schools--requires values that are grounded in the universal experience of humankind, not just in the doctrines of one faith. Necessary to this foundation is testimony to the universality of religious values such as found herein. Finally, a *World Scripture* can support a world theology and guide us toward a unity of the world's peoples that is grounded in God.

ORGANIZATION OF WORLD SCRIPTURE

The bulk of the material found in the *World Scripture* comes from the scriptures of the five major living world religious traditions: Christianity, Islam, Buddhism, Hinduism, and Chinese religion (Confucianism and Taoism). There are also a considerable number of texts from the smaller living religions: Judaism, Jainism, Sikhism, Shinto, and Zoroastrianism. Whenever these religions have a word to say about any topic in the anthology, the contributors have provided suitable passages. There are also a limited number of selections from the recorded prayers and proverbs of the traditional religions of Africa, the Americas, Asia, and the South Pacific, and from some of the new religions of the nineteenth and twentieth centuries. Texts from these smaller religions, both traditional and contemporary, are included to acknowledge the diversity of religious expression in the world today. These are all voices which should be heard. However, one group of voices that is sometimes found in anthologies of religion has been omitted: since World Scripture aims to promote harmony among living faiths, it does not include texts from the dead religions of the past such as those of ancient Egypt, Mesopotamia, and pre-Columbian Mesoamerica.

The texts in *World Scripture* have been deliberately restricted, wherever possible, to passages from scripture. This distinguishes it from topical anthologies of religious wisdom which draw on the writings of mystics, saints, and sages. Scripture may be regarded variously as direct revelation from God or as the distilled insights received by the founder and his disciples. In either case, it possesses a certain authority and priority as the fount of the religion. In scripture we grasp the freshness of the original revelation. Through constant liturgical use, scriptural texts are engraved in the hearts of believers. The laws in scripture provide the standard around which a religion elaborates its cultural norms. It is to scripture that believers turn for inspiration and revival in every age.

The definition of scripture and canon varies from one religion to another; in general each religion's own definition of its canonical scriptures has been accepted as the criterion for this anthology. The selection of a canon reflects both the usage of these texts by the religious community and historical decisions by councils and groups as the religion grappled with its identity and established norms of doctrine and practice. Through history and usage, the community of believers settled on sacred texts which speak with enduring authority.

There are inevitable dissimilarities between the scriptures of religions with a tightly circumscribed canon limited to texts used by the founder and his immediate disciples, e.g., Christianity, Islam, Sikhism, and the scriptures of religions with an open canon that includes texts of many periods in the religion's history, e.g., Mahayana Buddhism, Hinduism, and Jainism. The scriptures of religions with a narrow canon are limited to one or a few books--the Bible, the Qur'an, the Adi Granth--while the scriptures of religions with an open canon may include hundreds of books: sutras, upanishads, agamas, shastras, puranas, tantras, and commentaries. We have tried to preserve a balance among the number of passages cited for each

of the major religions. Fortunately, the various scriptures of religions with an open canon contain considerable repetition, and hence a few representative passages can be culled for each topic.

The term "scripture" is used somewhat loosely for the inspired writings of the new religions which may still live in the presence of the founder or his immediate disciples. Many of them have distinctive texts, but some are too young to have settled on which of them are scripture; the process of establishing a canon takes place only after a religion has had time to define its boundaries and solidify its traditions.

We must further stretch the limits of what is considered scripture in order to include the traditional religions of Africa, Asia, and the Americas, which have no written texts. What makes scripture important is not the fact that it is written but that it is inspired and authoritative. In these traditional religions, an authoritative body of tradition has been passed down from generation to generation through words, symbols, and rituals. This body of tradition fulfills the function of scripture by giving an account of, among other things, the nature of God, the origin of the world, the duty of human beings, and human destiny. All the written scriptures of the major religions began as oral traditions. We consider the enduring oral traditions of the traditional religions as scripture in a broad sense, for they are written in the hearts of the practitioners of these faiths.

Another problem in dealing with scripture is that many of them cannot be adequately translated into English. The manifold nuances of a scripture's original language can never be fully rendered in translation. Furthermore, for those religions, including Judaism, Islam, and Hinduism, which revere the language of their scriptures as sacred, the holiness of their scriptures can be conveyed only in the sacred tongue. We must acknowledge, therefore, that the English translations of scriptures in *World Scripture* are only interpretations which convey a pale reflection of the original. We have sought translations which, whenever possible, satisfy two criteria: the translator should himself or herself be a practitioner of the religion with a spiritual sensitivity to the depth of the tradition, and the translator should have a good command of the English language. In several cases where no English translation was available or where existing translations were judged inadequate, new translations were commissioned.

In making their selections, the contributors have exercised discretion in seeking higher expressions of the spirit and avoiding passages that are mean-spirited and offensive to other religions. The scriptures of most religions contain passages attacking, and often misrepresenting, the doctrines and practices of other religions. This is understandable in light of the conflicts which most religions experienced in their youth against the older dominant religion. Sometimes the older religion was in a corrupt form that was far removed from its own higher expressions. Polemics attacking a priest, brahmin, mullah, or rabbi for hypocrisy could best be understood not as a partisan attack on another religion, but rather as illuminating a universal problem of religious people. But too often they have fostered prejudice and inhibited interreligious understanding. Examples include: New Testament polemics against the Jews and the Mosaic Law, the Qur'an's polemics against the Christian doctrine that Jesus is the Son of God, and the Lotus Sutra's polemics against Theravada Buddhism as an inferior vehicle.

The topics around which the scripture passages are gathered have been selected as broadly comprehensive of the concerns shared by many of the major religions. Certain topics that belong

to only one or two religions are omitted in favor of topics that can be construed to include several distinct but related religious ideas. Thus, for example, there is no topic "resurrection," but Christian and Muslim passages on resurrection are included under the broader topics The Immortal Soul, Heaven, and Hell where they stand alongside passages from other religions on the afterlife. While each religion has something to say about more than seventy percent of the topics, certain themes are ignored or even rejected by some religions: for example, Jainism and Buddhism say nothing about a God who is Creator. In those cases, the religion will not show any passages on that topic. Sometimes counterexamples will be given, for example under the topic Asceticism and Monasticism are several critiques of the practice. Furthermore, since many passages are relevant to more than one topic, extensive cross-references are given in footnotes, and a few key passages may be duplicated under several headings.

The organization of the topics follows generally the pattern of Christian systematic theology: God and creation, evil and sin, salvation, ethics, and eschatology. But this outline has been broadened by the inclusion of many non-Christian themes in order to include every topic regarded as central by any of the world's religions. Some may object at this point that the *World Scripture* has such a recognizably theistic perspective. Certainly the topics could have been organized differently: for example, according to a Buddhist schema of the Four Noble Truths or a Hindu schema of the several yogas or paths to Ultimate Reality.[1] There is at present no recognized systematic theology of world religious knowledge. Some particular organizational scheme had to be selected, and, whatever the organization, it would necessarily be more congenial to one religion or another. To those whose religious understanding leads them to take exception to the organizational scheme selected, we can only invite them to write their own world scriptures from their own religious understandings and faith perspectives. By publicizing the enduring worth and common testimonies of the scriptures of other faiths, all such anthologies, whatever their perspectives, will contribute to the broad dialogue among religions that will promote interreligious harmony.

Selecting the topics and assembling the passages for the *World Scripture* has required the efforts of editors and advisors representing all of the major world religions. Some of them labored long and hard to gather the texts which would best express the unique perspective of their religions. Others gave invaluable reviews of the unfinished manuscript. Through this collaboration, we have sought to ensure that the selection of topics and of scriptural passages will not reflect the viewpoint of any one religion, but will indeed embrace the breadth and variety of religious viewpoints in a balanced manner.

World Scripture

THE WORLD'S RELIGIONS AND THEIR SCRIPTURES

Judaism and Christianity --- Islam --- Zoroastrianism --- Hinduism --- Sikhism --- Jainism --- Buddhism --- Confucianism --- Taoism --- Shinto --- African Traditional Religions --- Native American Religions --- South Pacific Religions --- New Religions

At this point it is worthwhile to introduce the various religions and their scriptures which are included in this anthology. We will proceed, geographically, from West to East.

Judaism and Christianity

Judaism and Christianity are two monotheistic, ethical religions which share a part of their scriptures in common; the Bible or Tanakh of the Jews is the Old Testament of the Christians. These religions share many common beliefs: (1) there is one God, (2) mighty and (3) good, (4) the Creator, (5) who reveals His Word to man, and (6) answers prayers. Both Judaism and Christianity make (7) a positive affirmation of the world as the arena of God's activity, (8) as the place where people have an obligation to act ethically, and (9) which should be redeemed from injustice. Both believe in (10) a future life, as well as a doctrine of resurrection. Finally, both look to (11) a final consummation of history and (12) the realization of God's complete sovereignty on earth, through the coming of a Messiah or, in the case of modern forms of Judaism, a Messianic age. Besides these similarities of doctrine, Christianity is bound to pay special attention to Judaism because Jesus and his disciples were Jews. They lived as Jews; the Jewish Bible was their Bible, and they criticized Jewish beliefs and practices as reformers from within. Jesus' life and teachings are largely incomprehensible without an understanding of the Judaism of his time.

Although Judaism and Christianity share many common elements in their beliefs, there are also deep differences. First, for Judaism God is one and unique; for Christianity God is one in His nature but there are three persons constituting the Holy Trinity: Father, Son, and Holy Spirit. Christians believe in Jesus, called Christ, the Messiah, who is the Incarnation of the second person of the Trinity: therefore adoration is not given to man but to God who became man. Salvation for mankind is entirely the gift of God, through the sacrifice of the second person of the Trinity, who became man and suffered and died in his humanity and became alive again. Christians believe in Christ and in his passion, death, and resurrection; they follow his teachings and example; and after death they expect to share in his glorious resurrection. Judaism, for its part, is no less conscious of God's grace, but it offers sanctification through membership in the Jewish people and by regarding the scriptures as teaching and enjoining a life of holiness. For Jews the Messiah has not yet come, and they still anticipate the coming of the Messiah or Messianic age. Their future hope is an earthly vision of a world of peace and justice. The Christian future hope is expressed by the doctrine of the Second Coming of Christ, when evil

will finally come to an end and the spiritual blessings already accomplished in Jesus Christ will be manifested substantially in the Kingdom of Heaven.

Both Judaism and Christianity no longer practice the scriptural laws of animal sacrifices. But while for Judaism the mitzvot, the ethical and ritual commandments of the Bible, remain normative, and are elaborated in the Talmud as the halakah or requirements of life, Christianity has regard only for the Bible's ethical teachings--i.e., the Ten Commandments. Christianity emphasizes faith in Jesus Christ, who gives grace, empowerment, and guidance for living the moral life.[2] Judaism teaches a life of holiness through performing mitzvot and emphasizes the importance of adhering to the Bible's standards of social justice as laid down by the Prophets. The two religions have also diverged on the meaning of the Fall of Man; Christianity affirms a doctrine of Original Sin which is not emphasized in Judaism.

These deep differences extend to the way Judaism and Christianity regard their sacred writings. Judaism regards its sacred books as the complete source for all the teachings which God requires of his people for their welfare. For Christianity, the sacred books of Judaism, called the Old Testament, are taken as a preparation for the final revelation that God would make through Christ--a revelation that is written in the books of the New Testament.

Judaism's Bible or Tanakh is made up of the Law (Torah), the Prophets (Nebi'im), and the Writings (Ketuvim); its books were written over a period of more than thirteen hundred years of Jewish history, from the time of Moses until several centuries before the common era. The center of this scripture is the Torah, the Five Books of Moses. The book of Genesis contains stories of creation, the Fall of Man, and the lives of the patriarchs Noah, Abraham, Isaac, Jacob, and Joseph. Exodus, Leviticus, Numbers, and Deuteronomy recount the Jews' liberation from slavery in Egypt and the revealing of the Law to Moses on Mount Sinai. The Prophets include the books of Joshua, Judges, Samuel, and Kings recounting the history of Israel in the days when it was guided by its prophets, and Isaiah, Jeremiah, Ezekiel, Amos, Hosea, Micah, Habakkuk, Jonah, Haggai, Zechariah, Malachi, etc., which record the words of individual prophets. Among the Writings are the book of Psalms containing prayers and hymns; Proverbs, Ecclesiastes, and Job containing wise sayings, discourses on wisdom, and meditations on the human condition; Lamentations mourning the destruction of the Temple; Song of Songs, where love poetry has long been interpreted as describing the mystical relationship between God and Israel or God and man; and Daniel with its stories of faith in the midst of persecution.

In addition to the Tanakh, a tradition of Oral Torah, passed down to the rabbis of the first several centuries of the common era and codified in the Talmud, which is constituted by the Mishnah and the Gemara, is authoritative for the observant Jew. One may regard the role of Talmud and Midrash--early rabbinic interpretation of scripture--as providing the interpretative perspective for a proper understanding of the Bible. While much of the Talmud and Midrash is devoted to discussions and codifications of law, they also contain passages of universal spiritual and ethical wisdom. The best known collection of the latter is a small tractate of the Mishnah called the Abot or Sayings of the Fathers.[3] Beyond the Talmud and Midrash, Jewish tradition also hallows the books of statutory prayers. The mystical treatise called the Zohar and several other works together constitute the Kabbalah or mystical tradition which has canonical status for many Jews. A number of theological works, notably The Guide for the Perplexed by Moses Maimonides

(1135-1204) and Shulhan Arukh by Joseph Caro (16th century) are also held in the highest regard.

The Christian Bible includes the Old and New Testaments. The Old Testament was the scripture of Jesus and his followers who were themselves Jews. It is identical to the Jewish Bible but with its books in a different order. Christians emphasize the prophetic books above all other parts of the Old Testament, for they are seen to announce the advent of Jesus Christ.

Roman Catholic and Orthodox Bibles include a number of additional books, called deutero-canonical books, in the Old Testament. Notable among them are the wisdom books Sirach and the Wisdom of Solomon, the stories of Tobit and Judith, and the history of the Maccabean revolt with its stories glorifying martyrdom in I-IV Maccabees. These books circulated among Jews during the last two centuries before Christ and were included in the Septuagint, the Greek translation of the scriptures. The New Testament is written in Greek; the early Christians largely spoke Greek; and they used the Septuagint as their Old Testament. But these books were not included in the canon of Hebrew scriptures as fixed by the rabbis at Jamnia in 90 a.d. At the time of the Protestant Reformation, when the Reformers returned to the Hebrew rabbinic text as their standard, they omitted these books from their vernacular translations of the Bible--e.g., Luther's Bible and the English King James Version. They are known to Protestants as the Apocrypha. The Roman Catholic Church reaffirmed their status as holy scripture at the Council of Trent (1545-1603), and they remain part of the Orthodox scriptures as well. Most modern translations of the Bible now include them.

The New Testament contains the four Gospels: Matthew, Mark, Luke, and John. The first three "synoptic gospels" have much in common, recording the life and sayings of Jesus, his death, and resurrection. The Gospel of John provides a life of Christ who is portrayed as the mystical source of salvation. The epistles by the apostles Paul, Peter, James, John, and others discuss matters of theology, doctrine, faith, and morals for the early Church of the first century. Paul was the foremost of the apostles, and his writings include the epistle to the Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon. Other letters attributed to Paul, and which certainly are indebted to his influence, include Ephesians, Colossians, 1 and 2 Timothy, Titus, and Hebrews. Acts of the Apostles is a history of the church from the first Pentecost to the evangelical tours of Peter and Paul. The Book of Revelation gives a vision of the end of the world and the Second Coming of Christ. All the books of the New Testament were written within one hundred years of Jesus' death, although the final decision about which books would be included or excluded from the New Testament canon did not come until the fourth century.

Islam

Islam is the third great monotheistic religion which traces its roots back to Abraham, and its teachings show many continuities with the Jewish and Christian scriptures. Islam proclaims Allah, the one God, the Creator, who is sovereign and good, who answers prayers, and who works with mankind in history by calling prophets to proclaim God's word. There is a positive affirmation of the world as God's creation and the arena where people are obligated to act

ethically. Islam offers only two choices for mankind: belief or unbelief, God or Satan, with the result that they will attain either Paradise or the fire of hell.

For Islam, the prophets are God's intermediaries to humanity, and Muhammad (c. 570-632) is the Seal of the Prophets. The prophets: Adam, Noah, Abraham, Ishmael, Moses, and many others named and unnamed, delivered God's word to diverse peoples. They each had specific missions, but their messages are ultimately one: submit the self to the will of God. Jesus is one of the prophets--though titled Messiah, he has no distinctive messianic role in the sense that Christians ascribe to him, nor is he in any sense divine. His message and purpose were consistent with those of the prophets before and after him. The Qur'an, revealed to Muhammad, is the perfect and accurate record of God's message by the prophets of every age.

Islam is a religion to be practiced, and five obligations are required of every Muslim--called the Five Pillars: (1) confession of faith in God and in Muhammad as God's messenger, (2) daily prayer at the five appointed times, (3) fasting during the month of Ramadan, (4) paying an alms-tax and giving charity to the poor, and (5) pilgrimage to the holy city of Mecca and its sacred shrine, the Kaaba. By fulfilling these obligations and remembering God often, the Muslim is assured of God's favor both on earth and at the judgment.

Islam's basic scripture is the Qur'an, which was revealed by the angel Gabriel to the prophet Muhammad, who according to tradition was unlettered. Gabriel recited its verses to Muhammad, who in turn taught them to his followers who memorized them and wrote them down on leaves and scraps of paper. They were gathered into the definitive text of the Qur'an within a generation of the prophet's death. The Qur'an has 114 suras, arranged in order of decreasing length.[4] Several interpretations of the Qur'an are available in English, but no true translation: the Qur'an was revealed specifically in Arabic, and a translation into any other language cannot convey the holiness of the Arabic Qur'an.

With regard to the authority of texts beyond the Qur'an, Islam is split into two large sects, Sunni and Shiite. The many Sufi writings, so popular in the West, are not regarded as having the authority of scripture in Islam.

Sunni Muslims revere the Sunnah, the teaching of Muhammad based upon hadith, the traditions and sayings of the prophet Muhammad as recollected and transmitted by his companions. Most of the hadith concern the specifics of Islamic law, but some concern matters of faith, morality, and eschatology. The six great classical compilers of the Sunnah are: Bukhari, Muslim, Abu Dawud, Tirmidhi, an-Nasa'i, and Ibn Majah--with Bukhari and Muslim the most authoritative. These collections are the fruits of `ilm al-hadith, the Science of Tradition, which established criteria for deciding the reliability of traditions, classifying them as "sound," "good," "weak," or "infirm." The compilations by Bukhari and Muslim, and several secondary collections of hadith based upon the six compilations, are available in English translation. Most notable among them is The Forty Hadith of an-Nawawi, a slim collection of traditions which continues to inspire with its concise expression of the heart of Islamic spirituality. Another authoritative tradition in Islam which has been excerpted for this anthology is the biography of Muhammad by Ibn Ishaq, the Sirat Rasul Allah, which survives only in the version edited by his disciple Ibn Hisham.

The Shiite tradition in Islam has its own collections of hadith which differ only in minor details from the Sunni collections, but these do not have the authority of the Sunnah and are not quoted in this anthology. What most distinguishes Shiite Islam is its reverence for `Ali (d. 661), the son-in-law of Muhammad, who became the fourth Caliph and ruled the Muslim peoples for seven years until his death as a martyr. `Ali is regarded as the perfect exemplar of Islam, and his sermons and sayings are collected in the Nahjul Balagha. For Shiite Muslims the Nahjul Balagha is a sacred scripture second only to the Qur'an.

Zoroastrianism

The prophet Zarathustra (c. 1000 b.c.) is the founder of Zoroastrianism. Once the major religion of ancient Persia, Zoroastrianism has had considerable influence on the thought of Christianity and Islam. Yet despite its historical importance, today Zoroastrianism exists only as a remnant. After suffering persecution and expulsion from Iran, the community of practicing Zoroastrians has dwindled to less than one hundred thousand Parsis, most of whom live in the vicinity of Bombay, India.

Contemporary Zoroastrians are monotheistic. They worship one God, Ahura Mazda, the Lord of Wisdom, whose various aspects are personified in scripture as the archangels Good Mind, Righteousness, Devotion, Dominion, and others. He is symbolized by the fire, which is at the center of Zoroastrian ritual. Zoroastrianism teaches an ethical dualism; there is a constant battle between a wholly good God and the powers of evil. This struggle occurs within the human breast and necessitates the choice between good and evil. The soul is immortal, and each will receive divine justice according to its deeds in life. But good and evil are not equal: God and Right will ultimately triumph at the end of history. The good life is one of purity, virtue, industry, and benevolence.

The scripture of Zoroastrianism is the Avesta. Among its books, the main liturgical text is called the Yasna. At the core of the Yasna are the Gathas, hymns composed by Zarathustra and his immediate followers, which make up chapters 28-34, 43-51, and 53 of the Yasna. They are at the center of Zoroastrian worship. The other books of the Avesta include the Videvdad, a collection of purificatory laws, the Visparad, a collection of ritual litanies to all spiritual lords, and the Yasht, containing Zoroastrian epic literature. This anthology quotes selections mainly from the Gathas. In selecting suitable translations of their allusive poetry, the editor has favored translations which express their meaning for contemporary believers.

Hinduism

The Hindu religious tradition defies description by any simple list of doctrines and practices. Some branches are monistic and see divinity as pervading all reality, some are largely dualistic and posit reality as the interrelation of the divine Spirit (Purusha) and primordial material nature (prakriti), some are monotheistic and revere a personal God, and still others worship the Nameless and Formless God with many names and forms. A Hindu may worship God in the form of Krishna or Shiva, or seek unity with the impersonal Brahman, yet he will regard all these

as symbols for one Ultimate Reality. Whether a Vedantist who sees Reality as impersonal or a devotee of the Goddess Durga, he finds sanction for his views in the same scriptures. As it is stated in the Rig Veda: "Truth is one, and the learned call it by many names."

If one might hazard a list of common features of Hindu faith and practice, it might include: (1) Brahman or Ultimate Reality is both personal and impersonal and appears in many forms; (2) it is accessible through a variety of paths (margas): knowledge (jnana yoga), devotion (bhakti yoga), and action (karma yoga); and (3) it is realized by those sages who have attained union or communion with that Reality. (4) On the other hand, creation and the phenomena of worldly life are temporal and partial; they conceal the total Truth and its realization. (5) Hindus further hold the doctrine of karma, which says that each thought, word, and action brings appropriate recompense, thereby upholding the moral government and ultimate justice of the cosmos; and (6) the doctrine of reincarnation, understood as a dreary round of continued suffering or a continuous series of fresh opportunities to improve one's lot. Inequality of endowment and fortune is explained as the working out of karma and not as the result of some discrimination by God. Hindus also uphold (7) the authority of the Vedas; (8) the traditions of family and social life, with its four stages of student, householder, spiritual seeker, and ascetic who renounces all for the sake of spiritual progress and the welfare of all; (9) the four goals of life: righteousness (dharma), economic wealth (artha), pleasure (kama), and spiritual freedom (moksha); and (10) the validity and viability of the ideal social order and its attendant duties, which have degenerated into the caste system. The many sects of Hinduism, with few exceptions, share these features in common. Those Indian faiths which protested several of these features, such as Jainism, Sikhism, and Buddhism, soon became distinguished from the Hindu fold.

Hinduism's long tradition has produced many sacred works. The most ancient and authoritative are the revealed literature (shruti): these are the Vedas that include the Samhitas, Brahmanas, Aranyakas, and Upanishads.

The four Vedas, the Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda, have been transmitted orally from generation to generation for more than three thousand years. They are written in verse and contain hymns, ritual formulae, chants, and prayers. An exact method of traditional Vedic chanting has preserved most of the vedic hymns from corruption. Many of the Vedic hymns are addressed to deified powers of nature which are understood as manifestations of cosmic truth. Some refer to partaking of soma and the horse sacrifice, rituals that are rarely practiced by modern Hindus. Nevertheless, a proper understanding of the ancient Vedas shows them to contain all the essential elements of Hindu thought. It is those Vedic passages of eternal relevance that are excerpted in this anthology. The Brahmanas are prose amplifications of the Vedas. Two of them are quoted in this volume: the Sathapata Brahmana and the Tandya Maha Brahmana. There are 108 Upanishads, composed at various times (900 b.c. to 200 b.c.); they belong to one or another recension of the Vedas or Aranyakas. Etymologically, "upanishad" means "sitting near," and the Upanishads record the philosophical and mystical teachings given by the ancient sages as they sat surrounded by their disciples. The commentaries of Shankara (d. 750 a.d.) highlighted eleven principal Upanishads: the Isha, Kena, Katha, Prasna, Mundaka, Mandukya, Aitareya, Taittiriya, Chandogya, Brihadaranyaka, and Svetasvatara. The Maitri Upanishad is also regarded as significant by many authorities. A few Upanishads such as the Svetasvatara may be interpreted in a predominantly monotheistic sense as teaching devotion to a

personal God, but the general trend of the Upanishads is to identify Reality as supra-personal Brahman, who is "not this, not that"--beyond any particular description, and is one with the Atman or universal Self residing in the heart of each person. They teach that liberation is to realize the Atman within while transcending the ego-self that is identified with the psycho-physical organism, its actions and desires. The most widely known Hindu scripture is the Bhagavad Gita. Composed several centuries before the beginning of our era, it is but one book of the great epic the Mahabharata. However, the authority and influence of the Bhagavad Gita is such that it is usually raised to the status of an Upanishad. It has been called "India's favorite Bible," and with its emphasis on selfless service it was a prime source of inspiration for Mahatma Gandhi. Sharing many affinities with the older Upanishads, the Bhagavad Gita sanctions several paths for realizing the highest goal of life. But it is also distinctively monotheistic, teaching that devotion (bhakti) is the supreme way to approach God and receive His grace. Other later Hindu texts are called sacred traditions (smriti), of lesser authority than the shruti. These include the great epics, the Ramayana and the Mahabharata. Episodes from these epics are familiar to every Indian school child, and they provide the themes of countless popular dramas and movies. The Ramayana recounts the story of Rama, who is an avatar or incarnation of Vishnu, and his wife Sita. It exalts the ideals of family life as superior to claims of rule and wealth. Rama obeys his father even though it means giving up his kingdom and dwelling in the forest. Then, when Sita is abducted by the evil demon-king Ravanna, Rama must go through many trials until he can mount an expedition to defeat Ravanna and regain his wife. Sita's perfect virtue is manifest as she faithfully goes into exile with Rama and later preserves her chastity during the captivity under Ravanna. The Mahabharata recounts the civil war between the clan of the Kauravas, led by the evil Duryodhana and his cohort Karna, against the Pandavas who are championed by Arjuna and Krishna. Krishna is, like Rama, an avatar of Vishnu (the name used by Vaishnavas to designate the One God) under human conditions and limitations, but in the eleventh chapter of the Bhagavad Gita he reveals his transcendental form to Arjuna. Throughout the epic the virtues of courage, devotion to duty, and right living are extolled. Another group of smriti texts are the collections of dharma, duty or law as it relates to members of society. The Laws of Manu is the most important of these, and we also include excerpts from the collections of Narada, Vasishtha, and Apastamba. Regarding the laws in these collections, the editors have chosen to avoid those controversial matters relating to the caste system. Despite the Vedic origins of varnashrama dharma, the degenerate caste system is probably the one feature of Hinduism which is repudiated by most modern Hindu reformers and intellectuals. This is in keeping with the aim of *World Scripture*, to accentuate the positive features of religion. The Puranas are medieval collections of laws, stories, and philosophy which largely reflect the teachings of older scriptures but also illustrate them with concrete stories and examples. They are enormously influential in the popular religious expressions of modern India. The most well-known of these is the Srimad Bhagavatam or Bhagavata Purana, the scripture of Krishna's life and teachings, his childhood exploits, and his love of the adoring cowherd girls, which is central to the religion of Vaishnavite Hindus. Another Vaishnavite scripture, the Vishnu Purana, contains a prophecy about Kalki, a future avatar. The Shiva Purana, Skanda Purana, and Linga Purana are among the scriptures of Shaivism. The Garuda Purana and Matsya Purana contain descriptions of the afterlife and the effects of karma on a person's destiny. The Markandeya Purana contains a story of a king whose compassionate attitude closely resembles that of a bodhisattva, and a description of the victory of the Goddess Durga, a popular Hindu deity. Many other Puranas exist, and more are still being written, adding to the fascinating variety of India's

religious landscape. Tantras are manuals of religious practice. Tantrism in both Hinduism and Buddhism uses yogic techniques, symbolic ritual, and the transmutation of ordinary desire in order to transcend all desires by identification with Ultimate Reality. This last feature has given Tantrism a scandalous reputation for purportedly licentious rites, but in fact all genuine Tantric practice requires as a prerequisite mastery over ordinary desires by total ascetic self-control. These texts are represented here by the Kularnava Tantra.

Hindu philosophers, saints, and poets have produced a voluminous literature which is largely beyond the scope of an anthology limited to scripture. We mention the sutras, and their commentaries laying out the six orthodox philosophical systems (darshanas): Vedanta (the Brahma Sutra of Badarayana and commentaries by Shankara, Ramanuja, and Madhva), Yoga (the Yoga Sutra of Patanjali, Sankhya, Nyaya, Vaisheshika, and Purva Mimansa. These texts delve into specialized realms of philosophy; in large measure, the religious content of these systems is already covered by the Vedas and Upanishads upon which they heavily draw.

We also cannot do justice to the literature of the medieval saints who expressed their devotion to Shiva or Vishnu in dance, poems, and love songs in the vernacular languages of the many states of India. In Tamil-nadu the Nayanars adored Shiva and the Alvars sang of Vishnu: chief among them was Nammalvar who wrote of the devotee as a woman totally immersed in love with her husband Vishnu. Of Hindi poets the foremost was Kabir, whose poetry joining Hindu and Islamic Sufi concepts has become an enduring source of wisdom for all Indians; we meet some of his verses as they have been incorporated in the Sikh scriptures. Others include Tulsidas, who wrote the Hindi version of the Ramayana, and Jayadeva, whose Gita Govinda, a poem in Sanskrit describing the love of Radha and Krishna, is widely performed in temple dances. These and countless other saints continue to express the Hindu tradition in forms that are ever new.

Of these devotional movements, the Lingayats of Karnataka province in southwest India are worthy of special mention because of their distinctive beliefs and reforming spirit. The Virashaiva movement, founded by Basavanna (12th century a.d.), rejected the caste system, disputed the authority of the Vedas, opposed image-worship, and taught a personal religion of devotional monotheism that dispensed with temple and priesthood. Basavanna's reforms have justly been compared to those of Martin Luther. His Vachanas are venerated as scripture.

Sikhism

Sikhism is a monotheistic religion with about twenty million adherents. It teaches devotion to God and denial of egoism as the basis for the good life. A relatively modern religion, it was born in the fifteenth century in the Punjab in northern India under the inspiration of Guru Nanak. He and the four Gurus who followed him sought to cut through the differences between Hindus and Muslims and among castes, teaching that inner intention and purity of devotion, not doctrine or social status, are the measure of a person before God. Each of these Gurus spoke as a reformer within his own community, as a Hindu among Hindus and a Muslim among Muslims; their intention was to reform from within, though now they speak to us as founders of an independent

religion. For under the pressure of persecution, Sikhism developed under the last five Gurus into a distinct religious community with its own code of conduct and distinctive forms of dress.

The writings of the first five Gurus were compiled by Guru Arjan Dev, the fifth Guru, into the Adi Granth. The tenth Guru, Gobind Singh, ended the succession of Gurus and invested the Adi Granth as the Guru Granth Sahib, the eternal living Guru. Since then, the Guru Granth has been the object of ultimate sanctity and the source of sacred inspiration; it is the highest authority for the Sikhs.

The Adi Granth is a collection of verse compositions, grouped together into ragas, the musical meters according to which they are sung. The pagination is standardized in the Punjabi text, along with notation indicating which Guru authored the verse: M.1 indicates verses of Guru Nanak; M.2, those of Guru Angad; M.3, those of Guru Amar Das; M.4, those of Guru Ram Das; M.5, those of Guru Arjan Dev; and M.9, of Guru Tegh Bahadur. In line with the expansive spirit of the Gurus, the Adi Granth also contains verses from Hindu and Muslim poets of that age such as Kabir, Ravidas, Surdas, Farid, and Ramanand.

Jainism

Jainism is the religion of about ten million people in India, with its own distinctive scriptures, history, and a long philosophic tradition. Although a part of the greater Indian culture, Jainism, like Buddhism, is a non-Vedic religious tradition, rejecting the authority of the Vedas, Upanishads, and other Hindu scriptures and their deities. Noted for its rigorous asceticism, Jain thought has influenced the greater Indian culture especially through its doctrine of ahimsa, non-injury to all living beings. Jainism teaches a strict doctrine of karma, which binds a person to suffer rebirth and retribution for all evil actions. A person must therefore liberate himself or herself from the fetters of karma by taking a vow of asceticism and thenceforth avoiding all violence in deed, in word, and in thought. All passionate desire begets violence, and is itself the result of the karmas of a deluded consciousness which must be eliminated. Jainism does not accept a creator God or personal God; instead each person has within himself or herself the potential to realize perfection and become a paramatman, a soul freed from all karmic fetters and able to reach the highest point in the universe.

Mahavira, born Nataputta Vardhamana (599-527 b.c.), realized this perfection and became a Tirthankara, the Fordfinder, who discovered the Path to salvation. A near contemporary of the Buddha, he is twenty-fourth in a long succession of Tirthankaras extending back to Rishabhadeva of the Vedic period.[5] Popular Jainism venerates him to the point of worshipping him as a divine source of grace, thus adding a personal, devotional element absent from Jain philosophy.

There are two branches of Jainism, divided over whether a monk may or may not wear clothing: the Shvetambaras allow clothes and the Digambaras demand total nudity, as they each believe was the practice of Mahavira.

The canon of Jain scriptures (agamas) begins with the sermons of Mahavira, written down by his disciples in ancient languages of Ardhamagadhi and Shauraseni Prakrit, called Purvas. The oldest of these, however, have been lost, and thence the two Jain communities reconstructed different canons from the collections of surviving scriptures, now written in Prakrit and Sanskrit.

The scriptures according to the Shvetambara Jains are composed of twelve limbs (angas) and 34 subsidiary texts (angabahya). The first limb is the Acarangasutra, which contains laws for monks and nuns and the most authoritative biography of Mahavira. The Sutrakritanga is the second limb and contains Jain doctrines expounded through disputes with other Hindu and early Buddhist teachings. Among the angabahya the best known is the Uttaradhyayana Sutra, an anthology of dialogues and teachings believed to be the last sermon of the Mahavira, and the Kalpa Sutra, containing biographies of the Jinas. Other scriptures of the Shvetambara canon include the Upasakdasanga Sutra, Dashavaikalika Sutra, and Nandi Sutra.

The Digambara Jains believe that most of the original Purvas have been lost and dispute the authenticity of the Shvetambara scriptures. To the small surviving portion of the ancient Purvas they add a large number of scholastic expositions (anuyoga). These expositions constitute the scriptures of the Digambara tradition. Among them are the writings of Kundakunda (1st century a.d.): the Samayasara, Niyamasara, Pravacanasara, and Pancastikaya; the Anupreksa of Kartikeya (2nd century a.d.), and the Samadhishataka of Pujyapada (6th century a.d.). The Tattvarthasutra of Umasvati (2nd century a.d.) is a systematization of Jain doctrine into concise aphorisms in the style of the Hindu Vedanta Sutras; its Digambara commentaries include the Sarvarthasiddhi of Pujyapada, the Tattvartharajavartika of Akalanka (8th century a.d.), and the Tattvarthaslokavartika of Vidyanandi (9th century a.d.). The Tattvarthasutra is recognized as authoritative, with only minor differences, by both Digambara and Shvetambara sects. Another exposition which is accepted by both sects is the Sanmatitarka by Siddhasena (5th century a.d.), a treatise on logic concerned with establishing the simultaneous validity of several viewpoints on reality. Surviving fragments of the Purvas spawned commentaries such as the Gomattasara of Nemichandra (950 a.d.) and the Jayadhavala by Virasena (820 a.d.). Legends and biographies of saints are found in the Adipurana of Jinasena (9th century a.d.); their praises are sung in the Dvatrimshika of Siddhasena; while the Aptamimamsa of Samantabadhra (5th century a.d.) gives philosophical arguments for the Jina's perfection, omniscience, and purity. The Mulacara of Vattakera (2nd century a.d.) contains monastic rules comparable to those in the Acarangasutra, while the Ratnakarandasravakacara of Samantabadhra and the Sagaradharmamrita of Ashadhara (13th century a.d.) provide ethical instruction for lay people. This listing does not nearly exhaust the selection of anuyoga cited herein. Among the extra-canonical works, we include several passages from the Nitivakyamrita of Somadeva (10th century a.d.), a Jain classic on polity.

Buddhism

The Buddha, born Siddhartha Gautama (c. 581-501 b.c.)[6], taught in India, where Buddhism flourished for nearly fifteen hundred years and where most of its basic scriptures were written. There Buddhism evolved into many schools, of which two major branches survive: Theravada Buddhism which spread to Sri Lanka and throughout Southeast Asia, and Mahayana Buddhism which spread northward to Tibet, Mongolia, China, Korea, and Japan. Eventually Buddhism

would nearly disappear from India, and these two branches thence developed independently until this present ecumenical age.

Theravada Buddhism, the "teaching of the elders," claims to preserve the original teaching of the Buddha. It teaches the ideal of the arahant (Skt. arhat), one who has achieved liberation from all fetters of selfhood and craving. The goal of liberation, Nibbana (Skt. Nirvana), can be reached through self-purification and proper understanding of the Dhamma (Skt. Dharma), which is specifically the Four Noble Truths: (1) all existence is dukkha, suffering: we must inevitably live with things we dislike and separate from things we like; (2) suffering is due to grasping for existence and craving (tanha) for the pleasures of sense and mind; (3) the cessation of suffering comes with giving up all craving and grasping; and (4) the practice that leads to the cessation of suffering is the Noble Eightfold Path. This path to salvation requires constant practice and training; there is no appeal to divine grace.

More important than ascetic practices, which can be counterproductive by promoting a false sense of pride, is the realization that the self has no reality; it is a mirage born of conditioning and is, like the body, impermanent. As there is no self, also there is no God in the sense of a Being with whom one could identify his Self (as in the Hindu Atman). Buddhism demotes the Hindu deities to the level of spirits, conditioned by their own past lives as human beings and hence liable at some time to be reborn; they are not yet liberated.

The path of the monk, who has abandoned ties with worldly life, greatly facilitates progress towards the ultimate goal. Lay people generally pursue the more modest goal of gaining merit by ethical living and contributing to the welfare of the order of monks. Yet the Theravada tradition has its lay saints who achieved the highest meditative states and became wholly enlightened.

The Theravada scriptures are written in Pali, a language formerly of northwestern India; with the advent of Buddhism Pali became the common language among the Buddhist monks of South Asia. The canon of Theravada scriptures is called the Tipitaka (Skt. Tripitaka) or Three Baskets, and they are divided as follows: the Vinaya Pitaka, collections of rules and precepts for the order of monks; the Sutta Pitaka, discourses and dialogues of the Buddha; and the Abhidhamma Pitaka, scholastic and philosophical treatises. Most of the passages selected from the Tipitaka for this anthology are taken from the books of the second basket, the Sutta Pitaka.

The most well-known and widely quoted scripture among them is the Dhammapada or Verses of Righteousness. A book of pithy sayings on Buddhist practice and ethics, it has been called the Buddhist counterpart to the Bhagavad Gita, and it is a basic text for the education of school children in Theravada Buddhist countries. Another basic text is the Khuddaka Patha or the Short Section; it is layman's prayer book containing a simple catechism, precepts, and teachings. Three other important books containing material stemming from the Buddha himself are the Sutta Nipata, the Udana, and the Itivuttaka. They contain short, often rational teachings by the Buddha about the way to the liberation on leading a life of balance and self-control, and condemnations of prejudice and traditionalism. The Theragatha and Therigatha are verses describing the experiences of early monks and nuns, and the Petavatthu is a book of stories of ghosts and spirits: these are among the 15 books comprising the division (nikaya) of the Sutta Pitaka called the Khuddaka Nikaya.

The remainder of the Sutta Pitaka contains texts organized by divisions: the Digha Nikaya, long, mainly narrative discourses; the Majjhima Nikaya, medium length discourses on the application of Buddhist teaching or dhamma; the Samyutta Nikaya, prescriptions on Buddhist life connected by subject; and the Anguttara Nikaya, numerically arranged discourses.

Beyond the Pali Tipitaka are semi-canonical works of wide acceptance: from the Jataka stories of Buddha's previous lives, the Visuddimagga or Path of Purification by Buddhaghosa, and the Questions of King Milinda where the Greek King Menander (2nd century b.c.) inquires of the Buddhist sage Nagasena. We have made use of the traditional biography of the Buddha, the Buddhacarita by Ashvaghosha (c. 100).

Mahayana Buddhism, the Great Vehicle, is divided into many schools, each with its own favorite scriptures. These schools concur with most of the fundamental doctrines found in Theravada Buddhism (which it calls the shravaka-vehicle), including the doctrines of no-self and the conditioned nature of worldly reality. But many Mahayana schools identify an eternal, transcendent reality, Tathata (Suchness), the Truth or Law which governs this Universe. For the enlightened, everything is considered as a manifestation of this Truth; within human beings it is present as the Buddha Nature, the pure Mind, which is realized as one develops on the path to Buddhahood. Suchness is by no means a Creator God in the sense of Western religions; from the Buddhist point of view the word "God" is too often loaded with connotations from other traditions to be helpful for understanding Buddhism. Nevertheless, we find that Mahayana Buddhism contains doctrines of Ultimate Reality and grace that are absent from the doctrines of the Theravada school.

In addition, Mahayana Buddhism teaches the ideal of the bodhisattva (the "Bodhisattva-vehicle"), the man of great compassion who gives himself for the liberation of all beings. The absence of the reality of self means that all things are interrelated and indivisible, hence the salvation of the individual is inseparable from compassion for others. A third distinctive feature of Mahayana Buddhism is that certain great Bodhisattvas, which we may regard as the symbolic manifestations of the Buddha's perfections of wisdom, morality, charity, and compassion, are worshipped on the popular level as spiritual benefactors. In popular Buddhism Kuan Yin (Jap. Kannon; Skt. Avalokitesvara), Amitabha Buddha, Samantabhadra, and other Buddhas and Bodhisattvas are worshipped and entreated for grace and succor.

The vast Mahayana collections of scriptures are written in Sanskrit and collected in Chinese and Tibetan Tripitakas. Each of the several Mahayana schools of Buddhism venerates certain particular canonical scriptures, supplemented by texts from the founders of the school. Yet despite the proliferation of schools, all of them share a common core of belief and practice, and hence there is much repetition in content among the various scriptures. Most Mahayanists also accept the authority of the texts in the Pali canon.

Among the most beloved of Mahayana scriptures is the Lotus Sutra (Saddharma-Pundarika). It teaches the doctrine of the One Vehicle, which promises that regardless of their particular sect and way of Buddhist practice, all beings will surely attain Buddhahood. It contains the doctrine of the eternal cosmic Buddha, whose abundant and universal grace is the source of this salvation. Furthermore, the Buddha's salvation is available to all through faith in the Sutra--the emphasis on

faith has led some Christian scholars to liken the Lotus Sutra to the Gospel. This sutra is especially central to the Chinese T'ien-t'ai (Jap. Tendai) school and the several sects inspired by Nichiren (1222-1282) in Japan.

Buddhists of the Pure Land schools, including in Japan the Jodo Shu founded by Honen and the Jodo Shinshu founded by Shinran, rely on the grace of Buddha Amitabha or Buddha Amitayus, the Buddha of Infinite Light, to bring them into the Western Paradise (Sukhavati). Their total reliance on grace, to the exclusion of human efforts which are condemned as a form of self-seeking, is comparable to Lutheran Protestantism. The scriptures of the Pure Land schools include the two Sukhavativyuha Sutras, which describe the vows of Buddha Amitabha to lead all people to that Pure Land, and the Meditation on Buddha Amitayus (Amitayur Dhyana Sutra).

The Garland Sutra (Avatamsaka Sutra) is the scripture of the Chinese Hua-yen (Jap. Kegon) school. It is a vast collection full of rich imagery and containing a wide range of teachings. Among them: Buddha is presented as a cosmic principle and a manifestation of that principle, representing Enlightenment itself; all things, all causes, all effects, are interdependent and interpenetrating and should not be regarded from a partial viewpoint; and the career of the bodhisattva is represented as spanning ten stages of ever expanding awareness, inner peace, and compassion for all other beings. The Gandhavyuha Sutra, the thirty-ninth book of the Garland Sutra, sometimes stands on its own. It describes the journeys of a seeker who travels all over India receiving religious advice from fifty-five teachers from all walks of life and ultimately realizes the highest truth.

The sutras on the perfection of wisdom (prajnaparamita) are widely studied. This literature comprises sutras of various lengths: from the short Heart Sutra (Prajnaparamita-hridaya Sutra), which takes up less than one page, to massive sutras in 18,000, 25,000 and 100,000 verses. The earliest and most formative for all the wisdom schools is the Perfection of Wisdom in Eight Thousand Lines (Astasahasrika Prajnaparamita Sutra), which deals with the doctrine of Emptiness (Sunyata) and the path of the bodhisattva who "courses in perfect wisdom" to realize the six perfections. Perhaps the most famous wisdom sutra is the Diamond Sutra (Vajracchedika Prajnaparamita Sutra). Its brief and paradoxical utterances which confound ordinary logic lead one to a deeper apprehension of Emptiness.

Out of this tradition arose the meditation (Chin. Ch'an, Jap. Zen) schools of Buddhism, comprising those which teach a gradual enlightenment--the Japanese Soto Zen school--and those which emphasize sudden enlightenment--the Rinzai school which was popularized in the West by Suzuki Daisetzu. Ch'an was much influenced by Taoist naturalism, and this has shaped Zen practice and the Zen ethos in Japan as well. The classic Chinese expression of Ch'an is the Sutra of Hui Neng, also called the Platform Sutra, by Hui Neng the sixth Patriarch (638-713) and founder of the school of sudden enlightenment. This sutra's main teaching is the identity of each person's original mind with Buddha nature. Sudden Zen employs the koan. These are pithy and paradoxical statements which teach emptiness by confounding the intellect, forcing the student back on his own direct apprehension of Reality. The student may only gain entry into truth by intuition, never by logic, and thence he may experience insight (Jap. satori) corresponding with the Buddha's enlightenment. This anthology includes selections from the collection of koans known as the Mumonkan or Gateless Gate. It is a commentary on a group of forty-eight koans

compiled by Wu-men Hui-k'ai (Jap. Mumon Ekai) of Sung dynasty China. The Lankavatara Sutra is a philosophical source for much of Zen doctrine; it teaches that false discriminations of subject and object occur because of the seeds of defilement which accumulate in the subconscious mind; in reality all discriminated entities are empty; they are nothing but creations of our mind.

A vast compendium of Buddhist teachings which is little known in the West is the Mahaparinirvana Sutra, whose main theme is the Buddha nature which is full of compassion and transcends the impermanent world of activity. Better known is the Holy Teaching of Vimalakirti, in which a lay bodhisattva shows himself superior at argument and possessed of more supernatural powers than a congregation of Buddha's greatest disciples. It teaches that one may aspire to Buddhahood while living in the midst of the world--to be in the world but not of the world. This teaching is fundamental to Nagarjuna's approach, where samsara and nirvana are equated: in other words, nirvana is not a goal in the future but can be actualized in the present. In the Surangama Sutra Buddha teaches one disciple who nearly falls into lust the way to control the mind and hence to progress towards Enlightenment. In the Lion's Roar of Queen Srimala a woman lay follower evinces deep insight as she teaches about the Original Mind which is inherently free of defilement. The Golden Light Sutra (Suvarnaprabhasottama), popular in Japan, includes teachings on political theory. The Sutra of Forty-two Sections is a popular ethical text inspired by Theravada teachings.

In Tibet, the great teachers of Mahayana Buddhism: Nagarjuna, Shantideva, Aryadeva, Vasubandhu, Dharmakirti, and others, are venerated as great bodhisattvas, and among Tibetan Buddhists their writings are frequently quoted as scripture. The works of the founders of the four traditions of Tibetan Buddhism: Gyalwa Longchenpa, Sakya Pandita, Milarepa, and Lama Tsongkhapa, are also venerated. *World Scripture* includes excerpts from the works of the above authorities which are available wholly or partly translated into English, in particular Nagarjuna's Mulamadhyamaka Karika and Precious Garland and Shantideva's Guide to the Bodhisattva's Way of Life (Bodhisattvacharyavatara). Nagarjuna was a formidable logician who gave the foundational philosophical expression to the doctrine of sunyata and to the identity of samsara and nirvana. Shantideva's work expresses the ethic of the aspiring bodhisattva, who lives in the world unattached to self while doing gracious deeds for the sake of others.

Buddhism in Tibet includes both orthodox Mahayana doctrine and esoteric Vajrayana doctrine with its Tantric practices. Tantric practice, as in Hinduism, uses yogic techniques, symbolic ritual, and the transmutation of ordinary desire in order to transcend all desires by identification with Ultimate Reality. The Hevajra Tantra, Kalacakra Tantra, and Guhyasamaja Tantra are excerpted here; also included is the Tibetan Book of the Dead (Bardo Thodol) which contains instructions for the soul on its journey into the next life.

Confucianism

The religious world of China can be described as a complex blending of many currents. The indigenous religion, characterized by reverence for ancestors and striving for harmony with the forces of nature, was elevated on the one side by the ethical ideals of Confucianism and on the

other by the mystical ideals of Taoism. With the introduction of Buddhism, which after some conflict, harmonized with the older Chinese traditions, it could be said that the traditional Chinese spirit became a blend of the Three Teachings (san chiao): Confucianism in matters of education and ethics; Taoism in regard to personal enlightenment as well as when threatened by sickness or bad fortune; and Buddhism in regard to death and the afterlife--these in addition to the traditional sacrifices offered to the departed of the family and nature spirits. Modern western influences on China, both through Christianity and Communism, have yet to be fully integrated wit h this rich tradition. Because China's religious traditions are so interwoven in the Chinese soul, it may be misleading to discuss Confucianism or Taoism as independent religions, though this is how they are customarily treated in the West.

Confucianism is a system mainly of ethical relations, defining values of family life and the administration of the state. It also incorporated the traditional Chinese veneration of ancestors and engendered a cult of Confucius as the official patron of education and culture. Confucius (551-479 b.c.) himself was a reformer who sought to lift up the most humane elements in existing traditions of government and social life. He urged his students to pursue an ideal of conduct, which he refereed to as the way of the gentleman or the superior man. The superior man is sincere, filial toward his parents, loyal to his lord, adheres to social and religious forms (li), practices reciprocity--the Golden Rule, and has a broad knowledge of culture. Most of all, he is humane (jen) towards his relations, friends, and associates. Based on the obligations of filial piety and the ethic of humaneness, society is ordered according to the Five Relations: sovereign and subject, father and son, elder brother and younger brother, husband and wife, and friend and friend. Yet it can hardly be said that China as a whole has always lived up to Confucius' teaching.

The ruler especially should be endowed with the virtues of the superior man, and rule by example, rather than by force. A king who governs by raw force does not deserve the name. A government that does not have the support of the people will lose the Mandate of Heaven and will inevitably be overthrown; hence there can be justification for revolution.

Confucius said little about divinity, but Confucianism has a religious side with a deep reverence for Heaven and Earth, whose powers regulate the flow of nature and influence human events. The cosmology of yin and yang predates both Confucianism and Taoism, and is incorporated into both. The ways of man should conform to the principles of the cosmos, or else they will be frustrated. Therefore the Confucianist may consult the I Ching, divining the changes in these natural forces in order to guide his life properly. There is profound respect for nature, for all the myriad things partake of Principle that is also the basis for a sincere mind.

The canonical scriptures of Confucianism are the Five Classics and the Four Books. The Five Classics are, with some exceptions, the ancient sources which Confucius himself studied, from which he drew his teachings, and upon which he left his interpretive stamp. The Book of Songs (Shih Ching) contains ritual and mythic odes, love songs, and songs describing political life of China's ancient rulers from the tenth to seventh century b.c.e. The Book of History (Shu Ching) contains speeches and decrees attributed to the early Chou dynasty (1122-722 b.c.), especially surrounding the reigns of the Confucian culture heroes: Kings Wen and Wu and the Duke of Chou. The Spring and Autumn Annals (Ch'un Ch'iu) are chronicles of the state of Lu. The Book

of Ritual (Li Chi) is a compilation of materials dealing with rites and proper social forms, expressing the conviction that adherence to rules of social and ritual propriety is an outward reflection of inner sincerity and uprightness.

The I Ching, (Book of Changes), is canonical for both Confucianism and Taoism, but of its many ancient recensions only the version with Confucius' commentary survives as one of the Five Classics. As mentioned above, the I Ching is traditionally used for divination; but its commentaries imbue the book's oracles with Confucian values. Its yin-yang cosmology lies at the root of a metaphysics that has been adopted by Confucianists and Taoists alike. Taoist handbooks on the I Ching emphasize its use as a manual for divination, a guide for meditation and spiritual growth, and as the foundation for systems of medicine, painting, and martial arts.

The Four Books were selected by the Neo-Confucianist scholar Ch'eng I (1032-1107). Together with the commentary by Chu Hsi (1130-1200) they are the standard works of Confucian orthodoxy and the core of traditional Chinese education. They are: the Analects (Lun y), a collection of aphorisms by Confucius himself; the Great Learning (Ta hseh), a foundation text for education; the Doctrine of the Mean (Chung Yung), a philosophical exposition of Confucian thought;[7] and the Mencius, the work of Confucius' greatest successor (372-289 b.c.). In addition to the Five Classics and the Four Books, we have included selections from the Classic on Filial Piety and some passages on the life of Confucius from the classic of Chinese historiography, the Shih Chi by Ssu-ma Ch'ien (c. 145-85 b.c.).

Taoism

The Taoist viewpoint stands in a complementary relationship to Confucianism, emphasizing the free and easy original nature of the individual, unsullied by social convention, against Confucianism's strenuous efforts to mold society and its emphasis on social forms and ethical norms. The two traditions have coexisted in a balance, complementing each other like male and female, summer and winter, yang and yin. A Confucianist statesmen could retire to the country and find joy in the natural aesthetic fostered by Taoism.

Taoism teaches that the way to a good society is not through educating man to society's norms, but through stripping them away to arrive at a state of nature. The Taoist sages seek mystical identification with the great pattern of nature, the impersonal Tao, through meditation and trance. In attaining union with nature and its Tao, the sage becomes nameless, formless, and simple, yet paradoxically gains the Tao's te, which may be translated "virtue" or "power." By doing nothing (wu-wei) he attains everything because he will spontaneously unite with nature and find his own original self. But to cling to human distinctions and to try and force a certain result is to go out of harmony with the Tao and accomplish nothing. The ideal Taoist ruler should do nothing to encourage wealth or power, for that would just lead to thievery and usurpation. Rather he should "empty people's minds and fill their bellies" in a state of primitive simplicity.

The chief scripture of philosophical Taoism is the Tao Te Ching. It is attributed to the legendary Taoist founder Lao Tzu, who is traditionally believed to have lived slightly before Confucius. Written in a terse and cryptic style, it is difficult to translate, as the many divergent English

translations attest. The second Taoist scripture is the Chuang-tzu, whose earliest strata date from the fourth century b.c. Its vivid imagery, in parables and metaphorical tales, contains the essence of early Taoist thought.

A chief emphasis of Taoism is the pursuit of long life. In the popular mind, Taoist sages are thought to have attained longevity and to have become virtually immortal. Institutional Taoism--in contrast to the philosophical Taoism of the texts described above--promoted systems of inner hygiene that have become popular throughout the Orient: through proper diet and exercise and by regulating breathing one opens the inner channels of the body to nature's vital forces. The achievements of Chinese medicine and the various schools of martial arts are all practical outgrowths of Taoism and rely upon Taoist science and metaphysics. Taoism also includes a vast canon of mystical and ritual texts, most of them unavailable in English. There is a pantheon of Taoist deities, immortals, and ancestors from whom people may seek favors and beseech expiation for their sins. Taoist texts often emphasize divine rewards and punishments which affect both one's lifespan and destiny in the hereafter. In this anthology, popular religious Taoism is represented by two ethical tracts: the Treatise on Response and Retribution (T'ai-Shang Kan-Ying P'ien) and the Tract of the Quiet Way (Yin Chih Wen).

Shinto

Shinto is the indigenous religion of the Japanese people. It coexists with Confucianism and Buddhism, and the three religions are intertwined, molding Japanese culture, ethics, and attitudes towards life and death. Shinto is centered on the worship of the myriad deities called kami. The kami embody what is numenous, or spiritual. They include the spirits embodied in natural objects and phenomena--wind and thunder, sun, mountains, rivers and trees; ancestral and guardian spirits of the nation and of its clans--especially the Imperial family; and the spirits of national heroes and people who have contributed to civilization. Chief among the kami is Amaterasu, the Sun Goddess and patron deity of Japan. In spite of this polymorphism, the kami operate harmoniously for the world's benefit, and hence they are often regarded as a collective whole and may be referred to by some authors as "God." Unlike western religions, there is not a great distinction between man, nature, and the deities; man is endowed with life and spirit from the kami and his ancestors, and finally he becomes a kami. The kami may be revered anywhere, but most worship takes place in shrines, which are usually located in beautiful natural surroundings. Through devotion to the kami, one can be united with them and attain the state of having a bright, clear mind.

Shinto ethics stresses makoto, literally "roundedness," which connotes inner harmony and sincerity. The good is found in sincerity of heart, good will, and cooperation. Evil is to possess an evil heart, selfish desire and hatred, and to cause social discord. Thus, ethics is not defined by a code of commandments; instead it is a matter of inner sincerity and harmonious human relations.

The living Shinto faith is mediated by the shrines and the rituals performed there. Every home has its kamidana, or god-shelf, which is the focus of daily offerings and worship. The local shrine with its annual festival is the focus of the community. More important shrines are visited

on special occasions: weddings, New Year's Day, and public holidays. The kagura is danced at the shrines by the miko, female attendants who are a survival of an earlier shamanistic heritage. In Shinto outstanding personages, such as the Emperor, are regarded as ikigami, living kami--meaning that the divine is already manifested in them. It is wrong, however, to equate their status with God in an absolute sense (a mistake that is sometimes made in speaking of the Emperor's "divinity").

Shinto is not a religion mediated by written scriptures. Nevertheless, certain writings are central to Shinto and embody its spirit. The classics of Shinto are the Kojiki and the Nihon Shoki, which contain the mythology of the kami, the founding of Japan and its imperial line, and the records of the early emperors. Shinto ritual texts excerpted include Engishiki on purification and the Kagura-uta, ritual dances. There are a number of oracles associated with Shinto shrines which have wide influence. The Man'yoshu is a collection of poetry from the Nara period (700-1150).

Later sources of Shinto include poetry and didactic texts: One Hundred Poems about the World (Yo no naka hyaku-shu) by Moritake Arakida (c. 1525), which has been called the "Analects of the Ise Shrine" and is used in children's moral education; Divine Injunctions (Jingikun) by Ekken Kiabara (1630-1714); Records of the Divine Wind (Shinpuki) by Mochimasa Hikita (ca. 1660); One Hundred Poems on the Way of Death (Shido hyaku-shu) by Naokata Nakanishi (1643-1709); and One Hundred Poems on the Jeweled Spear (Tamaboko Hyaku-shu) by Norinaga Motoori (1730-1801).

African Traditional Religions

There are more than one hundred million adherents of the various traditional religions of Africa, North America, South America, Asia, and the South Pacific. While many of these religions are restricted to village and tribal societies, others are vigorous in urban areas, where they offer dimensions of the sacred in the midst of an industrializing society. Some are even expanding to the status of world religions: the Yoruba religion, for example, has more than 30 million adherents and has spread from its homeland in Nigeria to Brazil and the Caribbean where its variants go by the names Candomble and Santeria.

African traditional religion shows belief in a Supreme Being, a transcendent Creator, who is at the same time immanent in His or Her involvement in the lives of human beings and as the Sustainer of the universe. African names for God are built on one or another of God's attributes: as Creator he is called Nzame (Fang), Mu'umba (Swahili), Chineke (Igbo), Ngai (Gikuyu), and Imana (Ruanda-Urundi); as the Supreme Being his name is Oludumare (Yoruba), Mawu (Ewe), and Unkulu-Nkulu (Zulu). As Grandfather or Great Ancestor he is called Nana (Akan) and Ataa Naa Nyonmo (Ga); among the Kalibari she is Opu Tamuno, Great Mother. As Orise (Yoruba) he is the Source of All Being; as Yataa (Kono) and Nyinyi (Bamum) he is everywhere present; Chukwu (Igbo) means Great Providence who determines destinies; Onyame (Akan, Ashanti) means the One who Gives Fullness. As the Spirit of the universe he is Molimo (Bantu); as Heaven or the Spirit of the sky he is called Nhialic (Dinka), Kwoth (Nuer), Soko (Nupe), Olorun (Yoruba); and by the Igbo name Ama-ama-amasi-amasi he is Who is Never Fully Known.

Despite the many names and representations of God which vary from one part of Africa to another, the people recognize that they all refer to one Supreme Being, whose dominion extends through the length and breadth of the universe.

Below the Supreme Being, and more immediately felt as influencing human affairs, is a constellation of subordinate deities and ancestral spirits. Human beings depend upon the intercession and activity of good deities and spirits to protect them from disease and misfortunes which are often caused by malevolent powers and spirits. Prayers, offerings, rituals, and an ethical life help gain God's blessing and the assistance of good deities and ancestors. African traditional religions also place great importance on the community. Members of the same village or community are expected to help each other and share each other's burdens, as social solidarity is the norm. The community is held together by its traditions, as expressed in ritual and handed down by elders, priests, shamans, and gifted spiritual leaders.

Native American Religions

Native American religions recognize that the natural world is pervaded by the primary generative spiritual forces. In the Native American world view, all beings are related, both physically and emotionally, and there is no sharp distinction between natural and supernatural entities. This world with its divine powers is symbolized in ritual by the six directions: North, South, East, West, the zenith, and the nadir, and by the living entities which represent them. Hence the zenith is understood as Grandfather (day) Sky, represented by Father Sun and the Thunderbirds; the night sky, especially Grandmother Moon, is understood as female. The nadir is Mother or Grandmother Earth, including all of her aspects which give life and nourishment: Water, Corn Mother, Buffalo Mother, etc. In many modern Native American cultures, the totality of the spiritual forces may be referred to by a single term, examples being K'che Manitou in the Ojibwa language of the Algonquin and Wakan Tanka in Lakot of the Sioux.

The goal of Native American religions is wholeness, to bring individuals, the community, and all their relations (Earth, plants, animals, spirits) into harmonious balance, to complete the circles of life, to walk in beauty. Native American rituals are oriented toward communal wholeness. Thus, the ritual use of tobacco, unique to the Americas, creates communion both among the participants and with the sacred beings to whom tobacco is offered in the sacred pipe. In many rituals, the participants strip themselves to their essential being in order to approach the spirits with humility and openness. Rituals of the sweat lodge, fasting, the sun dance, the vision quest, and those using psychoactive substances all serve to create the means for direct apprehension and communication with spiritual beings. Through these means, individuals develop relationships with spiritual entities that enable them to successfully live their lives for the good of their communities.

Shamanism is widespread in most traditional religions. The shaman is specially gifted with the ability to communicate with the spiritual world. Since the unseen spiritual forces are recognized as in control of many phenomena on earth, a shaman may be called upon to heal physical and mental illness, to ferret out criminals, or to discover the reason for bad luck. The shaman may go

into a trance for many hours, accompanied by dancing and the presentation of ritual objects. Other participants may join in the trance as well, as they try to cure the afflicted soul.

South Pacific Religions

The traditional religions of the South Pacific are represented by a tradition from Tahiti and a legend of the Maori of New Zealand. Maori and Polynesian legends celebrate the prowess of those ancestors who bested the elements, explored and settled new islands, and won preeminence over their brethren. These heroes sometimes attained their goals through clever ruses, sometimes were adept at magic, and sometimes showed bravery in war. Some emerged as heroes despite low social status; some were impetuous and had to atone for their own mistakes; many had to deal with strife within their own families. Yet underneath is a deep longing for peace and harmony, even though it is rarely attained.

New Religions

The new religions of the nineteenth and twentieth centuries, with an aggregate membership of over 130 million people, comprise the fastest growing segment of the religious life on this planet. They demonstrate the continued vitality and freedom of the spirit, which ever seeks to break out of conventional institutional forms. Most of the new religions may be regarded as offshoots of older religious traditions. Although they are often grouped together on sociological grounds, from the viewpoint of their religious content they resemble their parent religions far more than they resemble each other. Some new religions have been accepted by their parent communities as expressions of orthodoxy: for example the Hare Krishna movement is accepted by many Hindus and some of the African independent churches have been reconciled with the leaders of mainline Christianity. Others, like the Church of Jesus Christ of Latter-day Saints, the Jehovah's Witnesses, and the followers of Yogi Bhajan, claim that they are continuous with an established world religion despite conflict with its leaders and institutions.

We have alluded previously to the problems of defining scriptures for these new religions. In some cases the founder is still alive and giving messages which have yet to be digested into scripture. Many religions which regard themselves as continuous with their parent tradition utilize the parent tradition's scripture in teaching their doctrines. A few have distinctive texts suitable for inclusion in *World Scripture*--be they official scripture, an interpretation of an older scripture, the informal record of new revelations, or a collection of the founder's speeches.

First, there are new sects and movements in Hinduism both in India and the West, for example, the Sri Aurobindo Ashram, the Theosophical Society, Arya Samaj, Brahmo Samaj, Ananda Marga, Transcendental Meditation, the International Society for Krishna Consciousness (Hare Krishna), and movements centering on Meher Baba, Sathya Sai Baba, Bhagwan Rajneesh, and others. Some of these movements are eclectic and controversial in relation to their orthodox traditions, yet to a large extent their teachings are founded upon traditional scriptures which are well represented in *World Scripture*. For example, the International Society for Krishna Consciousness is a sect of Vaishnavite Hinduism which relies upon the Bhagavad Gita and the

Srimad Bhagavatam. The same consideration applies to the western missions of Buddhists (Chogyam Trungpa Rinpoche, Hsuan Hua), Sikhs (Yogi Bhajan, Kirpal Singh), and Taoists (George Ohsawa, Macrobiotics).

The rapid industrialization of Japan in the last century brought with it the rise of a number of new religions, many of which have missionary presences around the world. Several Buddhist lay movements are offshoots of the branch of Japanese Buddhism founded by Nichiren (1222-1282) and rely upon the Lotus Sutra as their scripture. These include Rissh-o K-osei Kai, whose leader, Nikky-o Niwano, has been much involved in international peace movements, and S-oka Gakkai, founded by J-ozaburo Makiguchi, whose political wing, the Komeito party, is a strong force in the Japanese Diet. Another new religion with Buddhist roots is Agon-shu, which uses the Dhammapada and other Theravada sutras as scripture combined with esoteric Shingon Buddhist practices.

The new religions with Shinto roots have unique scriptures of their own. First among the new religions of Japan was Tenrikyo. Founded by Miki Nakayama (1798-1887), its central scriptures are three collections of her revelations: Mikagura-uta, Ofudesaki, and K-oki. They teach that God, Tsukihi, is the divine Parent who longs for people to purify their minds from defiling "dust" and receive healing power and grace. Tsukihi means Sun and Moon, indicating the union of yin and yang, male and female.

The main sanctuary at Tenri is believed to be at the place of the creation of the world, and in the ritual ten couples dance around the central column of this shrine which symbolizes the central pillar of the earth. The millennium is coming when heavenly dew will descend on the shrine at Tenri and enter the planet's omphalos. Tenriky-o encourages voluntary charitable activity and loving deeds to remove the dust that accumulates on one's character.

Other new religions have combined Shinto with ideas from Christianity, Buddhism, and Shamanism. -Omoto Kyo, The Great Foundation, was founded by Nao Deguchi in 1892. Internationalist from the beginning (i.e., advocating the use of Esperanto), and for a time suppressed by the government, it teaches that God is the all-pervading Spirit, demanding that people work for unity and universal brotherhood. We include excerpts from its scripture Michi-no-Shiori.

Sekai Kyusei Kyo, The Church of World Messianity, was founded by Mokichi Okada (1882-1955), a former staff member of Omoto Kyo who in 1926 received revelations and was empowered to be a channel of God's Healing Light (jorei) to remove illness, poverty, and strife from the world and inaugurate a new messianic age. Okada's teaching is represented by the scripture Johrei, which has been edited and translated by the Society of Johrei, an offshoot of Okada's movement.

The founder of Mahikari, Yoshikazu Okada (1901-1974), was a member of Sekai Kyusei Kyo before receiving his own revelations in 1959 which have been collected into a scripture called Goseigen. The two sects Mahikari and Sukyo Mahikari both practice a nearly identical form of healing called okiyome, in which God's Light (jorei) is focused through a pendant worn by the practitioner called the omitama.

The doctrines of Seicho-no-Ie, that mind is the sole reality and that the body can be healed through faith and mental purification, bear a marked resemblance to those of Christian Science. The teachings of its founder Masaharu Taniguchi, who had also been a member of Omoto Kyo, are represented by the Nectarean Shower of Holy Doctrines, Song of the Angel, and Holy Sutra for Spiritual Healing.

Perfect Liberty Kyodan, founded by Miki Tokuharu in 1926, combines elements of Shinto and Buddhism. It worships "the Supreme Spirit of the universe" but also stresses the role of ancestral spirits as part of one's karma. In stressing Life is Art, Perfect Liberty Kyodan draws upon the Buddhist teaching of non-self, by which what is truly authentic in a person comes to spontaneous expression.

[INSERT: New section on Shinreikyo]

Korea, since the 1960s, has seen the emergence of religious movements seeking to rediscover the indigenous Korean religion, that ancient religion which is believed to have prevailed prior to the importation of Confucianism, Buddhism, and Christianity. These movements include the Tan Goon Church, named after Tan Goon, the ancestor of the Korean people; the Tae Jong Church, the Han Il Church, the Chun Do Church, and countless small groups of folk religionists. The ancient thought of Korea has been preserved in several scriptures, the most important being the Chun Boo Kyung. This scripture is a chart of 81 Chinese characters, arranged in a square of nine rows and nine columns. The chart is quite cryptic, and its characters can be read in every possible combination of rows, columns, and diagonals. Yet it has yielded extensive interpretations revealing the principle of Heaven which governs man and the cosmos and by which life can pros per. This natural law is expressed by the significant numbers one to ten.

The Baha'i Faith grew out of nineteenth century Islam, and much of its teaching is congruent with traditional Islamic, and especially Sufi, ideas of man's mystic love for and union with God. It departs from Islam, however, with the proclamation that humanity has entered a new age of world unity and that the spiritual impulse for the new age has been given by God's new messenger and messiah, Baha'u'llah. The Baha'i scriptures have been gleaned and assembled from the many letters of Baha'u'llah, his forerunner the Bab, and his first disciples. We have included selections from Gleanings from the Writings of Baha'u'llah, the Book of Certitude (Kitab-i-Iqan), the Hidden Words of Baha'u'llah, and Epistle to the Son of the Wolf. Now more than five million strong, there are Baha'i communities in most nations of the world.

Among the Christian-based sects and new religions, many retain the Bible as their scripture, although it is given distinctive interpretation through the revelations to their founders. Among them are the Seventh-Day Adventists and the Jehovah's Witnesses, sects born out of nineteenth century American Protestant millennialism which have large missionary presences throughout the world. In the twentieth century, new Christian groups tend to be more charismatic. They include the independent churches in Africa such as the Kimbanguists in Zaire and the Brotherhood of the Cross and Star in Nigeria. The Rastafarians are prominent in the Caribbean.

Other new religions in the Christian family supplement the Bible with their own distinctive scriptural texts. The Church of Jesus Christ of Latter-day Saints, with a membership exceeding

seven million, has three revealed scriptures: the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. The Book of Mormon is a translation from golden plates received by Joseph Smith after the visitation of the angel Moroni.[8] It tells the story of God's dealings with ancient inhabitants of the Americas and Jesus' appearances among them. Doctrine and Covenants contains revelations, prophecies, and decrees by Joseph Smith, Brigham Young, and other early Latter-day Saint leaders by which the church was constituted. The Pearl of Great Price is a selection of revelations and translations, including translations of certain Egyptian papyri containing writings purported to be by Abraham and Moses and an autobiographical account of Joseph Smith's call. These scriptures teach distinctive doctrines concerning the nature of God, salvation, and the hereafter, and instruct on rituals such as the baptism of the dead and eternal Temple marriages.

The Church of Christ, Scientist relies on Science and Health with Key to the Scriptures by Mary Baker Eddy. It contains her spiritualized interpretations of biblical texts, where she meditated especially on the healing miracles of Jesus. Christian Science teaches that mind is the sole reality, while belief in the reality of matter is an illusion. Disease and death, being properties of matter, are also illusory, and hence disease can be healed through mental power alone.

Other new religions take their inspiration from sources outside of the major world religions. These sources include the traditions of Hermetic philosophy, alchemy, witchcraft, nature religions, spiritualism, astrology, and psychology. In the West there has been a proliferation of New Age and human potential groups, and as a representative of this group, we have chosen passages from the texts of the Church of Scientology, founded by L. Ron Hubbard. His writings describe a systematic psychological technique for purifying the mind from negative influences embedded in the subconscious mind in order to realize a state of "clear" and spiritual freedom.

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Behind the efforts of these individuals lies the larger project of interreligious dialogue, which has created the spiritual and intellectual climate which has made this anthology possible. In particular, through the conferences of the International Religious Foundation, where most of the editors have sat together to discuss common themes and problems among the religions, we have come to a consciousness of the common ground among religions. These conferences have also fostered a spirit of interreligious alliance, as we have come to recognize that the religious perspective on human life, which begins with acknowledging Ultimate Reality, needs defense and support from religious people everywhere, regardless of tradition or creed. Such interfaith discussions created the spiritual foundation upon which *World Scripture* could be created with the cooperation of many individuals in the spirit of genuine dialogue.

Finally, I wish to give grateful acknowledgment to the Reverend Sun Myung Moon, who first conceived the idea for *World Scripture* and commissioned its preparation. In his address to the first Assembly of the World's Religions in 1985, he called the religious leaders of the world to discover their common purposes and bonds of friendship with which to create an alliance of all the world's religions:

"As far as I know, God is not sectarian. He is not obsessed with minor details of doctrine. We should quickly liberate ourselves from theological conflict which results from blind attachment to doctrines and rituals, and instead focus on living communication with God. I think we urgently need to purify the religious atmosphere into one in which believers can have living faith and every soul can communicate with God. In God's parental heart and His great love, there is no

discrimination based on color or nationality. There are no barriers between countries or cultural traditions, between East and West, North and South. Today God is trying to embrace the whole of humankind as His children. Through interreligious dialogue and harmony we should realize one ideal world of peace, which is God's purpose of creation and the common ideal of humankind."

World Scripture has been written to further this noble goal.

NOTES

1. An organizational plan rooted in Hinduism is found in Whitall N. Perry, *A Treasury of Traditional Wisdom*. Perry divides his anthology of scriptural texts and mystical passages according to the three paths of karma yoga, (action), bhakti yoga (devotion), and jnana yoga (knowledge), although he does not explicitly acknowledge this indebtedness to the Hindu tradition.

2. Even within the Christian family, the relative value of faith (the grace of Christ) and works (obedience to the moral law) for salvation has been a source of contention. Most Protestants stress salvation by faith alone, with good works being a consequence of faith. Roman Catholics, Orthodox, and some Protestants (i.e., Anglicans) see faith and works as contributing synergistically to realization of the highest good.

3. Where a scripture is known by more than one name, or by both an English name and a title in the original language, it will be cited by the name which appears first in this introduction.

4. There are variations in the versification of the several English renderings of the Qur'an. This anthology has selected the versification employed by M. Pickthall's translation as a standard.

5. He is attested to by the Rig Veda (10.136), the Srimad Bhagavatam (5.3.20), and the Shiva Purana (7.2.9). Mahavira's predecessor, Parsvanatha, the 23rd Tirthankara, is mentioned with Mahavira in the Pali Buddhist scriptures.

6. The Buddha's chronology is uncertain; the available data has suggested a range of dates for the death of the Buddha from 544 b.c.--the date officially accepted by much of the Buddhist world--to 483 b.c. Evidence suggests that he lived about twenty years after the passing of Mahavira.

7. These two books were taken from chapters 39 and 28 of the Book of Ritual.

8. On the meaning of 'translation,' see p. 633n.

World Scripture

INVOCATION

We open with representative prayers, taken from the scriptures of the world's religions. They invoke, give thanks, and affirm the efficacious influence of Absolute Reality in human life.

OM.

We meditate upon the glorious splendor
of the Vivifier divine.
May he himself illumine our minds.
OM.

1. Hinduism. Rig Veda 3.62.10: The Gayatri Mantra

Homage to Him, the Exalted One, the Arahant, the All-enlightened One.
To the Buddha I go for refuge.
To the Norm I go for refuge.
To the Order I go for refuge.

2. Buddhism. Khuddaka Patha

In the name of God, the Beneficent, the Merciful.
Praise be to God, Lord of the Worlds,
The Beneficent, the Merciful,
Owner of the Day of Judgment.
Thee alone we worship; Thee alone we ask for help.
Show us the straight path:
The path of those whom Thou hast favored; not of those who earn Thine anger nor of those who go astray.

3. Islam. Qur'an 1: Al-Fatihah

Hallowed be Thy name.
Thy kingdom come, Thy will be done,
on earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,
as we also have forgiven our debtors.

And lead us not into temptation,
but deliver us from evil.

4. Christianity. Bible, Matthew 6.9-13: The Lord's Prayer

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

5. Judaism. Daily Prayer Book: The Kaddish

Our Father, it is thy universe, it is thy will,
Let us be at peace, let the souls of the people be cool.
Thou art our Father; remove all evil from our path.

6. African Traditional Religions. Nuer Prayer (Sudan)

With pleasure of the Wise Lord!
Blessed is the thought, blessed the word,
Blessed is the deed of Holy Zarathustra!

Do I pray with obeisance,
with upstretched hands for this support:
First, O Lord, that I perform all deeds
with Right, of the beneficent Spirit,
With wisdom of Good Thought,
so I may serve the Soul of the Creation!

7. Zoroastrianism. Avesta, Yasna 28.1

I bow to the Arahants, the perfected human beings, Godmen.
I bow to the Siddhas, liberated bodiless souls, God.
I bow to the Acharyas, the masters and heads of congregations.
I bow to the Upadhyayas, the spiritual teachers.
I bow to the spiritual practitioners in the universe, Sadhus.

This fivefold obeisance mantra,
Destroys all sins and obstacles,
And of all auspicious repetitions,
Is the first and foremost.

8. Jainism. Namokar Mantra

He is the Sole Supreme Being; of eternal manifestation;
Creator, Immanent Reality; Without Fear, Without Rancor;
Timeless Form; Unincarnated; Self-existent;
Realized by the grace of the Holy Preceptor.

9. Sikhism. Adi Granth, Japuji p. 1: The Mul Mantra

"Hear, O Israel, the Lord our God, the Lord is One. You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates."

10. Judaism. Bible, Deuteronomy 6.4-9: The Shema

The Sky blesses me, the Earth blesses me;
Up in the Skies I cause to dance the Spirits;
On the Earth, the people I cause to dance.

11. Native American Religions. Cree Round Dance Song

All this is full. All That is full.
From fullness, fullness comes.
When fullness is taken from fullness,
Fullness still remains.
Om. Peace, peace, peace.

12. Hinduism. Isha Upanishad: Peace Chant

From the unreal lead me to the Real!
From darkness lead me to light!
From death lead me to immortality!
Om.

13. Hinduism. Brihadaranyaka Upanishad 1.3.28

May the Lord bless you and keep you;
May the Lord make his face to shine upon you, and be gracious to you;
May the Lord lift up his countenance upon you, and give you peace.

14. Judaism and Christianity. Bible, Numbers 6.24-26: The Aaronic Benediction

Our Lord! Lo! We have heard a crier calling unto faith, "Believe in your Lord!" So we believed. Our Lord! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

15. Islam. Qur'an 3.193

Let the words of my mouth
and the meditation of my heart
be acceptable in thy sight, O Lord,
my rock and my redeemer.

16. Judaism and Christianity. Bible, Psalm 19.14

In the name of God, the Beneficent, the Merciful.
Say, "I take refuge in the Lord of mankind,
the King of mankind,
the God of mankind,
from the evil of the sneaking whisperer
who whispers in the hearts of mankind,
of the jinn and of mankind."

NOTES

Rig Veda 3.62.10: The opening syllable OM is regarded as the cosmic sound of Being. When it is chanted it resonates in oneness with the divine Source. Cf. Katha Upanishad 1.2.15-16, p. 834; Mandukya Upanishad, p. 834. Khuddaka Patha: The Three Refuges from this suffering world are the Buddha (the Teacher), the Dhamma (the Teaching), and the Sangha (the Taught). These three are also called the Three Jewels. See Dhammapada 188-92, p. 671. Qur'an 1: The Fatihah is the chief Muslim prayer; it is recited with prostrations five times a day. In honor and in parallel content it is frequently compared to The Lord's Prayer.

Matthew 6.9-13: The Lord's Prayer is not only a supplication; it includes a pledge to live up to the ideals of a Christian, specifically to forgive. God only forgives us if we forgive others; see Matthew 18.21-35, p. 995 and 5.23-24, p. 997. The Kaddish is a source for The Lord's Prayer (above), to which it bears much resemblance. Nuer Prayer: This is only one of the African invocations represented in this anthology; cf. Anuak Prayer, p. 83; Dinka Song, p. 115; Shona Prayer, p. 129; Boran Prayer, p. 560; Kikuya Prayer, p. 779. Yasna 28.1: In modern Zoroastrianism, 'Good Thought' and 'Spirit' are aspects of the one Wise Lord, the only God, Ahura Mazda. Historians have theorized that in earlier ages they were regarded as subordinate deities.

Namokar Mantra: English translations cannot do justice to mantras such as this one and the Gayatri (above), which, when recited in the original language, call forth spiritual energies through the very sounds themselves. Invocations and mantras beginning with the words 'Obeisance' or 'All hail' are exceedingly common; cf. the Shiva Mantra in Black Yajur Veda 6.6, p. 139; the Nichiren Buddhist mantra 'Homage to the Lotus Sutra,' the Pure Land Buddhist chant 'Adoration to Buddha Amitabha,' and the Roman Catholic 'Hail, Mary,' pp. 833f. Deuteronomy 6.4-9: Cf. Matthew 22.36-40, p. 174. Cree Round Dance Song: This song describes the intercourse between the spiritual and physical realms; cf. Winnebago Invocation at the Sweat Lodge, p. 373; Cheyenne Song, p. 294.

Isha Upanishad: 'That' is interpreted by both Shankara and Ramanuja as Brahman; 'this' as the individual soul. Qur'an 114: This is the concluding sura of the Qur'an.

World Scripture

PROLOGUE
Many Paths To One Goal

- The Truth in Many Paths
- Tolerance and Respect for All Believers

One guiding principle behind *World Scripture* is that all religions are connected to the same Ultimate Reality and lead people toward a common goal. This is true even though the various religions make exclusive claims about themselves, sometimes asserting the uniqueness and incomparability of their God or ultimate principle. Nevertheless, in affirming the existence of Ultimate Reality or an ultimate principle, we assume that it can be only one, regardless of the various beliefs which people hold about it--be it described as one or many, impersonal or personal, absolute emptiness or absolute Being, and regardless of the name by which it is called.

Similarly, the goals of spiritual practice for each religion, while not identical, have much in common. Since the ideals imbued in human nature are universal, we may expect to find that people who have reached the goal, be it enlightenment, salvation, sanctification, self-realization, or liberation, indeed manifest the highest human qualities: love, compassion, wisdom, purity, courage, patience, righteousness, strength of character, calmness of mind, and inner joy. Regardless of religious belief, people who have realized such a goal inevitably impress others by their personal virtue. Ultimately, these goals converge and become one, inasmuch as they express the best of our common humanity.

This principle is neither a new idea nor the novel result of the interfaith movement. The scriptures of each religion contain passages which recognize that there are truths in other paths. They recognize that the God(s) worshipped by other faiths may be the same as their own God. They recognize that the teachings and practices of other faiths may be similar in many respects to their own teachings and practices. They also teach toleration and respect for righteous and sincere believers of other faiths. They condemn quarrels over doctrines for displaying egoism and enmity that have no place in the religious life. Some of these passages have been brought together in this chapter.

World Scripture

THE TRUTH IN MANY PATHS

This section gathers passages from various scriptures which affirm that others who do not share the faith of that scripture are also following the way of Truth. Thus Hinduism, Jainism, and Buddhism understand the various deities to be expressions of a single Absolute Reality, and the various paths to lead to one Supreme Goal. Judaism has the doctrine of the Noahic laws, God's revelation to all humankind through which non-Jews can be righteous before God. The Christian Bible contains passages affirming that God had intimated himself in the religion of the Greeks. Sikhism affirms the common spiritual origin of Islam and Hinduism. The Islamic scriptures affirm that Jews and Christians are "people of the book" who share the same God as the God of Muhammad. Furthermore, many religions teach that a nonbeliever, if he does righteousness, is acceptable before God and will receive a reward.

However, there are limits to such openness. Even if the goal is ultimately one, many interpreters of religion may consider their particular path as the best or only effective path to the goal. For example, although the Qur'an testifies to other scriptures as divinely inspired, a typical Muslim view is to regard them as having suffered corruptions and interpolations; the only accurate witness to those previous revelations is the testimony of the Qur'an itself. Christians may emphasize the uniqueness of God as revealed in Christ, and deny that the revelations of other faiths reach the essence of God's true being, even as they acknowledge that these scriptures have elements of the principles of truth, love, justice, wisdom, and morality common also to Christianity.

Then there is the problem of idolatry: when is another person's god truly the One God, and when is it a false idol? We remark that idolatry--and similarly the question of corrupt scripture--is expressing the negative judgment that certain aspects of religion are false because they are human creations which are elevated incorrectly to the status of absolutes: see Idolatry, pp. 403-07. But no genuine religion is entirely man-made. Every religion has led its sincere believers to transcendental knowledge and realization of Ultimate Reality. Could not doctrinal intolerance toward the claims of other religions itself be a form of idolatry, falsely absolutizing the beliefs of one's own group?

As men approach Me, so I receive them. All paths, Arjuna, lead to Me.

1. Hinduism. Bhagavad Gita 4.11

Confucius said... "In the world there are many different roads but the destination is the same. There are a hundred deliberations but the result iis one."

2. Confucianism. I Ching, Appended Remarks 2.5

At any time, in any form and accepted name, if one is shorn of all attachment, that one is you alone. My Lord! You are one although variously appearing.

3. Jainism. Hemachandra, Dvatrimshika 29

They have called him Indra, Mitra, Varuna, Agni, and the divine fine-winged Garuda; They speak of Indra, Yama, Matrarisvan: the One Being sages call by many names.

4. Hinduism. Rig Veda 1.164.46

Rig Veda 1.164.46: Cf. Rig Veda 10.63.2, p. 367.

The Hindus and the Muslims have but one and the same God, What can a mullah or a sheikh do?

5. Sikhism. Adi Granth, Bhairo, p. 1158

Sometimes I [the Buddha] spoke of myself, sometimes of others; sometimes I presented myself, sometimes others; sometimes I showed my own actions, sometimes those of others. All my doctrines are true and none are false.

6. Buddhism. Lotus Sutra 16

The Buddha declared to the bodhisattva Aksayamati, "Good man, if there are beings in the land who can be conveyed to deliverance by the body of a Buddha, then the bodhisattva Avalokitesvara preaches the Truth by displaying the body of a Buddha.... To those who can be conveyed to deliverance by the body of Brahma [God the Creator] he preaches the Truth by displaying the body of Brahma. To those who can be conveyed to deliverance by the body of the god Shakra he preaches the Truth by displaying the body of the god Shakra. To those who can be conveyed to deliverance by the body of the god Ishvara [the personal God] he preaches the Truth by displaying the body of the god Ishvara.... To those who can be conveyed to deliverance by the body of an elder... a householder... an official... a woman... a boy or girl... a god, dragon, spirit, angel, demon, garuda-bird, centaur, serpent, human or non-human, he

preaches Dharma by displaying the appropriate body.... The bodhisattva Avalokitesvara, by resort to a variety of forms, travels the world, conveying the beings to salvation."

7. Buddhism. Lotus Sutra 25

This is the land of the gods. The people should revere them. In my essence I [Amaterasu] am the Buddha Vairocana. Let my people understand this and take refuge in the Law of the Buddhas.

8. Shinto. Revelation of the Sun Goddess to Emperor Shomu

Say, "We believe in God, and in what has been revealed to us, and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and in what was given to Moses, Jesus, and the Prophets from their Lord. We make no distinction between any of them, and to God do we submit."

9. Islam. Qur'an 3.84

Lotus Sutra 16: After revealing the eternity of the Buddha, cf. Lotus Sutra 16, p. 647, Buddha explains that he has assumed various human forms in countless different worlds to guide every possible being to the right path. Similarly, the doctrines preached by the various enlightened sages, inasmuch as they are all manifestations of the same eternal Buddha, are all true teachings. Compare Tattvarthaslokavartika 116, p. 806. Lotus Sutra 25: The Boddhisatva Avalokitesvara, see Lotus Sutra 25, pp. 566f, also assumes a variety of forms; see previous note. Revelation of the Sun Goddess to Emperor Shomu: Vairocana is the Buddha of the Sun, just as Amaterasu is the Shinto Sun Goddess. Qur'an 3.84: The Qur'an teaches that Muhammad is one of a succession of true prophets who have given God's message to diverse peoples; cf. Qur'an 4.163-65, p. 663, and 19.41-58, p. 665.

There can be no doubt that whatever the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except for a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose.

10. Baha'i Faith. Gleanings from the Writings of Baha'u'llah 111

Rabbi Joshua said, "There are righteous men among the nations who have a share in the world to come."

11. Judaism. Tosefta Sanhedrin 13.2

I look at all the major religions of the world as one big family.

12. Unification Church. Sun Myung Moon, 1-1-87

And I [Jesus] have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.

13. Christianity. Bible, John 10.16

And there never was a people, without a warner having lived among them.

14. Islam. Qur'an 35.24

Verily We have sent messengers before you, among them some of those of whom We have told you, and some of whom We have not told you.

15. Islam. Qur'an 40.78

Unto each nation have We given sacred rites which they are to perform; so let them not dispute with you of the matter, but you summon unto your Lord.

16. Islam. Qur'an 22.67

There is not a single place in all the corners of the world where God is absent.

17. Omoto Kyo. Michi-no-Shiori

For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the Lord of hosts.

18. Judaism and Christianity. Bible, Malachi 1.11

Qur'an 35.24, 40.78 and 22.67: Based on these verses, Muslims can respect the founders and teachings of Buddhism, Jainism, Hinduism, Confucianism, etc. which are not mentioned in the Qur'an. Cf. Qur'an 2.115, p. 109; 10.47-49, p. 1037; 16.36, p. 403.

Those who believe in the Qur'an, those who follow the Jewish scriptures, and the Sabeans and the Christians--any who believe in God and the Last Day, and work righteousness--on them shall be no fear, nor shall they grieve.

19. Islam. Qur'an 5.69

Seven precepts were commanded to the children of Noah: social laws [civil justice]; to refrain from blasphemy; idolatry; adultery; bloodshed; robbery; and eating flesh cut from a living animal.

20. Judaism. Talmud, Sanhedrin 56a

Some call on the Lord, "Rama," some cry, "Khuda,"
Some bow to Him as Gosain, some as Allah;
He is called the Ground of Grounds and also the Bountiful,
The Compassionate One and Gracious.
Hindus bathe in holy waters for His sake; Muslims make the pilgrimage to Mecca. The Hindus perform puja; others bow their heads in namaz.
There are those who read the Vedas and others--Christians, Jews, Muslims--who read the Semitic scriptures.
Some wear blue, some white robes,
Some call themselves Muslims, others Hindus.
Some aspire to bahishat (Muslim heaven), some to swarga (Hindu heaven).

Says Nanak, Whoever realizes the will of the Lord,
He will find out the Lord's secrets!

21. Sikhism. Adi Granth, Ramkali, M.5, p. 885

Lo! We did reveal the Torah, wherein is guidance and a light, by which the Prophets who surrendered unto God judged the Jews and the rabbis and the priests, judged by such portion of God's Scripture as they were bidden to observe, and to which they were witnesses. So fear not mankind, but fear Me. And barter not My revelations for a little gain. Whoso judges not by that which God has sent down--such are disbelievers.

And We caused Jesus, son of Mary, to follow in their footsteps, confirming the Torah before him, and We bestowed on him the Gospel, wherein is guidance and a light, confirming that which was revealed before it in the Torah--a guidance and an admonition for those who ward off evil.

Let the People of the Gospel judge by that which God has revealed therein. Whosoever judges not by that which God has revealed--such are those who live in evil.

And unto thee We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which God has revealed, and follow not their desires apart from the truth which has come unto thee. For each We have appointed a divine law and a traced-out way. Had God willed He could have made you one community. But that He may try you by that which He has given you, He made you as you are. So vie one with another in good works. Unto God you will all return, and He will then inform you of that wherein you differ.

22. Islam. Qur'an 5.44, 46-48

Sanhedrin 56a: Since the children of Noah are the ancestors of all humankind, the rabbis have traditionally interpreted these laws, given by God to Noah after the flood in Genesis 9.3-7, as moral legislation given by God to all nations. By obeying these laws, a Gentile is accounted righteous before God.

So Paul, standing in the middle of the Areopagus, said, "Men of Athens, I perceive that in every way you are very religious. For as I passed along, and observed the objects of your worship, I found also an altar

with this inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. And he made from one every nation of men to live on the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, for 'In him we live and move and have our being'; as even some of your poets have said, 'For we are indeed his offspring.'"

23. Christianity. Bible, Acts 17.22-28

Rabbi Johanan ben Zakkai said, "Just as the sin-offering atones for Israel, so righteousness atones for the peoples of the world."

24. Judaism. Talmud, Baba Batra 10b

And Peter opened his mouth and said, "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him."

25. Christianity. Bible, Acts 10.34-35

Qur'an 5.44-48: The Qur'an states that it is a trustworthy standard of truth, 'a watcher' over other revelations by which their beliefs can be tested and evaluated. Orthodox Islam goes further and regards the path laid down in the Qur'an to be the one sole path. Where the Jewish and Christian scriptures differ from the testimony of the Qur'an, the error is laid to the interpolations made by corrupt Jewish and Christian divines. But this interpretation may go beyond the letter of the Qur'an, which prohibits such disputes between religions. Each is held responsible only to the truth as found in its own scripture. Any contest between religious communities should be carried out on the field of good works. The question of reconciling different doctrines is left to God. Acts 17.22-28: Paul is quoting Greek poets; the first quotation is often attributed to Epimenides; the second is from Aratus' Phaenomena. Baba Batra 10b: On what is righteousness, see Sanhedrin 56a, p. 62. Cf. Seder Eliyyahu Rabba 1 0, p. 27 8; Sifra 86b, p. 282. Acts 10.34-35: Cf. Romans 2.9-11, p. 278.

Of whatsoever teachings, Gotamid, you can assure yourself thus, "These doctrines conduce to passions,

not to dispassion; to bondage, not to detachment; to increase of worldly gains, not to decrease of them; to covetousness, not to frugality; to discontent, and not contentment; to company, not solitude; to sluggishness, not energy; to delight in evil, not delight in good"--of such teachings you may with certainty affirm, Gotamid, "This is not the Norm. This is not the Discipline. This is not the Master's Message."

But of whatsoever teachings you can assure yourself [that they are the opposite of these things that I have told you]--of such teachings you may with certainty affirm, "This is the Norm. This is the Discipline. This is the Master's Message."

26. Buddhism. Vinaya Pitaka ii.10

Let some worship the Truthful One [a Taoist deity], and revere the Northern Constellation, while others bow before the Buddha and recite sutras.

P'an Ch'ung-Mou says, "What is to be avoided most in our life is vacillation and frivolity; what is most excellent is a reverential heart. Therefore, we Confucians endeavor to preserve sincerity of heart and consider reverence as most essential. It is needless to say that sincerity and reverence make us companions of heaven and earth, gods and spirits. There is, however, another class of people who adopt Buddhism as their guidance. They bow before the Buddha and recite his sutras, always bent on preserving reverence and awe. They will never relax the vigilant guard over the heart, which will by degrees become pure and bright, free from evil thoughts and ready to do good. This enlightenment is called their most happy land. What is necessary, then, for Buddhists as well as Confucians is to avoid vacillation and frivolity, which will render you unreliable. Keep the heart always restrained by reverence and awe. Otherwise what can be the use of the recitation of sutras or the discourses of Confucius?"

27. Taoism. Tract of the Quiet Way

Vinaya Pitaka ii.10: The Buddha is proposing a test that may be applied to determine the truth of any teaching. Tract of the Quiet Way: Religion in China is syncretic, combining the Three Teachings (san chiao): Confucianism, Taoism, and Buddhism. Although the Tract of the Quiet Way is a Taoist scripture, the commentator P'an Ch'ung-Mou is a Confucian, and he calls for reverence of Buddhist sutras. See Tract of the Quiet Way, p. 1027.

World Scripture

TOLERANCE AND RESPECT FOR ALL BELIEVERS

This section contains selected passages calling for tolerance and respect for believers of other religions, and for conscientious people generally. Believers are urged to treat everyone with equal respect, not to have a different standard of conduct for people of other faiths than for one's own community. Religious disputes and doctrinal conflicts are condemnable; they are often motivated by egoism disguised as piety, and by displaying enmity they do not give proper witness to one's faith. The polemicist betrays his ignorance: attached to his own partial viewpoint, he cannot see the possible validity of another's. Herein is included the famous parable, found in many sources, of the blind men and the elephant. It teaches the folly of regarding any single religious perspective as absolute and complete. Such is also the import of the Jain doctrine of Anekanta, which regards all disparate doctrines as complementary parts of a single whole.

There is no compulsion in religion.

1. Islam. Qur'an 2.256

Will you then compel mankind, against their will, to believe? No soul can believe, except by the Will of God.

2. Islam. Qur'an 10.99-100

Those who praise their own doctrines and disparage the doctrines of others do not solve any problem.

3. Jainism. Sutrakritanga 1.1.50

The Buddha says, "To be attached to a certain view and to look down upon others' views as inferior--this the wise men call a fetter."

4. Buddhism. Sutta Nipata 798

Qur'an 2.256: Cf. Analects 12.19, p. 1072. Qur'an 10.99-100: Cf. Qur'an 16:125, p. 1026. Sutta Nipata 798: Cf. 1 Corinthians 8.1-3, p. 796; Diamond Sutra 21, p. 800.

Truth has many aspects. Infinite truth has infinite expressions. Though the sages speak in divers ways, they express one and the same Truth.

Ignorant is he who says, "What I say and know is true; others are wrong." It is because of this attitude of the ignorant that there have been doubts and misunderstandings about God. This attitude it is that causes dispute among men. But all doubts vanish when one gains self-control and attains tranquillity by realizing the heart of Truth. Thereupon dispute, too, is at an end.

5. Hinduism. Srimad Bhagavatam 11.15

Kapathika, "How should a wise man maintain truth?"

The Buddha, "A man has a faith. If he says 'This is my faith,' so far he maintains truth. But by that he cannot proceed to the absolute conclusion: 'This alone is Truth, and everything else is false.'"

6. Buddhism. Majjhima Nikaya, Canki-sutta

Comprehend one philosophical view through comprehensive study of another one.

7. Jainism. Acarangasutra 5.113

All the doctrines are right in their own respective spheres--but if they encroach upon the province of other doctrines and try to refute their views, they are wrong. A man who holds the view of the cumulative character of truth never says that a particular view is right or that a particular view is wrong.

8. Jainism. Sanmatitarka of Siddhasena 1.28

9. Like the bee, gathering honey from different flowers, the wise man accepts the essence of different scriptures and sees only the good in all religions.

9. Hinduism. Srimad Bhagavatam 11.3

And nearest to them in love to the believers you will find those who say, "We are Christians," because among them are men devoted to learning and men who have renounced the world, and they are not arrogant. And when they listen to the revelation received by the Apostle, you will see their eyes overflowing with tears, for they recognize the truth. They pray, "Our Lord! we believe; write us down among the witnesses."

10. Islam. Qur'an 5.82-83

A Pharisee in the council named Gamaliel, a teacher of the law, held in honor by all the people, stood up and ordered that [Peter and the apostles] be put outside for a while. And he said to the council, "Men of Israel, take care what you do with these men. For before these days Theudas arose, giving himself out to be somebody, and a number of men, about four hundred, joined him; but he was slain and all who followed him were dispersed and came to nothing. After him Judas the Galilean arose in the days of the census and drew away some of the people after him; he also perished, and all who followed him were scattered. So in the present case I tell you, keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!"

11. Christianity. Bible, Acts 5.34-39

Sanmatitarka: Cf. Tattvarthaslokavartika 116, p. 806. Qur'an 5.82-83: Those Christians of the time of Muhammad exemplified an attitude that is ever essential to interreligious understanding: we should be open to recognize the truth in another's religion and rejoice in it.

A man among the Muslims and a man among the Jews reviled one another. The Muslim said, "By Him who chose Muhammad above the universe," and the Jew said, "By Him who chose Moses above the universe." Thereupon the Muslim raised his hand and struck the Jew on his face, and the Jew went to the Prophet and told him what had happened between him and the Muslim. The Prophet summoned the Muslim and asked him about that, and when he informed him the Prophet said, "Do not make me superior to Moses, for mankind will swoon on the day of resurrection and I shall swoon along with them. I shall be the first to recover and see Moses seizing the side of the Throne; and I shall not know whether he was among those who had swooned and had recovered before me, or whether he was among those of whom God had made an exception.... Do not make distinctions between the Prophets."

12. Islam. Hadith of Bukhari and Muslim

Suppose you and I have had an argument. If you have beaten me instead of my beating you, then are you necessarily right and am I necessarily wrong? If I have beaten you instead of your beating me, then am I necessarily right and are you necessarily wrong? Is one of us right and the other wrong? Are both of us right or are both of us wrong? If you and I don't know the answer, then other people are bound to be even more in the dark. Whom shall we get to decide what is right? Shall we get someone who agrees with you to decide? But if he already agrees with you, how can he decide fairly? Shall we get someone who agrees with me? But if he already agrees with me, how can he decide? Shall we get someone who disagrees with both of us?... But waiting for one shifting voice [to decide for] another is the same as waiting for none of them. Harmonize them all with the Heavenly Equality, leave them to their endless changes, and so live out your years. What do I mean by harmonizing them with the Heavenly Equality? Right is not right; so is not so. If right were really right, it would differ so clearly from not right that there would be no need for argument. If so were really so, it would differ so clearly from not so that there would be no need for argument. Forget the years; forget distinctions. Leap into the boundless and make it your home!

13. Taoism. Chuang Tzu 2

Acts 5.34-39: The liberal attitude of Rabbi Gamaliel swayed the council to allow Peter and the apostles freedom to preach the Christian gospel in Jerusalem. Christians use this passage to argue for toleration of unconventional sects and opinions. Gamaliel's dictum, that undertakings of men will fail but those of God cannot be defeated, is consistent with Jewish teaching: cf. Abot 4.14, p. 1081. Chuang Tzu 2: Cf. Chuang Tzu 2, p. 181; Tao Te Ching 2, p. 801; also Digha Nikaya i.3, p. 1005.

A number of disciples went to the Buddha and said, "Sir, there are living here in Savatthi many wandering hermits and scholars who indulge in constant dispute, some saying that the world is infinite and eternal and others that it is finite and not eternal, some saying that the soul dies with the body and others that it lives on forever, and so forth. What, Sir, would you say concerning them?"

The Buddha answered, "Once upon a time there was a certain raja who called to his servant and said, 'Come, good fellow, go and gather together in one place all the men of Savatthi who were born blind... and show them an elephant.' 'Very good, sire,' replied the servant, and he did as he was told. He said to the blind men assembled there, 'Here is an elephant,' and to one man he presented the head of the elephant, to another its ears, to another a tusk, to another the trunk, the foot, back, tail, and tuft of the tail, saying to each one that that was the elephant.

"When the blind men had felt the elephant, the raja went to each of them and said to each, 'Well, blind man, have you seen the elephant? Tell me, what sort of thing is an elephant?'

"Thereupon the men who were presented with the head answered, 'Sire, an elephant is like a pot.' And the men who had observed the ear replied, 'An elephant is like a winnowing basket.' Those who had been presented with a tusk said it was a ploughshare. Those who knew only the trunk said it was a plough; others said the body was a grainery; the foot, a pillar; the back, a mortar; the tail, a pestle, the tuft of the tail, a brush.

"Then they began to quarrel, shouting, 'Yes it is!' 'No, it is not!' 'An elephant is not that!' 'Yes, it's like that!' and so on, till they came to blows over the matter.

"Brethren, the raja was delighted with the scene.

"Just so are these preachers and scholars holding various views blind and unseeing.... In their ignorance they are by nature quarrelsome, wrangling, and disputatious, each maintaining reality is thus and thus."

Then the Exalted One rendered this meaning by uttering this verse of uplift,

O how they cling and wrangle, some who claim
For preacher and monk the honored name!
For, quarreling, each to his view they cling.
Such folk see only one side of a thing.

14. Jainism and Buddhism. Udana 68-69: Parable of the Blind Men and the Elephant

Do not break a promise, not that which you contracted with a non-Zoroastrian nor that with a co-religionist. Both are valid.

15. Zoroastrianism. Avesta, Mihir Yasht 10.2

Udana 68-69: We give a version of this well-known Indian tale from the Buddhist canon, but some assert it is of Jain origin. It does illustrate well the Jain doctrine of Anekanta, the manysidedness of things. Cf. Tattvarthaslokavartika 116, p. 806. Mihir Yast 10.2: Cf. Analects 15.5, p. 1020.

Revile not those unto whom they pray besides God, lest they out of spite revile God through ignorance.

16. Islam. Qur'an 6.108

Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation.

17. Christianity. Bible, 1 Peter 2.12

Our rabbis have taught, "We support the poor of the heathen along with the poor of Israel, visit the sick of the heathen along with the sick of Israel, and bury the [dead] poor of the heathen along with the dead of Israel, in the interests of peace."

18. Judaism. Talmud, Gittin 61a

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1 Peter 2.12: Cf. 2 Corinthians 6.3-13; Lotus Sutra 14, pp. 1028f. Gittin 61a: Cf. Sotah 14a, p. 988; Hadith of Bukhari, p. 970; Gandavyuha Sutra, 990f.

CHAPTER 1: Ultimate Reality

- Traces Of God's Existence
- The One
- Formlessness, Emptiness, Mystery
- Transcendent, All-Pervasive Reality
- Sovereign and Omnipotent
- Omniscient
- Immanent and Near At Hand
- Eternal -- In A World Of Transience
- The Creator
- Goodness and Love
- Divine Father and Mother

This chapter contains selected passages on the nature of God or Ultimate Reality. This Reality is both knowable and mysterious, transcendent and immanent, unchanging and passionate. He or She may be encountered as a personal, loving God, as impersonal Being, or as Truth which is neither being nor non-being. It is a Unity, yet has many manifestations. In many religions, it is credited with the creation of the universe.

Religions denote Ultimate Reality in various ways. If one contrasts the personal God of Christianity, Islam, and Judaism with the impersonal Absolute of Hindu Vedanta, one may infer that each religion has its distinctive way of apprehending the Absolute. However, it is more accurate to consider a variety of images of the Absolute even though important distinctions are to be made between similar images in different religions. A seven-part typology is helpful for understanding how these passages from various scriptures have been put together.

First, we may speak of one image of Ultimate Reality as a personal God; this image is central to Christianity, Islam, Judaism, Sikhism, and to the theistic traditions of Hinduism. Second, there is the image of Ultimate Reality as an impersonal transcendent Being, the ultimate source of all existence: this is Brahman in some Hindu traditions, the Primal Unity or Tao of Chinese tradition, the Christian philosophical image of God as the Unmoved Mover, the Sikh One Without Attributes, the Mahayana Buddhist concept of Suchness (Tathata). Third, there is also an image of Ultimate Reality as immanent within each person: this is the Hindu Atman which has an eternal substance, the Mahayana Buddhist Enlightening Mind or Buddha Mind (bodhi) or Womb of the Tathagata (tathagatagharba) which dwells in Liberation and has no substance, and Christian concepts of the indwelling Spirit. Fourth is an image of Ultimate Reality as the ultimate goal or blessed state; here is the Buddhist goal of Liberation (Nirvana) an d the Jain ideal of the soul in its most purified, divine stage (paramatman). Fifth, religions which recognize many spiritual beings may image Ultimate Reality as their common solidarity which works with a

single purpose: the Shinto kami and the Taoist deities and the Native American spirits (Sioux: wakan) may be called "Heaven" or "divinity" in the singular. Yet a sixth image establishes Ultimate Reality based upon the manifestation of the Founder; this is the Buddhist image of the Absolute as the Buddha in his eternal, cosmic manifestation (Dharmakaya), the Christian image of the cosmic Christ on his heavenly throne, as in the Book of Revelation, or again the Jain paramatman as revealed through the Tirthankara. Finally, Ultimate Reality may be depicted as eternal law, as Hindu Dharma or Rita, Taoism's Tao, Buddhist Dhamma, Christianity's Word (logos), Jewish Torah, etc. But as this last type is often recognized to be a subordinate and consequent attribute of Ultimate Reality that is itself beyond any law , we will defer its consideration to a general treatment of divine law in the next chapter.

Although this typology can distinguish the several different ways of imaging Ultimate Reality, in fact the concepts typically overlap. For example, the goodness of God can be understood in any of these seven images: the loving kindness of the personal God, the impersonal beneficence of Heaven, the absolute bliss of Nirvana, the solidarity of the kami for the promotion of beauty and purity, or the compassionate nature of Reality as revealed in the compassion of the Buddha. Therefore, for the sake o f finding common ground between religions, we have placed side by side these various expressions of Ultimate Reality as they pertain to common themes. The themes which are distinguished in this chapter are: traces of God's existence in nature and in ourselves; the unity of God; Ultimate Reality as formless, unknowable, or void; Ultimate Reality as transcendent; the sovereignty and power of God; divine omniscience, knowing all secret thoughts and deeds; Ultimate Reality immanent in nature and in the human he art; its unchanging nature in the midst of a world of transience; God the Creator; the goodness of God; and God our Divine Parent. Further themes that deal with the nature of Ultimate Reality can be found in sections scattered throughout later chapters.

World Scripture

TRACES OF GOD'S EXISTENCE

How can human beings recognize the existence of this transcendent Reality, the invisible God, all-pervasive Truth? Although the vast philosophical literature dealing with proofs for God's existence is beyond the scope of this anthology, there are certain arguments which are put forth in scripture. Although God is invisible, He has left evidence of His reality by which people can know Him, if they only look. These include: first, the doorway of contemplation by which God is sensed by the inner self; second, the universality of the moral law, which mirrors the law of nature; third, the evidence of His handiwork in the glories of the creation; and finally, the testimony of the founders of religion. By these means traces of Ultimate Reality can be ascertained in the midst of this relative existence.

Who knows this truly, and who will now declare it, what paths lead together to the gods? Only their lowest aspects of existence are seen, who exist on supreme, mystical planes.

1. Hinduism. Rig Veda 3.54.5

Rig Veda 3.54.5: 'Who knows this?' cf. Rig Veda 10.129, p. 130.

Eye cannot see him, nor words reveal him;
by the senses, austerity, or works he is not known.
When the mind is cleansed by the grace of wisdom,
he is seen by contemplation--the One without parts.

2. Hinduism. Mundaka Upanishad 3.1.8

The door of the Truth is covered by a golden
disc. Open it, O Nourisher!
Remove it so that I who have been worshipping
the Truth may behold It.

O Nourisher, lone Traveler of the sky! Controller!
O Sun, offspring of Prajapati! Gather Your rays;
withdraw Your light. I would see, through Your grace,

that form of Yours which is the fairest.
He, that Person who dwells there--is I myself!

3. Hinduism. Isha Upanishad 15-16

He who looks inwardly at the self revels in the self;
He who revels in the self looks inwardly at the self.

4. Jainism. Acarangasutra 2.173

The thing that is called Tao is eluding and vague.
Vague and eluding, there is in it the form.
Eluding and vague, in it are things.
Deep and obscure, in it is the essence.
The essence is very real; in it are evidences.
From the time of old until now, its manifestations ever remain,
By which we may see the beginnings of all things.
How do I know that the beginnings of all things are so?
Through this.

5. Taoism. Tao Te Ching 21

Confucius said, "The power of spiritual forces in the universe-how active it is everywhere! Invisible to the eyes and impalpable to the senses, it is inherent in all things, and nothing can escape its operation."

It is the fact that there are these forces which make men in all countries fast and purify themselves, and with solemnity of dress institute services of sacrifice and religious worship. Like the rush of mighty waters, the presence of unseen Powers is felt; sometimes above us, sometimes around us. In the Book of Songs it is said,

The presence of the Spirit:
It cannot be surmised,
How may it be ignored!

Such is the evidence of things invisible that it is impossible to doubt the spiritual nature of man.

6. Confucianism. Doctrine of the Mean 16

Isha Upanishad 15-16: Cf. Bhagavad Gita 15.9-11, p. 219; Milarepa, p. 587; 2 Corinthians 3.18, p. 587. Acarangasutra 2.173: Cf. Chandogya Upanishad 7.25.2, p. 530. Tao Te Ching 21: The word essence (ching) also means spirit, intelligence, life force. 'This' in the last line can mean through intuition.

There is, monks, a condition where there is neither the element of extension, the element of cohesion, the element of heat, nor the element of motion, nor the sphere of the infinity of space, nor the sphere of the infinity of consciousness, nor the sphere of nothingness, nor the sphere of neither-perception-nor-non-perception; neither this world, nor a world beyond, nor sun and moon.

There, monks, I say, there is neither coming nor going nor staying nor passing away nor arising. Without support or mobility or basis is it. This is indeed the end of suffering.

That which is Selfless, hard it is to see;
Not easy is it to perceive the Truth.
But who has ended craving utterly
Has naught to cling to, he alone can see.

There is, monks, an unborn, a not-become, a not-made, a not-compounded. If, monks, there were not this unborn, not-become, not-made, not-compounded, there would not here be an escape from the born, the become, the made, the compounded. But because there is an unborn, a not-become, a not-made, a not-compounded, therefore there is an escape from the born, the become, the made, the compounded.

7. Buddhism. Udana 80, Pataligama

We shall show then Our signs on the horizons and within themselves until it becomes clear to them that it is the Truth.

8. Islam. Qur'an 41.53

For what can be known about God is plain to [all], because God has showed it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.

9. Christianity. Bible, Romans 1.19-20

Doctrine of the Mean 16: This also refers to evidences of a spiritual world; cf. 2 Corinthians 12.2-4, p. 322. Udana 80: The Buddha only describes this condition negatively; he refuses to speculate on the nature of Being itself. Cf. Diamond Sutra 29, p. 121; 21, p. 800; Majihima Nikaya i.426-31, pp. 808f. But elsewhere he calls this unborn condition Nirvana; cf. Sutta Nipata 758, p. 124; Anguttara Nikaya v.322, p. 136. Mahayana Buddhism gives it a positive definition and calls it Suchness; cf. Lankavatara Sutra 83, p. 80; Perfection of Wisdom in Eight Thousand Lines 31.1, p. 81.

The Book of Songs says,
The hawk soars to the heavens above;
Fishes dive to the depths below.
That is to say, there is no place in the highest heavens above nor in the deepest waters below where the moral law is not to be found.

10. Confucianism. Doctrine of the Mean 12

Known by the name of Protectress
is the Goddess girt by Eternal Law;
by her beauty are these trees green
and have put on their green garlands.

11. Hinduism. Atharva Veda 10.8.31

The deeds which I shall do and those which I have done ere now,
And the things which are precious to the eye, through Good Mind,
The light of the sun, the sparkling dawn of the days,
All this is for your praise, O Wise Lord, as righteousness!

12. Zoroastrianism. Avesta, Yasna 50.10

The heavens are telling the glory of God;
and the firmament proclaims His handiwork.
Day to day pours forth speech,
and night to night declares knowledge.
There is no speech, nor are there words,
neither is their voice heard;
Yet their voice goes out through all the earth,
and their words to the end of the world.

13. Judaism and Christianity. Bible, Psalm 19.1-4

It is God who splits the grain and the date-stone. He brings forth the living from the dead; He brings forth the dead too from the living.
So that then is God; then how are you perverted? He splits the sky into dawn, and has made the night for a repose, and the sun and moon for a reckoning.
That is the ordaining of the All-mighty, the All-knowing. It is He who has appointed for you the stars, that by them you might be guided in the shadows of land and sea.
We have distinguished the signs for a people who know.
It is He who produced you from one living soul, and then a lodging place, and then a repository.
We have distinguished the signs for a people who understand. It is He who sent down out of heaven water, and thereby We have brought forth the shoot of every plant. And then We have brought forth the green leaf of it, bringing forth from it close-compounded grain, and out of the palm tree, from the spathe of it, dates thick-clustered, ready to the hand, and gardens of vines, olives, pomegranates, like each to each, and each unlike to each. Look upon their fruits when they fructify and ripen!
Surely, in all this are signs for a people who do believe.

14. Islam. Qur'an 6.95-99

And of His signs is that He created you from the dust; now behold you are human beings, ranging widely.

And of His signs is that He created for you, of yourselves, spouses that you might find repose in them, and He has planted love and kindness in your hearts.

Surely there are signs in this for people who reflect.

And of His signs is the creation of the heavens and the earth and the variety of your tongues and hues, surely there are signs in this for people who have knowledge. And of His signs is your slumber by night and day, and your seeking of His bounty.

Surely there are signs in this for people who hear. The lightning which He shows you for fear and hope is yet another of His signs; He sends down water from the sky, thereby reviving the earth after it is dead.

Surely in this there are signs for people who understand. And of His signs is that space and the earth stand firm by His command; then when He calls you, suddenly, from the earth you shall emerge.

15. Islam. Qur'an 30.20-25

Atharva Veda 10.8.31: Cf. Rig Veda 10.85.1, p. 150. On beauty as an attribute of God, cf. Rig Veda 5.82.5-7, p. 138. Yasna 50.10: Zarathustra is equating the beauty of nature and the revelation of God through his prophet--natural revelation and special revelation--as testifying equally to the glory of God. Psalm 19.1-4: There are slight differences in versification among the various Christian and Jewish Bibles. This anthology has adopted the versification of English-language Protestant Christian Bibles. Qur'an 6.95-99 and 30.20-25: It is a cardinal doctrine of Islam that God's signs are to be found everywhere. Recognizing God as the source of these bounties, humans should be thankful; cf. Qur'an 16.10-18, p. 141; 55.5-30, pp. 128f. In the opening verse, 'splits the grain...' refers to sprouting and new life. Verse 22 grounds the equality of the races in their common source as God's creatures; cf. Qur'an 35.27-28, p. 282.

For each and every form He is the Model;
it is His form that is to be seen everywhere;
Indra moves multiform by His creative charm;
The bay steeds yoked to His car are a thousand.

16. Hinduism. Rig Veda 6.47.18

All things are made to bear record of Me, both things which are temporal and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of Me.

17. The Church of Jesus Christ of Latter-day Saints. Pearl of Great Price, Moses 6.63

Praise be God, Who knows the secrets of all things and proofs of Whose existence shine in various phases of nature. No physical eye has and will ever see Him. But those who have not seen Him physically cannot deny His existence, yet the minds of those who have accepted His existence cannot grasp the real essence of Divine Nature. His place is so high that nothing can be imagined higher. He is so near to us that nothing can be nearer. The eminence of His position has not placed Him any further away from His creatures, and His nearness has not brought them on a par with Him. He has not permitted the human mind to grasp the essence of His Being, yet He has not prevented them from realizing His presence. Various aspects of the universe force even atheists to accept Him [as its Grand Architect], yet He is so far above the conceptions of those who refuse His existence, and also of those who imagine His attributes in various expressions of nature.

18. Islam (Shiite). Nahjul Balagha, Khutba 54

No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.

19. Christianity. Bible, John 1.18

When Abraham saw the sun issuing in the morning from the east, he was first moved to think that that was God, and said, "This is the King that created me," and worshipped it the whole day. In the evening when the sun went down and the moon commenced to shine, he said, "Verily this rules over the orb which I worshipped the whole day, since the latter is darkened before it and does not shine any more." So he served the moon all that night. In the morning when he saw the darkness depart and the east grow light, he said, "Of a surety there is a King who rules over all these orbs and orders them."

20. Judaism. Zohar, Genesis 86a

So also did We show Abraham the power and the laws of the heavens and the earth, that he might have certitude. When the night covered him over, he saw a star; he said, "This is my Lord." But when it set, he said, "I love not those that set." When he saw the moon rising in splendor, he said, "This is my Lord," but when the moon set, he said, "Unless my Lord guide me, I shall surely be among those who go astray." When he saw the sun rising in splendor, he said, "This is my Lord; this is the greatest of all," but when the sun set, he said, "O my people! I am indeed free from your [error] of ascribing partners to God. For me, I have set my face firmly and truly towards Him Who created the heavens and the earth, and never shall I ascribe partners to God."

21. Islam. Qur'an 6.75-79

John 1.18: For Christianity, the book of nature and a person's own spiritual experience give only partial knowledge of Ultimate Reality. Only through the special revelation of God in Jesus Christ is the fullness of God's nature made manifest in the world. Cf. John 14.6, p. 629, and comparable passages; Lotus Sutra 2, p. 154. Zohar, Genesis 86a: Cf. Genesis Rabbah 39.1, p. 593.

World Scripture

THE ONE

In this section are collected passages describing the unity of God. First are texts proclaiming the oneness of Absolute Reality: God in the monotheistic religions, a Primal Absolute at the root of phenomena in Confucian and Taoist metaphysical texts, and a reality that in Mahayana Buddhism is called Nirvana or Suchness and which transcends any being, divine or human. Next come passages, especially from the Hindu tradition, which recognize many deities but recognize them to be the diverse manifestations of the One that is beyond any name. Or, in the case of Native American religion, the many spiritual forces are one by virtue of their solidarity in action. For related texts on the One God who exists at the root of all religions, see Prologue One Source and One Goal, pp... In sharp contrast to the above, we have also included some representative passages, largely from the monotheistic religions, which define the Oneness of God in contradistinction to all other existence. Other divine beings are regarded at best as subordinate to the One God and at worst as illusory or demonic: see Idolatry, pp. 286-89.

Hear O Israel, the Lord our God, the Lord is One.

1. Judaism and Christianity. Bible, Deuteronomy 6.4

I am the Lord, and there is no other,
besides me there is no God.

2. Judaism and Christianity. Bible, Isaiah 45.5

Say, He is God, the One!
God, the eternally Besought of all!
He neither begets nor was begotten.
And there is none comparable unto Him.

3. Islam. Qur'an 112

He is the one God, hidden in all beings, all-pervading, the Self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities.

4. Hinduism. Svetasvatara Upanishad 6.11

He is the Sole Supreme Being; of eternal manifestation;
Creator, Immanent Reality; Without Fear, Without Rancor;
Timeless Form; Unincarnated; Self-existent;
Realized by the grace of the Holy Preceptor.

5. Sikhism. Adi Granth, Japuji, p. 1: The Mul Mantra

The sage clasps the Primal Unity,
Testing by it everything under heaven.

6. Taoism. Tao Te Ching 22

Absolute truth is indestructible. Being indestructible, it is eternal. Being eternal, it is self-existent. Being self-existent, it is infinite. Being infinite, it is vast and deep. Being vast and deep, it is transcendental and intelligent. It is because it is vast and deep that it contains all existence. It is because it is transcendental and intelligent that it embraces all existence. It is because it is infinite and eternal that it fulfills or perfects all existence. In vastness and depth it is like the Earth. In transcendental intelligence it is like Heaven. Infinite and eternal, it is the Infinite itself. Such being the nature of absolute truth, it manifests itself without being seen; it produces effects without motion; it accomplishes its ends without action.

7. Confucianism. Doctrine of the Mean 26

Deuteronomy 6.4: The opening lines of the Shema, p. 55. Qur'an 112: This sura, which concludes the Qur'an (except for two prayers for protection), has been called the essence of the Qur'an. God's oneness implies that all reality is a unity (tawhid): see Qur'an 2.115, p. 109. Svetasvatara Upanishad 6.11: This is a favorite verse of Shankara: see Vedanta Sutras I.1.4; cf. Sama Veda 372, p. 766. Doctrine of the Mean 26: Compare descriptions of the Tao and Dharmakaya as a single transcendent principle, e.g., Tao Te Ching 25, p. 95, and Garland Sutra 37, p. 96.

When appearances and names are put away and all discrimination ceases, that which remains is the true and essential nature of things and, as nothing can be predicated as to the nature of essence, is called the "Suchness" of Reality. This universal, undifferentiated, inscrutable Suchness is the only Reality, but it is variously characterized as Truth, Mind-essence, Transcendental Intelligence, Perfection of Wisdom, etc. This Dharma of the imagelessness of the Essence-nature of Ultimate Reality is the Dharma which has been proclaimed by all the Buddhas, and when all things are understood in full agreement with it, one is in possession of Perfect Knowledge.

8. Buddhism. Lankavatara Sutra

Tathagatas certainly do not come from anywhere, nor do they go anywhere. Because Suchness does not move, and the Tathagata is Suchness. Non-production does not come nor go, and the Tathagata is non-production. One cannot conceive of the coming or going of the reality-limit, and the Tathagata is the reality-limit. The same can be said of emptiness, of what exists in accordance with fact, of dispassion, of stopping, of the element of space. For the Tathagata is not outside these dharmas. The Suchness of these dharmas and the Suchness of all dharmas and the Suchness of the Tathagata are simply this one single Suchness. There is no division within Suchness. Just simply one single is this Suchness, not two, nor three.

9. Buddhism. Perfection of Wisdom in Eight Thousand Lines 31.1

Then Vidaghdha, son of Shakala, asked him, "How many gods are there, Yajnavalkya?"
Yajnavalkya, ascertaining the number through a group of mantras known as the Nivid, replied, "As many as are mentioned in the Nivid of the gods: three hundred and three, and three thousand and three."
"Very good," said the son of Shakala, "and how many gods are there, Yajnavalkya?"
"Thirty-three."
"Very good, and how many gods are there, Yajnavalkya?"
"Six."
"Very good, and how many gods are there, Yajnavalkya?"
"Three."
"Very good, and how many gods are there, Yajnavalkya?"
"Two."
"Very good, and how many gods are there, Yajnavalkya?"
"One and a half."
"Very good, and how many gods are there, Yajnavalkya?"
"One."

10. Hinduism. Brihadaranyaka Upanishad 3.9.1

Lankavatara Sutra: This sutra teaches that the existing world is created by mind. The world of appearances, which is characterized by suffering, is rooted in the seeds of defilements that are accumulated in the subconscious mind. True Reality is what is realized when all defilements have been removed and the mind operates with Perfect Wisdom. The Suchness of existence is thus identical with the essence of Mind. Perfection of Wisdom in Eight Thousand Lines 31.1: This is one of the earliest Mahayana sutras, and the first which used the word Mahayana. The doctrine of Suchness deals with the unchanging truth beyond the limit of phenomenal reality. It is the same as Emptiness--the doctrine that one cannot rely upon any phenomenon, as all are impermanent, relative, and conditioned by other phenomena. It is also the same as the Tathagata, that is, the Buddha whose essence is eternity.

There is only one God; all the "gods" are but His ministering angels who are His manifestations.

11. Omoto Kyo. Michi-no-Shiori

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good.

12. Christianity. Bible, 1 Corinthians 12.4-7

God said to Israel, "Because you have seen me in many likenesses, there are not therefore many gods. But it is ever the same God: I am the Lord your God." Rabbi Levi said, "God appeared to them like a mirror, in which many faces can be reflected; a thousand people look at it; it looks at all of them." So when God spoke to the Israelites, each one thought that God spoke individually to him.

13. Judaism. Midrash, Pesikta Kahana 109b-110a

Just as light is diffused from a fire which is confined to one spot, so is this whole universe the diffused energy of the supreme Brahman. And as light shows a difference, greater or less, according to its nearness or distance from the fire, so is there a variation in the energy of the impersonal Brahman. Brahma, Vishnu, and Shiva are his chief energies. The deities are inferior to them; the yakshas, etc. to the deities; men, cattle, wild animals, birds, and reptiles to the yakshas, etc.; and trees and plants are the lowest of all these energies....

Vishnu is the highest and most immediate of all the energies of Brahman, the embodied Brahman, formed of the whole Brahman. On him this entire universe is woven and interwoven: from him is the world, and the world is in him; and he is the whole universe. Vishnu, the Lord, consisting of what is perishable as well as what is imperishable, sustains everything, both Spirit and Matter, in the form of his ornaments and weapons.

14. Hinduism. Vishnu Purana 1

Brihadaranyaka Upanishad 3.9.1: The infinite number of gods is included in the limited number represented in the Nivid, these are again but manifestations of the Thirty-three, and these are likewise included in the successively more fundamental things down to the One, That, Brahman. Cf. Rig Veda

1.164.46, p. 59. Michi-no-Shiori: Cf. Hebrews 1.14, p. 368. Vishnu Purana 1: The first paragraph is a good statement of Pantheism and the theory of creation by emanation. Brahma, Vishnu, and Shiva are sometimes called the Hindu trinity. Cf. Chun Boo Kyung, p. 95.

Every object in the world has a spirit, and that spirit is wakan. Thus the spirits of the tree or things of that kind, while not like the spirit of man, are also wakan. Wakan comes from the wakan beings. These wakan beings are greater than mankind in the same way that mankind is greater than animals. They are never born and never die. They can do many things that mankind cannot do. Mankind can pray to the wakan beings for help. There are many of these beings but all are of four kinds. The word Wakan Tanka means all of the wakan beings because they are all as if one.

Wakan Tanka Kin signifies the chief or leading wakan being, which is the Sun. However, the most powerful of the wakan beings is Nagk Tanka, the Great Spirit, who is also called Taku Shanskan, the Sky....

Mankind is permitted to pray to the wakan beings. If their prayer is directed to all the good wakan beings, they should pray to Wakan Tanka; but if the prayer is offered to only one of these beings, then the one addressed should be named.... Wakan Tanka is like sixteen different persons; but each person is kan. Therefore, they are only the same as one.

15. Native American Religions. Dakota Tradition

O God, You are great,
You are the one who created me,
I have no other.
God, You are in the heavens,
You are the only one:
Now my child is sick,
And You will grant me my desire.

16. African Traditional Religions. Anuak Prayer (Sudan)

God has not chosen any son, nor is there any god along with Him; else each god would have surely championed that which he created, and some of them would have overcome others. Glorified be God above all that they allege... exalted be He over all that they ascribe as partners unto Him!

17. Islam. Qur'an 23.91-92

We know that an idol has no real existence, and that there is no God but one. For although there

may be so-called gods in heaven or on earth--as indeed there are many "gods" and many "lords"--yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

18. Christianity. Bible, 1 Corinthians 8.4-6

Only from the unitary and unified Cause, can the unified resultant world be created.

19. Unification Church. Sun Myung Moon, 10-13-72

To Him belong all creatures in the heavens and on the earth: even those who are in His very Presence are not too proud to serve Him, nor are they ever weary. They celebrate His praises night and day, nor do they ever flag or intermit. Or have they taken gods from the earth who can raise the dead? If there were, in the heavens or in the earth, other gods besides God, there would have been confusion in both! But glory to God, the Lord of the Throne; high is He above what they attribute to Him!

20. Islam. Qur'an 21.19-22

Dakota Tradition: This is a concise statement of the solidarity of all spiritual forces; see Cree Round Dance Song, p. 55; Zuni Song, p. 295; Sioux Tradition, p. 370; Yanomami Shaman, p. 370; Winnebago Invocation, p. 373. Qur'an 23.91-92: Cf. Qur'an 18.110, p. 655; 29.41, p. 403; and related passages. Qur'an 21.19-22: Cf. Qur'an 21.26-29, p. 263.

World Scripture

FORMLESS, EMPTINESS, MYSTERY

This section treats Ultimate Reality as a mystery, not a thing that can be defined by form or a concept of being. In the monotheistic religions, God is beyond any human concept, hidden, and inscrutable: 'My thoughts are not your thoughts, neither are your ways my ways.' The prohibition of images is a statement about the utter transcendence of God, for to make an idol to represent God is to reduce the infinite to finitude. Buddhism, Hinduism, Jainism, and Taoism affirm the ineffability of Ultimate Reality in their assertions that no words or intellection can properly convey its nature. It is beyond all duality, e.g., all attempts to think of it as a "thing" separate from other things. Its nature is emptiness.

Emptiness in the eastern religions should never be misunderstood as a cognitive statement about Reality--such a statement or its referent is a "thing" and cannot itself be empty. Rather, as the Buddhist scholar Edward Conze writes,

Emptiness is not a theory, but a ladder that reaches out into the infinite. A ladder is not there to be discussed, but to be climbed.... It is a practical concept, and it embodies an aspiration, not a view. Its only use is to help us to get rid of this world and of the ignorance which binds us to it. It has not only one meaning, but several, which can unfold themselves on the successive stages of the actual process of transcending the world through wisdom. Not everyone, of course, is meant to understand what emptiness means. In that case it is better to pass on to something else.1

Truly Thou art a God who hidest Thyself.

1. Judaism and Christianity. Bible, Isaiah 45.15

Invent not similitudes for God; for God knows, and you know not.

2. Islam. Qur'an 16.74

For my thoughts are not your thoughts,
neither are your ways my ways, says the Lord.
For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

3. Judaism and Christianity. Bible, Isaiah 55.8-9

No vision can grasp Him,
But His grasp is over all vision;

He is above all comprehension,
Yet is acquainted with all things.

4. . Islam. Qur'an 6.103

Can you find out the deep things of God?
Can you find out the limit of the Almighty?
It is higher than heaven--what can you do?
Deeper than Sheol--what can you know?
Its measure is longer than the earth,
and broader than the sea.

5. . Judaism and Christianity. Bible, Job 11.7-9

We raise to degrees of wisdom whom We please; but over all endued with knowledge is One, the All-knowing.

6. Islam. Qur'an 12.76

At this time the World-honored One serenely arose from meditation and addressed Shariputra, "The wisdom of all the Buddhas is infinitely profound and immeasurable. The portal to this wisdom is difficult to understand and difficult to enter. Neither men of learning nor men of realization are able to comprehend it."

7. . Buddhism. Lotus Sutra 2

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1 Conze, Selected Sayings from the Perfection of Wisdom (Boulder: Prajna Press, 1978) 24. Isaiah 55.8-9: Cf. 1 Corinthians 1.20-25, p. 798. Lotus Sutra 2: 'men of learning' are shravakas who rightly understand the Four Noble Truths and who attain arhatship. 'men of realization' are pratyekabuddhas who rightly understand the twelve links of causation and who attain pratyekabuddhahood through solitary effort and meditation. This sutra was composed in a period of rivalry among the various schools of Buddhism. The Buddha goes on to say that the only way to enter the door is by faith.

If you think that you know well the truth of Brahman, know that you know little. What you think to be

Brahman in your self, or what you think to be Brahman in the gods--that is not Brahman. What is indeed the truth of Brahman you must therefore learn.

I cannot say that I know Brahman fully. Nor can I say that I know Him not. He among us knows Him best who understands the spirit of the words, "Nor do I know that I know Him not."

He truly knows Brahman who knows Him as beyond knowledge; he who thinks that he knows, knows not. The ignorant think that Brahman is known, but the wise know Him to be beyond knowledge.

8. Hinduism. Kena Upanishad 2.1-3

All praise and glory is due the Lord, whose worth cannot be described even by the greatest rhetoricians of all times... None can fully understand or explain His Being however hard he may try. Reason and sagacity cannot visualize Him. Intelligence, understanding, and attainment cannot attain the depths of knowledge to study and scrutinize the Godhead. Human faculties of conception, perception and learning, and attributes of volition, intuition and apprehension cannot catch sight of His Person or fathom the extent of His might and glory. His attributes cannot be fixed, limited or defined. There do not exist words in any language to specify or define His qualities, peculiarities, characteristics or singularities.

9. Islam (Shiite). Nahjul Balagha, Khutba 1

I asked the Messenger of God, "Did you see thy Lord?" He said, "He is a Light; how could I see Him?"

10. Islam. Hadith of Muslim

Verily, there exist seventy thousand veils of light and darkness before God. If He were to lift them, the light of the Majesty of His countenance would consume all of creation within sight.

11. Islam. Hadith

God is formless. If you think He is big, He is infinite, and if you think He is small, He is infinitesimal.

12. Unification Church. Sun Myung Moon, 10-13-70

The eye cannot see it; the mind cannot grasp it.
The deathless Self has neither caste nor race,

Neither eyes nor ears nor hands nor feet.
Sages say this Self is infinite in the great
And in the small, everlasting and changeless,
The source of life.

13. Hinduism. Mundaka Upanishad 1.1.6

Kena Upanishad 2.1-3: Cf. 1 Corinthians 8.1-3, p. 796; Diamond Sutra 21, p. 800; Sirach 24.26-27, p. 806. Nahjul Balagha: Cf. 1 Corinthians 1.20-25, p. 798. Hadith: On the notion that God is the transcendent and veiled center, see also Katha Upanishad 2.3.7-8, p. 93; 3.13, p. 840; Ezekiel 1.3-28, pp. 100f.; Zohar, p. 324.

In the beginning was God,
Today is God
Tomorrow will be God.
Who can make an image of God?
He has no body.
He is as a word which comes out of your mouth.
That word! It is no more,
It is past, and still it lives!
So is God.

14. African Traditional Religions. Pygmy Hymn (Zaire)

Moses said, "I pray thee, show me thy glory." And [the Lord] said, "I will make all my goodness pass before you, and will proclaim before you my name 'The Lord'; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." "But," he said, "you cannot see my face; for man shall not see me and live." And the Lord said, "Behold, there is a place by me where you shall stand upon the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen."

15. Judaism and Christianity. Bible, Exodus 33.18-23

Moses said to God, "Show me now thy ways" (Exodus 33.13). And He showed them to him, as it is said, "He made known His ways unto Moses" (Psalm 103.7). Then Moses said, "Show me now

thy glory" (Exodus 33.18), that is, "the attributes wherewith thou governest the world." Then God said, "Thou canst not comprehend my attributes."

16. Judaism. Midrash, Psalm 25.4

The Formless is Attributed and Unattributed,
And gone into absorption in the cosmic Void.
Himself has He made creation; Himself on it meditates.

In the cosmic Void is he absorbed,
Where plays the unstruck mystic music--
Beyond expression is this miraculous wonder.

17. Sikhism. Adi Granth, Gauri Sukhmani 21; 23.1, M.5, pp. 290, 293

The way that can be spoken of
Is not the eternal Way;
The name that can be named
Is not the eternal name.
The nameless was the beginning of heaven and earth;

The named was the mother of the myriad creatures.
Hence always rid yourself of desire in order to observe its secrets;
But always allow yourself to have desires in order to observe its manifestations.
These two are the same
But diverge in name as they issue forth.
Being the same they are called mysteries,
Mystery upon mystery--
The gateway of the manifold secrets.

18. Taoism. Tao Te Ching 1

Midrash on Psalms: The true nature of God is beyond any of his attributes as humanly conceived; cf. The Kaddish, pp. 53f. Gauri Sukhmani: On the music of the spheres, see Qur'an 71.15, p. 325.

You look at it, but it is not to be seen;
Its name is Formless.

You listen to it, but it is not to be heard;
Its name is Soundless.
You grasp it, but it is not to be held;
Its name is Bodiless.
These three elude all scrutiny,
And hence they blend and become one.
Its upper side is not bright;
Its under side is not dimmed.
Continuous, unceasing, and unnameable,
It reverts to nothingness.
It is called formless form, thingless image;
It is called the elusive, the evasive.
Confronting it, you do not see its face;
Following it, you do not see its back.
Yet by holding fast to this Way of old,
You can harness the events of the present,
You can know the beginnings of the past--
Here is the essence of the Way.

19. Taoism. Tao Te Ching 14

All voices get reflected there in the Supreme Soul (Paramatman). There is no reason; the intellect fails to grasp him. He is one and alone, bodiless and the Knower. He is neither long nor short, nor a circle nor a triangle, nor a quadrilateral nor a sphere. He is neither black nor blue nor red nor yellow nor white. He is neither a pleasant smell nor an unpleasant smell. He is neither pungent nor bitter nor astringent nor sour nor sweet. He is neither hard nor soft, neither heavy nor light, neither cold nor hot, neither rough nor smooth. He is bodiless. He is not subject to birth. He is free from attachment. He is neither female nor male nor neuter. He is immaculate knowledge and intuition. There exists no simile to comprehend him. He is formless existence. He is what baffles all terminology. There is no word to comprehend him. He is neither sound nor form nor odor nor taste nor touch. Only so much I say.

20. Jainism. Acarangasutra 5.123-40

The capacity of the mind is as great as that of space. It is infinite, neither round nor square, neither great nor small, neither green nor yellow, neither red nor white, neither above nor below, neither long nor short, neither angry nor happy, neither right nor wrong, neither good nor evil, neither first nor last. All universes are as void as space. Intrinsically our transcendental nature is void and not a single thing can be attained. It is the same with the Essence of Mind, which is a state of Absolute Void.

21. Buddhism. Sutra of Hui Neng 2

Reversion is the action of Tao.
Weakness is the function of Tao.
All things in the world came from being;
And being comes from non-being.

22. Taoism. Tao Te Ching 40

Here, O Shariputra, form is emptiness, and the very emptiness is form; emptiness does not differ from form, form does not differ from emptiness; whatever is form, that is emptiness, whatever is emptiness, that is form. The same is true of feelings, perceptions, impulses, consciousness.

23. Buddhism. Heart Sutra

Vimalakirti, "Manjusri, all worlds are empty."
Manjusri, "What makes them empty?"
"They are empty because [their ultimate reality is] emptiness."
"What is 'empty' about emptiness?"
"Constructions are empty, because of emptiness."
"Can emptiness be conceptually constructed?"
"Even that concept is itself empty, and emptiness cannot construct emptiness."

24. Buddhism. Holy Teaching of Vimalakirti 5

Tao Te Ching 1: The 'way,' that is, the Tao. Acarangasutra 5.123-40: This is the fundamental statement of Mahavira's enlightenment. In Jainism, the Supreme Soul is not God, but rather the condition of the liberated human soul, which in liberation becomes eternal, infinite, blissful, omniscient, and supreme in all the cosmos. Cf. Niyamasara 176-77, p. 226; Pancastikaya 170, p. 197. Sutra of Hui Neng 2: Cf. Mumonkan 33, p. 899. Tao Te Ching 40: Cf. Chuang Tzu 12, pp. 589. Heart Sutra: This famous and enigmatic statement declares that all material phenomena are relative existences. Even emptiness itself is, if considered as a separate thing, a relative existence. At the same time, all material phenomena in their relativity participate in emptiness. The complete sutra is given on pp. 598f. Cf. Katha Upanishad 2.1.10-11, p. 588. Holy Teaching of Vimalakirti 5: This is a conversation between Vimalakirti, who is a wealthy lay Buddhist well versed in Mahayana teachings, and Manjusri, one of the great Bodhisattvas. The doctrine of emptiness (sunyata) is too profound for words; to describe it leads only to an infinite regress. This sutra is a favorite of lay Buddhists as Vimalakirti, the layman, excels all the monks and bodhisattvas in wisdom. Cf. Diamond Sutra 21, p. 800; Lankavatara Sutra 61, pp. 634f.; Mumonkan 33, p. 899.

As long as there is duality, one sees "the other," one hears "the other," one smells "the other," one speaks to "the other," one thinks of "the other," one knows "the other"; but when for the illumined soul the all is dissolved in the Self, who is there to be seen by whom, who is there to be smelled by whom, who is there to be heard by whom, who is there to be spoken to by whom, who is there to be thought of by whom, who is there to be known by whom? Ah, Maitreyi, my beloved, the Intelligence which reveals all--by what shall it be revealed? By whom shall the Knower be known? The Self is described as "not this, not that" (neti, neti). It is incomprehensible, for it cannot be comprehended; undecaying, for it never decays; unattached, for it never attaches itself; unbound, for it is never bound. By whom, O my beloved, shall the Knower be known?

25. Hinduism. Bhrihadaranyaka Upanishad 4.5.15

What is never cast off, seized, interrupted, constant, extinguished, and produced--this is called Nirvana.
Indeed, Nirvana is not strictly in the nature of ordinary existence for, if it were, there would wrongly follow the characteristics of old age and death. For, such an existence cannot be without those characteristics.
If Nirvana is strictly in the nature of ordinary existence, it would be of the created realm. For, no ordinary existence of the uncreated realm ever exists anywhere at all.
If Nirvana is strictly in the nature of ordinary existence, why is it non-appropriating? For, no ordinary existence that is non-appropriating ever exists.
If Nirvana is not strictly in the nature of ordinary existence, how could what is in the nature of non-existence be Nirvana? Where there is no existence, equally so, there can be no non-existence.
If Nirvana is in the nature of non-existence, why is it non-appropriating? For, indeed, a non-appropriating non-existence does not prevail.
The status of the birth-death cycle is due to existential grasping [of the skandhas] and relational condition [of the being]. That which is non-grasping and non-relational is taught as Nirvana.
The Teacher has taught the abandonment of the concepts of being and non-being. Therefore, Nirvana is properly neither [in the realm of] existence nor non-existence.
If Nirvana is [in the realm of] both existence and non-existence, then liberation will also be both. But that is not proper.
If Nirvana is [in the realm of] both existence and non-existence, it will not be non-appropriating. For, both realms are always in the process of appropriating.
How could Nirvana be [in the realm of] both existence and non-existence? Nirvana is of the uncreated realm while existence and non-existence are of the created realm.
How could Nirvana be [in the realm of] both existence and non-existence? Both cannot be together in one place just as the situation is with light and darkness.
The proposition that Nirvana is neither existence nor non-existence could only be valid if and when the realms of existence and non-existence are established.
If indeed Nirvana is asserted to be neither existence nor non-existence, then by what means are the assertions to be known?

It cannot be said that the Blessed One exists after nirodha (release from worldly desires). Nor can it be said that He does not exist after nirodha, or both, or neither.
It cannot be said that the Blessed One even exists in the present living process. Nor can it be said that He does not exist in the present living process, or both, or neither.
Samsara (the empirical life-death cycle) is nothing essentially different from Nirvana. Nirvana is nothing essentially different from Samsara.
The limits of Nirvana are the limits of Samsara. Between the two, also, there is not the slightest difference whatsoever.
The various views concerning the status of life after nirodha, the limits of the world, the concept of permanence, etc., are all based on [such concepts as] Nirvana, posterior and anterior states of existence.
Since all factors of existence are in the nature of Emptiness (sunya), why assert the finite, the infinite, both finite and Infinite, and neither finite nor infinite?
Why assert the identity, difference, permanence, impermanence, both permanence and impermanence, or neither permanence nor impermanence?
All acquisitions [i.e., grasping] as well as play of concepts [i.e., symbolic representation] are basically in the nature of cessation and quiescence. Any factor of experience with regards to anyone at any place was never taught by the Buddha.

26. Buddhism. Nagarjuna, Mulamadhyamaka Karika 25

Brihadaranyaka Upanishad 4.5.15: This is the classic statement of the via negativa, as the seeker gradually strips away all relative phenomena, descending ever deeper into darkness. Through such an emptying of the soul, perhaps the Absolute may be found. Cf. Chuang Tzu 2, p. 181. Mulamadhyamaka Karika 25: In this well-known passage, Nagarjuna sets forth a logical argument for the identity of Nirvana (unconditioned existence) and Samsara (the world of changing, relative and interdependent phenomena). Cf. Heart Sutra, p. 589f.; Lankavatara Sutra 78, p 182; Milarepa, p. 587.

World Scripture

TRANSCENDENT, ALL-PERVASIVE REALITY

This and the following sections describe the various attributes of Ultimate Reality. We have selected passages on the essential nature of Ultimate Reality as transcendent and beyond all phenomenal existence. They teach that at the same time, Ultimate Reality is all-pervasive and immanent, the "ground of being," the source of the energy within every atom and the life in every creature. Yet God's involvement with the world, even His immanence in all things, in no way limits or affects His essential, absolute nature. God's glory fills the world, but the world cannot exhaust God. Finally, we conclude with some well-known theophanies which reveal, in a manner far more vivid than is possible through theological conceptions alone, the transcendence of divinity and the all-pervasiveness of Truth. Beyond the senses is the mind, beyond the mind is the intellect, higher than the intellect is the Great Atman [the totality of all minds], higher than the Great Atman is the Umanifest. Beyond the Unmanifest is the Person, all-pervading, and imperceptible.

1. Hinduism. Katha Upanishad 2.3.7-8

Katha Upanishad 2.3.7-8: The specific meanings of these successive levels of reality are in some dispute. The mind is the seat of emotion, perceptions, and consciousness. The intellect (budhi) is a finer faculty of enlightened discrimination. The Great Atman is understood by some as the Ego, by others as the collective consciousness of all minds. The Unmanifest is either the undifferentiated consciousness of reality or Brahman in his attribute as the seed of the causal realm. The Person (Purusha) may be Brahman or the Supreme Being. For other Upanishadic discussions of four levels of reality, see Katha Upanishad 3.13, p. 840; Mandukya Upanishad, p. 834. Compare the Hadith of the veils, p. 87; the mystical interpretation of Qur'an 24.35, p. 116; and the Zohar's discourse on the nut garden, p. 324.

God! there is no God but He,
the Living, the Everlasting.
Slumber seizes Him not, neither sleep;
to Him belongs all that is in the heavens and the earth.
Who is there who shall intercede with Him
save by His leave?
He knows what lies before them
and what is after them,
and they comprehend not anything of His knowledge
save such as He wills.

His throne comprises the heavens and earth;
the preserving of them oppresses Him not;
He is the All-high, the All-glorious.

2. Islam. Qur'an 2.255: The Throne Verse

The Self is one. Ever still, the Self is
Swifter than thought, swifter than the senses.
Though motionless, he outruns all pursuit.
Without the Self, never could life exist.

The Self seems to move, but is ever still.
He seems far away, but is ever near.
He is within all, and he transcends all.

The Self is everywhere. Bright is the Self,
Indivisible, untouched by sin, wise,
Immanent and transcendent. He it is
Who holds the cosmos together.

3. Hinduism. Isha Upanishad 4-8

Some sing of His noble attributes and exalted state.
Some express Him through philosophical intricacies and ratiocination.
Some tell of His giving life and taking it away.
Some sing of His taking away life and giving it back.
Some sing of His transcendence;
To some is He ever manifest.
Millions upon millions discourse endlessly of Him.
Eternally He doles out gifts;
Those receiving them at last can receive no more.
Infinitely the creation receives from Him sustenance.
He is the Ordainer;
By His Ordinance the universe He runs.
Says Nanak, Ever is He in bliss,
Ever fulfilled.

4. Sikhism. Adi Granth, Japuji 3, M.1, p. 1-2

Isha Upanishad 4-8: Vv. 4, 5, 8. Compare Svetasvatara Upanishad 6.11, p. 80, Chandogya Upanishad 7.25.2, p. 530.

"In what does the Infinite rest?"
"In its own glory--nay, not even in that. In the world it is said
that cows and horses, elephants and gold, slaves, wives, fields, and houses
are man's glory--but these are poor and finite things.
How shall the Infinite rest anywhere but in itself?
"The infinite is below, above, behind, before, to the right, to the
left. I am all this. This Infinite is the Self. The Self is below, above,
behind, before, to the right, to the left. I am all this. One who knows,
meditates upon, and realizes the truth of the Self--such a one delights in
the Self, rejoices in the Self. He becomes master of himself, master of
all worlds. Slaves are they who know not this truth."

5. Hinduism. Chandogya Upanishad 7.23-25

Caesar said to Rabbi Gamaliel, "You state that whenever ten Israelites are assembled, the Shechinah (Divine Presence) is found. How many Shechinahs are there then?" Rabbi Gamaliel summoned the ruler's servant, struck him on the neck, and asked, "Why did you permit the sun to enter the house of your master?" Thereupon the ruler replied, "The sun shines over all the earth." Rabbi Gamaliel then said, "If the sun, which is only one of the hundred million servants of the Lord, can shine over all the earth, how much more would this be true for the Shechinah of the Lord Himself?"

6. Judaism. Talmud, Sanhedrin 39a

There was something undifferentiated and yet complete,
Which existed before heaven and earth.
Soundless and formless, it depends on nothing and does not change.
It operates everywhere and is free from danger.
It may be considered the mother of the universe.
I do not know its name; I call it Tao.
If forced to give it a name, I shall call it Great.
Now being great means functioning everywhere.
Functioning everywhere means far-reaching.
Being far-reaching means returning to the original point.

7. Taoism. Tao Te Ching 25

Any and everything of this universe is all the body of God.

8. Tenrikyo. Ofudesaki, 3.40

God's mind is not only in His Word, but also in everything He created. God's mind exists wherever we go in heaven or on earth.

9. Unification Church. Sun Myung Moon, 12-13-59

The one that is visible begins from the invisible. The invisible consists of three ultimates, and their essence is infinite.

10. Korean Religions. Chun Boo Kyung

Sanhedrin 39a: The saying about ten Israelites refers to the minyan, the minimum number of men required to start a synagogue. But the holy spirit (Shechinah) can come among even two gathered together in God's name; cf. Abot 3.2, p. 271. Tao Te Ching 25: Cf. Doctrine of the Mean 26, p. 80; I Ching, Great Commentary 1.10.4, p. 121. Chun Boo Kyung: God as the cause is one body, but three in function. These three spirits appear in the world of phenomena as three poles: sung (character), myung (life), and chung (energy). Since the essence of the one is infinite, the three poles are divided and yet undivided. It is everywhere self-existing and omnipresent. Another interpretation: the three ultimate poles are manifest in the invisible world as internal character or mind, external form or substance, and their unity as substantial beings; and they are similarly manifest in the visible world as proton, electron, and neutron. Cf. Vishnu Purana 1, p. 82.

Divinity is that which was there before the appearance of heaven and earth, and which gives form to them; that which surpasses the yin and the yang, yet has the quality of them. This Divinity is thus the absolute existence, governing the entire universe of heaven and earth, yet at the same time, it dwells within all things, where it is called spirit; omnipresent within human beings, it is called mind.

In other words, human mind communes with the Divinity which is ruler of heaven and earth; mind and Divinity are one and the same. Divinity is the root origin of heaven and earth, the spiritual nature of all things, and the source of human destiny. Itself without form, it is Divinity which nurtures things with form.

11. Shinto. Kanetomo Yoshida, An Outline of Shinto

Buddha abides in the infinite, the unobstructed, ultimate realm of reality, in the realm of space, in the essence of True Thusness, without birth or death, and in ultimate truth, appearing to sentient beings according to the time, sustained by past vows, without ever ceasing, not abandoning all beings, all lands, all phenomena....

How should enlightening beings see the body of Buddha? (Dharmakaya) They should see the body of Buddha in infinite places. Why? They should not see Buddha in just one thing, one phenomenon, one body, one land, one being--they should see Buddha everywhere. Just as space is omnipresent, in all places, material or immaterial, yet without either arriving or not arriving there, because space is incorporeal, in the same way Buddha is omnipresent, in all places, in all beings, in all things, in all lands, yet neither arriving nor not arriving there, because Buddha's body is incorporeal, manifesting a body for the sake of sentient beings.

12. Buddhism. Garland Sutra 37

The Tathagata... is the essence which is the reality of matter, but he is not matter. He is the essence which is the reality of sensation, but he is not sensation. He is the essence which is the reality of intellect, but he is not intellect. He is the essence which is the reality of motivation, but he is not motivation. He is the essence which is the reality of consciousness, yet he is not consciousness. Like the element of space, he does not abide in any of the four elements. Transcending the scope of eye, ear, nose, tongue, body, and mind, he is not produced in the six sense media... He abides in ultimate reality, yet there is no relationship between it and him. He is not produced from causes, nor does he depend on conditions. He is not without any characteristic, nor has he any characteristic. He has no single nature nor a diversity of natures. He is not a conception, not a mental construction, nor is he a nonconception. He is neither the other shore, nor this shore, nor that between. He is neither here, nor there, nor anywhere else....

13. Buddhism. Holy Teaching of Vimalakirti 12

Garland Sutra 37: The teachings in this sutra are: (1) all beings equally possess Buddha nature when viewed from the standpoint of the Ultimate Truth; (2) all phenomena come into being due to their interdependence with other phenomena; (3) each experience contains all experience due to their interdependent relationship. Cf. Lion's Roar of Queen Srimala 5, p. 652. Holy Teaching of Vimalakirti 12: The transcendence of Buddha is comparable to the Jain doctrine of the Paramatman, see Niyamasara 176-77, p. 22 6. Cf. Brihadaranyaka Upanishad 4.5.15, p. 91; Mulamadhyamaka Karika 25, pp. 91f.

This Teacher of mine, this Teacher of mine--he passes judgment on the ten thousand things but he doesn't think himself severe; his bounty extends to ten thousand generations but he doesn't think himself benevolent. He is older than the highest antiquity but he doesn't think himself long-lived; he covers heaven, bears up the earth, carves and fashions countless forms, but he doesn't think himself skilled. It is with him alone I wander.

14. Taoism. Chuang Tzu 6

God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.

Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser.... We reason imperfectly from effect to cause, when we conclude that matter is the effect of Spirit; but a priori reasoning shows material existence to be enigmatical. Spirit gives the true mental idea. We cannot interpret Spirit, Mind, through matter. Matter neither sees, hears, nor feels.

15. Christian Science. Science and Health, 465, 467

The Supreme Being (Purusha) is thousand-headed,
thousand eyed, thousand footed;
and, pervading the earth on all sides,
He exists beyond the ten directions.

The Supreme Being, indeed, is all this,
what has been and what will be,
and the Lord of immortality
as well as of mortal creatures.

Such is His magnificence, but
the Supreme Being is even greater than this;
all beings are a fourth of Him,
three-fourths--His immortality--lie in heaven.

Three-fourths of the Supreme Being ascended;
the fourth part came here again and again,
and, diversified in form, it moved
to the animate and the inanimate world.

16. Hinduism. Rig Veda 10.90.1-4

My material world is eightfold,
divided into earth, water,

Fire, air, ether, mind, the faculty of meditation,
and self-awareness.
This is the lower nature. My higher
nature is different.
It is the very life
that sustains the world.
Do not forget that this is the source
of all existence.
I am the genesis and the end
of the entire world.
There is nothing higher than I am,
O Conqueror of Wealth!
The world is strung on me
like pearls on a string.

17. Hinduism. Bhagavad Gita 7.4-7

Science and Health: The capitalized words 'Spirit' and 'Soul' are among the Seven Deific Synonyms for God. Rig Veda 10.90.1-4: Cf. Rig Veda 1.164.45, p. 806; Svetasvatara Upanishad 3.7-10, p. 582.

Thou art the sun
Thou art the air
Thou art the moon
Thou art the starry firmament
Thou art Brahman Supreme;
Thou art the waters--thou, the Creator of all!

Thou art woman, thou art man,
Thou art the youth, thou art the maiden,
Thou art the old man tottering with his staff;
Thou facest everywhere.

Thou art the dark butterfly,
Thou art the green parrot with red eyes,
Thou art the thunder cloud, the seasons, the seas.
Without beginning art Thou,
Beyond time and space.
Thou art He from whom sprang
The three worlds.

18. Hinduism. Svetasvatara Upanishad 4.2-4

Tung-kuo Tzu asked Chuang Tzu, "What is called Tao--where is it?"
"It is everywhere," replied Chuang Tzu.
Tung-kuo Tzu said, "It will not do unless you are more specific."
"It is in the ant," said Chuang Tzu.
"Why go so low down?"
"It is in the weeds."
"Why even lower?"
"It is in a potsherd."
"Why still lower?"
"It is in the excrement and urine," said Chuang Tzu. Tung-kuo gave no response.
"Sir," said Chuang Tzu, "your question does not touch the essential. When inspector Huo asked the superintendent of markets about the fatness of pigs, the tests were always made in parts less and less likely to be fat. Do not insist on any particular thing. Nothing escapes from Tao. Such is perfect Tao, and so is great speech. The three words, Complete, Entire, and All, differ in name but are the same in actuality. They all designate the One."

19. Taoism. Chuang Tzu 22

Svetasvatara Upanishad 4.2-4: Cf. Rig Veda 6.47.18, p. 77.

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said,

Holy, holy, holy is the Lord of hosts;
the whole earth is full of His glory.

And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said, "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"

20. Judaism and Christianity. Bible, Isaiah 6.1-5

Then the Buddha, wishing to enable all the enlightening beings to realize the spiritual power of

the boundless realm of the Enlightened One, emitted a light from between his brows. That light was called the Treasury of the Light of Knowledge of All Enlightening Beings Illuminating the Ten Directions. Its form was like a cloud of lamps with jewellike light. It shone throughout all buddha fields in the ten directions, revealing all the lands and beings therein. It also caused all networks of worlds to tremble. In every single atom it revealed innumerable Buddhas showering the teachings of all the Buddhas of all times, in accord with the differences in character and inclination of the various sentient beings. It clearly showed the Buddha's ocean of transcendent ways, and also rained infinite clouds of various emancipations, causing the sentient beings to forever cross over birth and death. It also showered clouds of the great vows of t he Buddhas, and clearly showed, in all worlds in the ten directions, the universally good enlightening beings' congregations at the sites of enlightenment. Having done all this, the light swirled around the Buddha, circling to the right, then went in under his feet.

21. Buddhism. Garland Sutra 2

Chuang Tzu 22: Compare Mumonkan 21: "A man asked Umman, 'What is Buddha?' Umman replied, 'shit-stick (Kanshiketsu)!'" See Mumonkan 18, p. 590. Isaiah 6.1-5: This vision of God's glory in the Temple is the prelude to Isaiah's call to be a prophet. Garland Sutra 2: In Buddhist scriptures, these visions of the Buddha's transcendent reality generally introduce a sermon or a teaching. Here what follows is the Bodhisattva Samantabhadra explaining the heavenly domain of the Buddha Vairocana. The vision itself vividly depicts the Buddha's grace, as his light of compassion, the Sambhogakaya (see Lion's Roar of Queen Srimala 5, p. 652), shines in all directions revealing the true Reality (dharmakaya). Cf. Udana 49, p. 535, and comparable passages on enlightenment.

Jacob... came to a certain place, and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it! And behold, the Lord stood above it and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your descendants; and your descendants shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; by you and your descendants shall all the families of the earth be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done that of which I have spoken to you." Then Jacob awoke from his sleep and said, "Surely the Lord is in this place; and I did not know it." And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

22. Judaism and Christianity. Bible, Genesis 28.10-17

"I John, your brother, who share with you in Jesus the tribulation and the kingdom and the patient endurance, was on the island called Patmos, [exiled] on account of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet... Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands was one like a son of man, clothed with a long robe and with a golden girdle round his breast; his head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters; in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face was like the sun shining in full strength. When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, 'Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades. Now write what you see, what is and what is to take place hereafter.'"

23. Christianity. Bible, Revelation 1.9-19

The word of the Lord came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was upon him there.

As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness round about it, and the fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze. And from the midst of it came the likeness of four living creatures. And this was their appearance: they had the form of men, but each had four faces, and each of them had four wings.... As for the likeness of their faces, each had the face of a man in front, the four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle at the back. Such were their faces. And their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies. And each went straight forward; wherever the spirit would go, they went, without turning as they went. In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and fro among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures darted to and fro, like a flash of lightning.

Now as I looked at the living creatures, I saw a wheel upon the earth beside the living creatures, one for each of the four of them. As for the appearance of the wheels and their construction: their appearance was like the gleaming of chrysolite; and the four had the same likeness, their construction being as it were a wheel within a wheel. When they went, they went in any of their four directions without turning as they went. The four wheels had rims and they had spokes; and their rims were full of eyes round about. And when the living creatures went, the wheels went beside them; and when the living creatures rose from the earth, the wheels rose... for the spirit of the living creatures was in the wheels.

Over the heads of the living creatures there was the likeness of a firmament, shining like crystal, spread out above their heads. And under the firmament their wings were stretched out straight,

one toward another; and each creature had two wings covering its body. And when they went, I heard the sound of their wings like the sound of many waters, like the thunder of the Almighty, a sound of tumult like the sound of a host....

And above the firmament over their heads there was the likeness of a throne, in appearance like sapphire; and seated on the throne was a likeness as it were of a human form. And upward from what had the appearance of his loins I saw as it were gleaming bronze, like the appearance of fire enclosed round about; and downward from what had the appearance of his loins I saw as it were the appearance of fire, and there was brightness round about him. Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about.

Such was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face.

24. Judaism and Christianity. Bible, Ezekiel 1.3-28

Genesis 28.10-17: Jacob's vision of a ladder extending to heaven confirmed God's grace upon him as he was about to embark on twenty lonely and burdensome years of exile. It is also the founding legend of the shrine and city of Bethel, 'House of God,' the royal sanctuary of the northern kingdom of Israel. Revelation 1.9-11: This is a spiritual manifestation of the resurrected Jesus. Jesus also appeared transfigured before his disciples in Matthew 17.1-8, p. 653 Ezekiel 1.3-28: This vision of God's chariot throne has been the inspiration for a school of Jewish mysticism called merkabah (chariot) mysticism. It emphasizes the unbridgeable distance between God and man. The mystic journeys ever higher, through heaven after heaven and glory after glory, approaching the divine throne but never reaching even to its footstool. The faces of the four living creatures have become, in Christian tradition, symbols for the four Evangelists.

Arjuna:
O Highest Lord, I wish I could see you,
your form as Lord,
Just as you yourself say you are,
Supreme Divine Being.
O Lord, if you think it is possible
that I might see you--
Then, Lord of mystic power,
show me your changeless self.

The Lord:
Open your eyes and see
my hundreds, my thousands of forms,
In all their variety, heavenly splendor,
in all their colors and semblances.

Look upon the Gods of Heaven, the Radiant Gods,
the Terrifying Gods, the Kind Celestial Twins.
See, Arjuna, countless marvels
never seen before.

Here is my body, in one place, now
the whole world--
All that moves and does not move--
and whatever else you want to see.

Of course, with the ordinary eye
you cannot see me.
I give you divine vision.
Behold my absolute power!

Samjaya:
With these words, Vishnu,
the great Lord of mystic power,
Gave Arjuna the vision
of his highest, absolute form--

His form with many mouths and eyes,
appearing in many miraculous ways,
With many divine ornaments
and divine, unsheathed weapons.

He wore garlands and robes
and ointments of divine fragrance.
He was a wholly wonderful god,
infinite, facing in every direction.

If the light of a thousand suns
should effulge all at once,
It would resemble the radiance
of that god of overpowering reality.

Then and there, Arjuna saw
the entire world unified,
Yet divided manifold,
embodied in the God of gods.

Bewildered and enraptured,
Arjuna, the Pursuer of Wealth,
Bowed his head to the god,
joined his palms, and said,

Arjuna:
Master! Within you I see the gods,
and all classes of beings,
The Creator
on his lotus seat,
and all seers
and divine serpents.

Far and near, I see you
without limit,
Reaching, containing everything, and
with innumerable mouths and eyes.
I see no end to you, no middle,
and no beginning--
O universal Lord and form of all!

You, Wearer
of Crown, Mace, and Discus,
You are a deluge of brilliant light
all around.
I see you,
who can hardly be seen,
With the splendor of radiant fires and suns,
immeasurable.

You are the one imperishable
paramount necessary core of knowledge,
The world's ultimate foundation;
you never cease to guard the eternal tradition.
You are the everlasting
Divine Being.

There is no telling what is
beginning, middle, or end in you.
Your power is infinite;
your arms reach infinitely far.
Sun and moon are your eyes.
This is how I see you.
Your mouth is a flaming sacrificial fire.
You burn up the world with your radiance.

For you alone fill the quarters of heaven
and the space between heaven and earth.
The world above,
man's world,
and the world in between
Are frightened at the awesome sight of you,
O mighty being!

There I see throngs of gods entering you.
Some are afraid,
they join their palms
and call upon your name.
Throngs of great seers and perfect sages hail you
with magnificent hymns.

The Terrifying Gods, the Gods of Heaven, the Radiant Gods,
also the Celestial Spirits,
the All-Gods, the Celestial Twins,
the Storm Gods, and the Ancestors;
multitudes of heavenly musicians,
good sprites, demons, and perfect sages
All look upon you in wonder.

When the worlds see your form
of many mouths and eyes,
of many arms, legs, feet
many torsos, many terrible tusks,
They tremble,
As do I.

For seeing you
ablaze with all the colors of the rainbow,
Touching the sky,
with gaping mouths and wide, flaming eyes,
My heart in me is shaken.
O God,
I have lost all certainty, all peace.

Your mouths and their terrible tusks
evoke the world in conflagration.
Looking at them
I can no longer orient myself.
There is no refuge.
O Lord of Gods,
dwelling place of the world,
give me Your grace.

25. Hinduism. Bhagavad Gita 11.3-25

Bhagavad Gita 11.3-25 This is the climax of the Bhagavad Gita, when Krishna allows Arjuna a glimpse of his transcendent form. This magnificent theophany continues with a vision of the fate of all the combatants in the Mahabharata War, who rush headlong to destruction into Krishna's multifold gaping jaws or sharp tusks; cf. Bhagavad Gita 11.26-34, pp. 1044f. God is omnipotent and controls all worldly phenomena; thus with the theophany comes insight into the future, and Arjuna can have confidence in victory. But such a theophany is rare, and only given to those who have eyes to see. Once before, in front of Duryodhana and the assembled lords of the Kauravas, Krishna had displayed his transcendental form in an effort to make peace; but they utterly ignored it and showered him with insults (Mahabharata, Udogya Parva 43).

World Scripture

SOVEREIGN AND OMNIPOTENT

Here we have selected passages, largely from the monotheistic religions, on God's sovereignty over the affairs of the world. God rules over the affairs of men and women and decides their destinies; humans are therefore subject to the will of God: see Providence, pp. 1081-93. The teaching that God is omnipotent often includes the belief that God determines everything that happens in this world, be it for good or evil; this relates to doctrines of predestination and free will: see Predestination, pp. 494-97.

The Lord will reign for ever and ever.

1. Judaism and Christianity. Bible, Exodus 15.18

Unto God belongs the sovereignty of the heavens and the earth and all that is therein, and it is He who has power over all things.

2. Islam. Qur'an 5.120

The earth is wide, but God is the elder.

3. African Traditional Religions. Akan Proverb (Ghana)

All that are rulers, kings, potentates, lords chiefs, officials--
All are God's creation.
Their will is subject to God's;
On God are they all dependent.

4. Sikhism. Adi Granth, Bilaval-ki-Var 6, M.4, p. 851

The Wise One is the most mindful of the plans,
which, indeed, were wrought in the past,
By demons and by men,
and which will be wrought hereafter!
He, the Lord, is the sole decider,
so may it be unto us as He wills!

5. Zoroastrianism. Avesta, Yasna 29.4

Revere the anger of Heaven,
And presume not to make sport or be idle.
Revere the changing moods of Heaven,
And presume not to drive about at your pleasure.
Great Heaven is intelligent,
And is with you in all your goings.
Great Heaven is clear-seeing,
And is with you in your wanderings and indulgences.

6. Confucianism. Book of Songs, Ode 254

Akan Proverb: Cf. Ashanti Verse, p. 293.

I, even I, am he,
and there is no god beside me;
I kill and I make alive;
I wound and I heal;
and there is none that can deliver out of my hand.

7. Judaism and Christianity. Bible, Deuteronomy 32.39

All that is in the heavens and the earth magnifies God;
He is the All-mighty, the All-wise.
To Him belongs the Kingdom of the heavens and the earth;
He gives life, and He makes to die, and He is powerful
over everything.
He is the First and the Last, the Outward and the Inward;
He has knowledge of everything.
It is He that created the heavens and the earth in six days
then seated Himself upon the Throne.
He knows what penetrates into the earth, and what comes forth from it,
what comes down from heaven, and what goes up into it.
He is with you wherever you are; and God sees

the things you do.
To Him belongs the Kingdom of the heavens and the earth;
and unto Him all matters are returned.
He makes the night enter into the day
and makes the day enter into the night.
He knows the thoughts within the breasts.

8. Islam. Qur'an 57.1-6

The tree set up by Imana (God) cannot be blown down by the wind.

9. African Traditional Religions. Banyarawanda Proverb (Tanzania)

With men it is impossible, but not with God; for all things are possible with God.

10. Christianity. Bible, Mark 10.27

Book of Songs, Ode 254: This is a classic statement of the teaching that rulers must pay regard to the Mandate of Heaven, without which their reign becomes untenable. It is one stanza of a longer poem given on pp. 1089f. Banyarawanda Proverb: Cf. Boran Prayer, p. 560.

If He so will, He can remove you and put in your place a new creation; that is surely no great matter for God.

11. Islam. Qur'an 14.19-20

The Creator of the heavens and the earth; and when He decrees a thing, He but says to it "Be," and it is.

12. Islam. Qur'an 2.117

For I am God, and there is no other;
I am God, and there is none like me,
declaring the end from the beginning
and from ancient times things not yet done,
saying, "My counsel shall stand,
and I will accomplish all my purpose,"
calling a bird of prey from the east,
the man of my counsel from a far country.
I have spoken, and I will bring it to pass;
I have purposed, and I will do it.

13. Judaism and Christianity. Bible, Isaiah 46.9-11

Qur'an 2.117: Compare Genesis 1.3: "And God said, 'Let there be light'; and there was light," p. 126.
Isaiah 46.9-11: The word and judgments of God will inevitably come to pass. The specific historical setting of this verse is the announcement by God through the anonymous prophet deutero-Isaiah concerning the coming of Cyrus of Persia, the 'bird of prey from the east,' to conquer Babylon. CF. Habakkak 2.2-3, p. 1043.

OMNISCIENT

Continuing with passages on God's sovereignty over human affairs, this section contains teachings on God's total knowledge of human thoughts and actions. Nothing is hidden from God. There is no place to hide from Him. Hence the believer should be sincere in his thoughts, and he can have confidence in the truthfulness of God's justice. We do not deal here with the question of divine foreknowledge: see Predestination, pp. 689-93. In Buddhism, Jainism, and many schools of Hinduism, the functions of omniscience and omnipotence to judge human affairs are not fulfilled through God's agency, but rather through the omnipresent workings of karma: see Divine Justice, pp. 183-91.

Our Lord! Lo! You know that which we hide and that which we proclaim. Nothing in the earth or in heaven is hidden from God.

1. Islam. Qur'an 14.38

You know when I sit down and when I rise up;
You discern my thoughts from afar.
You search out my path and my lying down,
and You are acquainted with all my ways.

2. Judaism and Christianity. Bible, Psalm 139.2-3

Mark well three things and you will not fall into the clutches of sin: know what is above you--an eye that sees, an ear that hears, and all your actions recorded in the book.

3. Judaism. Mishnah, Abot 2.1

To God belong the East and the West;
whithersoever you turn, there is the Face of God;
God is All-embracing, All-knowing.

4. Islam. Qur'an 2.115

Qur'an 14.38: Cf. Qur'an 2.284, p. 189; 26.220, p. 752. On angels as God's watchers, see Qur'an 13.10-11, p. 190. Abot 2.1: Cf. Abot 3.20, p. 187. Qur'an 2.115: This has been interpreted by Muslims to mean

that God appears to people of every culture and religion, east and west. God, who is one Unity (tawhid), embraces every one of his creatures. Cf. Amos 9.2-4, p. 187.

For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. And before Him no creature is hidden, but all are open and laid bare to the eyes of Him with whom we have to do.

5. Christianity. Bible, Hebrews 4.12-13

Surely God--He has knowledge of the Hour;
He sends down the rain; He knows what is in the wombs.
No soul knows what it shall earn tomorrow, and
no soul knows in what land it shall die.
Surely God is All-knowing, All-aware.

6. Islam. Qur'an 31.34

The eyes are not prevented [from seeing] by a hedge; God has nothing hid from him.

7. African Traditional Religions. Ovambo Proverb (Angola)

You who dive down as if under water to steal,
Though no earthly king may have seen you,
The King of heaven sees.

8. African Traditional Religions. Yoruba Proverb (Nigeria)

In the Book of Songs it is said,

In your secret chamber even you are judged;
See you do nothing to blush for,
Though but the ceiling looks down upon you.

Therefore the moral man, even when he is not doing anything, is serious; and, even when he does not speak, is truthful.

9. Confucianism. Doctrine of the Mean 33

See you not that God knows all that is in the heavens and on earth? There is not a secret consultation between three unless He is their fourth, nor between five unless He is their sixth, nor between fewer or more unless He is in their midst, wheresoever they be.

10. Islam. Qur'an 58.7

Hebrews 4.12-13: For a similar passage in the Hebrew Bible, see 1 Samuel 16.7; cf. Jeremiah 17.10, p. 189. Doctrine of the Mean 33: Cf. Great Learning 6.1-4, p. 724. Qur'an 58.7: Cf. Matthew 18.20, p. 271, where a similar image is used to make a different point.

The great Ruler of all these worlds,
beholds as if from near at hand
the man who thinks he acts by stealth:
the Gods know all this of him.
When one stands or walks or moves in secret,
or goes to his lying down or uprising,
when two sitting together take secret counsel,
King Varuna knows, being there the Third.

This earth belongs to Varuna, the King,
and the heavens, whose ends are far apart.
Both the oceans are the loins of Varuna,
and He is merged within the small water drop.

If one will go away beyond the heavens,
still he cannot escape King Varuna;
his envoys move about here from the heavens,
and, thousand-eyed, they look upon the earth.

King Varuna observes all that which lies
between heaven and earth and beyond them;
the twinklings of men's eyes have been counted by him;
as a dicer the dice, he measures everything.

These fatal snares of thine, O Varuna,
that stand stretched seven by seven-and-threefold,

let all these catch up the man who tells a lie,
but pass by one who speaks the truth.

With a hundred nooses bind him, Varuna,
let him not who lies escape thee, Looker on men!
Let the mean fellow sit stretching his belly
like a cask of which the bands have been cut.

Varuna is that which is the warp,
Varuna is that which is the woof,
Varuna is of our own land, he is of foreign lands.
Varuna is transcendent, he is immanent.

11. Hinduism. Atharva Veda 4.16.1-8

The sun shines and sends its burning rays down upon us,
The moon rises in its glory.
Rain will come and again the sun will shine,
And over it all passes the eyes of God.
Nothing is hidden from Him.
Whether you be in your home, whether you be on the water,
Whether you rest in the shade of a tree in the open,
Here is your Master.

Did you think because you were more powerful than some poor orphan,
You could covet his wealth and deceive him,
Saying to yourself, "I cannot be seen"?
So then remember that you are always in the presence of God.

Not today, not today, not today!
But some day He will give you your just reward
For thinking in your heart
That you have but cheated a slave, an orphan.

12. African Traditional Religion. Yoruba Song (Nigeria)

Atharva Veda 4.16: Varuna is the Vedic god who represents the divine attribute of justice, weighing sins and also forgiving them. Etymologically, he is related to Zoroastrian Ahura Mazda. Cf. Amos 9.2-4, p. 187. Yoruba Song: On the theme of delayed recompense, see Qur'an 3.176-78, Ecclesiastes 8.10-12, p. 186.

IMMANENT AND NEAR AT HAND

This section brings together passages on God's immanence. God is described in the Qur'an as "nearer than the jugular vein," knowing all a person's thoughts and desires, and abiding within the human heart. In the Bible, God's immanence is expressed in the revelation to Elijah, where instead of a grand manifestation in earthquake or thunder, God's self-revelation is as 'a still small voice.' They may speak of God coming near or dwelling in the heart only when there is receptivity, humility, and faith. In the scriptures of the Abrahamic religions, while God is near at hand, He is rarely identified with the soul itself; that could be seen as tantamount to idolatry.

Other traditions teach more thoroughgoing notions of divine immanence. Sufis interpret the Qur'anic parable of the Lamp as expressing the presence of God in the human heart as a light, illuminating the lamp of the body. In Hinduism, Sikhism, and Jainism the divine immanence is described ontologically: Ultimate Reality is the Self (Atman). In Buddhism the divine immanence is described psychologically: Essence of Mind or Suchness (Tathata) is realized by a mind dwelling in Perfect Wisdom and expressing a mind of enlightenment (bodhi), Dhamma nature or Buddha nature. But there is no ontological self which could be immanent. These various doctrines of divine immanence avoid a simple identification of God with the individual soul. The ordinary individual soul (jiva) is beclouded and deluded by an egoistic sense of self; in contrast, the divine Self within, or Suchness, can only be realized through enlightenment.

The complete realization of the God within is a potential and a goal; passages which describe it as a state of existence are often referring to the ideal realized by an attained person. This ideal will be treated more fully in Chapter 3. Yet as many of these selections point out, even the ordinary beclouded mind is intrinsically pure and contains the germ of divinity.

We indeed created man; and We know what his soul whispers within him, and We are nearer to him than the jugular vein.

1. Islam. Qur'an 50.16

Ever is He present with you--think not He is far:
By the Master's teaching recognize Him within yourself.

2. Sikhism. Adi Granth, Majh Ashtpadi, M.3, p. 116

[God] is not far from each one of us, for "In him we live and move and have our being."

3. Christianity. Bible, Acts 17.27-28

The Master said, "Is Goodness indeed so far away? If we really wanted Goodness, we should find that it was at our very side."

4. Confucianism. Analects 7.29

Brahman shines forth, vast, self-luminous, inconceivable, subtler than the subtle. He is far beyond what is far, and yet here very near at hand. Verily, He is seen here, dwelling in the cave of the heart of conscious beings.

5. Hinduism, Mundaka Upanishad 3.1.7

For thus says the high and lofty One
who inhabits eternity, whose name is Holy,
"I dwell in the high and holy place,
and also with him who is of a contrite and humble spirit,
to revive the spirit of the humble,
and to revive the heart of the contrite."

6. Judaism and Christianity. Bible, Isaiah 57.15

"If I [God] am there, all are there, and if I am not there, who is there?" Hillel also used to say, "To the place where I wish to be, there do my feet bring me. If you come to my house, I will come to your house; if you do not come to my house, I will not come to your house." As it says, "In all places where I cause my Name to be mentioned, I will come to you and bless you." (Exodus 20.24)

7. Judaism. Talmud, Sukkah 53a

Qur'an 50.16: Cf. Qur'an 2.186, p. 826. Majh Ashtpadi, M.3: Cf. Gaund, M.5, p. 212; also Chandogya Upanishad 6.8.7, p. 208. Acts 17.27-28: Cf. Psalm 145.18, p. 826. Analects 7.29: Cf. Luke 17.21, p. 218; Bhagavad Gita 7.21-23, Forty Hadith of an-Nawawi 1, p. 725; Tao Te Ching 23, p. 685. Mundaka Upanishad 3.1.7: Cf. Katha Upanishad 1.2.20-22, Mundaka Upanishad 2.2.1-2, p. 212; Isha Upanishad 15-16, p. 74. Isaiah 57.15: Cf. Psalm 51.17, p. 902. Sukkah 53a: Compare Hadith, p. 686.

Great Deng is near, and some say far, O Divinity!

The Creator is near, and some say he has not reached us!
Do you not hear, O Divinity?
The black bull of the rain has been released from the moon's byre,
Do you not hear, O Divinity?

8. African Traditional Religions. Dinka Song (Sudan)

Why do you go to the forest in search of God?
He lives in all and is yet ever distinct;
He abides with you, too,
As a fragrance dwells in a flower,
And reflection in a mirror;
So does God dwell inside everything;
Seek Him, therefore, in your heart.

9. Sikhism. Adi Granth, Dhanasri, M.9, p. 684

The supreme Self is without a beginning, undifferentiated, deathless. Though it dwells in the body, Arjuna, it neither acts nor is touched by action. As radiation pervades the cosmos but remains unstained, the Self can never be tainted though it dwells in every creature.

10. Hinduism. Bhagavad Gita 13.32

Within our Essence of Mind the Trikaya (Three Bodies) of Buddha are to be found, and they are common to everybody. Because the mind labors under delusions, he knows not his own inner nature; and the result is that he ignores the Trikaya within himself, erroneously believing that they are to be sought from without. Within yourself you will find the Trikaya which, being the manifestation of the Essence of Mind, are not to be sought from without.

11. Buddhism. Sutra of Hui Neng 6

As the holy one I recognized thee, O Wise Lord,
When he came to me as Good Mind;
The Silent Thought taught me the greatest good
so that I might proclaim it.

12. Zoroastrianism. Avesta, Yasna 45.15

Dinka Song: The intention of the song in suggesting that 'some say far' is to urge Divinity to come near and help. Dhanasri, M.9: Cf. Suhi, M.5, p. 399. Sutra of Hui Neng 6: 'Essence of Mind' as Hui Neng uses the term denotes the original mind which is intrinsically the same as Buddha nature; cf. other passages from this sutra on pp. 217-19. But 'Essence of Mind' is tathata, which can also be translated Essence of all things. These indeed are not different, as the essence of things can be grasped only by mind; cf. Lankavatara Sutra 61-64, p. 155. For more on the Mahayana doctrine of the Trikaya, the Buddha's three bodies: cf. p. 650; Lotus Sutra 16, p. 121; Meditation on Buddha Amitayus 17, p. 646; Lion's Roar of Queen Srimala 5, p. 652.

God said to Elijah... "Go forth, and stand upon the mount before the Lord." And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice.

13. Judaism and Christianity. Bible, 1 Kings 19.11-12

God is the Light of the heavens and the earth.
The parable of His Light
is as if there were a Niche,
and within it a Lamp;
the Lamp enclosed in Glass:
The glass as it were a brilliant star:
Lit from a blessed Tree,
An Olive neither of the East nor of the West,
Whose oil is well-nigh luminous,
though fire scarce touched it.
Light upon Light!
God guides whom He will to His Light:
God sets forth parables for men, and God knows all things.

14. Islam. Qur'an 24.35

In the golden city of the heart dwells
The Lord of Love, without parts, without stain.
Know him as the radiant light of lights.

There shines not the sun, neither moon nor star,
Nor flash of lightning, nor fire lit on earth.
The Lord is the light reflected by all.
He shining, everything shines after him.

15. Hinduism. Mundaka Upanishad 2.2.10-11

Daibai asked Baso, "What is Buddha?" Baso answered, "This very mind is the Buddha."

16. Buddhism. Mumonkan 30

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1 Kings 19.11-12: God is manifest in His Word, communicated to the heart. He is not in the storm or the earthquake or other manifestations of power in nature. This is a radical critique of nature-religion as it was practiced by the Canaanites. Qur'an 24.35: Islamic mystics since Ghazali have interpreted these verses as expressing God's inner illumination of the human soul. The Niche, Glass, Lamp, Tree, and Oil correspond to the five faculties of the soul, namely: (1) the sensory faculty; (2) the imagination; (3) the discriminative intellect; (4) the faculty of ratiocination capable of abstract knowledge, and (5) the transcendent prophetic spirit that may apprehend divine truth. The human soul is thus a graded succession of lights, 'Light upon light,' whose source is God. Cf. Katha Upanishad 2.3.7-8, p. 93. Mumonkan 30: Compare "That art thou," Chandogya Upanishad 6.8.7, p. 208. But Mumonkan 33, p. 899, asserts the seeming opposite !

That mind which gives life
To all the people
in the world
Such is the very mind
which nourishes me!

17. Shinto. Moritake Arakida, One Hundred Poems about the World

God is the subject of heart. He has feelings of boundless sorrow and joy.

18. Unification Church. Sun Myung Moon, 2-12-61

I am the nucleus of every creature, Arjuna; for without Me nothing can exist, neither animate nor inanimate.... Wherever you find strength, or beauty, or spiritual power, you may be sure that these have sprung from a spark of My essence.

19. Hinduism. Bhagavad Gita 10.39, 41

At whose behest does the mind think? Who bids the body live? Who makes the tongue speak? Who is that effulgent Being that directs the eye to form and color and the ear to sound?

The Self (Atman) is ear of the ear, mind of the mind, speech of speech. He is also breath of the breath, and eye of the eye. Having given up the false identification of the Self with the senses and the mind, and knowing the Self to be Brahman, the wise, on departing this life, become immortal.

20. Hinduism. Kena Upanishad 1.1-2

Lord, the Tathagatagarbha is not born, does not die, does not pass away to become reborn. The Tathagatagarbha excludes the realm with the characteristic of the constructed. The Tathagatagarbha is permanent, steadfast, eternal. Therefore the Tathagatagarbha is the support, the holder, the base of constructed [Buddha natures] that are nondiscrete, not dissociated, and knowing as liberated from the stores of defilement; and furthermore is the support, the holder, the base of external constructed natures that are discrete, dissociated, and knowing as not liberated.

Lord, if there were no Tathagatagarbha, there would be neither aversion towards suffering nor longing, eagerness, and aspiration towards Nirvana. What is the reason? Whatever be these six perceptions [i.e., the five senses plus the mind], and whatever be this other perception [perhaps intellectual cognition?], these seven natures are unfixed, momentary, and lack experience of suffering; hence these natures are unfit for aversion towards suffering or for longing, eagerness, and aspiration towards Nirvana. Lord, the Tathagatagarbha has ultimate existence without beginning or end, has an unborn and undying nature, and experiences suffering; hence it is worthy of the Tathagatagarbha to have aversion towards suffering as well as longing, eagerness, and aspiration towards Nirvana. Lord, the Tathagatagarbha is neither self nor sentient being, nor soul, nor personality.... Lord, this Tathagatagarbha is the embryo of the illustrious Dharmadhatu, the embryo of the Dharmakaya, the embryo of the supramundane Doctrine, the embryo of the intrinsically pure Doctrine.

21. Buddhism. Lion's Roar of Queen Srimala 13

One Hundred Poems about the World: See note on p. 497. Sun Myung Moon, 2-12-61: 'Heart' is the irrepressible impulse to love others, which is the inner motivation for all God's actions. In humans, heart lies at the root of the mind, motivating intellect, emotion, and will. In prayer one can touch the heart of God and feel its affective aspect: joy when His beloved children respond to Him and deep sorrow for those who are lost in sin. Cf. Sun Myung Moon, 10-20-73, p. 146; 6-20-82, p. 146. Bhagavad Gita 10.39-41: Cf. Mundaka Upanishad 1.1.7, p. 132. Kena Upanishad 1.1-2: Cf. Atharva Veda 10.8.43-44, p. 582; Chandogya Upanishad 6.8.7, p. 208; Mandukya Upanishad, p. 834; Katha Upanishad 3.13, p. 840; Black

Elk, p. 536; Luke 11.34-36, p. 535. Lion's Roar of Queen Srimala 13: In Mahayana scriptures the Tathagatagarbha, or Embryo of the Tathagata, is the intrinsically pure consciousness pervading all sentient beings which is capable of maturing into Buddhahood.

ETERNAL -- IN A WORLD OF TRANSIENCE

Ultimate Reality is eternal and unchanging. The monotheistic religious claim is that God is absolute, eternal, and unchanging; a similar teaching applies to other religious conceptions of the Absolute: Nirvana, Dhamma, the Dharmakaya, the Tao, and in the I Ching the ground of Change itself. The complementary assertion, which is central to Buddhism and other Eastern religions but also found in analogous expressions in the monotheistic faiths, is that all beings, things, and phenomena in the world are transient, impermanent, conditioned, and hence less than truly Real. These two doctrines are presented together as the positive and negative poles of a single truth.

Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!

1. Christianity. Bible, Revelation 4.8

"Holy, holy, holy"--in heaven, on earth, and to all eternity.

2. Judaism. Targum Jonathan, Isaiah 6.3

The great, unborn Self is undecaying, immortal, undying, fearless, infinite.

3. Hinduism. Brihadaranyaka Upanishad 4.4.25

I am the Alpha and the Omega, the first and the last, the beginning and the end.

4. Christianity. Bible, Revelation 22.13

Then did I recognize Thee in mind,
to be the first and the last, O Lord,

5. Zoroastrianism. Avesta, Yasna 31.8

Revelation 4.8 and Targum Jonathan: These two passages illustrate the operation of midrashic exegesis, where each detail in the word of God is plumbed for its meaning. The question, "Why is the word 'holy' repeated three times in Isaiah 6.3 (p. 99)?" is answered by a three-fold description of God's range over time and space. Brihadaranyaka Upanishad 4.4.25: Cf. Bhagavad Gita 13.32, p. 115.

All that is on the earth will perish:
But will abide for ever the face of thy Lord--
full of Majesty, Bounty, and Honor.

6. Islam. Qur'an 55.26-27

In primal time, in all time, was the Creator;
Nothing is real but the Eternal.
Nothing shall last but the Eternal.

7. Sikhism. Adi Granth, Japuji 1, M.1, p. 1

The spirit of the valley never dies.
It is called the subtle and profound female.
The gate of the subtle and profound female
Is the root of heaven and earth.
It is continuous, and seems to be always existing.
Use it and you will never wear it out.

8. Taoism. Tao Te Ching 6

Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I Am Who I Am." And he said, "Say this to the people of Israel, 'I Am' has sent me to you."

9. Judaism and Christianity. Bible, Exodus 3.13-15

The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal. Nothing is real and eternal--nothing is Spirit--but God and His idea.

10. Christian Science. Science and Health

Nothing can ever destroy the Buddha Nature. The nature of self is nothing but the undisclosed storehouse of the Tathagata. Such a storehouse can never be broken, put to fire, or plundered. Though it is not possible to destroy or see it, one can know it when one attains the unsurpassed enlightenment.

11. Buddhism. Mahaparinirvana Sutra 220

There is no changing the words of God; that is the mighty triumph.

12. Islam. Qur'an 10.64

The Truth is that which is received from Heaven. By nature it is the way it is and cannot be changed.

13. Taoism. Chuang Tzu 31

Tao Te Ching 6: Cf. Tao Te Ching 4, p. 525. This describes the eternal feminine spirit; see p. 147. Exodus 3.13-15: This passage, from Moses' encounter with God at the burning bush, gives the traditional etymology of the name of God, the Tetragrammaton YHWH, as The Eternal, 'I Am.' This verse is also the foundation of Christian and Jewish theological discussion of God's unchangeability and eternity. For another traditional Jewish interpretation of this passage, see Torah Yesharah, p. 506. Mahaparinivana Sutra 8.12: Cf. the concept of Tathatagagarbha in Lion's Roar of Queen Srimala 13, p. 117. Chuang Tzu 31: Cf. Chuang Tzu 6, p. 152.

Change has neither thought nor action, because it is in the state of absolute quiet and inactivity, and when acted on, it immediately penetrates all things. If it were not the most spirit-like thing in the world, how can it take part in this universal transformation?

14. Confucianism. I Ching, Great Commentary 1.10.4

Jesus Christ is the same yesterday and today and for ever.

15. Christianity. Bible, Hebrews 13.8

The Dharmadhatu (Absolute Truth) abides forever, whether the Tathagata appears in the world or not.

16. Buddhism. Lankavatara Sutra 61

Subhuti, if anyone should say that the Tathagata comes or goes or sits or reclines, he fails to understand my teaching. Why? Because "Thus Gone" (Tathagata) has neither whence nor whither, and therefore He is called "Tathagata."

17. Buddhism. Diamond Sutra 29

Listen each of you to the secret, mysterious, and supernatural power of the Thus Come One. All the worlds of gods, men, and demons declare, "Now has Sakyamuni Buddha, coming forth from the palace of the Sakya clan, and seated at the place of enlightenment, not far from the city of Gaya, attained to Perfect Enlightenment." But, good sons, since in fact I became Buddha, there have passed infinite, boundless, hundreds, thousands, myriads, millions, trillions of eons.... From that time forward I have constantly been preaching and teaching in this universe, and also leading and benefiting the living in other places in hundreds, thousands, myriads, millions, trillions of numberless domains.

18. Buddhism. Lotus Sutra 16

I Ching, Great Commentary 1.10.4: Cf. Tao Te Ching 14, p. 89; 25, p. 95; Chuang Tzu 6, p. 584. Lankavatara Sutra 61: Part of a longer passage given on p. 155. Diamond Sutra 29: 'Tathagata' is a title given to the Buddha. It means "Comes thus far," i.e., the one who has arrived at the goal of enlightenment. Lotus Sutra 16: See also the parallel passage in verse, pp. 647f, 663. The language here has links to the concept of the Day of Brahman--see Bhagavad Gita 8.17-20, p. 122--and with the thought that there is an historic manifestation of the Eternal Buddha in every eon, much as with the Hindu doctrine of avatars--see Bhagavad Gita 4.7-8, p. 662. In the doctrine of the Trikaya (Three Bodies) of Mahayana Buddhism, the Eternal Buddha of the Lotus Sutra is the Sambhogakaya (Glorified Body), while the historical Buddha is the Nirmanakaya (Accommodated Body). The Ultimate Buddha, the Dharmakaya, is Reality itself; cf. Lion's Roar of Queen Srimala 5, p. 652; Garland Sutra 37, p. 96.

The One who, himself without color, by the manifold application of his power
Distributes many colors in his hidden purpose,
And into whom, its end and its beginning, the whole world dissolves--
He is God!

19. Hinduism. Svestasvatara Upanishad 4.1

Of old thou didst lay the foundation of the earth,
and the heavens are the work of thy hands;
They will perish,
but thou dost endure.
They will all wear out like a garment,
thou changest them like raiment, and they pass away.
But thou art the same,
and thy years have no end.

20. Judaism and Christianity. Bible, Psalm 102.25-27

Who knows the Eternal's day
and the Eternal's night,
Each lasting a thousand ages, truly
knows day and night.
At daybreak all things are disclosed;
they arise from the unmanifest.
At dusk they dissolve into
the very same unmanifest.
Again and again, the whole multitude
of creatures is born, and when night falls,
Is dissolved, without their will,
and at daybreak, is born again.
Beyond that unmanifest is
another, everlasting unmanifest
Which has no end, although
every creature perish.
This is called the imperishable
unmanifest and the highest goal.
Who reaches it does not return.
It is my supreme abode.

21. Hinduism. Bhagavad Gita 8.17-21

With the Lord one day is as a thousand years, and a thousand years as one day.

22. Christianity. Bible, 2 Peter 3.8

Psalm 102.25-27: Cf. Hebrews 1.10-12. Bhagavad Gita 8.17-21: This is a description of the Day of Brahman, the ever-repeating cycle of cosmic time, measured in myriads of years, between the creation of one universe and its dissolution. In some cosmologies the Day of Brahman is divided into the four yugas, of which the Kali Yuga is the final period before the next cosmic dissolution. Cf. Bhagavad Gita 9.4-10, p. 134; Katha Upanishad 1.3.15, p. 581; Laws of Manu 1.81-86, p. 433. 2 Peter 3.8: This is a quotation from Psalm 90.4.

The image of The Marrying Maiden.
Thus the superior man
understands the transitory
In the light of the eternity of the end.

23. Confucianism. I Ching 54: The Marrying Maiden

Even ornamented royal chariots wear out. So too the body reaches old age. But the Dhamma of the Good grows not old. Thus do the Good reveal it among the Good.

24. Buddhism. Dhammapada 151

The impermanent [objects of the senses] have no reality; reality lies in the eternal. Those who have seen the boundary between these two have attained the end of all knowledge. Realize that which pervades the universe and is indestructible; no power can affect this unchanging, imperishable reality.

25. Hinduism. Bhagavad Gita 2.16-17

All flesh is grass,
and all its beauty is like the flower of the field.
The grass withers, the flower fades,
when the breath of the Lord blows upon it...
The grass withers, the flower fades,
but the word of our God will stand forever.

26. Judaism and Christianity. Bible, Isaiah 40.6-8

By detachment from appearances, abide in Real Truth. So I tell you, Thus shall you think of all this fleeting world,
A star at dawn, a bubble in a stream;

A flash of lightning in a summer cloud,
A flickering lamp, a phantom, a dream.

27. Buddhism. Diamond Sutra 32

The wise man looks upon life as a mere dew drop which quivers upon the tip of a blade of kusa grass, to be whisked off or blown away by the breeze at any moment. The life of an unwise, imprudent, and ignorant person is likewise as transient as said dew drop.

28. Jainism. Acarangasutra 5.5

I Ching 54: Human relationships are likely to be successful only if they are grounded in the perspective of eternity. Bhagavad Gita 2.16-17: Cf. Bhagavad Gita 18.61-62, p. 553. Isaiah 40.6-8: Cf. Ecclesiastes 3.1-8, p. 382. Diamond Sutra 32: This is the fundamental stance of Buddhism towards worldly phenomena. It lies at the heart of Buddhism's ethic of nonattachment and it is comforting counsel to those who are suffering from pain, loss, or bereavement. See the Parable of the Mustard Seed, pp. 381f.

Who comes, finally comes not. Who goes, finally goes not. Why? Who comes is not known to come. Who goes is not known to go. Who appears is finally not to be seen.

29. Buddhism. Holy Teaching of Vimalakirti 5

In the world, inclusive of its gods, substance is seen in what is insubstantial. They are tied to their psychophysical beings and so they think that there is some substance, some reality in them.

But whatever be the phenomenon through which they think of seeking their self-identity, it turns out to be transitory. It becomes false, for what lasts for a moment is deceptive.

The state that is not deceptive is Nibbana: that is what the men of worth know as being real. With this insight into reality their hunger ends: cessation, total calm.

30. Buddhism. Sutta Nipata 756-58

Holy Teaching of Vimalakirti 5: This statement is from an exchange between Manjusri and Vimalakirti when the Bodhisattva visits Vimalalakirti on his sick bed. Like any phenomenal existence, they conclude that Vimalakirti's illness is ultimately unreal. This is a general statement of the concept of sunya, that all things are empty of any nature that is independent, discrete, and permanent. Also, compare John 14-15, where the going of Jesus is seen as a coming, but both the going and coming are resolved in a presence. Sutta Nipata 756-58: Cf. Udana 80, p. 75.

World Scripture

THE CREATOR

This section gathers passages on God as the Creator. Included are various accounts of the creation of the world, some beginning with a word and some from a desire within the primordial Absolute. Some teach creation out of nothing (ex nihilo), affirming the distinction between creator and creation. Others teach that the world originated and exists as an emanation of the Absolute which nevertheless remains distinct and transcendent--a view termed panentheism. There are no Buddhist or Jain texts in this section because these religions deny a Creator God.1 Additional Hindu, Native American, Zoroastrian, and Shinto texts on creation by the agency of one or several deities can be found scattered throughout this anthology.2

We begin with accounts of how the universe was created. Then shorter passages explain the method of creation, and the section concludes with passages describing God's continuing creative activity which sustains the cosmos.

This do I ask, O Lord, reveal unto me the truth!
Who is the first begetter, father of the Cosmic Law?
Who assigned orbit to the sun and the stars?
Who causes the moon to wax and again to wane?
Who other than Thee? This and else I wish to know!

Who is the upholder of the earth and of the sky?
Who prevents them from falling down?
Who maintains the waters and also the plants?
Who yoked speed to winds and clouds?
Who is the creator of the creatures?

Who is the architect of light and darkness?
Who created sleep and wakefulness?
By whom exists dawn, mid-day and night,
Which monitor the duties of men?

1. Zoroastrianism. Avesta, Yasna 44.3-5

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1. The Buddhist dialogue Agganna-sutta (Digha Nikaya iii.84-92), and its Mahayana version Ekottara-agama, p. 430, give an account of the creation of human beings. But there is no creator god, and the theme of the dialogue is the degeneration of humankind. It has biblical parallels with the fall of Adam and Eve. Cf. Surangama Sutra, p. 387.

2. Rig Veda 10.90.6-16, pp. 868f., 275; Aitareya Upanishad 1-3, p. 306f.; Brihadaranyaka Upanishad 1.4.3, p. 252; Vishnu Purana 1, p. 82; Okanagan Creation, p. 298; Mohawk Creation, pp. 438f.; Videvdad 1.3-11, p. 438; Kojiki 4-6, p. 431; Maori Tradition, p. 311a; and others.

God it is Who created the heavens and the earth,
and that which is between them, in six days.
Then He mounted the throne.
You have not, beside Him, a protecting friend or mediator.
Will you not then remember?
He directs the ordinance from the heaven to the earth;
then it ascends to Him in a Day, whose measure is
a thousand years of your reckoning.
Such is the Knower of the invisible and the visible,
the Mighty, the Merciful,
Who made all things good which He created.
And He began the creation of man from clay;
then He made his seed from a draught of despised fluid;
then He fashioned him and breathed into him of His spirit;
and appointed for you hearing and sight and hearts.
Small thanks you give!

2. Islam. Qur'an 32.4-9

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, "let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. The earth brought forth vegetation, plants

yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day. And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day.

And God said, "Let the earth bring forth living creatures according to their kinds, cattle and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds, and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." And God said, "Behold, I have given you every plant yielding seed which is upon the face of all earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

3. Judaism and Christianity. Bible, Genesis 1.1-2.3

Yasna 44.3-5. In this text from the Yasna there is only one true Creator, the Lord Ahura Mazda. Other Zoroastrian texts give dualistic accounts of creation, attributing diseases and other natural evils to the creations of the Evil One; thus Yasna 30.3-5, p. 388; Vendidad 1.3-11, p. 438. 'Who is?' cf. Rig Veda 10.129, p. 130. Qur'an 32.4-9: The Qur'an, like the Bible, affirms that God made all things good. These verses describe God as a craftsman who molds and shapes the things of creation, finishing in six days and then ascending the throne to rest. He then directs the affairs of earth from heaven, and predicts the coming Day of Judgment, when all will be dissolved and return to Him. The Qur'an's description of God's creation should elicit thanksgiving, but most people take the existence of the world and of their very bodies and souls as a matter of course.

We created man of an extraction of clay,
then We set him, a drop, in a receptacle secure,
then We created of the drop a clot
then We created of the clot a tissue
then We created of the tissue bones
then We garmented the bones in flesh;
thereafter We produced him as another creature.
So blessed be God, the fairest of creators!

4. Islam. Qur'an 23.14

Genesis 1: This is the preeminent creation account in the Western tradition and a source for the accounts in the Qur'an. God creates by his word: 'Let there be...'; compare Qur'an 2.117, p. 108. The six 'days' or stages of creation have been compared to the epochs of geologic time, since 'with the Lord a thousand years is as a day,' cf. 2 Peter 3.8, p. 122; Qur'an 32.6, p. 126. Thus we have the big bang (first day), the ordering of the cosmos (second day), the solidification of the earth (third day), the clearing of its atmosphere so that the stars can be seen (fourth day), the beginnings of life in the oceans (fifth day), the emergence of land animals, and finally, man (sixth day). Yet even though the general account of the stages of creation may be shown to correspond with the account of creation put forward by modern science, the Bible should not be taken as a source of scientific knowledge. It was revealed to people who held to an ancient cosmology in which the earth was at the center and a solid dome, the firmament, formed the sky above and held back its waters. Compare the account of creation from a cosmic egg in Laws of Manu 1.12-13, p. 131.

The All-merciful has taught the Qur'an.
He created man
and He taught him the Explanation.

The sun and the moon to a reckoning,
and the stars and the trees bow themselves;
and heaven--He raised it up, and set The Balance.
(Transgress not in the Balance,
and weigh with justice, and skimp not in the Balance.)
And the earth--He set it down for all beings,
therein fruits, and palm-trees with sheaths,
and grain in the blade, and fragrant herbs
O which of your Lord's bounties will you and you deny?

He created man of a clay like a potter's,
and He created the jinn (spirits) of a smokeless fire.
O which of your Lord's bounties will you and you deny?

Lord of the Two Easts, Lord of the Two Wests
O which of your Lord's bounties will you and you deny?
He set forth the two seas that meet together,
between them a barrier they do not overpass.
O which of your Lord's bounties will you and you deny?
From them come forth the pearl and the coral.
O which of your Lord's bounties will you and you deny?
His too are the ships that run, raised up in the sea like landmarks.
O which of your Lord's bounties will you and you deny?...
Whatsoever is in the heavens and the earth implore Him; every day He is upon some labor.
O which of your Lord's bounties will you and you deny?

5. Islam. Qur'an 55.5-30

Great Spirit!
Piler-up of the rocks into towering mountains:
When you stamp on the stone
The dust rises and fills the land,
Hardness of the precipice;
Waters of the pool that turn
Into misty rain when stirred.
Vessels overflowing with oil!
Father of Runji,
Who sews the heavens like cloth:
May you knit together that which is below.
Caller-forth of the branching trees:

You bring forth the shoots
That they stand erect.
You have filled the land with mankind,
The dust rises on high, O Lord!
Wonderful One, you live
In the midst of the sheltering rocks,
You give rain to mankind:
We pray to you; hear us, Lord!
Show mercy when we beseech thee, Lord.
You are on high with the spirits of the great.
You raise the grass-covered hills
Above the earth, and create the rivers.
Gracious One.

6. African Traditional Religions. Shona Prayer (Zimbabwe)

Qur'an 55.5-30: Vv. 5-25, 29-30. This hymn depicts God's provision for man, connecting His creating the physical world and its laws with His establishing morality and religion: giving the Qur'an and setting 'the Balance.' Each creative act is an act of God's bounty, which should elicit gratitude and submission to the Lord of the Universe--see Qur'an 6.95-99, 30.20-25, pp. 76f.; 16.10-18, p. 141. The 'Two Easts' and 'Two Wests' refer to the northernmost and southernmost points of the sunrise and the sunset at the winter and summer solstices. The surah goes on to give a lengthy description of the joys of paradise. Shona Prayer: Cf. Ashanti Verse, p. 293.

He was. Taaroa was his name.
He stood in the void: no earth, no sky, no men.
Taaroa calls the four corners of the universe; nothing replies.
Alone existing, he changes himself into the universe.
Taaroa is the light, he is the seed, he is the base, he is the incorruptible.
The universe is only the shell of Taaroa.
It is he who puts it in motion and brings forth its harmony.

7. South Pacific Traditional Religions. Tahitian Tradition

At first was neither Being nor Nonbeing.
There was not air nor yet sky beyond.

What was its wrapping? Where? In whose protection?
Was Water there, unfathomable and deep?

There was no death then, nor yet deathlessness;
of night or day there was not any sign.
The One breathed without breath, by its own impulse.
Other than that was nothing else at all.

Darkness was there, all wrapped around by darkness,
and all was Water indiscriminate. Then
that which was hidden by the void, that One, emerging,
stirring, through the power of ardor (tapas), came to be.

In the beginning Love arose,
which was the primal germ cell of the mind.
The Seers, searching in their hearts with wisdom,
discovered the connection of Being in Nonbeing.

A crosswise line cut Being from Nonbeing.
What was described above it, what below?
Bearers of seed there were and mighty forces,
thrust from below and forward move above.

Who really knows? Who can presume to tell it?
Whence was it born? Whence issued this creation?
Even the gods came after its emergence.
Then who can tell from whence it came to be?

That out of which creation has arisen,
whether it held it firm or it did not,
He who surveys it in the highest heaven,
He surely knows--or maybe He does not!

8. Hinduism. Rig Veda 10.129

Rig Veda 10.129: In this account of the formation of cosmos out of chaos (represented by the Waters), 'that One,' tad ekam, is void of reality prior to the creation. The appearance of mind precedes creation; its motive is 'Love,' the desire of the One to find fulfillment with a partner; cf. Brihadaranyaka Upanishad 1.4.17, p. 252. The first act of creation, dividing being from non-being, resembles the first creative act in the Genesis account, above.

This universe existed in the shape of darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.

Then the Divine Self-existent, himself indiscernible but making all this, the great elements and the rest, discernible, appeared with irresistible power, dispelling the darkness.

He who can be perceived by the internal organ alone, who is subtle, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own will.

He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

That seed became a golden egg, in brilliancy equal to the sun; in that egg he himself was born as Brahma, the progenitor of the whole world....

The Divine One resided in that egg during a whole year, then he himself by his thought divided it into two halves;

And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.

From himself he also drew forth the mind, which is both real and unreal, likewise from the mind ego, which possesses the function of self-consciousness and is lordly.

Moreover, the great one, the soul, and all products affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation.

But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.

9. Hinduism. Laws of Manu 1.5-16

For millions upon millions, countless years was spread darkness,
When existed neither earth nor heaven, but only the limitless Divine Ordinance.
Then existed neither day or night, nor sun or moon;
As the Creator was absorbed in an unbroken trance.
Existed then neither forms of creation, nor of speech; neither wind nor water.
Neither was creation or disappearance or transmigration.

Then were not continents, neither regions, the seven seas, nor rivers with water flowing.
Existed then neither heaven or the mortal world or the nether world;
Neither hell or heaven or time that destroys.
Hell and heaven, birth and death were then not--none arrived or departed.
Then were not Brahma, Vishnu or Shiva:

None other than the Sole Lord was visible.
Neither existed then female or male, or caste and birth--
None suffering and joy received.

Unknowable Himself, was He the source of all utterance; Himself the unknowable unmanifested.
As it pleased Him, the world He created;
Without a supporting power the expanse He sustained.
Brahma, Vishnu, and Shiva He created and to maya-attachment gave increase.
(To a rare one was the Master's Word imparted.)
Himself He made His Ordinance operative and watched over it:
Creating continents, spheres and nether worlds, the hidden He made manifest.

Creating the universe Himself, He has remained unattached.
The compassionate Lord too has made the holy center [the human being].
Combining air, water, and fire, He created the citadel of the body.
The Creator fashioned the Nine Abodes [of sensation];
In the Tenth [the superconscious mind] is lodged the Lord, unknowable, limitless.

The illimitable Lord in His unattributed state of void assumed might;
He, the infinite One, remaining detached:
Displaying his power, He himself from the void created inanimate things.
From the unattributed void were created air and water.
Raising creation, He dwells as monarch in the citadel of the body.
Lord! In the fire and water [of the body] exists Thy light;
In Thy [original] state of void was lodged [unmanifest] the power of creation.

10. Sikhism. Adi Granth, Maru Sohale, M.1, pp. 1035-37

The 'bearers of seed' and 'mighty forces' are the male and female principles--see Prasna Upanishad 1.4-5, p. 176; Rig Veda 1.185, p. 177, Shiva Purana, p. 179. Yet ultimately the miracle of creation remains a mystery: 'who really knows?'--cf. Rig Veda 3.54.5, p. 72. Even the Vedic gods are ignorant of their origin, since they emerged after Being differentiated itself. Laws of Manu 1.5-16: This passage describes creation from a cosmic egg. Creation of heaven and earth out of the two halves of the egg echoes the creation myths of Mesopotamia, in which the creator deity slays the dragon of chaos and splits it in two: the top half of the carcass forming heaven and the bottom half forming the earth; compare Maori Tradition, p. 311a. The god Brahma, creator of heaven and earth, is only a manifestation of Ultimate Reality, the 'Divine Self-Existent,' as with Rig Veda 10.129, above. 'Those six' are understood by traditional commentators to mean the five sense organs and the mind. The idea of creation from an egg has resonances with creation from a woman's body in the Okanagan Creation, p. 298.

As the web issues out of the spider
And is withdrawn, as plants sprout from the earth,

As hair grows from the body, even so,
The sages say, this universe springs from
The deathless Self, the source of life.

The deathless Self meditated upon
Himself and projected the universe
As evolutionary energy.
From this energy developed life, mind,

The elements, and the world of karma,
Which is enchained by cause and effect.

The deathless Self sees all, knows all. From him
Springs Brahma, who embodies the process
Of evolution into name and form
By which the One appears to be many.

11. Hinduism. Mundaka Upanishad 1.1.7-9

Maru Sohale, M.1: For Sikhism, God is first formless, without attributes, and thence manifesting attributes as he creates, preserves, and dissolves the universe through his Maya (his 'might'). As the unattributed Supreme Being, God is beyond time and space. In His manifestation god creates and appears to Mankind through the Word (Nam).

The Great Primal Beginning (t'ai chi) generates... the two primary forces [yang and yin]. The two primary forces generate the four images. The four images generate the eight trigrams. The eight trigrams determine good fortune and misfortune. Good fortune and misfortune create the great field of action.

12. Confucianism. I Ching, Great Commentary 1.11.5-6

Tao gave them birth;
The power (te) of Tao reared them,
Shaped them according to their kinds,
Perfected them, giving to each its strength.

Therefore of the ten thousand things there is not one that does not worship Tao and do homage to its power. Yet no mandate ever went forth that accorded to Tao the right to be worshipped, nor to its power the right to receive homage. It was always and of itself so.

13. Taoism. Tao Te Ching 51

Vast indeed is the sublime Creative Principle, the Source of all, co-extensive with the heavens. It causes the clouds to come forth, the rain to bestow its bounty and all objects to flow into their respective forms. Its dazzling brilliance permeates all things from first to last; its activities, symbolized by the component lines [of the hexagram], reach full completion, each at the proper time. [The superior man], mounting them when the time is ripe, is carried heavenwards as though six dragons were his steeds! The Creative Principle functions through Change; accordingly, when we rectify our way of life by conjoining it with the universal harmony, our firm persistence is richly rewarded.

14. Confucianism. I Ching 1: The Creative

Mundaka Upanishad 1.1.7-9: Cf. Bhagavad Gita 10.39-41, p. 117; Rig Veda 10.190.1-3, p. 150; Aitareya Upanishad 1-3, pp. 306f.; Rig Veda 10.90.6-10, pp. 868f. I Ching, Great Commentary: The creative interaction between the polarities of yin and yang is fundamental to Oriental philosophy; see pp. 176-79. The 'great field of action' includes both the phenomena of the world and the laws discovered by the sages in order to obtain good fortune and to avoid danger. Tao Te Ching 51: The passage continues that humans should act likewise in exercising dominion, whether over nature or over people; see p. 294. 'Power'(te) means the force of virtue which arises from unity with cosmic law. I Ching 1: This commentary describes the creative principle in terms of its hexagram Ch'ien. The 'six dragons' are the six strong lines of the hexagram. Cf. Chuang Tzu 12, p. 589. In Taoism the creative power of spirit is known as Ch'i (Qi); see Chuang Tzu 15, p. 841.

My shape is unmanifest, but I
pervade the world.
All beings have their being in me,
but I do not rest in them.
See my sovereign technique:
creatures both in me and not in me.
Supporting beings, my person brings
beings to life, without living in them.

I am omnipresent as the storm wind
which resides in space.
All beings exist in me.
Remember that.
All creatures enter into my nature
at the end of an eon.
In another beginning
I send them forth again.
Establishing my own nature,
time after time I send them forth,
This host of beings, without
their will, by dint of that nature.
This activity does not
imprison me, O Fighter for Wealth!
I appear as an onlooker, detached
in the midst of this work.
Nature gives birth to all moving
and unmoving things. I supervise.
That is how the world keeps turning,
Son of Kunti!

15. Hinduism. Bhagavad Gita 9.4-10

If God removes His hand the world will end.

16. African Traditional Religions. Proverb

Nothing whatsoever exists without me or beyond me. The atoms of the universe may be counted, but not so my manifestations; for eternally I create innumerable worlds.

17. Hinduism. Srimad Bhagavatam 11.10

Bhagavad Gita 9.4-10: Cf. Rig Veda 6.47-4, p. 77. Srimad Bhagavatam 11.10: Cf. Bhagavad Gita 7.4-7, pp. 97f.; 10.39-41, p. 117; Svetasvatara Upanishad 4.2-4, p. 98; Vishnu Purana 1, p. 82.

World Scripture

GOODNESS AND LOVE

The following two sections bring together passages describing some personal attributes of Ultimate Reality. This section has passages from scripture discussing God's attributes of goodness and love. Most of them describe God as good, loving, beautiful, truthful, compassionate, and faithful in personal terms. Theologians have argued that the personality of God is the highest aspect of God's nature, just as the faculties of intellect, emotion, and will make human beings the highest achievement of the created order. The opening passages depict goodness, compassion, and love as the primary attributes of Ultimate Reality. We follow with passages which describe God's gracious provision to human beings, where God's goodness is especially manifest in His help for the poor and downtrodden.

In addition, there are passages which describe the absolute goodness of Ultimate Reality in impersonal terms. Ultimate Reality is above the fetters of human cravings and above relative human judgments of good and evil. This goodness is universal and all-embracing. Common metaphors liken this goodness to the beneficial influences of the rain and the sun to promote growth and abundance to all nature.

The passages in this section focus on the nature of Ultimate Reality itself as loving, merciful, and good. Related themes on various manifestations of divine love and mercy may be found throughout the anthology: see Grace, pp. 505-12, Help and Deliverance, pp. 557-68; and themes on human love as a response to divine love in True Love, pp. 236-41, Husband and Wife, pp. 251-64, Devotion and Praise, p. 760-66, and Loving Kindness, pp. 967-73.

God is love.

1. Christianity. Bible, 1 John 4.8

My mercy embraces all things.

2. Islam. Qur'an 7.156

The Great Compassionate Heart is the essence of Buddhahood.

3. Buddhism. Gandavyuha Sutra

To love is to know Me,
My innermost nature,
The truth that I am.

4. Hinduism. Bhagavad Gita 18.55

The hawk says, "All God did is good."

5. African Traditional Religions. Ashanti Proverb (Ghana)

God is All-gentle to His servants, providing for whomsoever He will.

6. Islam. Qur'an 42.19

Tao never acts, yet nothing is left undone.

7. Taoism. Tao Te Ching 37

That which is free from birth, old age, disease, death, grief, pain, and fear, is eternal, blissful, and the nature of pure delight, is called Nirvana.

8. Jainism. Samantabadhra, Ratnakarandasravakacara 131

This is Peace, this is the excellent, namely the calm of all the impulses, the casting out of all "basis," the extinction of craving, dispassion, stopping, Nirvana.

9. Buddhism. Anguttara Nikaya v.322

He, indeed, is the great Purusha, the Lord, who inspires the mind to attain the state of stainlessness. He is the Ruler and the imperishable Light.

10. Hinduism. Svetasvatara Upanishad 3.12

Qur'an 7.156: The mercy and beneficence of God are the foremost of His attributes mentioned in the Fatihah, Qur'an 1, p. 53. Ashanti Proverb: cf. Kikuya Prayer, p. 779. Qur'an 42.19: Cf. Qur'an 2.268-69, p. 508. Tao Te Ching 37: Wu wei or Non-action is the Taoist concept comparable to love in Christianity or mercy in Buddhism. It is the essence of Ultimate Reality's way of being and relating to creatures. It is impartial, and wholly beneficent, whereas its opposite, action, is partial and leads to division, inequality, and strife. Cf. Tao Te Ching 34, p. 141. Ratnkarandasravakacara 31 and Anguttara Nikaya v.322: Nirvana is the Ultimate Good because it is the complete end of all the impulses and passions that produce evil.

Then did I recognize Thee in mind,
to be the first and the last, O Lord,
Father of good thought,
when I apprehended Thee in my eye,
True creator of Right,
the Lord over the actions of life!

11. Zoroastrianism. Avesta, Yasna 31.8

The Lord is gracious and merciful,
slow to anger and abounding in steadfast love.
The Lord is good to all,
and his compassion is over all that he has made.

12. Judaism and Christianity. Bible, Psalm 145.8-9

The Lord and Cherisher of the Worlds--
Who created me, and it is He who guides me;
Who gives me food and drink,
And when I am ill, it is He who cures me;
Who will cause me to die, and then to live again;
And Who, I hope, will forgive me my faults on the Day of Judgment.

13. Islam. Qur'an 26.77-82

The Dwelling of the Tathagata is the great compassionate heart within all the living. The Robe of the Tathagata is the gentle and forbearing heart. The Seat of the Tathagata is the "spirituality of all existence."

14. Buddhism. Lotus Sutra 10

I have no corporeal existence,
but Universal Benevolence is my divine body.
I have no physical power,
but Uprightness is my strength.
I have no religious clairvoyance beyond what is bestowed by Wisdom,
I have no power of miracle other than the attainment of quiet happiness,
I have no tact except the exercise of gentleness.

15. Shinto. Oracle of the Kami of Sumiyoshi

God is beautiful and loves beauty.

16. Islam. Hadith of Muslim

Lotus Sutra 10: This is another way of asserting the one ultimate which is all-embracing. The twin pillars of Mahayana Buddhism are wisdom (prajna) and compassion (karuna). At the level of feeling or experience, compassion is that which embraces all things. Wisdom teaches the oneness and inter-connectedness of all existence; hence it, too, evokes compassion. Hadith of Muslim: Cf. Atharva Veda 10.8.31, p. 76.

All that is evil, Savitri, God, send away from us,
and send us what is good.
Purified, for spiritual might, under God Savitri's impulsion,
we think of all beautiful things.
The universal God, Lord of goodness, we with hymns elect today,
Savitri, whose power lies in truth.

17. Hinduism. Rig Veda 5.82.5-7

Love is the firstborn, loftier than the gods, the Fathers and men.
You, O Love, are the eldest of all, altogether mighty.
To you we pay homage!

Greater than the breadth of earth and heaven, or of waters and Fire,
You, O Love, are the eldest of all, altogether mighty.
To you we pay homage!

In many a form of goodness, O Love, you show your face.
Grant that these forms may penetrate within our hearts.
Send elsewhere all malice!

18. Hinduism. Atharva Veda 9.2.19-20, 25

One attempting to express God's creation and to contemplate it
Shall find it beyond counting and innumerable.
The Bull of Dharma is born of compassion;
Content of mind holds creation together.
Whoever understands this is enlightened;
How great is the load under which this Bull stands!

19. Sikhism. Adi Granth, Japuji 16, M.1, p. 3

Rig Veda 5.28.5-7: God is recognized to be the source of goodness, truth, and beauty. Atharva Veda 9.2.19-20,25: Kama, translated 'Love,' is often translated Desire. Specifically, it is desire which seeks fulfillment in love, comparable to the Western concept of eros. According to the Rig Veda 10.129, p. 130, this love is the creative and generative power for all life. Kama appears in myth as the enemy of asceticism and spiritual attainment, yet he cannot be destroyed; all life depends upon the working of desire; see Skanda Purana 1.1.21.82-99, pp. 421f. Adi Granth, Japuji 16: The underlying source of the universe within its laws, the 'Bull of Dharma,' is the divine mind, specifically divine compassion. The world's pain and suffering is a heavy burden indeed: cf. pp. 457-62.

O good man! One who acts good is the "true thinking."
The true thinking is compassion.
Compassion is the Tathagata.

O good man! Compassion is the bodhi path;
The bodhi path is the Tathagata.
The Tathagata is compassion.

O good man! Compassion is Great Brahma.
Great Brahma is compassion.
Compassion is the Tathagata.

O good man! Compassion acts as parent to all beings.
The parent is compassion.
Know that compassion is the Tathagata.

O good man! Compassion is the Buddha Nature of all beings.
Such a Buddha Nature is long overshadowed by illusion.
That is why beings cannot see.

The Buddha Nature is Compassion.
Compassion is the Tathagata.

20. Buddhism. Mahaparinirvana Sutra 259

God drives away flies for a cow which has no tail.

21. African Traditional Religions. Yoruba Proverb (Nigeria)

It is the Way of Heaven to show no favoritism. It is for ever on the side of the good man.

22. Taoism. Tao Te Ching 79

What is God? He/she is an existence that absolutely lives for others.

23. Unification Church. Sun Myung Moon, 4-16-88

For the Lord your God is God of gods and Lord of lords, the great, the mighty and the terrible God, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing.

24. Judaism and Christianity. Bible, Deuteronomy 10.17-18

Mahaparinirvana Sutra 259: Buddhist compassion is closer to the Western concept of agape love. It is not desire seeking fulfillment, but rather the unconditional offering of love, like that of parents to their children. Based on his compassion, Buddha is called the Father of the world in the Lotus Sutra 3, pp. 144f. Tao Te Ching 79: By 'favoritism' is meant the perquisites which the world gives to the rich and powerful. Cf. Bhagavad Gita 9.29 and comparable passages, pp. 278-82. Sun Myung Moon, 4-16-88. Cf. Matthew 5.43.48, p. 1000. Deuteronomy 10.17-18: God liberated Israel from slavery; the foundational experience of God in the Judeo-Christian tradition is as defender of the poor and powerless. Cf. 1 Samuel 2.4-9, pp. 545f.

O Rudra, that form of Yours which is benevolent, not fearful, not manifesting the sinful, with that most beneficent form, You who extend happiness to humankind from your mountain abode, reveal Yourself

to us often. This Rudra of blue neck and red complexion, who glides aside, Him the shepherds saw, the servant maids that bring water saw, and even [the lowliest of] all beings saw--may He make us happy.

Obeisance to the God who is benevolent as well as terrible, who destroys beings and is their protector as well. Obeisance to the small and the puny, to the big and the aged. Obeisance to Him who is to be lauded with hymns and who is there where hymns do not reach. Obeisance to the redeemer, to the bringer of peace and happiness, to the producer of well-being and joy. Obeisance to Him who is auspicious and exceedingly so.

25. Hinduism. Black Yajur Veda 6.6

Lo! We have shown man the way, whether he be grateful or disbelieving.

26. Islam. Qur'an 76.3

He [God] makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.

27. Christianity. Bible, Matthew 5.45

The Tao is the refuge for the myriad creatures.
It is that by which the good man protects,
And that by which the bad is protected.

28. Taoism. Tao Te Ching 62

This world is a garden,
The Lord its gardener,
Cherishing all, none neglected.

29. Sikhism. Adi Granth, Majh Ashtpadi, M.3, p. 118

Abundant is the year, with much millet and much rice;
And we have our high granaries,
With myriads, and hundreds of thousands, and millions [of measures in them];
For spirits and sweet spirits,
To present our ancestors, male and female,
And to supply all our ceremonies.
The blessings sent down on us are of every kind.

30. Confucianism. Book of Songs, Ode 279

Black Yajur Veda 6.6: Rudra is another name for Shiva. The last sentence is the sacred Shiva mantra. Qur'an 76.3 and Matthew 5.45: Cf. Bhagavad Gita 9.29, p. 246; Romans 2.9-11, p. 246; Sun Myung Moon, p. 506; Vitaragastava 13.1, p. 506.

The scent of the sakaki leaves is fragrant;
Drawing near, I see countless kinsmen
Assembled all around,
Assembled all around.

On divine-dwelling mountain of sacred altar,
The sakaki leaves have grown thick
In the presence of the kami.
Before the kami
They have grown in profusion.

31. Shinto. Kagura-Uta

The great Tao flows everywhere;
It can go left; it can go right.
The myriad things owe their existence to it,
And it does not reject them.
When its work is accomplished,
It does not take possession.
It clothes and feeds all,
But does not pose as their master.
Ever without ambition,
It may be called Small.
All things return to it as their home,
And yet it does not pose as their master,
Therefore it may be called Great.
Because it would never claim greatness,
Therefore its greatness is fully realized.

32. Taoism. Tao Te Ching 34

It is He who sends down to you out of heaven water of which you may drink, and by which [grow] trees, for you to pasture your herds, and thereby He brings forth for you crops, and olives, and palms, and vines, and all manner of fruit.

Surely in that is a sign for a people who reflect.

And He subjected for you the night and day, and the sun and moon; and the stars are subjected by His command.

Surely in that are signs for a people who understand.

And He has multiplied for you in the earth things of diverse hues. Surely in that is a sign for a people who remember.

It is He who subjected for you the sea, that you may eat of it fresh flesh, and bring forth out of it ornaments for you to wear; and you may see the ships cleaving through it; that you may seek of His bounty, and so haply you will be thankful....

If you count God's blessing, you can never number it; surely God is All-forgiving, All-compassionate.

33. Islam. Qur'an 16.10-18

Kagura-Uta: The branches of the sakaki tree, called tamagushi, are sacred in Shinto rites, and worshippers attach to them their offerings of hemp and paper streamers containing the prayers and fortunes of loved ones. The branches symbolize the spirit of the kami bestowing blessings to the world. Shinto worship incorporates ritual dances (kagura) which seek to bring about harmony in the universe. In the Kojiki, the kami are themselves seen performing a cosmic dance. Compare the dance of Shiva in Hinduism, which has both a creative and preservative role. Cf. One Hundred Poems on the Jewelled Spear, pp. 780f. Tao Te Ching 34: This selfless Tao is the way of the sage; cf Tao Te Ching 2, p. 941. Qur'an 16.10-18: Cf. Qur'an 6.95-99, pp. 76f.; 30.20-25, p. 77; 55.5-30, pp. 128f.

Know, Kashyapa!
It is like unto a great cloud
Rising above the world,
Covering all things everywhere,
A gracious cloud full of moisture;

Lightning-flames flash and dazzle,
Voice of thunder vibrates afar,
Bringing joy and ease to all.
The sun's rays are veiled,
And the earth is cooled;
The cloud lowers and spreads
As if it might be caught and gathered;
Its rain everywhere equally
Descends on all sides,
Streaming and pouring unstinted,
Permeating the land.
On mountains, by rivers, in valleys,
In hidden recesses, there grow
The plants, trees, and herbs;
Trees, both great and small,
The shoots of the ripening grain,
Grape vine and sugar cane.
Fertilized are these by the rain
And abundantly enriched;
The dry ground is soaked,
Herbs and trees flourish together.
From the one water which
Issued from that cloud,
Plants, trees, thickets, forests,
According to their need receive moisture.
All the various trees,
Lofty, medium, low,
Each according to its size,
Grows and develops
Roots, stalks, branches, leaves,
Blossoms and fruits in their brilliant colors;
Wherever the one rain reaches,
All become fresh and glossy.
According as their bodies, forms
And natures are great or small,
So the enriching rain,
Though it is one and the same,
Yet makes each of them flourish.

In like manner also the Buddha
Appears here in the world,
Like unto a great cloud

Universally covering all things;
And having appeared in the world,
He, for the sake of the living,
Discriminates and proclaims
The truth in regard to all laws.
The Great Holy World-honored One,
Among the gods and men
And among the other beings,
Proclaims abroad this word:
"I am the Tathagata,
The Most Honored among men;
I appear in the world
Like unto this great cloud,
To pour enrichment on all
Parched living beings,
To free them from their misery
To attain the joy of peace,
Joy of the present world,
And joy of Nirvana....

Upon all I ever look
Everywhere impartially,
Without distinction of persons,
Or mind of love or hate.
I have no predilections
Nor any limitations;
Ever to all beings
I preach the Law equally;
As I preach to one person,
So I preach to all.
Ever I proclaim the Law,
Engaged in naught else;
Going, coming, sitting, standing,
Never am I weary of
Pouring it copious on the world,
Like the all-enriching rain.
On honored and humble, high and low,
Law-keepers and law-breakers,
Those of perfect character,
And those of imperfect,
Orthodox and heterodox,
Quick-witted and dull-witted,
Equally I rain the Law-rain
Unwearyingly."

Lotus Sutra 5: This Parable of the Rain Cloud describes the impartial and equal care which the Buddha gives to all creatures. In addition, it speaks to the specific issue of this sutra, which is the unity of the various paths (shravaka-vehicle, pratyekabuddha-vehicle, and bodhisattva-vehicle) as stepping stones in the overarching dispensation of the Buddha--the One Vehicle.

World Scripture

DIVINE FATHER AND MOTHER

Divine love and compassion is often expressed by the relationship of parent and child. The Jewish and Christian scriptures call God our Heavenly Father; in the Lotus Sutra the Buddha is called Father of the World; and similar statements are found in the Vedas and the Confucian classics. In many religious traditions Ultimate Reality is also recognized to be our divine Mother. Often God's Fatherhood and Motherhood are identified with Heaven and Earth, which cooperate in the creation and nurturing of human kind and the universe.

We may recognize from these scriptures that Ultimate Reality has the attributes of both Father and Mother. Even religions that restrict the vision of God to a patriarchal image only, or religions like Islam that avoid using the language of parenthood altogether, describe God's love in terms that can be said to encompass both fatherly love--Creator, Teacher, Guide, and Savior--and motherly love--Nurturer, Fount of compassion, and Sustainer.1

Our Father who art in heaven, hallowed be thy name.

1. Christianity. Bible, Matthew 6.9

God! Give us wisdom as a father gives to his sons.
Guide us, O Much-invoked, in this path.
May we live in light.

2. Hinduism. Rig Veda 7.32.26

I tell you, Shariputra,
I, too, am like this,
Being the Most Venerable among many saints,
The Father of the World....
I tell you, Shariputra,
You men
Are all my children,
And I am your Father.
For age upon age, you
Have been scorched by multitudinous woes,
And I have saved you all.

3. Buddhism. Lotus Sutra 3

1Islam's reticence about describing God as Father may be understood in light of its strong rejection of polytheistic religions in which gods beget other gods. Any language which could be suggestive of divine procreation--and the notion of a heavenly father could be misinterpreted to give such a mistaken idea--is avoided in the Qur'an.

Do you thus requite the Lord,
you foolish and senseless people?
Is not he your father, who created you,
who made you and established you?

He found [Israel] in a desert land,
in the howling waste of the wilderness
; He encircled him, he cared for him,
he kept him as the apple of his eye.
Like an eagle that stirs up its nest,
that flutters over its young,
Spreading out its wings, catching them,
bearing them on its pinions,
The Lord alone did lead him,
and there was no foreign god with him.

4. Judaism and Christianity. Bible, Deuteronomy 32.6, 10-12

You are the children of the Lord your God.

5. Judaism and Christianity. Bible, Deuteronomy 14.1

For all who are led by the spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness that we are the children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided that we suffer with him in order that we may also be glorified with him.

6. Christianity. Bible, Romans 8.14-17

Lotus Sutra 3: This stanza follows the Parable of the Burning House, in which the Buddha, as a compassionate father, rescues his children from the burning house of mundane existence by various means. The image of existence as burning goes back to the Buddha himself; cf. the Fire Sermon, p. 382. The Buddha is our parent by virtue of his limitless compassion--see Mahaparinirvana Sutra 259, p. 138. Deuteronomy 14.1: Some Christians stereotype Judaism as a religion in which man relates to God as a servant to his master, whereas the revelation of Christ opened for the first time the more intimate relationship of a child to his Heavenly Father. This is the negative side of Paul's joyous experience of sonship in Romans 8.14-17. Yet Judaism in its true expression also seeks the intimacy of a parent-child relationship. God already revealed his abiding fatherly love for his people in the Torah of the Jews, in such passages as Isaiah 1.2, 63.16, 64.8 and Jeremiah 3.19; cf. the Kaddish, p. 54.

Anas and 'Abdullah reported God's Messenger as saying, "All [human] creatures are God's children, and those dearest to God are those who treat His children kindly."

7. Islam. Hadith of Baihaqi

God Himself told me that the most basic and central truth of the universe is that God is the Father and we are His children. We are all created as children of God. And He said there is nothing closer, nothing deeper, nothing more ultimate than when father and son are one: One in love, one in life, and one in ideal.

8. Unification Church Sun Myung Moon, 10-20-73

Why did God create the universe? The reason is that God wants to realize the relationship of Father and children centering on love. So we can come to the conclusion that the foundation of the universe is the relationship of Father and children.

9. Unification Church. Sun Myung Moon, 6-20-82

We are the children of our Maker
And do not fear that he will kill us.
We are the children of God
And do not fear that he will kill.

10. African Traditional Religions. Dinka Prayer (Sudan)

What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good

gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!

11. Christianity. Bible, Luke 11.11-13

That breast of Thine which is inexhaustible, health-giving,
by which Thou nursest all that is noble,
containing treasure, bearing wealth, bestowed freely;
lay that bare, Sarasvati [divine Mother], for our nurture.

12. Hinduism. Rig Veda 1.164.49

Sun Myung Moon, 10-20-73: Our relationship with God includes the dimension of empathy with the divine heart. It should mirror--in its intimacy and through comparable ethical norms--the natural relation of a child to his or her parent. Sun Myung Moon, 6-20-82: Cf. Sun Myung Moon, 2-12-61, p. 117n. Dinka Prayer: Cf. Tiv Proverb, p. 559. Rig Veda 1.164.49: Cf. Candi-Mahatmya 10, p. 565; Sarang, M.1, p. 763. On earth as the divine Mother, see Atharva Veda 12.1, pp. 296f.

As one whom his mother comforts,
so will I comfort you;
You shall be comforted in Jerusalem.

13. Judaism and Christianity. Bible, Isaiah 66.13

The Valley Spirit never dies.
It is named the Mysterious Female.
And the Doorway of the Mysterious Female
Is the base from which sprang Heaven and Earth.
It is there within us all the while;
Draw upon it as you will, it never runs dry.

14. Taoism. Tao Te Ching 6

O Mother of Imupa, advocate for the whole [feminine] world!
What a remarkable Mother I have!
O Mother, a pillar, a refuge!

O Mother, to whom all prostrate in greeting
Before one enters her habitation!
I am justly proud of my Mother.
O Mother who arrives,
Who arrives majestic and offers water to all!

15. African Traditional Religions. Yoruba Prayer (Nigeria)

I am Father and Mother of the world.

16. Hinduism. Bhagavad Gita 9.17

Thou art Father, Mother, Friend, Brother.
With Thee as succorer in all places, what fear have I?

17. Sikhism. Adi Granth, Majh M.5, p. 103

Love, the divine Principle, is the Father and Mother of the universe, including man.

18. Christian Science. Science and Health, p. 256

Isaiah 66.13: This is one of the many images of the feminine and motherly aspect of God found in the Bible; cf. Hosea 11.1-9, pp. 460f. Tao Te Ching 6: Cf. Tao Te Ching 20, p. 608. Yoruba Prayer: On God worshipped as Father in African traditional religions, we have texts from a Nuer Prayer, p. 54; a Susu Prayer, p. 209, and a Kikuya Prayer, p. 779.

For God, people of the whole world are all My children. All of you equally must understand that I am your Parent.

19. Tenrikyo. Ofudesaki IV.79

Heaven and Earth are the father and mother of the ten thousand things. Men are the sensibility of the ten thousand things.

20. Confucianism. Book of History 5.1.1: The Great Declaration

All ye under the heaven! Regard heaven as your father, earth as your mother, and all things as your brothers and sisters.

21. Shinto. Oracle of the Kami of Atsuta

Mother Earth have pity on us and give us food to eat!
Father, the Sun, bless all our children and may our paths be straight!

22. Native American Religions. Blackfoot Prayer

The Great Principle, the Divine, is my womb;
I cast the seed into it;
There is the origin
of all creatures.
Whatever forms originate
in any wombs
The real womb is the Divine, the Great Principle.
I am the Father that gives the seed.

23. Hinduism. Bhagavad Gita 14.4

Book of History 5.1.1: The complete passage (see p. 1067) states that the ruler is likewise father and mother to the people. Oracle of the Kami of Atsuta: This notion that people are tied together with the kami and things of nature in one universal family builds a sense of community and respect for nature. Atsuta is a shrine near Nagoya. Blackfoot Prayer: Cf. Cheyenne Song, p. 294; Cree Round Dance Song, p. 55, and Okanagan Creation, p. 298. For a comparable Hindu passage, see Rig Veda 1.185.1-5, p. 177

CHAPTER 2: Divine Law, Truth, and Cosmic Principle

- Eternal Truth
- Moral Law
- The Decalogue
- The Golden Rule
- Polarity, Relationality, And Interdependence
- Cosmic Justice

All religions recognize a transcendent Law, Truth, or Principle which governs the universe and human affairs. Sometimes this Principle is identified with Ultimate Reality itself, but it is more often consequent upon and subordinate to it. We have placed side by side passages on the Word (Greek: logos) or Wisdom (Hebrew: kochma) of Christianity, Torah of Judaism, Dharma and order (Rita) of Hinduism; and Tao and Principle (li) of Chinese Religion. In Buddhism we have passages on several related concepts: Wisdom (prajna), Absolute Truth (dharmadhatu), and Teaching (dhamma). In placing passages on these concepts together, their variety should illuminate the subtle differences between them.

In some religious doctrines, truth or lawfulness is a property inherent in Ultimate Reality. The laws of the universe are the basis of the Absolute--e.g., the Tao of Chinese religion which is the creative principle itself, or the Absolute Truth which is realized by the Buddha. In other traditions--Judaism, Christianity, Islam, and theistic Hinduism--God conceives of Law and then sets it up as the standard or measure for his work of creation. This leads to a question which has engaged theologians: is God bound by his own laws, or is he free to contravene them to perform miracles, etc.? Hindu mythology has no trouble with deities performing all manner of miracles, but in Christianity the tendency has been to assert the consistency of rational principles, and even to seek explanations for the miraculous within the normal functioning of natural law. In Christianity, the Word finds its chief manifestation in Christ, the Word made flesh, the Truth incarnate. This is echoed in Confucian and Buddhist scriptures where the Tao or the Dharma is only completely realized by a perfectly enlightened being. In some traditions, the law is a property of samsaric existence which must ultimately be transcended--e.g., the Hindu and Jain law of karma and the Buddhist doctrine of dependent origination. Similarly in Christianity Paul critiques the law as a form of slavery, unable to save. These are some of the diverse colors which one finds in these passages depicting the Truth or Law or Principle which is at the heart of the cosmos.

Regardless of these differences, all these religious viewpoints share a respect for the Law which human beings violate at their peril. The universe is fundamentally moral, an expression of the

workings of a divine Principle or natural law in both the realms of nature and of human affairs. Hence human morality is not relative, not explicable as the result of social and cultural conditioning alone. Morality and ethics are rooted in the way things are (ontology); they are as enduring as the laws of physics.

This chapter treats the topic of divine Law under six heads. The first section deals with the origins and foundations of law as the eternal, pre-existent and all-pervasive ground of existing reality. The second section discusses divine law as the ground for human ethics and the basis for the path to liberation. The remaining sections treat four general expressions of law. First we have lists of divine commandments. The chief example is the Ten Commandments or Decalogue of Christianity and Judaism, but there are many parallels in other scriptures, for example the Buddhist Eightfold Path. Next is the Golden Rule, or the principle of reciprocity, which is found universally in the scriptures of all religions. This concise principle is often regarded as a summary statement of all ethics. Then in the fifth section we move to a more philosophical plane and treat interdependence and mutuality as a principle at work throughout nature. We include passages on the polarities of yang and yin, Shiva and Shakti, Purusha and prakriti, and passages on the relativity and interchangeability of all phenomena. The final section treats the law of cause and effect, karma, and the principle of divine justice through which each person reaps what he or she has sown.

World Scripture

ETERNAL TRUTH

This section begins with passages on the pre-existence of the Word, Truth, Wisdom, or Principle before the creation of the universe, and its function in guiding the creative process. They are followed by passages on the pervading reality of Truth which operates through the specific laws of the cosmos. Sometimes this Truth may be grasped by ordinary reason as the impersonal laws which govern the cosmos. Other passages describe the essence of Truth as that which is comprehended only in Christ, or in Buddha, or in the mind of the sage. It does not partake of anything evil or immoral, according to Confucianism, and hence is only accessible to the moral person. Analogously for Christians, the Word is manifested completely only in Christ, the perfect man. Finally, this spiritual Word, according to Buddhism, is hidden from surface phenomena and may be understood only when the external world is not grasped or discriminated. It is 'Mind-only,' a theme that finds echoes in contemporary metaphysical movements such as Christian Science.

He has created the heavens and the earth with truth.

1. Islam. Qur'an 16.3

From the bosom of the sacred Word he brought forth the world. On high, below, he abides in his own laws.

2. Hinduism. Atharva Veda 4.1.3

Qur'an 16.3: Cf. Shabbat 55, p. 1081. Atharva Veda 4.1.3: Cf. Brihadaranyaka Upanishad 1.4.14, p. 1062.

Righteousness and justice are the foundation of thy throne; steadfast love and faithfulness go before thee.

3. Judaism and Christianity. Bible, Psalm 8914

God moves according to universal law. Universal law does not work for the sake of oneself, but for the public good. Universal law embodies the spirit of sacrifice and service towards others.

4. Unification Church. Sun Myung Moon, 9-30-79

By Truth is the earth sustained,
and by the sun are the heavens;
By Order (Rita) the gods stand
and Soma is set in the sky.

5. Hinduism. Rig Veda 10.85.1

God ordained the measures of the creation fifty thousand years before He created the heavens and the earth, while His throne was on the waters.

6. Islam. Hadith of Muslim

This, [in the beginning] was the only Lord of the Universe. His Word was with him. This Word was his second. He contemplated. He said, "I will deliver this Word so that she will produce and bring into being all this world."

7. Hinduism. Tandya Maha Brahmana 20.14.2

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men.

8. Christianity. Bible, John 1.1-4

Universal Order and Truth
were born of blazing spiritual fire,
and thence night was born, and thence
the billowy ocean of space.

From the billowy ocean of space
was born Time--the year
ordaining days and nights,
the ruler of every moment.

In the beginning, as before,
the Creator made the sun,
the moon, the heaven and the earth,
the firmament and the realm of light.

9. Hinduism. Rig Veda 10.190.1-3

Sun Myung Moon, 9-30-79: Cf. Galatians 6.2, p. 974; Shabbat 31a, p. 173. Rig Veda 10.85.1: Cf. Atharva Veda 10.8.31, p. 76, Brihadaranyaka Upanishad 1.4.14, p. 1062. Tandya Maha Brahmana 20.14.2: 'This' signifies the impersonal Absolute; cf. Rig Veda 1.64.45, p. 806. John 1.1-4: In Greek philosophy, the Word is the logos or plan by which God created the universe. The Bible asserts that Christ is himself the Word, the model and plan for creation; cf. Colossians 1.15-17. The Buddhist doctrine of the Dharmakaya, by which the Buddha is one with the eternally abiding reality of the universe, is similar except that there is no creation; cf. Lion's Roar of Queen Srimala 5, p. 652; Samyutta Nikaya iii.120, p. 651.

The Lord created me at the beginning of his work,
the first of his acts of old.
Ages ago I was set up,
at the first, before the beginning of the earth.
When there were no depths I was brought forth,
when there were no springs abounding with water.
Before the mountains had been shaped,
before the hills, I was brought forth.
Before he had made the earth with its fields,
or the first of the dust of the world.
When he established the heavens, I was there,
when he drew a circle on the face of the deep,
When he made firm the skies above,
when he established the fountains of the deep,
When he assigned to the sea its limit,
so that the waters might not transgress his command,
when he marked out the foundations of the earth.
Then I was beside him, like a master workman;
I was daily his delight,
rejoicing before him always;
rejoicing in his inhabited world,
and delighting in the sons of men.

10. Judaism and Christianity. Bible, Proverbs 8.22-31

"Then I was beside Him, as a nursling (amon); and I was daily all [His] delight" (Proverbs

8.30).... 'Amon' is a workman (uman). The Torah thus declares, "I was the working tool of the Holy One, blessed be He." In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect moreover does not build it out of his head, but employs plans and diagrams to know how to arrange the chambers and the doors. Thus God consulted the Torah and created the world.

11. Judaism. Midrash, Genesis Rabbah 1.1

Rig Veda 10.190.1-3: Tapas, the 'spiritual fire' harnessed and concentrated through meditation, is regarded as the source of all creative energy; cf. Mundaka Upanishad 1.1.8, p. 132; Prasna Upanishad 1.4-5, p. 176. Truth and Order were the first productions of tapas. In the third stanza, the words 'as before' indicates recurrent creation. Proverbs 8.22-31: Wisdom is personified here and in Proverbs 8.1-11, pp. 788f. For Christians wisdom is the preexistent Word that is incarnate in Christ; for Jews wisdom is Torah, as in the following passage, which is a midrash (rabbinic interpretation) on this one. On the pre-existence of wisdom, cf. 1 Corinthians 2.6-7, p. 538. Regarding the term 'master workman,' the Hebrew word 'amon' is rare, and some translate it 'little child,' which seems better to fit the context. See the next passage. Genesis Rabbah 1.1: See previous note.

I pay homage to the Perfection of Wisdom! She is worthy of homage. She is unstained, the entire world cannot stain her. She is a source of light, and from everyone in the triple world she removes darkness, and she leads away from the blinding darkness caused by the defilements and by wrong views. In her we can find shelter. Most excellent are her works. She makes us seek the safety of the wings of Enlightenment. She brings light to the blind, she brings light so that all fear and distress may be forsaken.... She is the mother of the Bodhisattvas, on account of the emptiness of her own marks. As the donor of the jewel of all the Buddha-dharmas she brings about the ten powers [of a Buddha]. She cannot be crushed. She protects the unprotected, with the help of the four grounds of self-confidence. She is the antidote to birth-and-death. She has a clear knowledge of the own-being of all dharmas, for she does not stray away from it. The Perfection of Wisdom of the Buddhas, the Lords, sets in motion the Wheel of the Law.

12. Buddhism. Perfection of Wisdom in Eight Thousand Lines 7.1

The Tao has its reality and its signs but is without action or form. You can hand it down but you cannot receive it; you can get it but you cannot see it. It is its own source, its own root. Before heaven and earth existed it was there, firm from ancient times. It gave spirituality to the spirits and to God; it gave birth to heaven and to earth. It exists beyond the highest point, and yet you cannot call it lofty; it exists beneath the limit of the six directions, and yet you cannot call it

deep. It was born before heaven and earth, and yet you cannot say it has been there for long; it is earlier than the earliest time, and yet you cannot call it old.

13. Taoism. Chuang Tzu 6

By Divine Law are all forms manifested;
Inexpressible is the Law.
By Divine Law are beings created;
By Law are some exalted.
By Divine Law are beings marked with nobility or ignominy;
By the Law are they visited with bliss or bale.
On some by His Law falls grace;
Others by His Law are whirled around in cycles of births and deaths.
All by the Law are governed,
None is exempt.
Says Nanak, Should man realize the power of the Law,
He would certainly disclaim his ego.

14. Sikhism. Adi Granth, Japuji 2, M.1, p. 1

The moral law is to be found everywhere, and yet it is a secret.

The simple intelligence of ordinary men and women of the people may understand something of the moral law; but in its utmost reaches there is something which even the wisest and holiest men cannot understand. The ignoble natures of ordinary men and women of the people may be able to carry out the moral law; but in its utmost reaches even the wisest and holiest of men cannot live up to it.

Great as the Universe is, man is yet not always satisfied with it. For there is nothing so great but the mind of the moral man can conceive of something still greater which nothing in the world can hold. There is nothing so small but the mind of the moral man can conceive of something still smaller which nothing in the world can split.

The Book of Songs says,

The hawk soars to the heavens above
Fishes dive to the depths below.

That is to say, there is no place in the highest heavens above nor in the deepest waters below where the moral law is not to be found. The moral man finds the moral law beginning in the relation between man and woman; but ending in the vast reaches of the universe.

15. Confucianism. Doctrine of the Mean 12

Chuang Tzu 6: Cf. Chuang Tzu 31, p. 120, I Ching, Great Commentary 1.4.i-iv, pp. 323f. Japuji 2: Cf. Japuji 3, p. 94.

There is no changing the words of God; that is the mighty triumph.

16. Islam. Qur'an 10.64

Falsehood shall be destroyed; truth in the end shall prevail.

17. Sikhism. Adi Granth, Ramkali Ki Var, M.1, p. 953

Truth is victorious, never untruth.
Truth is the way; truth is the goal of life,
Reached by sages who are free from self-will.

18. Hinduism. Mundaka Upanishad 3.1.6

The question as to when the union of soul with karma occurred for the first time cannot arise, since this is a beginningless relation like gold and stone.

19. Jainism. Pancadhyayi 2.35-36

The ten thousand things all come from the same seed, and with their different forms they give place to one another. Beginning and end are part of a single ring and no one can comprehend its principle. This is called Heaven the Equalizer.

20. Taoism. Chuang Tzu 27

The world exists because of causal actions, all things are produced by causal actions and all beings are governed and bound by causal actions. They are fixed like the rolling wheel of a cart, fixed by the pin of its axle shaft.

21. Buddhism. Sutta Nipata 654

Pancadhyayi 2.35-36: The principles governing the influx and stopping of karma determine both the laws of cause and effect and the laws of liberation.

What, brethren, is causal happening?
"Conditioned by rebirth is decay and death."
Whether, brethren, there be an arising of Tathagatas or whether there be no such arising, this nature of things just stands, this causal status, this causal orderliness, the relatedness of this to that.

22. Buddhism. Samyutta Nikaya ii.25

Jesus said, "I am the way, the truth, and the life; no one comes to the Father, but by me."

23. Christianity. Bible, John 14.6

Concerning the prime, rare, hard-to-understand dharmas, only a Buddha and a Buddha can exhaust their reality, namely, the suchness of the dharmas, the suchness of their marks, the suchness of their nature, the suchness of their substance, the suchness of their powers, the suchness of their functions, the suchness of their causes, the suchness of their conditions, the suchness of their effects, the suchness of their retributions, and the absolute identity of their beginning and end.

24. Buddhism. Lotus Sutra 2

In the Book of Songs it is said,

The ordinance of God,
How inscrutable it is and goes on for ever.

That is to say, this is the essence of God. It is again said,

How excellent it is,
The moral perfection of King Wen.

That is to say, this is the essence of the noble character of the Emperor Wen. Moral perfection also never dies.

25. Confucianism. Doctrine of the Mean 26.10

Sutta Nipata 654: This also refers to the laws of karma; cf. Maitri Upanishad 4.2, p. 696; Dhammapada 127, p. 187, Surangama Sutra, p. 387. John 14.6: Jesus reveals the eternal truth by his own personal example and way of life--the manifestation of God's love and truth. This and the following passages describe the truth as that which is comprehended by the mind of a saint. Lotus Sutra 2: There is one ultimate reality which embraces everything--'suchness.' This is also expressed through the universality of the Buddha nature and the all-encompassing Dharmakaya which is the Buddha's body. There is nothing real apart from Reality itself. Doctrine of the Mean 26.10: In other words, the truth of Heaven and the moral perfection of the sage are alike; both continue for ever.

"What is meant by an eternally-abiding reality? The ancient road of reality, Mahamati, has been here all the time, like gold, silver, or pearl preserved in the mine. The Dharmadhatu (Absolute Truth) abides forever, whether the Tathagata appears in the world or not. As the Tathagata eternally abides so does the Reason of all things. Reality forever abides, reality keeps its order, like the roads in an ancient city.

For instance, a man who is walking in a forest and discovering an ancient city with its orderly streets may enter into the city, and having entered into it, he may have a rest, conduct himself like a citizen, and enjoy all the pleasures accruing therefrom. What do you think, Mahamati? Did this man make the road along which he enters into the city, and the various things in the city?"

"No, Blessed One."

"Just so, what has been realized by myself and the other Tathagatas is this Reality, this eternally-abiding reality, the self-regulating reality, the Suchness of things, the Realness of things, the truth itself.

The world of the ignorant is observed as the continuation of birth and death, whereby dualisms are nourished, and because of the perversion [the truth] is not perceived.

There is just one truth, which is Nirvana--it has nothing to do with intellection. The world seen as subject to discrimination resembles a plantain tree, a dream, a mirage.

The Mind as norm is the abode of self-nature which has nothing to do with the realm of causation; of this norm, which is perfect existence and the highest Absolute, I speak.

Of neither existence nor non-existence do I speak, but of Mind-only which has nothing to do with existence and non-existence, and which is thus free from intellection.

Suchness, emptiness, Absolute Truth... these I call Mind-only.

26. Buddhism. Lankavatara Sutra 61, 63, 64

The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma.

Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, "Thus far and no farther."

Spirit is the life, substance and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification.

27. Christian Science. Science and Health, 124

Lankavatara Sutra: See Surangama Sutra, p. 387. The 'highest Absolute' means the reality cleansed of all impure dualistic discriminations. The parable of the ancient city is also found in the Theravada scriptures: see Samyutta Nikaya ii.106, pp. 547f. On the difference between truth and intellection, see Garland Sutra 10, p. 799, and related passages.

MORAL LAW

Unlike the laws described by modern science, the immutable divine Law is inherently moral, and is the basis for human ethics. The Hindu concept of Dharma, for example, embraces at once the cosmological, ethical, social, and legal principles that provide the basis for belief in an ordered universe and an ordered, prosperous society. Religion, therefore, cannot easily accept the modern distinction between fact and value: there are ethical values in human life that are every bit as absolute as the fact that the earth revolves about the sun. The way to salvation lies in following the divine laws and revealed teachings--e.g., the Tao (Taoism), the Torah (Judaism), the Reading (Islam), the eternal Dharma (Hinduism and Sikhism), the Dhamma revealed by the Buddha, or the Word revealed in the Gospel (Christianity).

The Law applies to all people, though not always equally. Most religions, including Buddhism, Islam, and Christianity, teach a single standard of law that applies to all people. In Hinduism, however, there are different dharmas for people of different social status (varna), stage of life (ashrama), and quality of inborn nature (guna), even though this differentiation should not obscure an underlying unity in the divine principle. Sometimes religions distinguish between the law for believers and the law for unbelievers, for the law of the community of believers is distinctive in that it is covenanted (contracted) with God. Regardless of this tendency to pluralism of laws, we can discern an underlying common ground for the moral law--often called natural law--which transcends religion or social circumstance. This common ground will be explored in the following sections on the Decalogue and the Golden Rule.

This section begins with passages urging people to follow the divine law or holy teachings. These laws are liberating. They define the Way through which a person sanctifies his life, according to Judaism. They lay out the road to heaven, according to Hinduism and Sikhism, or to Nirvana, according to Buddhism. They are the keys to happiness and success in life, as depicted through the parables of the tree and the rock from the scriptures of Christianity and Islam.

Law or Teaching is often an ambiguous concept, for there are laws that fetter as well as teachings that liberate. Christianity, for example, distinguishes the Mosaic Law which educates but confines from the liberating grace available through faith in Christ. Works of law cannot save or liberate, according to passages from the New Testament, the Upanishads, and the Buddhist scriptures. Laws and doctrines are of provisional value, a concession to human sin, according to a text from the Tao Te Ching. These religions look beyond the limitations of law to a higher relationship with the Absolute, what the Christian calls justification by faith, the Hindu experiences as union with Brahman, and the Buddhist experiences as Enlightenment. The concluding passages suggest this limitation of law and works done to fulfill the law.

Liberation comes from living the holy Word.

1. Sikhism. Adi Granth, Sri Raga, Ashtpadi 14.8, M.1, p. 62

To him who orders his way aright,
I will show the salvation of God!

2. Judaism and Christianity. Bible, Psalm 50.23

The God of old bids us all abide by His injunctions.
Then shall we get whatever we want,
Be it white or red.

3. African Traditional Religion. Akan Prayer on Talking Drums

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Sri Raga: Cf. Japuji 1, p. 722.

He who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing.

4. Christianity. Bible, James 1.25

And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments and the statutes of the Lord, which I command you this day for your good?

5. Judaism. Bible, Deuteronomy 10.12-13

God has revealed the fairest of statements, a Scripture consistent, [with promises of reward] paired [with threats of punishment], at which creeps the flesh of those who fear their Lord, so that their flesh and their hearts soften to God's reminder. Such is God's guidance, with which He guides whom He will. And him whom God sends astray, for him there is no guide.

6. Islam. Qur'an 39.23

The Holy One desired to make Israel worthy, so He gave them many laws and commandments.

7. Judaism. Mishnah, Makkot 3.16

Truth is victorious, never untruth.
Truth is the way; truth is the goal of life,
Reached by sages who are free from self-will.

8. Hinduism. Mundaka Upanishad 3.1.6

Truth is said to be the one unequalled means of purification of the soul. Truth is the ladder by which man ascends to heaven, as a ferry plies from one bank of a river to another.

9. Hinduism. Narada Dharma Sutra 1.210

Because perfect wisdom tames and transforms him, wrath and conceit he does not increase. Neither enmity nor ill-will take hold of him, nor is there even a tendency towards them. He will be mindful and friendly.... It is wonderful how this perfection of wisdom has been set up for the control and training of the Bodhisattvas.

10. Buddhism. Perfection of Wisdom in Eight Thousand Lines 3.51-54

James 1.25: Cf. John 8.23, p. 532. Deuteronomy 10.12-13: Cf. Joshua 1.1-9, p. 1056. Makkot 3.16: For Jews, the Law is not a burden--as some interpret Paul in Galatians 3.10-14, p. 163--but a way of sanctification; cf. Abot 6.2, p. 532; Tanhuma Shimeni 15b, p. 855.

Then do I proclaim what the Most Beneficent spoke to me,
The Words to be heeded, which are best for mortals:
Those who shall give hearing and reverence
Shall attain unto Perfection and Immortality
By the deeds of good spirit of the Lord of Wisdom!

11. Zoroastrianism. Avesta, Yasna 45.5

Sweet blows the breeze for him who lives by Law, rivers for him pour sweets.
So [as we live by Law] may the plants be sweet to us!

Pleasant be our nights, pleasant dawns, and pleasant the dust of the earth!
Pleasant for us be Father Heaven!

12. Hinduism. Rig Veda 1.90.6-7

The law of the Lord is perfect,
reviving the soul;
The testimony of the Lord is sure,
making wise the simple;
The precepts of the Lord are right,
rejoicing the heart;
The commandment of the Lord is pure,
enlightening the eyes;
The fear of the Lord is clean,
enduring for ever;
The ordinances of the Lord are true,
and righteous altogether.
More to be desired are they than gold,
even much fine gold;
Sweeter also than honey
and drippings of the honeycomb.

13. Judaism and Christianity. Bible, Psalm 19.7-10

Blessed is the man
who walks not in the counsel of the wicked,
nor stands in the way of the sinners,
nor sits in the seat of scoffers;
but his delight is in the law of the Lord,
and on his law he meditates day and night.
He is like a tree
planted by streams of water,
that yields its fruit in its season
and its leaf does not wither.
In all that he does, he prospers.

14. Judaism and Christianity. Bible, Psalm 1.1-3

Yasna 45.5: See Yasna 34.12, p. 771. Psalm 19.7-10: See Abot 3.6, p. 770. Psalm 1.1-3: See Joshua 1.1-9, p. 1056. This and the following passage from the Qur'an use the image of the Tree of Life to describe the

person who lives in accordance with God's Word; cf. Revelation 22.1-5, pp. 1118f. Likewise, in John 15.4-11, p. 646 and Var Majh, M.1, pp. 645f. the Tree of Life symbolizes the founder and those who are united with him.

Have you not seen how God has struck a similitude?
A good word is as a good tree--
its roots are firm,
and its branches are in heaven;
it gives its produce every season
by the leave of its Lord.
So God strikes similitudes for men;
haply they will remember.
And the likeness of a corrupt word
is as a corrupt tree--
uprooted form the earth,
having no establishment.
God confirms those who believe with the firm word,
in the present life and in the world to come;
and God leads astray the evildoers;
and God does what He will.

15. Islam. Qur'an 14.24-27

What Tao plants cannot be plucked,
What Tao clasps cannot slip.
By its virtue alone can one generation after another carry on the ancestral sacrifice.
Apply it to yourself and by its power you will be freed from dross.
Apply it to your household and your household shall thereby have abundance.
Apply it to the village, and the village will be made secure.
Apply it to the kingdom, and the kingdom shall thereby be made to flourish.
Apply it to an empire, and the empire shall thereby be extended.

16. Taoism. Tao Te Ching 54

Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it.

17. Christianity. Bible, Matthew 7.24-27

Whoever lives contemplating pleasant things, with senses unrestrained, in food immoderate, indolent, inactive, him verily Mara overthrows, as the wind blows down a weak tree.

Whoever lives contemplating the impurities of the body, with senses restrained, in food moderate, full of faith, full of sustained energy, him Mara overthrows not, as the wind cannot shake a rocky mountain.

18. Buddhism. Dhammapada 7-8

Matthew 7.24-27: Cf. Dhammapada 25, p. 715. Dhammapada 7-8: Cf. Dhammapada 337, pp. 927f.

Why, is he better who founds his building upon the fear of God and His good pleasure, or he who founds his building upon the brink of a crumbling bank that will tumble with him into the fire of hell? And God does not guide the people of the evildoers.

The buildings they have built will not cease to be a point of doubt within their hearts, until their hearts are cut to pieces; God is All-knowing, All-wise.

19. Islam. Qur'an 9.109-10

Easily known is the progressive one, easily known the one who declines. He who loves Dhamma progresses, he who hates it declines.

20. Buddhism. Sutta Nipata 92

The night passes; it is never to return again.
The night passes in vain
for one who acts not according to the law.

21. Jainism. Uttaradhyayana Sutra 14.24

Those who live in accordance with the divine laws without complaining, firmly established in

faith, are released from karma. Those who violate these laws, criticizing and complaining, are utterly deluded, and are the cause of their own suffering.

22. Hinduism. Bhagavad Gita 3.31-32

Confucius remarked, "The life of the moral man is an exemplification of the universal moral order (chung yung). The life of the vulgar person, on the other hand, is a contradiction of the universal moral order.

"The moral man's life is an exemplification of the universal order, because he is a moral person who unceasingly cultivates his true self or moral being. The vulgar person's life is a contradiction of the universal order, because he is a vulgar person who in his heart has no regard for, or fear of, the moral law."

23. Confucianism. Doctrine of the Mean 2

The blessed Buddhas, of virtues endless and limitless, are born of the Law of Righteousness; they dwell in the Law, are fashioned by the Law; they have the Law as their master, the Law as their light, the Law as their field of action, the Law as their refuge...

The Law is equal, equal for all beings. For low or middle or high the Law cares nothing. So I must make my thought like the Law.

The Law has no regard for the pleasant. Impartial is the Law. So I must make my thought like the Law....

The Law does not seek refuge. The refuge of all the world is the Law. So I must make my thought like the Law.

The Law has none who can resist it. Irresistible is the Law. So I must make my thought like the Law.

The Law has no preferences. Without preference is the Law. So I must make my thought like the Law.

The Law has no fear of the terrors of birth-and-death, nor is it lured by Nirvana. Ever without misgiving is the Law. So I must make my thought like the Law.

24. Buddhism. Dharmasangiti Sutra

Qur'an 9.109-10: Cf. Nahjul Balagha, Khutba 21, p. 1062. Sutta Nipata 92: Cf. Diamond Sutra 27, p. 533. Bhagavad Gita 3.31-32: Cf. Bhagavad Gita 5.24, p. 533. Doctrine of the Mean 2: Cf. I Ching 50, p. 771; Book of Ritual 7.2.20, p. 467.

Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin....

What then shall we say? That the law is sin? By no means! Yet, if it had not been for the law, I should not have known sin. I should not have known what it is to covet if the law had not said, "You shall not covet." But sin, finding opportunity in the commandment, wrought in me all kinds of covetousness. Apart from the law sin lies dead. I was once alive apart from the law, but when the commandment came, sin revived and I died; the very commandment which promised life proved to be death to me. For sin, finding opportunity in the commandment, deceived me and by it killed me.

25. Christianity. Bible, Romans 3.19-20, 7.7-11

For all who rely on works of the law are under a curse, for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them." Now it is evident that no man is justified before God by the law; for "He who through faith is righteous shall live"; but the law does not rest on faith, for "He who does them shall live by them." Christ redeemed us from the curse of the law....

Is the law then against the promises of God? Certainly not; for if a law had been given which could make alive, then righteousness would indeed be by the law. But the scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to those who believe.

Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith.

26. Christianity. Bible, Galatians 3.10-13, 21-26

Dharmasangiti Sutra: This is one sutra in a large Mahayana collection of sutras called the Sikshasamuccaya. Romans 3.19-20: The traditional Christian evangelical purpose of the Old Testament (the Law) is to reveal the high standards of godly behavior, and thereby to show people how sinful they are, to elicit repentance, and thus to prepare them for the liberating word of the Gospel. But contrast Matthew 5.17-18, p. 662. Romans 7.7-11: This passage presents the psychological paradox that religious commandments often incite to sin. Furthermore the law, by making one conscious of moral obligations, may lead to an oppressive sense of guilt.

Finite and transient are the fruits of sacrificial rites. The deluded, who regard them as the highest good, remain subject to birth and death.... Attached to works, they know not God. Works lead them only to heaven, whence, to their sorrow, their rewards quickly exhausted, they are flung back to earth. Considering religion to be observance of rituals and performance of acts of charity, the deluded remain ignorant of the highest good. Having enjoyed in heaven the reward of their good works, they enter again into the world of mortals. But wise, self-controlled, and tranquil souls, who are contented in spirit, and who practice austerity and meditation in solitude and silence, are freed from all impurity, and attain by the path of liberation to the immortal, the truly existing, the changeless Self.

27. Hinduism. Mundaka Upanishad 1.2.7-11

People under delusion accumulate tainted merits but do not tread the Path.
They are under the impression that to accumulate merits and to tread the Path are one and the same thing.
Though their merits for alms-giving and offerings are infinite.
They do not realize that the ultimate source of sin lies in the three poisons within their own mind.

28. Buddhism. Sutra of Hui Neng 6

Galatians 3.10-13: The law becomes oppressive if interpreted in a perfectionistic manner, as though one could not feel justified unless he kept the law punctiliously to its smallest detail. The grace of God in Jesus Christ is a free unconditional gift; it is especially liberating to those who regard the law as a burden which they cannot carry and feel oppressed by guilt for violating it. This of course does not mean that in Christ one can be licentious; he should live in the Spirit of good works; cf. Galatians 5.19-23, p. 465; James 2.14-26, p. 1009. Galatians 3.21-26: The argument that 'scripture consigned all things to sin' refers to the fundamental human condition of Original Sin--cf. Romans 3.9-12, p. 383--which persists regardless of one's efforts to follow the law. This sinful condition, the 'death' which resulted from Adam's fall, is only redeemed by faith in Christ, who conquered death; cf. 1 Corinthians 15.21-22, p. 547.

Mundaka Upanishad 1.2.7-11: Good works, done to expiate evil karma produce merit according to the law of karma, cannot help a person escape the wheel of rebirth. Only through realizing Brahman is there true liberation. Sutra of Hui Neng 6: Good works done out of a desire to earn a place in heaven are tainted by selfishness; hence they still produce karma and cannot bring about liberation from bondage. See the previous note.

On a certain occasion the Exalted One was staying at Uruvela, on the bank of the river Neranjara at the foot of the Bodhi-tree, having just won the highest wisdom. He was seated for seven days in one posture and experienced the bliss of release. Then the Exalted One, after the lapse of those seven days, during the first watch of the night, rousing himself from that concentration of mind, gave close attention to causal uprising in direct order, thus,

This being, that becomes; by the arising of this, that arises, namely: Conditioned by ignorance, activities; conditioned by activities, consciousness; conditioned by consciousness, mind and body; conditioned by mind and body, the six sense-spheres; conditioned by the six sense-spheres, contact; conditioned by contact, feeling; conditioned by feeling, craving; conditioned by craving, grasping; conditioned by grasping, becoming; conditioned by becoming, birth; conditioned by birth, old age and death, grief, lamentation, suffering, sorrow and despair come into being. Thus is the arising of this mass of Ill.

29. Buddhism. Udana 1.1

Actions (karma) resulting from past deeds, productions of causes and conditions, are all unreal and empty, are not self, are not substantial.

30. Buddhism. Garland Sutra 22

The man of superior virtue is not conscious of his virtue,
And in this way he really possesses virtue.
The man of inferior virtue never loses sight of his virtue,
And in this way he loses his virtue....

Therefore, only when Tao is lost does the doctrine of virtue arise.
When virtue is lost, only then does the doctrine of humanity arise.
When humanity is lost, only then does the doctrine of righteousness arise.
When righteousness is lost, only then arise rules of propriety.
Now, propriety is a superficial expression of loyalty and faithfulness, and the beginning of disorder.

31. Taoism. Tao Te Ching 38

Udana 1.1: This is a typical statement of Dependent Origination (Skt. paticcasamuppada). It is a law which describes the situation of human bondage; cf. Surangama Sutra, p. 387. In that sense it is comparable to the statements by Paul that 'through the law comes knowledge of sin' (Romans 3.20 p. 163). Yet only by a proper knowledge of ill can ill be overcome, by reversing the chain of causation: 'If this is not, that does not come to be; from the stopping of this, that is stopped'--Majjhima Nikaya ii.32, p. 548; cf. Samyutta Nikaya xii.90, pp. 548f. Garland Sutra 22: Mahayana Buddhism teaches that from the vantage point of enlightenment, when all distinctions of subject and object have been transcended, the laws of cause and effect and dependent origination are themselves empty and unreal. Concern with such laws are only provisional teachings--see Mulamadhamaka Karika 24.8-12, pp. 1021f. Heart Sutra, pp. 589f. Tao Te Ching 38: Laws and doctrines are only needed for people who deviate from t he Tao, and they are poor substitutes for that ideal of oneness. Cf. Tao Te Ching 2, p. 797, 18-19, p. 294; Chuang Tzu 13, p. 220.

World Scripture

THE DECALOGUE

The moral outlooks of most religions are basically quite similar. Just as the Decalogue, or Ten Commandments, is the basis of Jewish and Christian ethical values, similar lists of ethical principles may be found in one form or another in the scriptures of most religions. The Qur'an contains several passages summarizing proper ethical behavior which have been called Islamic Decalogues. In Buddhism, Hinduism, and Jainism we find lists of ten charges or ten precepts for monks and lay people, and there are further condensations into five universal dharmas called samanya dharma. Another comparable list is found in the Buddhist Eightfold Path.

The first table of the Decalogue contains positive injunctions for right worship to establish a proper vertical relationship with God, and the second table contains negative injunctions prohibiting criminal behavior in order to foster horizontal relationships of community. These two ethical dimensions, the vertical towards the Absolute and the horizontal towards one's neighbor, are characteristic of such lists in every religion. We may regard the injunctions to renunciation and meditation in the Buddhist Eightfold Path and in other Hindu, Buddhist, and Jain lists of dharmas as non-theistic expressions of the vertical dimension. In the horizontal dimension of law, prohibitions against social crimes such as murder, adultery, and stealing are universal. The specific offenses will be taken up again individually in Chapter 9.

And God spoke all these words, saying, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

You shall have no other gods before me.

You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

You shall not take the name of the Lord your God in vain: for the Lord will not hold him guiltless who takes his name in vain.

Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and hallowed it.

Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.

You shall not kill.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's."

1. Judaism and Christianity. Bible, Exodus 20.1-17: The Ten Commandments

The second five commandments were intended to be paired off with the first five commandments.

"You shall not murder" corresponds to "I the Lord am your God." The Holy One said, "If you did murder, I hold it against you as though you have diminished the image of God."

"You shall not commit adultery" is paired with "You shall have no other gods." God said, "If you committed adultery, I hold it against you as though you bowed down to another god."

"You shall not steal" is paired with "You shall not swear falsely by the name of the Lord your God."... If you steal, you will go on to swear falsely, go on to lie, and end up swearing by My name falsely.

"You shall not bear false witness" is paired with "Remember the Sabbath day." God said, "If you bear false witness against your neighbor, I hold it against you as though you bore witness against Me to the effect that I did not create My world in six days and did not rest on the seventh."

"You shall not covet" is paired with "Honor your father and your mother." Clans like Gaius of Gadara and Lucius of Susitha would sneak into each other's homes and cohabit with the wives of the others, the others with the wives of these. In time a quarrel fell out between them, and a man killed his father, unaware that it was his father.

2. Judaism. Midrash, Pesikta Rabbati

Exodus 20.1-17: These are the Ten Commandments. There is some variation as to how they should be divided. In the Jewish tradition the verse 'I am the Lord your God, who brought you out of the land of Egypt, the house of bondage' is regarded as the first commandment, but Christians regard it as a prologue. Most Protestants and Eastern Orthodox Christians reckon 'You shall have no other gods before me' as the first commandment and the prohibition of images as the second commandment. For Jews the second commandment includes both 'You shall have no other gods' and the prohibition of

graven images. Lutherans and Roman Catholics likewise regard 'You shall have no other gods' and the prohibition of graven images as together constituting a single commandment, but reckon it the first commandment; they then divide the verse against covetousness into two commandments to make up the ten. See the short enumerations of the Commandments in Psalm 2 4.3-6, p. 229; Hosea 4.1-3, p. 318; Jeremiah 7.1-15, p. 1088.

Say, Come, I will recite what God has made a sacred duty for you:

Ascribe nothing as equal with Him;
Be good to your parents;
Kill not your children on a plea of want--We provide sustenance for you and for them;
Approach not lewd behavior whether open or in secret,
Take not life, which God has made sacred, except by way of justice and law. Thus does He command you, that you may learn wisdom.
And approach not the property of the orphan, except to improve it, until he attains the age of maturity.
Give full measure and weight, in justice--No burden do We place on any soul but that which it can bear.
And if you give your word, do it justice, even if a near relative is concerned; and fulfill your obligations before God. Thus does He command you, that you may remember.
Verily, this is My straight Path: follow it, and do not follow other paths which will separate you from His Path. Thus does He command you, that you may be righteous.

3. Islam. Qur'an 6.151-53

The charge to avoid the taking of life.
The charge to avoid taking what is not given.
The charge to avoid unchastity.
The charge to avoid falsehood.
The charge to avoid fermented liquor, distilled liquor, intoxicants giving rise to sloth.
The charge to avoid unseasonable meals.
The charge to avoid dancing, song, playing music, and seeing shows.
The charge to avoid the use of flowers, scents, and unguents, wearing ornaments and decorations.
The charge to avoid the use of raised beds, of wide beds.
The charge to avoid the accepting of gold and silver.

4. Buddhism. Khuddaka Patha: The Ten Charges

Pesikta Rabbati: Cf. Tosefta Shebu`ot 3.6, p. 397. Qur'an 6.151-153: See Qur'an 2.177, p. 861; Hadith of Bukhari and Muslim, p. 491; also Qur'an 17.23-38.

Contentment, forgiveness, self-control, not appropriating anything unrighteously, purification, coercion of the organs, wisdom, knowledge of the Supreme, truthfulness, and abstention from anger: these constitute the tenfold law [for ascetics].

5. Hinduism. Laws of Manu 6.92

Forgiveness, humility, straightforwardness, purity, truthfulness, self-restraint, austerity, renunciation, non-attachment and chastity [with one's spouse] are the ten duties [of lay people].

6. Jainism. Tatthvarthasutra 9.6

Not killing, no longer stealing, forsaking the wives of others, refraining completely from false, divisive, harsh and senseless speech, forsaking covetousness, harmful intent and the views of Nihilists--these are the ten white paths of action, their opposites are black.

7. Buddhism. Nagarjuna, Precious Garland 8-9

The first great vow, Sir, runs thus, I renounce all killing of living beings, whether subtle or gross, whether movable or immovable. Nor shall I myself kill living beings [nor cause others to do it, nor consent to it]. As long as I live, I confess and blame, repent and exempt myself of these sins, in the thrice threefold way [i.e., acting, commanding, or consenting, either in the past, present, or future], in mind, speech, and body. There are five clauses...

The second great vow, Sir, runs thus, I renounce all vices of lying speech arising from anger or greed or fear or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others. I confess... There are five clauses....

The third great vow, Sir, runs thus: I renounce all taking of anything not given, either in a village or a town or a wood, either of little or much, of small or great, of living or lifeless things. I shall neither take myself what is not given, nor cause others to take it, nor consent to their taking it. As long as I live, I confess... There are five clauses....

The fourth great vow, Sir, runs thus, I renounce all sexual pleasures, either with gods or men or animals. I shall not give way to sensuality, nor cause others to give way to it, nor consent to their giving way to it. As long as I live, I confess... There are five clauses....

The fifth great vow, Sir, runs thus, I renounce all attachments, whether little or much, small or great, living or lifeless; neither shall I myself form such attachments, nor cause others to do so, nor consent to their doing so. As long as I live, I confess... There are five clauses....

He who is well provided with these great vows and their twenty-five clauses is really homeless if he, according to the sacred teaching, the precepts and the way, correctly practices, follows, executes, explains, establishes and, according to the precept, effects them.

8. Jainism. Acarangasutra 2.15

Khuddaka Patha: These are the rules of training observed by the monks, with the third charge modified as a concession to lay people (a monk would of course take a vow of celibacy). Lay people ordinarily observe the first five charges. Cf. Dhammapada 246-47, p. 463. Khuddaka Patha, Laws of Manu 6.92, Tatthvarthasutra 9.6 and Precious Garland 8-9: The tradition of ten precepts runs through Hinduism, Buddhism, and Jainism, though elements in the list may vary.

Nonviolence, truthfulness, not stealing, purity, control of the senses--this, in brief, says Manu, is the Dharma for all the four castes.

9. Hinduism. Laws of Manu 10.63

Laws of Manu 10.63: This list of universally applicable dharma for all castes and stages of life is called sadharan or samanya dharma. It is the universal foundation upon which are erected the specific dharmas which differentiate the castes. It is a least common denominator by which Hindu society, for all its variety of castes, roles, and traditions, maintains an ethical consensus. Cf. Chandogya Upanishad 5.10.9, p. 463.

The Noble Truth of the Path leading to the cessation of suffering is this Noble Eightfold Path, namely: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

What is right view? Knowledge of suffering, knowledge of the arising of suffering, knowledge of the cessation of suffering, knowledge of the path leading to the cessation of suffering--this is called right view.

What is right aspiration? Aspiration for renunciation, aspiration for non-malevolence, aspiration for harmlessness--this is called right aspiration.

What is right speech? Refraining from lying speech, refraining from slanderous speech, refraining from harsh speech, refraining from gossip--this is called right speech.

What is right action? Refraining from violence against creatures, refraining from taking what has not been given, refraining from going wrongly among the sense-pleasures, this is called right action.

What is right livelihood? A disciple of the Noble Ones, getting rid of a wrong mode of livelihood, makes his living by a right mode of livelihood. This is called right livelihood.

What is right effort? A monk generates desire, effort, stirs up energy, exerts his mind and strives for the non-arising of evil unskilled states that have not arisen... for the getting rid of evil unskilled states that have arisen... for the arising of skilled states that have not arisen... for the maintenance and completion of skilled states that have arisen. This is called right effort.

What is right mindfulness? A monk fares along contemplating the body in the body... the feelings in the feelings... the mind in the mind... the mental states in the mental states... ardent, clearly conscious of them, mindful of them so as to control the covetousness and dejection in the world. This is called right mindfulness.

And what is right concentration? A monk, aloof from the pleasures of the senses, aloof from unskilled states of mind, enters on and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, is rapturous and joyful. By allaying initial thought and discursive thought, with the mind subjectively tranquilized and fixed on one point, he enters on and abides in the second meditation which is devoid of initial thought and discursive thought, is born of concentration, and is rapturous and joyful. By the fading out of rapture... he enters on and abides in the third meditation... the fourth meditation. This is called right concentration.

10. Buddhism. Majjhima Nikaya iii.251-52, Saccavibhangasutta

Majjhima Nikaya iii.251-52: This is a complete statement of the Noble Eightfold Path.

World Scripture

THE GOLDEN RULE

The Golden Rule or the ethic of reciprocity is found in the scriptures of nearly every religion. It is often regarded as the most concise and general principle of ethics. It is a condensation in one principle of all longer lists of ordinances such as the Decalogue. See also texts on Loving Kindness, pp. 967-73.

You shall love your neighbor as yourself.

1. Judaism and Christianity. Bible, Leviticus 19.18

Whatever you wish that men would do to you, do so to them.

2. Christianity. Bible, Matthew 7.12

Not one of you is a believer until he loves for his brother what he loves for himself.

3. Islam. Forty Hadith of an-Nawawi 13

A man should wander about treating all creatures as he himself would be treated.

4. Jainism. Sutrakritanga 1.11.33

Try your best to treat others as you would wish to be treated yourself, and you will find that this is the shortest way to benevolence.

5. Confucianism. Mencius VII.A.4

One should not behave towards others in a way which is disagreeable to oneself. This is the essence of morality. All other activities are due to selfish desire.

6. Hinduism. Mahabharata, Anusasana Parva 113.8

Tsekung asked, "Is there one word that can serve as a principle of conduct for life?" Confucius replied, "It is the word shu--reciprocity: Do not do to others what you do not want them to do to you."

7. Confucianism. Analects 15.23

Leviticus 19.18: Quoted by Jesus in Matthew 22.36-40 (below). Mencius VII.A.4 and Analects 15.23: Cf. Analects 6.28.2, p. 975.

Comparing oneself to others in such terms as "Just as I am so are they, just as they are so am I," he should neither kill nor cause others to kill.

8. Buddhism. Sutta Nipata 705

One going to take a pointed stick to pinch a baby bird should first try it on himself to feel how it hurts.

9. African Traditional Religions. Yoruba Proverb (Nigeria)

One who you think should be hit is none else but you. One who you think should be governed is none else but you. One who you think should be tortured is none else but you. One who you think should be enslaved is none else but you. One who you think should be killed is none else but you. A sage is ingenuous and leads his life after comprehending the parity of the killed and the killer. Therefore, neither does he cause violence to others nor does he make others do so.

10. Jainism. Acarangasutra 5.101-2

The Ariyan disciple thus reflects, Here am I, fond of my life, not wanting to die, fond of pleasure and averse from pain. Suppose someone should rob me of my life... it would not be a thing pleasing and delightful to me. If I, in my turn, should rob of his life one fond of his life, not wanting to die, one fond of pleasure and averse from pain, it would not be a thing pleasing or delightful to him. For a state that is not pleasant or delightful to me must also be to him also; and a state that is not pleasing or delightful to me, how could I inflict that upon another?

As a result of such reflection he himself abstains from taking the life of creatures and he encourages others so to abstain, and speaks in praise of so abstaining.

11. Buddhism. Samyutta Nikaya v.353

A certain heathen came to Shammai and said to him, "Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot." Thereupon he repulsed him with the

rod which was in his hand. When he went to Hillel, he said to him, "What is hateful to you, do not do to your neighbor: that is the whole Torah; all the rest of it is commentary; go and learn."

12. Judaism. Talmud, Shabbat 31a

Sutta Nipata 705: Cf. Dhammapada 129-130, p. 478. Acarangasutra 5.101-2: Cf. Dhammapada 129-130, p. 478. Samyutta Nikaya v.353: The passage gives a similar reflection about abstaining from other types of immoral behavior: theft, adultery, etc. To identify oneself with others is also a corollary to the Mahayana insight that all reality is interdependent and mutually related; cf. Guide to a Bodhisattva's Way of Life 8.112-16, p. 181; Majjhima Nikaya i.415, p. 465.

"Teacher, which is the great commandment in the law?" Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

13. Christianity. Bible, Matthew 22.36-40

Matthew 22.36-40: Cf. Deuteronomy 6.4-9, p. 55; Leviticus 19.18, p. 173; Luke 10.25-37, p. 971; Galatians 6.2, p. 974; Brihadaranyaka Upanishad 5.2.2, p. 972; Sun Myung Moon, 9-30-79, p. 150.

World Scripture

POLARITY, RELATIONALITY, AND INTERDEPENDENCE

A result of the transcendent law at work in the creation and sustenance of the cosmos is that the cosmos evidences order, regularity, and mutuality. All existences, great and small, are linked in a web of interdependent relationships. Every relationship has a certain polarity and a certain order, and there is dynamic, mutual movement, and exchange between male and female, heaven and earth, mind and matter, subject and object, light and dark, being and non-being, this and that, myself and the other. The movement within and between beings in relationship is the source of generation and creative power. This motion is seen in the regular cycles of nature, the changing seasons. It is sometimes mythically represented by the cosmic union of god and goddess, of male and female principles.

In addition, interdependence is the basis for teachings which deny egoism and acquisitiveness while encouraging compassion and reciprocity. The Buddhist and Taoist understandings of causality link all beings into an interdependent whole of which the individual is but one part, and this is the basis for the attitude of no-self and the ethic of compassion. Each person is his neighbor; any distinction between myself as subject and the other as object is illusory.

The Great Primal Beginning (t'ai chi) generates the two primary forces [yang and yin]. The two primary forces generate...the great field of action.

1. Confucianism. I Ching, Great Commentary 1.11.5-6

And of everything created We two kinds; haply you will remember.

2. Islam. Qur'an 51.49

Beauty arises from the fusion of extremes into a harmonious oneness.

3. Unification Church. Sun Myung Moon 9-11-79

All things are twofold, one opposite the other,
and he has made nothing incomplete.
One confirms the good things of the other,
and who can have enough of beholding his glory?

4. Christianity. Sirach 42.24-25

So God created man in his own image, in the image of God he created him; male and female he created them.

5. Judaism and Christianity. Bible, Genesis 1.27

The Originator of the heavens and the earth; He has appointed for you of yourselves spouses, and pairs also of the cattle, by means of which He multiplies you.

6. Islam. Qur'an 42.11

All life, all pulsation in creation throbs with the mighty declaration of the biune truth of Shiva-Shakti, the eternal He and the eternal She at play in manifestation.

7. Hinduism. Kularnava Tantra 3

The creator, out of desire to procreate, devoted himself to concentrated ardor (tapas). Whilst thus devoted to concentrated ardor, he produced a couple, Matter and Life (prana), saying to himself, "these two will produce all manner of creatures for me." Now Life is the Sun; Matter is the Moon.

8. Hinduism. Prasna Upanishad 1.4-5

The Master said, "Heaven and earth come together, and all things take shape and find form. Male and female mix their seed, and all creatures take shape and are born." In the Changes it is said, "When three people journey together, their number decreases by one. When one man journeys alone, he finds a companion."

9. Confucianism. I Ching, Great Commentary 2.4.13

Sun Myung Moon 9-11-79: Cf. Book of Ritual 19, p. 325. Kularnava Tantra 3: In the Tantra this defines a Mantra 'Ham-sa,' identified with the breath, inhaling and exhaling. Prasna Upanishad 1.4-5: Tradition has speculated on the fact that Matter (rayi) is feminine and prana, that is Life or energy, is masculine. This is another expression of the polarity of Purusha and prakriti, or Shiva and Shakti. Cf. Brihadaranyaka Upanishad 1.4.3, p. 252; Rig Veda 10.129, p. 130; 10.190.1-3, p. 150; Bhagavad Gita. 13.19-26, p. 178; Shiva Purana, p. 179. I Ching, Great Commentary 2.4.13: Cf. I Ching, Great Commentary 1.4.1-4, p. 324.

Observe how all God's creations borrow from each other: day borrows from night and night from

day, but they do not go to law one with another as mortals do.... The moon borrows from the stars and the stars from the moon... the sky borrows from the earth and the earth from the sky.... All God's creatures borrow from the other, yet make peace with one another without lawsuits; but if man borrows from his friend, he seeks to swallow him up with usury and robbery.

10. Judaism. Midrash, Exodus Rabbah 31.15

When the sun goes, the moon comes; when the moon goes, the sun comes. Sun and moon alternate; thus light comes into existence. When cold goes, heat comes; when heat goes, cold comes. Cold and heat alternate, and thus the year completes itself. The past contracts. The future expands. Contraction and expansion act upon each other; hereby arises that which furthers.

The measuring worm draws itself together when it wants to stretch out. Dragons and snakes hibernate in order to preserve life. Thus the penetration of germinal thought into the mind promotes the workings of the mind. When this working furthers and brings peace to life, it elevates a man's nature.

11. Confucianism. I Ching, Great Commentary 2.5.2-3

Which of these two came earlier, which came later?
How did they come to birth? Who, O Seers, can discern it?
They contain within them all that has a name,
while days and nights revolve as on a wheel.

You two, though motionless and footless, nurture
a varied offspring having feet and movement.
Like parents clasping children to their bosoms,
O Heaven and Earth, deliver us from evil!

These twin maidens (day and night), like two friendly sisters
nestled close together, rest in their parents' bosom
and kiss together the center of the world.
O Heaven and Earth, deliver us from evil!

12. Hinduism. Rig Veda 1.185.1,2,5

I Ching, Great Commentary 2.5.2-3: The philosophy of the I Ching emphasizes the constant dynamic interchange of yang and yin. Every action engenders its opposite. One who wishes to prosper should understand the principles of change and use them to his advantage; cf. Chuang Tzu 22, p. 550 and 27, p.

153. Hence the example: he who wishes to create and expand must first look within and concentrate the self--cf. Chuang Tzu 12, p. 589. Exodus Rabbah 31.15: Cf. Isaiah 1.2-3, p. 456.

Heaven is high, the earth is low; thus the Creative and the Receptive are determined. In correspondence with this difference between low and high, inferior and superior places are established.

Movement and rest have their definite laws; according to these, firm and yielding lines [of the hexagrams] are differentiated.

Events follow definite trends, each according to its nature. Things are distinguished from one another in definite classes. In this way good fortune and misfortune come about. In the heavens phenomena take form; on earth shapes take form. In this way change and transformation become manifest.

Therefore the eight trigrams succeed one another by turns, as the firm and the yielding displace each other.

Things are aroused by thunder and lightning; they are fertilized by wind and rain. Sun and moon follow their courses and it is now hot, now cold.

The way of the Creative brings about the male.

The way of the Receptive brings about the female.

The Creative knows the great beginnings.

The Receptive completes the finished things.

13. Confucianism. I Ching, Great Commentary 1.1.1-5

Know that prakriti (nature, energy) and Purusha (spirit) are both without beginning, and that from prakriti come the gunas (qualities of the phenomenal world) and all that changes. Prakriti is the agent, cause, and effect of every action, but it is Purusha that seems to experience pleasure and pain. Purusha, resting in prakriti, witnesses the play of the gunas born of prakriti. But attachment to the gunas leads a person to be born for good or evil. Within the body the supreme Purusha is called the witness, approver, supporter, enjoyer, the supreme Lord, the highest Self... Whatever exists, Arjuna, animate or inanimate, is born through the union of the field and its Knower.

14. Hinduism. Bhagavad Gita 13.19-22, 26

I Ching, Great Commentary 1.1.1-5: The philosophy of Change finds its concrete form in the system of divination of the I Ching, with its 64 hexagrams, each composed of two trigrams. Each of the six lines of the hexagram may be either yang or yin, firm or yielding. Because these lines change into each other according to rule: firm yang becoming yielding yin, firm yin becoming yielding yang, the hexagrams denote a fortune that is dynamic and has various potentials for change. This passage is a commentary on two paradigmatic hexagrams: the Creative (ch'ien) is composed of all six yang lines and the Receptive (k'un) is composed of all six yin lines. Bhagavad Gita 13.19-22, 26: The cosmos is formed by the polarity of Purusha--mind, consciousness, divinity--and prakriti--matter, energy, the world of nature. However, in monistic Vedanta, the duality of Purusha and prakriti is not at all benign or supportive of enlightenment, it is rather a fetter to be transcended. Cf. Mundaka Upanishad 3.1.1-3, p. 387.

The original Being without a second, with neither beginning nor end... the Supreme Brahman, the all-pervasive and undecaying, vanished. The manifest form of that formless Being is Shiva. Scholars of the ancient and succeeding ages have sung of it as Ishvara.

Ishvara, though alone, then created the physical form Shakti from his body. This Shakti did not affect his body in any way.

Shakti is called by various names: Pradhana, Prakriti, Maya, Gunavati, Para. She is the mother of Cosmic Intelligence, without modification. That Shakti is Matter-energy (prakriti), the goddess of all and the prime cause and mother of the three gunas....

The supreme Purusha is Shiva. He has no other lord over Him.... In the form of Time (Kala) together with Shakti, they simultaneously created the holy center called Shivaloka. It is the seat of salvation shining over and above everything. The holy center is of the nature of supreme Bliss inasmuch as the primordial lovers, supremely blissful, made the beautiful holy center their perpetual abode.

15. Hinduism. Shiva Purana, Rudrasamhita I.16

The deities Izanagi and Izanami descended from Heaven to the island Ono-goro and erected a heavenly pillar and a spacious palace.... "Let us, you and me, walk in a circle around this heavenly pillar and meet and have conjugal intercourse," said Izanagi. "You walk around from the right, and I will walk around from the left and meet you."... They united and gave birth to children, [the eight islands of Japan].

16. Shinto. Kojiki 4-6

In space
is the triangle;
here meditate.
Thence the circles
in right order,
and the divine forms
appearing in due order..

In the lotus
lies knowledge;
here is union
Thence bliss
self-experiencing,
which is bodhicitta
and is thought of enlightenment

Therefore the Innate is twofold, for Wisdom is the woman and Means is the man. Thereafter these both become twofold, distinguished as absolute and relative. In man there is this twofold nature: the thought of enlightenment [relative] and the bliss arising from it [absolute]; in woman too it is the same, the thought of enlightenment and the bliss arising from it.

17. Buddhism. Hevajra Tantra 8.26-29

Kojiki 4-6: In Shinto, the deities Izanagi and Izanami correspond to the male and female principles. The union of opposites is seen as the source of life, divine and human. However, the deities at first erred in this ritual; the complete text is given on p. 431. Hevajra Tantra 8.26-29: This Tantric text advocates the attainment of enlightenment by the union of Wisdom (prajna) and Means (upaya), the female and male principles. The first column describes the Means, a meditation surrounded by certain geometric symbols, and the second column describes the unfolding of Wisdom.

When ones accumulate to become ten, it becomes a complete being. Heaven is three because positivity and negativity harmonize to produce the neutral. Earth is three because positivity and negativity come together to produce the one. Man is three because man and woman come together to produce the one. The three poles are added together to form six. The processes of life are manifested through the seven, eight, and nine.

The Ultimate One achieves the four by the movement of the three [poles]. The five becomes the seven by a circular movement, and then returns to the One as life flows on mysteriously.

Although myriads of things come out from the One, flow, are used, and change, the root is always present in all movement coming and going. It lies in man to highly brighten the core of his mind like the sun.

Heaven is one, earth is one, and they move as one body. The end of a finite being is a return to the endless; the beginning and the end are one.

18. Korean Religions: Chun Boo Kyung

Chun Boo Kyung: This cryptic text plays with numbers one to ten but never explains what these numbers mean, leaving much to interpretation. Many see the Chun Boo Kyung as setting forth a theory of generation, movement, and return. The theory of generation states that the three poles, interpreted as mind, life, and energy, or positive, negative, and neutral (see Chun Boo Kyung, p. 95), are generated through the harmony of subject and object. This generates the power of growth through nine stages to maturity, the tenth stage. The theory of movement describes a circular or spherical motion of the three poles centered on the Ultimate One, thus creating a unified body of four positions. It is said that man should similarly brighten his mind by centering on the Ultimate and participating in this movement. Finally, the theory of return affirms that all things return to their origin and continually change into new forms of existence.

Thirty spokes share one hub to make a wheel.
Through its not-being (wu),
There being (yu) the use of the carriage.

Mold clay into a vessel.
Through its not-being,
There being the use of the vessel.

Cut out doors and windows to make a house.
Through its not-being
There being the use of the house.

Therefore in the being of a thing,
There lies the benefit;
In the not-being of a thing,
There lies its use.

19. Taoism. Tao Te Ching 11

Every existence has both internal character [mind] and external form [body]; accordingly, its purpose is two-fold. One purpose pertains to internal character and the other to external form. The purpose pertaining to internal character is for the whole, while the purpose pertaining to external form is for the individual. These relate to each other as cause and effect, internal and external, and subject and object. Therefore, there cannot be any purpose of the individual apart from the purpose of the whole, nor any purpose of the whole that does not include the purpose of the individual. All the creatures in the entire universe form a vast complex linked together by these dual purposes.

20. Unification Church. Divine Principle I.1.3.1

This world of men, given over to the idea of "I am the agent," bound up with the idea "another is the agent," understand not truly this thing; they have not seen it as a thorn. For one who looks at this thorn with caution, the idea "I am the agent" exists not, the idea "another is the agent" exists not.

21. Buddhism. Udana 70

Tao Te Ching 11: The usefulness of the wheel, the vessel, and the house is through the empty space, or 'non-being,' contained in them. Utility comes through the reversive process of coming to be and ceasing to be, making a complete circuit of the Tao. Divine Principle I.1.3.1: The mind or 'internal character' of human beings is the original mind that pursues transcendent values, ideals, and love. Thus it most essentially relates with beings beyond itself. The body is concerned with gratification of sense-desires and survival. The relationship between them suggested here gives priority to the whole purpose of the 'internal character,' while the individual purpose of the 'external form' is in a supporting role. This interdependent complex linked together by purpose--compare 1 Corinthians 12.12-27, p. 276--is descriptive of nature, which follows God's principle, but prescriptive for humans, who often have their priorities upside-down.

We are members one of another.

22. Christianity. Bible, Ephesians 4.25

Why should I be unable
To regard the bodies of others as "I"?

It is not difficult to see
That my body is also that of others.

In the same way as the hands and so forth
Are regarded as limbs of the body,
Likewise why are embodied creatures
Not regarded as limbs of life?

Only through acquaintance has the thought of "I" arisen
Towards this impersonal body;
So in a similar way, why should it not arise
Towards other living beings?

When I work in this way for the sake of others,
I should not let conceit or [the feeling that I am] wonderful arise.
It is just like feeding myself--
I hope for nothing in return.

23. Buddhism. Shantideva, Guide to the Bodhisattva's Way of Life 8.112-16

Everything has its "that," everything has its "this." From the point of view of "that" you cannot see it, but through understanding you can know it. So I say, "that" comes out of "this" and "this" depends on "that"--which is to say that "this" and "that" give birth to each other. But where there is birth there must be death; where there is death there must be birth. Where there is acceptability there must be unacceptability; where there is unacceptability there must be acceptability. Where there is recognition of right there must be recognition of wrong; where there is recognition of wrong there must be recognition of right. Therefore the sage does not proceed in such a way, but illuminates all in the light of Heaven. He too recognizes a "this", but a "this" which is also "that"; a "that" that is also "this". His "that" has both a right and a wrong in it; his "this" too has both a right and a wrong in it. So, in fact, does he still have a "this" and "that"? Or does he in fact no longer have a "this" and "that"? A state in which "this" and "that" no longer find their opposites is called the Hinge of the Way. When the hinge is fitted into the socket, it can respond endlessly.

24. Taoism. Chuang Tzu 2

The doing away with the notion of cause and condition, the giving up of a causal agency, the establishment of the Mind-only--this I state to be no-birth.

The getting-rid of the idea that things are caused, the removal of the dualism of imagined and imagining, the being liberated from the alternatives of being and non-being--this I state to be no-birth.

No external [separate] existence, no non-existence, not even the grasping of mind; things are like a dream, a hair-net, Maya, a mirage... this is what characterizes no-birth.

It is only in accordance with general convention that a chain of mutual dependence is talked of; birth has no sense when the chain of dependence is severed.

If [someone holds that] there is anything born somewhere apart from concatenation [the chain of mutual relations], he is one who is to be recognized as an advocate of no-causation as he destroys concatenation.

If concatenation worked [from outside] like a lamp revealing all kinds of things, this means the presence of something outside concatenation itself.

All things are devoid of self-nature [separate existence], have never been born, and in their original nature are [transparent] like the sky; things separated from concatenation belong to the discrimination of the ignorant.

When this entire world is regarded as concatenation, as nothing else but concatenation, then the mind gains tranquillity.

25. Buddhism. Lankavatara Sutra 78

Guide to the Bodhisattva's Way of Life 8.112-16: Vv. 112, 114-16. Cf. Samyutta Nikaya v.353, p. 173; Dhammapada 129-30, p. 478; Acarangasutra 5.101-02, p. 173. Chuang Tzu 2: The Taoist ideal is to transcend all distinctions of 'this' and 'that' and live in the free motion of the Tao, in which all things rise and fall, develop and revert to their origin. Cf. Tao Te Ching 2, p. 801; Chuang Tzu 2, p. 67, 7, p. 588. This ideal has resemblances to the satori of Zen; cf. Diamond Sutra 22-23, p. 588; Seng Ts'an, pp. 221ff. Lankavatara Sutra 78: All things are interdependent, mutually influencing one another through cause and effect, and hence bound to the realm of birth, suffering, and death. This concatenation must also include the observer; it is an illusion to think that there could exist a separate ego that can stand outside of it. But Buddhist insight can allow one to see the transcendent reality of no-birth, which is established in the mind when it rests in the state of Nirvana. Then discrimination of dualism ceases. Cf. Seng Ts'an, pp. 221ff; Heart Sutra, pp. 589-90; Mulamadhyamaka Karika 25, pp. 91f; and the traditional statement of dependent origination: Samyutta Nikaya xxii.90, pp. 548f.

World Scripture

COSMIC JUSTICE

In this section we treat the principle of cosmic justice and the law of cause and effect. The maxim that a person reaps what he has sown, the doctrine of karma, and belief in divine retribution are different expressions of a common principle that the world is governed by justice. This section does not distinguish the specific manner in which justice will be vindicated; e.g., through one's fate in this life, through reincarnation into a being of a different status, or through one's fate in the afterlife. For the latter, regarding beliefs about heaven and hell, see Chapter 6.

The principle of justice bears the same ambiguous relationship to Ultimate Reality as does divine Law generally. In Judaism, Christianity, Islam, Sikhism, and African traditional religions it is God who executes judgment to maintain justice, while in Hinduism, Buddhism, and Jainism the principle of justice is inherent in the fabric of the cosmos and is distinguished from and subordinate to the ultimate goal of Liberation. In Chinese religion there is both an impersonal Tao or Heaven which gives recompense according to principle and Taoist deities who execute judgment.

More will be said in later chapters about the doctrine of karma, particularly the accumulated Karma and Inherited Sin, pp. 694-702, as they impinge on the present. Karma may function to explain a person's life circumstances by attributing them to conditions created in past lives; in that sense the doctrine of karma functions analogously to the doctrine of predestination in theistic religions. Yet the Buddhist scriptures caution against interpreting karma as a deterministic principle, and Hindu texts recognize that it can be blotted out through grace.1 [1See p. 695].

This collection of texts begins with passages on the principle of cause and effect, on justice as inherent to the nature of life. The next group of passages deals with the problem of the frequent delay between actions and the ripening of their fruits. The scriptures affirm that regardless of the delay, recompense is inescapable, sometimes describing it through the metaphor of Heaven's net. One solution to this problem is that recompense occurs in another life; here we offer several fundamental texts on karma, the impersonal law by which the deserts of one's deeds are reaped in the next incarnation. The next group of passages gives another solution, which is to envision that sure recompense comes only at the Last Judgment. The final group of passages depicts God, or his angels, as personally deciding and enforcing the judgment for one's deeds.

Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap.

1. Christianity. Bible, Galatians 6.7

Suffering is the offspring of violence--realize this and be ever vigilant.

2. Jainism. Acarangasutra 3.13

Whatever affliction may visit you is for what your own hands have earned.

3. Islam. Qur'an 42.30

Our body in Kali Yuga is a field of action:
As a man sows, so is his reward.
Nothing by empty talk is determined:
Anyone swallowing poison must die.
Brother! behold the Creator's justice:
As are a man's actions, so is his recompense.

4. Sikhism. Adi Granth, Gauri Var, M.4, p. 308

Galatians 6.7: Cf. Ezekiel 18.1-30, pp. 681f. Qur'an 42.30: Cf. Qur'an 53.36-42, p. 681. Gauri Var, M.4: Cf. Maitri Upanishad 4.2, p. 696.

All who take the sword will perish by the sword.

5. Christianity. Bible, Matthew 26.52

Those who wrongfully kill men are only putting their weapons into the hands of others who will in turn kill them.

6. Taoism. Treatise on Response and Retribution 5

Ashes fly back in the face of him who throws them.

7. African Traditional Religions. Yoruba Proverb (Nigeria)

For they sow the wind, and they shall reap the whirlwind.

8. Judaism and Christianity. Bible, Hosea 8.7

An ignorant man committing evil deeds does not realize the consequences. The imprudent man is consumed by his own deeds, like one burnt by fire.

9. Buddhism. Dhammapada 136

Men who acquire wealth by evil deeds, by adhering to principles which are wrong, fall into the trap of their own passions and fettered with karma they sink further down.

10. Jainism. Uttaradhyayana Sutra 4.2

A man who has committed one of the deadly sins will never again, until his death, lose the thought of that action; he cannot get rid of it or remove it, but it follows after him until the time of his death.

11. Buddhism. Perfection of Wisdom in Eight Thousand Lines 17.3

I have acted, I have caused others to act, and I have approved of others' actions. One should first comprehend that all such actions taking place in the world are the cause of the influx of karma particles, and then should forswear them.

12. Jainism. Acarangasutra 1.6-7

Unrighteousness, practiced in this world, does not at once produce its fruit; but, like a cow, advancing slowly, it cuts off the roots of him who committed it.

13. Hinduism. Laws of Manu 4.172

Dhammapada 136: Cf. Dhammapada 131-132, p. 478. Perfection of Wisdom in Eight Thousand Lines 17.3: The 'deadly sins' in Buddhism are specifically: (1) to kill one's mother; (2) to kill one's father; (3) to kill an arhat; (4) to cause schism in the Order; and (5) to harm the body of a Buddha.

Even if they attain to sovereignty, the wicked, engaged in cruel deeds, condemned by all men, do not enjoy it long, but fall like trees whose roots have been severed. O dweller in darkness, as in

its proper season the tree puts forth its flowers, so in the course of time evil actions produce bitter fruit.

14. Hinduism. Ramayana, Aranya Kanda 29

Good fortune and misfortune take effect through perseverance. The tao of heaven and earth becomes visible through perseverance. The tao of sun and moon becomes bright through perseverance. All movements under heaven become uniform through perseverance.

15. Confucianism. I Ching, Great Commentary 2.1.5

As sweet as honey is an evil deed, so thinks the fool so long as it ripens not; but when it ripens, then he comes to grief.

Verily, an evil deed committed does not immediately bear fruit, just as milk does not curdle at once; but like a smoldering fire covered with ashes, it remains with the fool until the moment it ignites and burns him.

16. Buddhism. Dhammapada 69, 71

Let not their conduct grieve you, who run easily to disbelief, for lo! they injure God not at all. It is God's will to assign them no portion in the hereafter, and theirs will be an awful doom....

And let not those who disbelieve imagine that the rein We give them bodes good for their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.

17. Islam. Qur'an 3.176, 178

Then I saw the wicked buried; they used to go in and out of the holy place, and were praised in the city where they had done such things. Because sentence against an evil deed is not executed speedily, the heart of the sons of men is fully set to do evil. Though a sinner does evil a hundred times and prolongs his life, yet I know that it will be well with those who fear God, because they fear before him.

18. Judaism and Christianity. Bible, Ecclesiastes 8.10-12

The net of Heaven is cast wide. Though the mesh is not fine, yet nothing ever slips through.

19. Taoism. Tao Te Ching 73

Qur'an 3.176, 178: Cf. Qur'an 4.92, p. 477 and 14.42-51, p. 1100; also 2 Peter 3.10, p. 1099, where the reason for God's slowness is divine forbearance that the wicked might have a chance to repent. Ecclesiastes 8.10-12: Cf. Yoruba Song, p. 111.

Further, as Heaven and Earth are the greatest of things, it is natural, from the point of view of universal principles, that they have spiritual power. Having spiritual power it is proper that they reward good and punish evil. Nevertheless their expanse is great and their net is wide-meshed. There is not necessarily an immediate response as soon as this net is set in operation.

20. Taoism. Pao-p'u Tzu

Everything is given on pledge, and a net is spread for all the living; the shop is open; and the dealer gives credit; and the ledger lies open; and the hand writes; and whosoever wishes to borrow may come and borrow; but the collectors regularly make their daily round, and exact payment from man whether he be content or not; and they have that whereon they can rely in their demand; and the judgment is a judgment of truth; and everything is prepared for the feast

21. Judaism. Mishnah, Abot 3.20

Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding one may escape from the consequences of one's evil deed.

22. Buddhism. Dhammapada 127

Though they dig into Sheol,
from there shall my hand take them;
though they climb up to heaven,
from there I will bring them down.
Though they hide themselves on the top of Carmel,
from there I will search out and take them;
and though they hide from my sight at the bottom of the sea,
there I will command the serpent, and it shall bite them.
And though they go into captivity before their enemies,
there I will command the sword, and it shall slay them;
and I will set my eyes upon them for evil and not for good.

23. Judaism and Christianity. Bible, Amos 9.2-4

According as one acts, according as one conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action.

But people say, "A person is made [not of acts, but] of desires only." [I say,] as his desire, such is his resolve; as is his resolve, such the action he performs; what action he performs, that he procures for himself.

On this point there is this verse,

Where one's mind is attached--the inner self
Goes thereto with action, being attached to it alone.
Obtaining the end of his action,
Whatever he does in this world,
He comes again from that world
To this world of action.
So the mind who desires.

24. Hinduism. Brihadaranyaka Upanishad 4.4.5-6

Pao-p'u Tzu: Written by Ko Hung (253-333), the Pao-p'u Tzu is among the most important classics of religious Taoism. It expounds belief in the Taoist Immortals, the doctrine of retribution, and the use of alchemical means to prolong life. Abot 3.20: The image of the ledger is a frequent one; cf. Abot 4.29, p. 346; Qur'an 17.13-14, 39.68-75, 50.17-19, pp. 345-48; 69.13-37, pp. 1098f.; Revelation 20.11-12, p. 346; Ramkali-ki-Var, M.1, p. 299. Amos 9.2-4: Cf. Qur'an 2.115, Atharva Veda 4.16, p. 111.

Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the conditions of men, the highest, the middling, and the lowest.

A man obtains the result of a good or evil mental act in his mind; that of a verbal act in his speech; that of a bodily act in his body.

In consequence of sinful acts committed with his body, a man becomes in the next birth an inanimate thing; in consequence of sins committed by speech, he becomes a bird or a beast; in consequence of mental sins he is reborn in a low caste.

25. Hinduism. Laws of Manu 12.3,8,9

According to what deeds are done
Do their resulting consequences come to be;
Yet the doer has no existence:
This is the Buddha's teaching.

Like a clear mirror,
According to what comes before it,
Reflecting forms, each different,
So is the nature of actions.

26. Buddhism. Garland Sutra 10

As you plan for somebody so God plans for you.

27. African Traditional Religions. Igbo Proverb (Nigeria)

Brihadaranyaka Upanishad 4.4.5-6: This classic text describes the principle by which karma determines the site of reincarnation. Cf. Vedanta Sutra 1.2.1, p. 338; Svetasvatara Upanishad 5.11-12, p. 696. Laws of Manu 12.1-9: Cf. Vedanta Sutra 1.2.1, p. 338; Maitri Upanishad 4.2, p. 696. Garland Sutra 10: This passage reconciles karma and voidness. A person is subject to karma only as long as he dwells in the illusion that he exists as a self. Intrinsically empty of self, a person is like a clear mirror whose purity is not affected by the reflections that impinge upon it. Thus the person who courses in enlightenment will not accumulate new karma, though he may still have to work out the effects of past deeds. Cf. Majjhima Nikaya i.389-90, p. 345 and Anguttara Nikaya iii.33, p. 697.

All creatures on their actions are judged In God's court, just and true.

28. Sikhism. Adi Granth, Japuji 34, p. 7

God is not hornless;
He is horned:
He exacts punishment for every deed.

29. African Traditional Religions. Ovambo Proverb (Angola)

I the Lord search the mind
and try the heart,
to give to every man according to his ways,
according to the fruit of his doings.

30. Judaism and Christianity. Bible, Jeremiah 17.10

Whoever vows to tyrannize over the humble and the meek,
The Supreme Lord burns him in flames.
The Creator dispenses perfect justice
And preserves His devotee.

31. Sikhism. Adi Granth, Gauri, M.5, p. 199

To God belongs all that is in the heavens and on the earth; and whether you make known what is in your minds or hide it, God will bring you to account for it. He will forgive whom He will and He will punish whom He will. God is able to do all things.

32. Islam. Qur'an 2.284

Never mind if the people are not intimidated by your [correct] authority. A mightier Authority will deal with them in the end.

33. Taoism. Tao Te Ching 72

For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done.

34. Christianity. Bible, Matthew 16.27

Ovambo Proverb: Cf. Yoruba Song, p. 701; Igbo Consecration, p. 769. Jeremiah 17.10: Cf. Hebrews 4.12-13, p. 110. Qur'an 2.284: Cf. Qur'an 14.38, p. 109. God's attributes of justice and mercy are often in seeming contradiction; see Abot 3.19, p. 687; Rig Veda 7.86.1-4, p. 904. Matthew 16.27: Cf. Matthew 25.31-46, p. 990; 13.47-50, p. 1097.

Holy, then, did I recognize Thee, O Wise Lord.
I perceived Thee foremost at the birth of life,
When Thou didst endow acts and words with retribution:
Bad unto bad, good blessing unto holy,
Through Thy wisdom, at the final goal of life!

35. Zoroastrianism. Avesta, Yasna 43.5

Even if the wrong-doers had all that there is on earth, and as much more, in vain would they offer it for ransom from the pain of the penalty on the Day of Judgment, but something will confront them from God which they could never have counted upon! For the evils of their deeds will confront them, and they will be encircled by that at which they used to mock!

36. Islam. Qur'an 39.47-48

Upon that Day men shall issue in scatterings to see their works, And whoso has done an atom's weight of good shall see it, And whoso has done an atom's weight of evil shall see it.

37. Islam. Qur'an 99.6-8

And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, in the last day, be restored unto that which is good.

And if their works are evil they shall be restored unto them for evil. Therefore, all things shall be restored to their proper order, every thing to its natural frame--mortality raised to immortality, corruption to incorruption--raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil, the one on one hand, the other on the other.

38. Church of Jesus Christ of Latter-day Saints. Book of Mormon, Alma 41.3-4

Alike of you is he who conceals his speech, and he who proclaims it, he who hides himself in the night, and he who sallies forth by day; he has attendant angels, before him and behind him, watching over him by God's command.

39. Islam. Qur'an 13.10-11

Yasna 43.5: Cf. Yansa 48.4, p. 408. The 'final goal of life' will come at the Last Judgment--see Yasna 30.8-10, p. 1098. Qur'an 39.47-48: Cf. Qur'an 69.13-37, pp. 1098f. and similar passages on the last judgment. Qur'an 13.10-11: Cf. Qur'an 41.30-31, p. 368; 50.17-19, p. 347. Atharva Veda 4.16.4, p. 111, speaks of Varuna's 'envoys' who spy out the doings of men.

The Exalted One says, "There are no special doors for calamity and happiness [in men's lot]; they come as men themselves call them. Their recompenses follow good and evil as the shadow follows the substance." Accordingly, in heaven and earth there are spirits that take account of men's transgressions, and, according to the lightness or gravity of their offenses, take away from their term of life. When that term is curtailed, men become poor and reduced, and meet with many sorrows and afflictions. All people hate them; punishments and calamities attend them; good luck and occasions for felicitation shun them; evil stars send down misfortune on them. When their term of life is exhausted they die.

40. Taoism. Treatise on Response and Retribution 1-2

Treatise on Response and Retribution 1-2: In popular Chinese religion, the Spirit of the Hearth ascends to Heaven annually to report on the deeds which transpired in that family, at which time a determination is made on each individual's span of life; see Tract of the Quiet Way, p. 347. Compare Qur'an 39.42, p. 333; Igbo Consecration, p. 769.

CHAPTER 3: The Purpose of Life for the Individual

- Joy And Happiness
- For God's Good Pleasure
- Image Of God And Temple Of God
- Inborn Goodness And Conscience
- Original Mind, No Mind
- Perfection
- True Love

The purpose of human life is an ideal which transcends the mundane goals of human existence, for it is based upon the vision of God or Ultimate Reality. The beatific vision, divine joy, and uniting with the divine will or divine nature are some of the ways in which this purpose is expressed. At the same time, since the human being is grounded in this Ultimate, the purpose of life coheres with the essential nature of human beings. The highest and best of human values--love, truth, beauty, goodness, joy, and happiness--are aspirations grounded in the original human nature. Therefore, the purpose of life may also be conceived as the realization of what is most essentially human. That is, true human beings manifest the Ultimate in themselves, through manifesting the perfections of purity, wisdom, impartiality, integrity, and compassion in their own lives. The fulfillment of humanity is also the sanctification of humanity.

The first section in this chapter describes the purpose of life as the desire of all people for happiness and especially inner satisfaction. The beatific vision, divine bliss, Nirvana, and the joys of heaven are incomparably more desirable than the joy that comes with the satisfaction of mundane desires. In the second section, we turn to the purpose of life as determined from its divine source. Especially in monotheistic religions where God is the Creator and humans are creatures, the purpose for human life flows from the purpose for God's creating. We may speak of the purpose to do God's will, to glorify and return joy to Him.

In the next three sections the purpose of life is considered from the point of view of the intrinsic nature of the human person. The third section gathers passages on the human being as the image of God or the dwelling place of God. The fourth section discusses humanity's intrinsic goodness: the innocence of a child and the inner compass that is the conscience. The fifth section gathers passages on the original mind, the true Self or Buddha Nature; its realization is the goal of the spiritual life. This most essential Self is far from the ordinary egoistic meaning of the self: free of conceptualizations, desires, or egoistic grasping, it may also be characterized as without self or No-mind.

Finally, we turn to the purpose of life understood as the realization of the divine perfections. The sixth section expresses the ideal for human existence as a state of holiness, perfection, or sanctification. The person who attains such a stage of maturity knows at all times an abiding unity with the Absolute. He is unaffected by self-centered desires and unmoved by praise or blame from others; his mind is absolutely unified and clear. The final section describes the perfection of human existence as revealed in the person who has deep love and compassion for others. The saint is known for his overflowing love, which has its source in the divine ground of his existence.

The purposes of human life encompass the human being not only as an individual, but also as a social being and as a participant in the web of all life. We find identity, meaning, and fulfillment in relationships of family and community. Thus religions define correct social roles and promote the ideals of social harmony, justice, and peace. Furthermore, human beings have a purpose in relation to nature. We must protect and enhance our environment while at the same time cultivating it and harvesting its riches. Finally, human beings have an ultimate destiny, sometimes expressed in terms of personal immortality and sometimes as a final merging with the Absolute. These additional dimensions of human life and its purposes will be treated in subsequent chapters.

World Scripture

JOY AND HAPPINESS

The search for happiness is basic to human life, and to the purpose of religion as well. This first section brings together passages dealing with the religious experience of transcendental joy through union with Ultimate Reality or the realization of one's true mind. This state may be characterized as bliss (Skt. ananda) or Nirvana; it is a reality beyond any suffering. Scriptures of all religions depict and extol the ultimate goal of the religious journey as a state of intoxicating joy.

The section opens with passages which extol the bliss which is the final goal of the spiritual life. A second group of passages assert how heavenly joys are in every way superior to mundane pleasures, and then various degrees of happiness are discerned, depending upon the level of one's spiritual awareness. The highest level is attained only with the complete cessation of self-centered desires and denial of self in relation to the Absolute. The last group of passages recommend that one live in a state of contentment, joy, and praise, even as one pursues the path to ultimate bliss; a heart filled with bliss is itself a prerequisite for realizing higher, more refined states of divine happiness.

Thou dost show me the path of life; in Thy presence there is fulness of joy, in Thy right hand are pleasures for evermore.

1. Judaism and Christianity. Bible, Psalm 16.11

No person knows what delights of the eye are kept hidden for them--as a reward for their good deeds.

2. Islam. Qur'an 32.17

No eye has seen, nor ear heard,
nor the heart of man conceived,
what God has prepared for those who love Him.

3. Christianity. Bible, 1 Corinthians 2.9

I created you human beings because I desired to see you lead a joyous life.

4. Tenrikyo. Ofudesaki 14.25

Those who believe, and whose hearts find satisfaction in the remembrance of God: for without doubt, in the remembrance of God do hearts find satisfaction.

For those who believe and work righteousness, is blessedness, and a beautiful place of return.

5. Islam. Qur'an 13.28-29

The soul which is free from the defect of karma gets to the highest point of the universe, knows all and perceives all, and obtains the transcendental bliss everlasting.

6. Jainism. Kundakunda, Pancastikaya 170

And may the sovereign Good be ours!
According as one desires bliss may one receive bliss
Through Thy most far-seeing Spirit, O Lord,
The wonders of the Good Mind which Thou wilt give as righteousness,
With the joy of long life all the days!

7. Zoroastrianism. Avesta, Yasna 43.2

Lao Tan said, "I was letting my mind wander in the beginning of things."

"What does this mean?" asked Confucius.

Lao Tan said, "It means to attain Perfect Beauty and wander in Perfect Happiness. He who attains Perfect Beauty and wanders in Perfect Happiness may be called the Perfect Man."

8. Taoism Chuang Tzu 21

At any one moment, Nirvana has neither the phenomenon of becoming, nor that of cessation, nor even the ceasing of operation of becoming and cessation. It is the manifestation of perfect rest and cessation of changes, but at the time of manifestation there is not even a concept of manifestation; so it is called the Everlasting Joy which has neither enjoyer nor non-enjoyer.

9. Buddhism. Sutra of Hui Neng 7

There is no limit to joy. Happiness has no end. When you are standing in the love of God, every cell in your body jumps for joy. You breathe in and out with the entire universe. In this state, your life is fulfilled. This is how God means us to live, intoxicated in love and joy. And through our joy, God receives His joy. The joy of man is the joy of God; and the joy of God is the joy of man.

10. Unification Church. Sun Myung Moon, 10-20-73

Ofudesaki 14.25: Cf. Sun Myung Moon, 6-20-82, p. 146. Qur'an 13.28-29: 'Blessedness' means the state of internal satisfaction and inward joy. Pancastikaya 170: Cf. Acarangasutra 2.173, p. 74; Ratnakarandasravakacara 131, p. 136. Chuang Tzu 21: Cf. Chuang Tzu 13, p. 311. Sutra of Hui Neng 7: Cf. Anguttara Nikaya v.322, p. 136.

In spontaneous joy is rising the mystic melody;
In the holy Word my heart feels joy and perpetually disports.
In the cave of spontaneous realization is it in trance,
Stationed on a splendid high cushion.

After wandering to my home [true self] have I returned,
And all of my desires have obtained.
Devotees of God! completely fulfilled is my self,
As the Master has granted a vision of the Supreme Being,
realized by mystic illumination.

Himself is He King, Himself the multitude;
Himself the supremely liberated, Himself of joys the Relisher;
With Him seated on the throne of eternal justice,
ended is all wailing and crying.
As I have seen, such vision of Him have I conveyed--
Only those who are initiated into this mystery have its joy.
As light is merged into Divine Light, has joy come:
Nanak, servant of God, has beheld the sole, all-pervading Supreme Being.

11. Sikhism. Adi Granth, Majh, M.5, p. 97

The kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.

12. Christianity. Bible, Romans 14.17

You should devote yourselves to find joy in pleasures of the Dharma, and should take no pleasure in desires.

13. Buddhism. Holy Teaching of Vimalakirti 4

The Infinite is the source of joy. There is no joy in the finite. Only in the Infinite is there joy. Ask to know the Infinite.

14. Hinduism. Chandogya Upanishad 7.23

Sun Myung Moon, 10-20-73: Cf. Sun Myung Moon, 9-11-77, p. 586; Sun Myung Moon, 4-25-81, p. 240; Divine Principle I.1.3.1, p. 205. On the intoxication of divine bliss, see Srimad Bhagavatam 11.8, p. 761. Majh, M.5: Cf. Japuji 37, p. 354. Romans 14.17: Cf. Galatians 5.19-23, p. 465; Analects 4.8, p. 558. Holy Teaching of Vimalakirti 4: Vimalakirti goes on to elucidate the 'pleasures of the Dharma.' They are to: (1) have faith in the Buddha; (2) listen to the Dharma; (3) make offerings to the Sangha; (4) leave the five inherent desires; (5) regard the five skandhas as enemies; (6) regard the four basic elements which constitute the body as poisonous snakes; (7) keep the determination to achieve Buddhahood in one's mind; (8) respect one's teachers; (9) accumulate merits, etc. Cf. Dhammapada 290, Katha Upanishad 1.2.1-2, p. 675. Chandogya Upanishad 7.23: Cf. Chandogya Upanishad 7.25.2, p. 530; Srimad Bhagavatam 11.8, p. 761.

When totally free from outer contacts
a man finds happiness in himself,
He is fully trained in God's discipline
and reaches unending bliss.
The experiences we owe to our sense of touch
are only sources of unpleasantness.
They have a beginning and an end.
A wise man takes no pleasure in them.
That man is disciplined and happy
who can prevail over the turmoil
That springs from desire and anger,
here on earth, before he leaves his body.

15. Hinduism. Bhagavad Gita 5.21-23

Diseases have hunger as their worst. Sufferings have dispositions as their worst. Knowing this in proper perspective, freedom (Nibb-ana) is the ultimate happiness.

Of all gains, good health is the greatest. Of all wealth, contentment is the greatest. Among kinsmen, the trusty is the greatest. Freedom (Nibb-ana) is the ultimate happiness.

Having imbibed the essence of solitude and the essence of tranquillity, and imbibing the joyous essence of righteousness, one becomes free from anguish and free from evil.

16. Buddhism. Dhammapada 203-05

The bliss of lusts and heaven-world equal not One sixteenth of the bliss of craving's ending.

17. Buddhism. Udana 11

The felicity that results from the gratification of desire, or that other purer felicity which one enjoys in heaven, does not come to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst!

18. Hinduism. Mahabharata, Shantiparva 177

God has promised to believers... beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the good pleasure of God: that is the supreme felicity.

19. Islam. Qur'an 9.72

Bhagavad Gita 5.21-23: Cf. Bhagavad Gita 6.20-22, pp. 843f.; Brihadaranyaka Upanishad 4.4.6-7, p. 927; Dhammapada 89, p. 225. Dhammapada 203-05: The joy of right concentration is also mentioned as the final stage in the Noble Eightfold Path in Majjhima Nikaya iii.251-52, p. 170. This is ecstasy, which, as the word literally indicates, means to turn from the old center--whether selfishness or a dependence on the illusory or temporal--to a new and ultimate center. Cf. Anguttara Nikaya iii.34, p. 531; Sutra 21, p. 205. Udana 11: Cf. Udana 19-20, p. 776. Qur'an 9.72: Cf. Qur'an 56.10-27, p. 354.

From Joy there is some bliss, from Perfect Joy yet more, from the Joy of cessation comes a passionless state, and the Joy of the Innate is finality. The first comes by desire for contact, the second by desire for bliss, the third from the passing of passion, and by this means the fourth is realized.

20. Buddhism. Hevajra Tantra 8.32-33

The Self-existent is the essence of all felicity... Who could live, who could breathe, if that blissful Self dwelt not within the lotus of the heart? He it is that gives joy.

Of what is the nature of joy?

Consider the lot of a young man, noble, well-read, intelligent, strong, healthy, with all the wealth of the world at his command. Assume that he is happy, and measure his joy as one unit.

One hundred times that joy is one unit of the gandharvas; but no less joy than gandharvas has the seer to whom the Self has been revealed, and who is without craving.

One hundred times the joy of the gandharvas is one unit of the joy of celestial gandharvas [angels]; but no less joy than the celestial gandharvas has the sage to whom the Self has been revealed, and who is without craving.

One hundred times the joy of the celestial gandharvas is one unit of the joy of the pitris in their paradise... joy of the devas... joy of the devas born out of sacrifice... joy of the ruling devas... joy of Indra... joy of Brihaspati... joy of Prajapati... joy of Brahma, but no less joy than Brahma has the seer to whom the Self has been revealed, and who is without craving.

It is written: He who knows the joy of Brahman, which words cannot express and the mind cannot reach, is free from fear. He is not distressed by the thought, "Why did I not do what is right? Why did I do what is wrong?" He who knows the joy of Brahman, knowing both good and evil, transcends them both.

21. Hinduism. Taittiriya Upanishad 2.7-9

Life is art.
The whole life of man is Self-Expression.
The individual is an expression of God.
We suffer if we do not express ourselves.

22. Perfect Liberty Kyodan. Precepts 1-4

The Holy Spirit rests on him only who has a joyous heart.

23. Judaism. Jerusalem Talmud, Sukkot 5.1

Taittiriya Upanishad 2.7-9: On the joys of heaven, see Rig Veda 9.113.8-11, p. 357. On the multiple levels of spiritual realities, cf. 1 Corinthians 15.40-41, pp. 322f.

Rabbi Baruqa of Huza often went to the marketplace at Lapet. One day, the prophet Elijah appeared to him there, and Rabbi Baruqa asked him, "Is there anyone among all these people who will have a share in the World to Come?" Elijah answered, "There is none." Later, two men came to the marketplace, and Elijah said to Rabbi Baruqa, "Those two will have a share in the World to Come!" Rabbi Baruqa asked the newcomers, "What is your occupation?" They replied, "We are clowns. When we see someone who is sad, we cheer him up. When we see two people quarreling, we try to make peace between them."

24. Judaism. Talmud, Ta'anit 22a

To seek gladness through righteous persistence is the way to accord with heaven and to respond to men.

25. Confucianism. I Ching 58: Joy

When one obtains happiness then one proceeds to act [perform sacrifice]. No one acts without first obtaining happiness.
Only by obtaining happiness does one act.

26. Hinduism. Chandogya Upanishad 7.22

Mother mine! Bliss have I attained in union with the Divine Master:
Spontaneously has union with the Divine Master come about--
In my mind resounds joyous music.
Fairies of the family of jewel harmony have descended to sing holy songs;
Sing all ye the Lord's song, who have lodged it in heart!
Says Nanak, Bliss have I attained on union with the Divine Master.

27. Sikhism. Ramkali, Anandu, M.3, p. 917

Let us live happily, without hate amongst those who hate. Let us dwell unhating amidst hateful men.

Let us live happily, in good health amongst those who are sick. Let us dwell in good health amidst ailing men.

Let us live happily, without yearning for sensual pleasures amongst those who yearn for them. Let us dwell without yearning amidst those who yearn.

Let us live happily, we who have no impediments. We shall subsist on joy even as the radiant gods.

28. Buddhism. Dhammapada 197-200

Ta'anit 22a: Cf. Matthew 5.9, p. 555. Chandogya Upanishad 7.22: The proper frame of mind for engaging in worship is one of tranquillity and joy. Cf. Chuang Tzu 23, p. 735; Berakot 5.1, p. 735; Taittiriya Upanishad 1.11.3, p. 866; 2 Corinthians 9.7, p. 866; Sutta Nipata 506, p. 866. Ramkali, Anandu M.3: Cf. Japuji 37, p. 354; Bilaval Chhant 2.1-2, p. 763.

Make a joyful noise to the Lord, all the lands!
Serve the Lord with gladness!
Come into his presence with singing!
Know that the Lord is God!
It is he that made us, and we are his;
we are his people, and the sheep of his pasture.
Enter his gates with thanksgiving,
and his courts with praise!
Give thanks to him, bless his name!
For the Lord is good;
his steadfast love endures forever,
and his faithfulness to all generations.

29. Judaism and Christianity. Bible, Psalm 100

FOR GOD'S GOOD PLEASURE

As creatures, human beings are created with a purpose that is determined not by themselves but by their Creator. This understanding is particularly well understood in the monotheistic religions, which recognize that God's purpose for creating human beings is to find those creatures who would recognize, serve, glorify, and love Him. Therefore, human beings can find fulfillment in the service of God.

In the Jewish tradition and in some new religions, the loving God Himself rejoices when He is glorified and adored by human beings reflecting His image; thus we can speak of the purpose of life as fulfilled in returning joy to God. God's love for humankind blossoms into divine ecstasy as that love is multiplied and happiness spreads throughout the human race. (On the other side of divine passion, namely God's sorrow over the evil plight of mankind, see God's Grief, pp. 457-62.) Analogously, in Mahayana Buddhist texts the Buddha rejoices as sentient beings are enlightened by the Dharma. In Hinduism the embodied Self within stands as the Enjoyer of all phenomena. The joy of God may be recognized as the divine counterpart to the quest for human happiness described in the previous section.

On the other hand, in religious conceptions which lack a personal God, or which stress God's absolute sovereignty, Ultimate Reality is already perfect, beyond desiring, impassible, and without need of anything. In Islam, God is often conceived of as the Sovereign Lord, high above the world and unilaterally enforcing His will on mankind. In Hindu Vedanta, God's apparent motivation for activity in the world and among human beings is nothing but lila, divine play. Several passages teaching the divine impassibility are given at the conclusion of this section.

I have created the jinn and humankind only that they might serve Me.

1. Islam. Qur'an 51.56

How then to become true to the Creator?
How to demolish the wall of illusion?
Through obedience to His Ordinance and Will.

2. Sikhism. Japuji 1, M.1, p. 1

Do not try to develop what is natural to man; develop what is natural to Heaven. He who develops Heaven benefits life; he who develops man injures life.

3. Taoism. Chuang Tzu 19

If it be your wish, O people, to know God and to discover the greatness of His might, look, then, upon Me with My own eyes, and not with the eyes of anyone besides Me. You will, otherwise,

be never capable of recognizing Me, though you ponder My Cause as long as My Kingdom endures.

4. Baha'i Faith. Gleanings from the Writings of Baha'u'llah 127

There is one God, the Father, from whom are all things and for whom we exist.

5. Christianity. Bible, 1 Corinthians 8.6

All that God created in His world He created only for His glory, as it is said, "All that is called by my name, for my glory I created and fashioned and made it" (Isaiah 43.7).

6. Judaism. Mishnah, Abot 6.11

O Lord of all, hail unto Thee!
The Soul of all, causing all acts,
Enjoying all, all life art Thou!
Lord of all pleasure and delight!

7. Hinduism. Maitri Upanishad 5.1

I was a secret treasure, and I created the creatures in order that I might be known.

8. Islam. Hadith

Qur'an 51.56: Cf. Qur'an 9.72, p. 200. Japuji 1, M.1: Cf. Yasna 34.12, p. 771. Chuang Tzu 19: On how developing man injures life, see Chuang Tzu 17, p. 294. 1 Corinthians 8.6: Cf. John 6.38, p. 770. Hadith: Cf. Qur'an 89.27-30, p. 552.

God's purpose in creating the universe was to feel happiness when He saw the purpose of goodness fulfilled in the Heavenly Kingdom, which the whole creation, including man, could have established.... The purpose of the universe's existence centered on man is to return joy to God, the Creator.

9. Unification Church. Divine Principle I.1.3.1

O Son of Man! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image, and revealed to thee My beauty.

10. Baha'i Faith. Hidden Words of Baha'u'llah, Arabic 3

Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it.

11. Christian Science. Science and Health, 57

God longs to hear the prayer of the righteous.

12. Judaism. Talmud, Yebamot 64a

When all human beings have accomplished the purification of their minds and come to lead a life full of joy, I, Tsukihi (God), will become cheered up. And when I become cheered up, so will all human beings. When the minds of all the world become cheered up, God and human beings will become altogether cheered up in one accord.

13. Tenrikyo. Ofudesaki VII.109-111

Those who can hold to this scripture
Shall cause me and the emanations of my body,
As well as the Buddha Many Jewels, now passed into extinction,
All without exception to rejoice.
The Buddhas of the present in all ten quarters,
As well as those of past and future,
They shall both see and shower with offerings,
Enabling them, too, to gain joy.

14. Buddhism. Lotus Sutra 21

Divine Principle I.1.3.1: Cf. Sun Myung Moon 2-12-61, p. 117; 6-20-82, p. 146; 10-20-73, p. 197. Hidden Words of Baha'u'llah, Arabic 3: Cf. Gleanings from the Writings of Baha'u'llah 27, p. 311. Science and Health, 57: Cf. Brihadaranyaka Upanishad 1.4.17 and 1.4.3, p. 252. Yebamot 64a: Cf. Hosea 11.1-9, pp. 460f.; Matthew 23.37, p. 458. Ofudesaki VII.109-11: Cf. Ofudesaki XVII.64-70, p. 460. Lotus Sutra 21: The

'Buddha Many Jewels' is the Buddha called Prabhutaratna, who symbolically represents the Dharma. The Buddha and his emanations will enjoy ecstasy, which is an element of the latter stages in the Noble Eightfold Path--cf. Majjhima Nikaya iii.251-52, p. 170.

You shall no more be termed Forsaken,
and your land shall no more be termed Desolate;
but you shall be called My Delight is in Her,
and your land Married;
for the Lord delights in you,
and your land shall be married.
For as a young man marries a virgin,
so shall your sons marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

15. Judaism and Christianity. Bible, Isaiah 62.4-5

Ever is He in bliss, ever fulfilled.

16. Sikhism. Adi Granth, Japuji 3, M.1, p. 2

O mankind! It is you that have need of God: but God is the One Free of all wants, worthy of all praise.

17. Islam. Qur'an 35.15

Brahma's creative activity is not undertaken by way of any need on his part, but simply by way of sport.

18. Hinduism. Brahma Sutra 2.1.32-33

We created not the heaven and the earth and all that is between them in play. If We had wished to find a pastime, We could have found it in Our presence--if We ever did. Nay, but We hurl the true against the false, and it prevails over it, and lo! [the false] vanishes... To Him belongs whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary.

19. Islam. Qur'an 21.16-19

Isaiah 62.4-5: Cf. Revelation 21.1-7, pp. 1118f. Japuji 3: Cf. Majh, M.5, p. 198. Brahma Sutra 2.1.32-33: Cf. Chandogya Upanishad 7.23-25, p. 95.

IMAGE OF GOD AND TEMPLE OF GOD

The next three sections contain passages describing the original human nature or divine Self within every person. Some such concept is found universally, yet there are important distinctions and different emphases among the various religions. We begin with passages depicting humans as reflecting the image of God and conclude with passages portraying humans as temples of God and dwelling places of God's Spirit. These include psychological and metaphysical claims of man's likeness to divinity and also exhortations to become the image of God as an ideal of holiness.

In Judaism and Christianity, human beings are regarded as created in the image of God (imago dei) and meant to be the home for God's indwelling Spirit. Christians disagree, however, on the extent to which the image of God has been damaged by the fall of man (the Original Sin); see Degraded Human Nature, pp. 452-56. Conservative Protestants in the Calvinist tradition regard the damage as so severe that humans cannot be good or have a relationship with God without the added grace of Christ. Catholic, Orthodox, and liberal Protestant Christians still see vestiges of the imago dei in fallen humanity, giving all people the intuitive ability to judge right from wrong and to know God.

There is wider agreement when the image of God is presented as an ideal of holiness. Confucian, Jewish, Christian, and Shinto scriptures speak of the saint or superior man as one who is like unto Heaven, or a Buddha, or one who manifests the character of God.

In Hindu and Sikh scriptures the Atman or Self is the immutable and ever-present manifestation of Ultimate Reality immanent in each person. Most people live in ignorance of the Self, act entirely from the motives of egoism, and are enchained by their karma: hence to realize the true Self is liberation. This is an ontological assertion about what is most essentially human: since humans are essentially Spirit they should not make the error of identifying themselves with matter. The Metaphysical Movement in the nineteenth century spawned new religions which hold a similar view; among them are Christian Science, Seicho-no-Ie, and (with significant differences) the Church of Jesus Christ of Latter-day Saints, which are represented by passages in this section.

God said, "Let us make man in our image, after our likeness."

1. Judaism and Christianity. Bible, Genesis 1.26

If we keep unperverted the human heart--which is like unto heaven and received from earth--that is God.

2. Shinto. Revelation to Mikado Seiwa

Every being has the Buddha Nature. This is the self.

3. Buddhism. Mahaparinirvana Sutra 214

That which is the finest essence--this whole world has that as its soul. That is Reality. That is the Self. That art thou.

4. Hinduism. Chandogya Upanishad 6.8.7

Conform yourselves to the character of God.

5. Islam. Hadith of Abu Nuaym

Genesis 1.26: The plural has been variously understood as the persons of the Trinity, God speaking to his angels, or the plural of majesty. Revelation to Mikado Seiwa: Finding kami within is discovering the reality of one's own nature. This quotation shows the influence of the Buddhist concept of Buddha nature. The Shinto flavor comes in the linking of heaven and earth--like the rope which links the shrine (symbol of the divine presence) and the worshipper. Mahaparinirvana Sutra 214: The Buddha nature is not an ontological immanent Being, as in the following passage from the Upanishads, but is rather a quality of thought and action that is pure and participates fully in the Buddha's wisdom and compassion. Compare 'This very mind is Buddha,' Mumonkan 30, p. 116; also Sutra of Hui Neng 1, p. 217. See the longer passage on p. 219. Chandogya Upanishad 6.8.7: See also Bhagavad Gita 10.41, Kena Upanishad 1.1-2, p. 117.

Fire blazing from the earth.
The Superior man reflects in his person [Heaven's] virtue.

6. Confucianism and Taoism. I Ching 35: Progress

You, therefore, must be perfect, as your heavenly Father is perfect.

7. Christianity. Bible, Matthew 5.48

And the Lord said to Moses, "Say to all the congregation of the people of Israel, 'You shall be holy; for I the Lord your God am holy.'"

8. Judaism and Christianity. Bible, Leviticus 19.1-2

As God is called merciful and gracious, so you be merciful and gracious,
offering gifts gratis to all; as the Lord is called righteous and loving,
so you be righteous and loving.

9. Judaism. Midrash, Sifre Deuteronomy

Beloved is man, for he was created in the image of God. But it was by a special love that it was made known to him that he was created in the image of God.

10. Judaism. Mishnah, Abot 3.18

Father, O mighty Force,
That Force which is in everything,
Come down between us, fill us,
Until we become like Thee,
Until we become like Thee.

11. African Traditional Religions. Susu Prayer (Guinea)

"Now what do you think, Vasettha... is Brahma in possession of wives and wealth, or is he not?"
"He is not, Gotama."
"Is his mind full of anger, or free from anger?"
"Free from anger, Gotama."
"Is his mind full of malice, or free from malice?"
"Free from malice, Gotama."
"Is his mind tarnished, or is it pure?"
"It is pure, Gotama."
"Has he self-mastery, or has he not?"
"He has, Gotama."
"Now what do you think, Vasettha, are the brahmins versed in the Vedas in possession of wives and wealth, or are they not?"
"They are, Gotama."
"Have they anger in their hearts, or have they not?"
"They have, Gotama."
"Do they bear malice, or do they not?"
"They do, Gotama."
"Are they pure in heart, or are they not?"
"They are not, Gotama."
"Have they self-mastery, or have they not?"
"They have not, Gotama."

"Can there, then, be agreement and likeness between the brahmins with their wives and property, and Brahma, who has none of these things?"
"Certainly not, Gotama!"
"Then that these brahmins versed in the Vedas, who also live married and wealthy, should after death, when the body is dissolved, become united with Brahma, who has none of these things--such a condition of things is impossible!"...
"Now what do you think, Vasettha, will the bhikkhu who lives [according to the Dhamma] be in possession of women and of wealth, or will he not?"
"He will not, Gotama!"
"Will he be full of anger, or free from anger?"
"He will be free from anger, Gotama!"
"Will his mind be full of malice, or free from malice?"
"Free from malice, Gotama!"
"Will his mind be tarnished, or pure?"
"It will be pure, Gotama!"
"Will he have self-mastery, or will he not?"
"Surely he will, Gotama!"
"Then as you say, the bhikkhu is free from household and worldly cares, free from anger, free from malice, pure in mind, and master of himself; and Brahma also is free from household and worldly cares, free from anger, free from malice, pure in mind, and master of himself. Is there then agreement and likeness between the bhikkhu and Brahma?"
"There is, Gotama!"
"Then verily, that the bhikkhu who is free from household cares should after death, when the body is dissolved, become united with Brahma, who is the same--such a condition of things is in every way possible!"

12. Buddhism. Digha Nikaya xiii.31-34, Tevigga Sutta

I have breathed into man of My spirit.

13. Islam. Qur'an 15.29

Tevigga Sutta: The Buddha did not himself maintain the existence of Brahma as the supreme God; for no supreme God can be found in Emptiness. Yet the principle at issue is affirmed: the arhat is in the image of Ultimate Reality since the arhat in his own being is empty. Cf. Heart Sutra, pp. 589f. This argument is an example of the Buddha's skill in means, expressing the truth of Buddhism in terms suitable to a Hindu who believes in Brahma.

Let a man always consider himself as if the Holy One dwells within him.

14. Judaism. Talmud, Ta'anit 11b

I have been crucified with Christ; it is no longer I who live, but Christ who lives in me.

15. Christianity. Bible, Galatians 2.20

Do you not know that you are God's temple and that God's Spirit dwells in you?... For God's temple is holy, and that temple you are.

16. Christianity. Bible, 1 Corinthians 3.16-17

Just as God fills the whole world, so the soul fills the body. Just as God sees, but is not seen, so the soul sees, but is not itself seen. Just as God feeds the whole world, so the soul feeds the whole body. Just as God is pure, so the soul is pure. Just as God dwells in the innermost precincts [of the Temple], so also the soul dwells in the innermost part of the body.

17. Judaism. Talmud, Berakot 10a

The rich build temples to Shiva,
What shall I, a poor man, do?
O my Lord! my legs are the pillars,
My torso, the shrine,
And my head, the golden pinnacle!
Things standing shall fall,
But the moving ever shall stay!

18. Hinduism. Basavanna, Vacana 820

The deity is immanent in man and man is inherent in the deity; there is neither the divine nor the human; there is no difference in essence at all between them.

19. Shinto. Shinto Tradition

Smaller than the smallest, greater than the greatest, this Self forever dwells within the hearts of all. When a man is free from desire, his mind and senses purified, he beholds the glory of the Self and is without sorrow.

Though seated, he travels far; though at rest, he moves all things. Who but the purest of the pure can realize this Effulgent Being, who is joy and who is beyond joy.

Formless is he, though inhabiting form. In the midst of the fleeting he abides forever. All-pervading and supreme is the Self. The wise man, knowing him in his true nature, transcends all grief.

20. Hinduism. Katha Upanishad 1.2.20-22

Galatians 2.20: With the coming of Christ, divinity entered humanity and humanity became deified. For Christians of the Orthodox faith, the highest goal is divinization, oneness with Christ. As St. Athanasius taught: in Jesus Christ, God became man that man might be drawn back into the divine harmony. Cf. John 14.15-21, p. 645. 1 Corinthians 3.16-17: Every human being is meant to be a holy temple of God. This also applies to the body, which should never suffer defilement; cf. 1 Corinthians 6.13-19, p. 47 2. Vacana 820: Indian temples are traditionally built in the image of the human body, which is the primordial blueprint of the cosmos. In Lingayat Shaivism, the body itself becomes a temple of Shiva in private worship--see Vacana 743, p. 852. Indeed, to overcome the formalization of temple worship, we should return to the living original temple.

This is a wonderful, unique discourse:
The living self is the image of the Supreme Being.
It is neither old nor a child;
Neither it suffers pain, nor in death's snare is caught;
It is not shattered nor dies;
In all time it is pervasive.
It feels not heat nor cold;
Neither has it friend nor foe;
It feels not joy nor sorrow:
All is its own; to it belongs all might.
It has neither father nor mother;
Beyond the limits of matter has it ever existed.
Of sin and goodness it feels not the touch--
Within the heart of each being it is ever awake.

21. Sikhism. Adi Granth, Gaund, M.5, p. 868

Bright but hidden, the Self dwells in the heart.

Everything that moves, breathes, opens, and closes
Lives in the Self. He is the source of love
And may be known through love but not through thought.
He is the goal of life. Attain this goal!

The shining Self dwells hidden in the heart.
Everything in the cosmos, great and small,
Lives in the Self. He is the source of life,
Truth beyond the transience of this world.
He is the goal of life. Attain this goal!

22. Hinduism. Mundaka Upanishad 2.2.1-2

What is man?

Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique.

23. Christian Science. Science and Health, 475

Katha Upanishad 1.2.20-22: Cf. Mundaka Upanishad 2.2.10-11, Kena Upanishad 1.1-2, p. 117.

Become fully aware of the true image of man:
Man is spirit,
Man is life,
Man is deathless.

God is the Light Source of man,
And man is the light that came from God.
There is neither light source without light,
Nor light without a light source.
Just as light and its light source are one,
So man and God are one.

God is Spirit; therefore, man is also spirit.
God is Love; therefore, man is also love.
God is Wisdom; therefore, man is also wisdom.
Spirit is not material in nature;
Love is not material in nature;
Wisdom is not material in nature.

Therefore, man, who is spirit, love, and wisdom, is in no way related to matter.

24. Seicho-no-Ie. Nectarean Shower of Holy Doctrines 48-49

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation.

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

25. Church of Jesus Christ of Latter-day Saints. Doctrine and Covenants 93.29-35

Nectarean Shower of Holy Doctrines: In his expressions Taniguchi, the founder of Seicho-no-Ie, is influenced by Christian terminology. Yet the thought is still rooted in the fusion of Shinto and Buddhist traditions of popular Japanese religion. Doctrine and Covenants 93.29-35: While the human person is essentially spirit or Intelligence, matter and the body also have a positive role. As in the Christian tradition generally, scriptures of the Latter-day Saints teach that Spirit must be enfleshed to produce God's temple, and in order that humans may realize their full purpose.

World Scripture

INBORN GOODNESS AND CONSCIENCE

We continue the theme of the original human nature with passages on the essential goodness of human beings. Confucianism, for example, regards the original heart of man as inherently good and characterized by benevolence (jen); this is illustrated by the well-known passage from Mencius about people's spontaneous reactions to a child falling into a well. Islam likewise regards human nature as inherently upright, and St. Paul wrote of the human conscience, which allows even those unacquainted with religion or moral teachings to distinguish right from wrong. We begin, however, with a group of passages on the ideal of the little child, whose innocence and purity allows him or her to easily and naturally grasp the truth. On the converse, the innate sinfulness of man, see Ill, pp. 379-85.

Every child is born of the nature of purity and submission to God.

1. Islam. Hadith of Bukhari

God needs no pointing out to a child.

2. African Traditional Religions. Akan Proverb (Ghana)

Mencius said, "The great man is he who does not lose his child's heart."

3. Confucianism. Mencius IV.B.12

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, man became again, in their infant state, innocent before God.

4. Church of Jesus Christ of Latter-day Saints. Doctrine and Covenants 93.38

Mencius IV.B.12: Cf. Tao Te Ching 55, p. 231; 20, p. 608. Doctrine and Covenants 93.38: This is an argument against the need for infant baptism. Christ has already redeemed mankind from the original sin, and hence all people start out innocent at birth.

At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?"

And calling to him a child, he put him in the midst of them, and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven."

5. Christianity. Bible, Matthew 18.1-3

Gentleness and goodness are the roots of humanity.

6. Confucianism. Book of Ritual 38.18

Religion is basically virtue, which is grounded ultimately in the spiritual nature of man.

7. Jainism. Kundakunda, Pravacanasara 7

So set your purpose for religion as a man by nature upright--the nature [framed] of God, in which He has created man. There is no altering the laws of God's creation. That is the right religion.

8. Islam. Qur'an 30.30

You may not see yourself growing up, but you definitely know it when you are sinning.

9. African Traditional Religions. Akan Proverb (Ghana)

Wabisah ibn Ma`bad said, "I went to see the Messenger of God and he said to me, 'You want to question me on the subject of virtue?' 'Yes,' I replied, and he went on, 'Question your heart. Virtue is that by which the soul enjoys repose and the heart tranquillity. Sin is what introduces trouble into the soul and tumult into man's bosom--and this despite the religious advice which men may give you.'"

10. Islam. 40 Hadith of an-Nawawi 27

When Gentiles who have not the Law do by nature what the Law requires, they are a law to themselves, even though they do not have the Law. They show that what the Law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

11. Christianity. Bible, Romans 2.14-16

Matthew 18.1-3: Christians do not take this text to mean that the original nature of man is innocent. Rather, the child exemplifies an attitude of simplicity and innocence by which one can easily accept the gospel; cf. Luke 18.16-17, p. 912. Book of Ritual 38.18: But the initial goodness is ordinarily corrupted; see Book of Songs, Ode 255, p. 385. Pravacanasara 7: Cf. Gottamasara, p. 453. Qur'an 30.30: See also Qur'an 12.53, p. 383. Romans 2.14-16: The conscience is that universal attribute of man that allows everyone to recognize the truth. Yet at the same time, everyone is afflicted by sin; see Romans 3.9-12, p. 383; 1 John 1.8, p. 383.

We are the pitiful prisoners of sin, totally ignorant of the most precious and intimate being and master whom we would never trade for everything in heaven and earth. That master is one's own conscience. How often has this conscience given us advice, and while we were immersed in sinful thinking day and night it tirelessly helped us to cross the river to safety.

12. Unification Church. Sun Myung Moon, 3-30-90

Mencius said, "All men have this heart that, when they see another man suffer, they suffer, too. The ancient kings had this heart: when they saw men suffer, they suffered, too. Therefore the former kings ran a government that, when it saw men suffer, it suffered, too. With a heart such as that... they could rule the empire as if it were something they turned in the palm of their hand.

"What do I mean, 'All men have this heart, that when they see another man suffer, they suffer too?' Well, take an example: a man looks out; a child is about to fall into a well. No matter who the man is, his heart will flip, flop, and he will feel the child's predicament; and not because he expects to get something out of it from the child's parents, or because he wants praise from his neighbors, associates, or friends, or because he is afraid of a bad name, or anything like that.

"From this we can see that it is not human not to have a heart that sympathizes with pain. Likewise not to have a heart that is repelled by vice: that is not human, either. Not to have a heart that is willing to defer: that's not human. And not to have a heart that discriminates between true and false is not human, either.

"What is the foundation of natural human feeling for others (jen)? The heart that sympathizes with pain. What is the foundation of a commitment to the common good (i)? The heart that is repelled by vice. What is the foundation of respect for social and religious forms (li)? The heart that is willing to defer. And what is the foundation for a liberal education (chih)? The heart that can tell true from false.

"People have these four foundations like they have four limbs. A man who says he cannot practice them is calling himself a criminal. A man who says the ruler cannot practice that is calling the ruler a criminal.

"Everybody has these four foundations in himself. If these four foundations can be filled in on a broad scale, it will be like a fire starting up, it will be like a spring bursting through. If they can be filled in, it will be enough to create and preserve the world order. Leave them unfilled, it will be impossible for a man to take care of his father and mother."

13. Confucianism. Mencius II.A.6

Sun Myung Moon, 3-30-90: Cf. Romans 7.15-24, p. 391; Chandogya Upanishad 8.12.1, p. 387. Mencius II.A.6: Mencius lists the four Confucian virtues: benevolence (jen), dutifulness or concern for the public good (i), observance of proper social and religious forms (li), and education (chih). They are all founded upon germs which lie in the heart of every person.

World Scripture

ORIGINAL MIND, NO MIND

The passages in this section discuss the original mind or true self of the human being, which is the proper ground of enlightenment. The Original Mind is the intrinsic essence of mind, the true self. It is inherently pure and good, and in Christian terms it can be said to participate in the Kingdom of God. In Eastern traditions it is prior to thought, prior to desire, prior to any conceptualization at all. It is discovered by stripping away all sensation, desire, concepts, intellection, volition, and awareness of "I." It partakes of the Oneness of all. Buddhism calls this mind the Buddha Nature, and much of Buddhist practice is aimed at its realization. They also call it "no-mind" because it is without any grasping at a (selfish) self. Taoists agree, and seek to strip away all intellection and formalism in order to arrive at the spontaneous activity of the natural man who lives at one with the Tao of the universe. Some of the passages here criticize pious attempts to delineate a true nature of man based on doctrinal or formal criteria like Goodness or Benevolence, saying they only increase delusion by imposing artificial obstructions in the way of the functioning of the true self. Instead, all attachments must be stripped away until there is nothing but emptiness. Then the heart can be heard. Cf. Immanent, pp. 113-18.

That which is the finest essence--this whole world has that as its soul. That is Reality. That is the Self (Atman). That art thou.

1. Hinduism. Chandogya Upanishad 6.8.7

For him who... knows his own mind and sees intuitively his own nature, he is a Hero, a Teacher of gods and men, a Buddha.

2. Buddhism. Sutra of Hui Neng 1

Chandogya Upanishad 6.8.7: Cf. Isha Upanishad 15-16, p. 74; Mundaka Upanishad 3.1.7, p. 114; Mahj Ashtpadi M.3, p. 114. Sutra of Hui Neng 1: Cf. Sutra of Hui Neng 2, p. 536; 6, p. 116; Mumonkan 30, p. 116; Meditation on Buddha Amitayus 17, p. 646.

The kingdom of God is not coming with signs to be observed, nor will they say, "Lo, here it is!" or "There!" for behold, the kingdom of God is within you.

3. Christianity. Bible, Luke 17.20-21

The Plain of High Heaven is not a specific place localized here or there, but refers rather to a pure state without any anomaly or excess. In terms of the human body, it is a state within the human breast without thought, contemplation, or passions.

4. Shinto. Masamichi Imbe, Secret Oral Tradition of the Book of the Divine Age

One may understand the true nature of the Tirthankara.... One may have interest in and devotion to the scripture. One may have self-control and penance. With all these, if one is not capable of realizing his own true self, to him Nirvana is beyond reach.

5. Jainism. Kundakunda, Pancastikaya 170

Ordinary men and ignorant people understand neither the Essence of Mind nor the Pure Land within themselves, so they wish to be born in the East or the West[ern Paradise]. But to the enlightened, everywhere is the same. As the Buddha said, "No matter where they happen to be, they are always happy and comfortable." If your mind is free from evil, the West is not far from here; but difficult indeed it would be for one whose heart is impure to be born there by invoking Amitabha!

6. Buddhism. Sutra of Hui Neng 3

Is it not the fact that there is in the body a clot of blood which, if it is in good condition, the whole body is, too; and if it is in rotten condition, so too is the whole body? Is not this the heart?

7. Islam. 40 Hadith of an-Nawawi 6

Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not sound, your body is full of darkness. Therefore be careful lest the light in you be darkness. If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light.

8. Christianity. Bible, Luke 11.34-36

Luke 17.21: This passage has been interpreted in various ways by exegetes. The words 'within you' can also be translated 'in the midst of you,' in which case the passage means that the people should regard Jesus and his community which dwells among them as the incipient kingdom. But the more mystical

meaning of the passage is that the kingdom is within the minds and hearts of believers. Secret Oral Tradition: Cf. Records of the Enthronement of the Two Imperial Deities at Ise, p. 829. Pancastikaya 170: Cf. Tattvarthasutra 1.19-29, p. 800; Svetasvatara Upanishad 4.8, p. 804. Sutra of Hui Neng 3: Here is a criticism of Pure Land Buddhism with its emphasis on salvation by faith in the vow of Amitabha Buddha; cf. Larger Sukhavati Sutra 8.18, p. 639. 40 Hadith of an-Nawawi 6: Cf. Qur'an 22.46, p. 400; Black Elk, p. 536. Luke 11.34-36: Cf. Bhagavad Gita 5.15-16, p. 535.

As one not knowing that a golden treasure lies buried beneath his feet may walk over it again and again, yet never find it, so all beings live every moment in the city of Brahman, yet never find him because of the veil of illusion by which he is concealed.

9. Hinduism. Chandogya Upanishad 8.3.2

Every being has the Buddha Nature. This is the self. Such a self is, since the very beginning, under cover of innumerable illusions. That is why a man cannot see it. O good man! There was a poor woman who had gold hidden somewhere in her house, but no one knew where it was. But there was a stranger who, by expediency, speaks to the poor woman, "I shall employ you to weed the lawn." The woman answered, "I cannot do it now, but if you show my son were the gold is hidden, I will work for you." The man says, "I know the way; I will show it to your son." The woman replies, "No one in my house, big or small, knows where the gold is hidden. How can you know?" The man then digs out the hidden gold and shows it to the woman. She is glad, and begins to respect him. O good man! The same is the case with a man's Buddha Nature. No one can see it. It is like the gold which the poor woman possessed and yet could not locate. I now let people see the Buddha Nature which they possess, but which was hidden by illusions. The Tathagata shows all beings the storehouse of enlightenment, which is the cask of true gold--their Buddha Nature.

10. Buddhism. Mahaparinirvana Sutra 214-15: Parable of the Hidden Treasure

The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves.

11. Baha'i Faith. Gleanings from the Writings of Baha'u'llah 132

When you pursue your original mind, you should be able to hear moral laws and see divinity in your mind's eye. You should be able to feel and touch the heart of God with your mind.

12. Unification Church. Sun Myung Moon, 4-14-57

The Lord takes His stand upon
hearing, sight, touch, taste, smell,
and upon the mind.
He enjoys what mind and senses enjoy.

Deluded men cannot trace His course.
Only the eye of wisdom sees Him
clothed in the states of existence, going forth,
being in the body, or taking in experience.
Disciplined men can also make an effort
and see His presence in themselves.

13. Hinduism. Bhagavad Gita 15.9-11

Chandogya Upanishad 8.3.2 and Mahaparinirvana Sutra 214-15: Variations of this parable are found in many Buddhist sutras--see the Parable of a Gem in the Lapel in Lotus Sutra 8, p. 537. On the original (divine) nature buried within, cf. Isha Upanishad 15-16, p. 74; Sutra of Hui Neng 6, p. 115; Mumonkan 30, p. 116; also Kena Upanishad 1.1-2, p. 117; Luke 11.34-36, p. 535. Bhagavad Gita 15.9-11: Cf. Isha Upanishad 15-16, p. 74; Qur'an 59:19, p. 396; Parable of the Anthill, Majjhimi Nikaya 1.142-145, p. 929.

Passions consist of conceptualizations. The ultimate non-existence of these conceptualizations and imaginary fabrications--that is the purity that is the intrinsic nature of the mind. Misapprehensions are passions. The ultimate absence of misapprehensions is the intrinsic nature of mind. The presumption of self is passion. The absence of self is the intrinsic nature of mind.

14. Buddhism. Holy Teaching of Vimalakirti 3

"What is the gist of your teaching?" said Lao Tzu.
"The gist of it," said Confucius, "is benevolence and righteousness."
"May I ask if benevolence and righteousness belong to the inborn nature of man?" asked Lao Tzu.
"Of course," said Confucius. "If the gentleman lacks benevolence, he will get nowhere; if he lacks righteousness, he cannot even stay alive. Benevolence and righteousness are truly the inborn nature of man. What else could they be?"
Lao Tzu said, "May I ask your definition of benevolence and righteousness?"
Confucius said, "To be glad and joyful in mind; to embrace universal love and be without partisanship--this is the true form of benevolence and righteousness."

Lao Tzu said, "Hmm--close--except for the last part. 'Universal love'--that's a rather nebulous ideal, isn't it? And to be without partisanship is already a kind of partisanship. Do you want to keep the world from losing its simplicity? Heaven and earth hold fast to their constant ways, the sun and moon to their brightness, the stars and planets to their ranks, the birds and beasts to their flocks, the trees and shrubs to their stands. You have only to go along with Virtue in your actions, to follow the Way in your journey, and already you will be there. Why these flags of benevolence and righteousness, so bravely upraised, as though you were beating a drum and searching for a lost child? Ah, you will bring confusion to the nature of man."

15. Taoism. Chuang Tzu 13

Holy Teaching of Vimalakirti 3: Cf. Sutta Nipata 1072-76, p. 532; Anguttara Nikaya i.10, p. 453; Hevajra Tantra 8.32-33, p. 200; Sutra of Hui Neng 2, p. 536; 6, p. 399; Perfection of Wisdom in Eight Thousand Lines 12.3, p. 402. Chuang Tzu 13: Cf. Tao Te Ching 2, p. 801; 18-19, p. 294; 38, p. 165; 81, p. 797; Chuang Tzu 10, p. 799;, 11, p. 421; 31, p. 722; Sri Raga Ashtpadi, M.3, p. 722; Records of the Divine Wind, p. 722.

It is like a painter
Spreading the various colors:
Delusion grasps different forms
But the elements have no distinctions.

In the elements there's no form,
And no form in the elements;
Yet apart from the elements
No form can be found.

In the mind is no painting,
In painting there is no mind;
Yet not apart from mind
Is any painting to be found.

That mind never stops,
Manifesting all forms,
Countless, inconceivably many,
Unknown to one another.

Just as a painter
Cannot know his own mind

Yet paints due to the mind,
So is the nature of all things.

Mind is like an artist,
Able to paint the worlds:
The five clusters [aggregates] are born thence;
There is nothing it does not make.

As in the mind, so is the Buddha;
As the Buddha, so living beings:
Know that Buddha and mind
Are in essence inexhaustible.

If people know the actions of mind
Create all the worlds,
They will see the Buddha
And understand Buddha's true nature.

Mind does not stay in the body,
Nor body stay in mind:
Yet it is able to perform Buddha-work
Freely, without precedent.

If people want to really know
All Buddhas of all times,
They should contemplate the nature of the cosmos:
All is but mental construction.

16. Buddhism. Garland Sutra 20

One day the Fifth Patriarch assembled all his disciples and said to them, "Go and seek for Wisdom in your own mind and then write me a stanza about it. He who understands what the Essence of Mind is will be given the Robe and the Dharma, and I shall make him the Sixth Patriarch. Go away quickly. Delay not in writing the stanza, as deliberation is quite unnecessary and of no use. The man who has realized the Essence of Mind can speak of it at once."

Having received this instruction, the disciples withdrew, but none dared to write a stanza, as they all deferred to the head instructor Shen Hsiu... At 12 o'clock that night Shen Hsiu went secretly with a lamp to write his stanza on the wall of the south corridor, so that the Patriarch might know what spiritual insight he had attained. The stanza read,

Our body is the Bodhi tree,
And our mind a mirror bright,
Carefully we wipe them hour by hour,
And let no dust alight.

...When the Patriarch saw the stanza the next morning, he instructed that it be read and recited by all the disciples, so that they might realize the Essence of Mind. At midnight he sent for Shen Hsiu to come to the hall, and asked him if the stanza was written by him or not. "It was, Sir," replied Shen Hsiu. "I dare not be so vain as to expect to get the Patriarchate, but I wish Your Holiness would kindly tell me whether my stanza shows the least grain of wisdom." "Your stanza," replied the Patriarch, "shows that you have not yet realized the Essence of Mind. So far you have reached the 'door of enlightenment,' but you have not yet entered it. To seek for supreme enlightenment with such an understanding as yours can hardly be successful... You had better go back to think it over again for a couple of days, and submit to me another stanza."

I [Hui Neng] was pounding rice when I heard a young boy reciting the stanza written by Shen Hsiu... I asked him to lead me to the hall and show me the stanza. A petty officer who happened to be there read it out to me. When he had finished reading, I told him that I had also composed a stanza, and asked him to write it on the wall. "Don't despise a beginner," I said. "You should know that the lowest class may have the sharpest wit, while the highest may be in want of intelligence. If you slight others, you commit a very great sin." I dictated my stanza, which read,

There is no Bodhi tree,
Nor stand of a mirror bright.
Since all is void,
Where can the dust alight?

When he had written this, the crowd of disciples was overwhelmed with amazement, but the Patriarch rubbed off the stanza with his shoe, lest jealous ones should do me injury. The next night he invited me secretly to his room, and expounded the Diamond Sutra to me. When he came to the sentence, "One should use one's mind in such a way that it will be free from any attachment," I at once became thoroughly enlightened, and realized that all things in the universe are the Essence of Mind itself. "Who would have thought," I said to the Patriarch, "that the Essence of Mind is intrinsically pure!..." Thus, to the knowledge of no one, the Dharma was transmitted to me at midnight, and I became the Sixth Patriarch.

17. Buddhism. Sutra of Hui Neng 1

The Perfect Way is only difficult for those who pick and choose;
Do not like, do not dislike; all will then be clear.
Make a hairbreadth difference, and Heaven and Earth are set apart;
If you want the truth to stand clear before you, never be for or against.
The struggle between "for" and "against" is the mind's worst disease;
While the deep meaning is misunderstood, it is useless to meditate on Rest.
It [the Original Mind] is blank and featureless as space; It has no "too little" or "too much;"
Only because we take and reject does it seem to us not to be so.
Do not chase after entanglements as though they were real things,
Do not try to drive pain away by pretending that it is not real;
Pain, if you seek serenity in Oneness, will vanish of its own accord.
Stop all movement in order to get rest, and rest will itself be restless;

Linger over either extreme, and Oneness is forever lost.
Those who cannot attain Oneness in either case will fail;
To banish Reality is to sink deeper into the Real;
Allegiance to the Void implies denial of its voidness.
The more you talk about It, the more you think about It, the further from It you go.
Stop talking, stop thinking, and there is nothing you will not understand.
Return to the Root and you will find the Meaning;
Pursue the Light, and you will lose its source.
Look inward, and in a flash you will conquer the Apparent and the Void.
For the whirligigs of Apparent and Void all come from mistaken views;
There is no need to seek Truth; only stop having views.
Do not accept either position, examine it or pursue it;
At the least thought of "is" or "isn't" there is chaos, and the Mind is lost.
Though the two exist because of the One, do not cling to the One;
Only when no thought arises are the Dharmas without blame.
No blame, no Dharmas, no arising, no thought. ...
Let things take their own course; know that the Essence
Will neither go nor stay;
Let your nature blend with the Way and wander in it free from care.
Thoughts that are fettered turn from Truth,
Sink into the unwise habit of "not liking."
"Not liking" brings weariness of spirit; estrangements serve no purpose....
In the Dharma their are no separate dharmas (stations in life); only the foolish cleave
To their own preferences and attachments. ...
If the mind makes no distinctions all Dharmas become one.
Let the One with its mystery blot out all memory of complications.
Let the thought of the Dharmas as All-One bring you to the So-in-itself. ...
At the ultimate point, beyond which you can go no further,
You get to where there are no rules, no standards,
To where thought can accept Impartiality,
To where effect of action ceases,
Doubt is washed away, belief has no obstacle.
Nothing is left over, nothing remembered;
Space is bright, but self-illumined; no power of mind is exerted.
Nor indeed could mere thought bring us to such a place.
Nor could sense or feeling comprehend it.
It is the Truly-so, the Transcendent Sphere, where there is neither He nor I.
For swift converse with this sphere use the concept "Not Two;"
In the "Not Two" are no separate things, yet all things are included.
The wise throughout the Ten Quarters have had access to this Primal Truth;
For it is not a thing with extension in Time or Space;
A moment and an aeon for it are one.
Whether we see it or fail to see it, it is manifest always and everywhere.
The very small is as the very large when boundaries are forgotten;
The very large is as the very small when its outlines are not seen.
Being is an aspect of Non-being; Non-being is an aspect of Being.

In climes of thought where it is not so the mind does ill to dwell.
The One is none other than the All, the All none other than the One.
Take your stand on this, and the rest will follow of its own accord;
To trust in the Heart is the Not Two, the Not Two is to trust in the Heart.
I have spoken, but in vain; for what can words tell
Of things that have no yesterday, tomorrow, or today?

18. Buddhism. Seng Ts'an, On Trust in the Heart

Seng Ts'an: Seng Ts'an, the Third Patriarch of the line of Chinese Ch'an Buddhism, has left us this quintessential statement of Ch'an or Zen enlightenment. Cf. Lankavatara Sutra 78, p. 182; Diamond Sutra 14, p. 841; 21, p. 800; Garland Sutra 10, 799; Mumonkan 23, p. 470; 46, p. 773; Sutta Nipata 919-20, p. 553; Heart Sutra, pp. 589f.

PERFECTION

This and the following section describe the perfect virtues of the person who is at one with the Absolute, who is firmly established in Truth, purity, and integrity, who is without sin or bondage to worldly corruption, who exhibits the fullness of sanctifying grace. Such a person may be called a saint, a sage, an arahant, a siddha, a Buddha, a perfect man, or by other names. There is remarkable unanimity among religions as to what characterizes the realized or perfected human being.

Such a person embodies in himself the perfections of Ultimate Reality. Therefore he is truly in the Image of God, pp. 207-13. Furthermore, the saint has overcome selfish desires and is purified of any feelings of lust, greed, or other cravings. He is unfettered by attachment to worldly concerns for wealth, power, or reputation. He is free from bondage to sin and does not have any desire to commit sin: in Augustine's words, he is free to "love God and do what you will." He is unified within himself and has dominion over himself. He has risen above the world of change and conditions and therefore attains immortality. These characteristics of the saint are described in the passages collected in this section.

You, therefore, must be perfect, as your heavenly Father is perfect.

1. Christianity. Bible, Matthew 5.48

Abu Huraira reported God's Messenger as saying, "The believers whose faith is most perfect are those who have the best character."

2. Islam. Hadith of Abu Dawud and Darimi

Matthew 5.48: In context, the perfection of God which is most stressed by Jesus is total impartiality and unconditional love, even to the point of loving one's enemies. See Matthew 5.43-48, p. 1000.

Whose minds are well perfected in the Factors of Enlightenment, who,
without clinging, delight in the giving up of grasping, they, the
corruption-free, shining ones, have attained Nibbana even in this world.

3. Buddhism. Dhammapada 89

One should be known as true who in his heart bears truth--
His impurity of falsehood cast off, his person should be washed clean.
One should be known as true who to truth is devoted in love.

4. Sikhism. Adi Granth, Asa-ki-Var, M.1, p. 468

He who has achieved it cannot either be drawn into friendship or repelled,
Cannot be benefited, cannot be harmed,
Cannot either be raised or humbled,
And for that reason is highest of all creatures under heaven.

5. Taoism. Tao Te Ching 56

God the Almighty has said..., "My servant will not approach Me with anything dearer than that which I put on him as an obligation; and he continues presenting Me with works of supererogation, that I may love him. And when I love him, I am his hearing by which he hears, his sight by which he sees, his hand by which he strikes, and his foot with which he walks."

6. Islam. 40 Hadith of an-Nawawi 38

Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if you shall deny yourselves of all ungodliness; and love God with all your might, mind, and strength, then is his grace sufficient for you, that by his grace you may be perfect in Christ; and if by the grace of God you are perfect in Christ, you can in no way deny the power of God.

7. Church of Jesus Christ of Latter-day Saints. Book of Mormon, Moroni 10.32-33

Dhammapada 89: The seven Factors of Enlightenment are: mindfulness, searching the scriptures, energy, zest, tranquillity, contemplation, and evenmindedness. Cf. Large Sutra on Perfect Wisdom 211-12, p. 656; Bhagavad Gita 5.21-23, p. 199. Moroni 10.32-33: Cf. Ephesians 4.7-16, pp. 713f.

Rabbi Me'ir said, "Whosoever labors in the Torah for its own sake merits many things; and not only so, but the whole world is indebted to him: he is called friend, beloved, a lover of the All-present, a lover of mankind; it clothes him in meekness and reverence; it fits him to become just, pious, upright, and faithful; it keeps him far from sin, and brings him near to virtue."

8. Judaism. Mishnah, Abot 6.1

In this way [the superior] man comes to resemble heaven and earth; he is not in conflict with them. His wisdom embraces all things, and his Tao brings order into the whole world; therefore he does not err. He is active everywhere but does not let himself be carried away. He rejoices in heaven and has knowledge of fate, therefore he is free of care. He is content with his circumstances and genuine in his kindness, therefore he can practice love.

9. Confucianism. I Ching, Great Commentary 1.4.3

The Supreme Soul (paramatman) is free from birth, old age, and death; he is supreme, pure, and devoid of the eight karmas; he possesses infinite knowledge, intuition, bliss, and potency; he is indivisible, indestructible, and inexhaustible. Besides, he is supersensuous and unparalleled, is free from obstructions, merit, demerit, and rebirth, and is eternal, steady, and independent.

10. Jainism. Kundakunda, Niyamasara 176-77

The Supreme Reality stands revealed in the consciousness of those who have conquered themselves. They live in peace, alike in cold and heat, pleasure and pain, praise and blame.

They are completely filled by spiritual wisdom and have realized the Self. Having conquered their senses, they have climbed to the summit of human consciousness. To such people a clod of dirt, a stone, and gold are the same. They are equally disposed to family, enemies, and friends, to those who support them and those who are hostile, to the good and the evil alike. Because they are impartial, they rise to great heights.

11. Hinduism. Bhagavad Gita 6.7-9

By fullness of leadership,
the Wise Lord shall grant powerful communion
Of perfection and Immortality,
of Right, Dominion and Good Thought--
To him who is a sworn friend;
to him by spirit and by actions!

Clear are these to the man of insight,
as to a knowing one by mind.
He upholds good Dominion,
and Right by words and by actions.
He, O Lord of Wisdom,
shall be Thy most helping associate!

12. Zoroastrianism. Avesta, Yasna 31.21-22

I Ching, Great Commentary 1.4.3: Cf. I Ching 35, p. 209. Niyamasara 176-77: Cf. Acarangasutra 5.123-40, p. 89; Pancastikaya 170, p. 197. Bhagavad Gita 6.7-9: Cf. Bhagavad Gita 6.5-6, p. 391; Mundaka Upanishad 3.2.8-9, p. 586; Brihadaranyaka Upanishad 4.4.23, p. 562.

None of you truly believes until his inclination is in accordance with what I have brought.

13. Islam. Forty Hadith of an-Nawawi 41

A novice asked the Buddha, "What is goodness and what is greatness?" The Buddha replied, "To follow the Way and hold to what is true is good. When the will is in conformity with the Way, that is greatness."

14. Buddhism. Sutra of Forty-two Sections 15

Of the saying, He upon whom neither love of mastery, vanity, resentment, nor covetousness have any hold may be called Good, the Master said, "Such a one has done what is difficult; but whether he should be called Good I do not know."

15. Confucianism. Analects 14.2

Sincerity [Absolute Truth] is the Way of Heaven; the attainment of Sincerity is the Way of man. He who possesses Sincerity achieves what is right without effort, understands without thinking, and naturally and easily is centered on the Way. He is a sage.

16. Confucianism. Doctrine of the Mean 20.18

The whole world is sustained by God's charity; and the righteous are sustained by their own force.

17. Judaism. Talmud, Berakot 17b

No one born of God commits sin; for God's nature abides in him, and he cannot sin because he is born of God.

18. Christianity. Bible, 1 John 3.9

Forty Hadith of an-Nawawi 41: Compare the hadith from Abu Nuaym, p. 208. Analects 14.2: Confucius considered goodness to be the loftiest ideal and doubted if any human could attain to it. Cf. Analects 4.6, p. 384; Analects 7.33, p. 655; compare Mark 10.17-18, p. 655. Doctrine of the Mean 20.18: Cf. Mencius II.A.2, p. 740; Chuang Tzu 12, p. 589. 1 John 3.9: Cf. Sun Myung Moon, 10-20-73, p. 145.

One who is rich in the enlightenment will not indulge in any sinful action, since his conscience is guided by the intellect fully illumined with Truth.

19. Jainism. Acarangasutra 1.174

The arahant monk, who has destroyed the cankers, lived the life, done what was to be done, laid town the burden, won the goal, burst the bonds of becoming, and is freed by the fullness of gnosis, cannot transgress nine standards: a monk in whom the cankers are destroyed cannot deliberately take the life of any living thing; cannot, with intention to steal, take what is not given; cannot indulge in carnal intercourse; cannot intentionally tell a lie; cannot enjoy pleasures from memories as of yore when a householder; a monk, in whom the cankers are destroyed, cannot go astray through desire; cannot go astray through hate; cannot go astray through delusion; cannot go astray through fear.

20. Buddhism. Anguttara Nikaya iv.370

Clear: The name of a state achieved through auditing, or an individual who has achieved this state. A Clear is a being who no longer has a reactive mind. A Clear is an unaberrated person and is rational in that he forms the best possible solutions he can on the data he has and from his viewpoint.

Operating Thetan: It is a state of beingness. It is a being "at cause [can assume responsibility] over matter, energy, space, time, form, and life." Operating comes from "able to operate without dependency on things," and Thetan is [from] the Greek letter theta, which the Greeks used to represent thought or perhaps spirit....

21. Scientology. L. Ron Hubbard, Scientology 0-8, The Book of Basics

Undivided I am, undivided my soul, undivided my sight,
undivided my hearing;
undivided my in-breathing, undivided my outbreathing,
undivided my diffusive breath;
undivided the whole of me.

22. Hinduism. Atharva Veda 19.51.1

Scientology 0-8: According to Scientology, spiritual attainment is on a graduated scale. The state of Clear is the level where an individual can function optimally, without any negative thoughts or desires--the 'reactive mind'--to confuse his reason. It is achieved through training by a process of instruction called 'auditing.' 'Operating Thetan' is an even higher stage, one of total freedom in the world of being and able to take responsibility for all things. Atharva Veda 19.51.1: The human condition of internal conflict and contradiction--Maitri Upanishad 6.34, p. 390; Bhagavad Gita 6.5-6, p. 391--is overcome by one in perfect unity; cf. Mundaka Upanishad 3.1.1-3, p. 387. This verse also refers to the attainment of tranquillity and unity in meditation; cf. Bhagavad Gita 6.10-27, p. 845.

While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in a state of equilibrium (chung). When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of harmony (ho). This equilibrium is the great root from which grow all the human actings in the world, and this harmony is the universal path which they all should pursue. Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.

23. Confucianism. Doctrine of the Mean 1.4-5

Who shall ascend the hill of the Lord?
and who shall stand in His holy place?

He who has clean hands and a pure heart,
who does not lift up his soul to what is false,

and does not swear deceitfully.
He will receive blessing from the Lord,
and vindication from the God of his salvation.
Such is the generation of those who seek Thee,
who seek the face of the God of Jacob.

24. Judaism and Christianity. Bible, Psalm 24.3-6

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn, for they shall be comforted.
Blessed are the meek, for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called sons of God.
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

25. Christianity. Bible, Matthew 5.3-10

Doctrine of the Mean 1.4-5: Cf. Doctrine of the Mean 22, p. 317; Chuang Tzu 12, p. 589. Psalm 24.3-6: The conditions enumerated here correspond to the Decalogue; see Exodus 20.1-17, p. 166. This psalm was sung in ancient Israel by pilgrims as they reached the Temple gates, where they would proclaim their qualifications to enter its holy precincts. Cf. Yasna 60.21, p. 721. Matthew 5.3-10: These are the first eight of the nine Beatitudes. They proclaim God's favor to those who fear Him, who have cast off egoism, and who aspire to do His will. 'Poor in spirit' refers to those who recognize their spiritual poverty though they may know countless doctrines and formal teachings--cf. 1 Corinthians 1.18-25, p. 798. 'Those who mourn' expresses the fact that people in the lower classes of society who suffer grief, poverty, and oppression are often less bound by attachments to worldly things and more able to receive God's wisdom--cf. Matthew 19.21-24, p. 939; Luke 18.10-14, p. 902. 'The meek' are not puffed up with pride and do not act arrogantly towards others. They are the little children to whom belongs the Kingdom of heaven--cf. Luke 18.16-17, p. 912. 'Those who hunger and thirst for righteousness' have a deep sense of empathy with the suffering of others and are not just concerned with their own situation. On the 'pure in heart,' cf. 2 Timothy 2.21-22, p. 729. For Jesus' teachings on mercy, see Matthew 18.21-35, p. 995, and on making peace, see Matthew 5.23-24, p. 993. To willingly accept persecution for God's sake is the highest expression of discipleship--cf. Matthew 16.24-25, p. 875. Dhammapada 90: Cf. Sutta Nipata 1072-76, p. 532; Anguttara Nikaya ii.37-39, p. 654.

Arjuna: Tell me of those who live established in wisdom, ever aware of the Self, O Krishna. How do they talk? How sit? How move about?

Lord Krishna: They live in wisdom who see themselves in all and all in them, who have renounced every selfish desire and sense craving tormenting the heart.

Neither agitated by grief nor hankering after pleasure, they live free from lust and fear and anger. Established in meditation, they are truly wise. Fettered no more by selfish attachments, they are neither elated by good fortune nor depressed by bad. Such are the seers.

Even as a tortoise draws in its limbs, the wise can draw in their senses at will. Aspirants abstain from sense pleasures, but they still crave for them. These cravings all disappear when they see the highest goal. Even of those who tread the path, the stormy senses can sweep off the mind. They live in wisdom who subdue their senses and keep their minds ever absorbed in Me.

26. Hinduism. Bhagavad Gita 2.54-61

For him who has completed the journey, for him who is sorrowless, for him who from everything is wholly free, for him who has destroyed all ties, the fever of passion exists not.

He whose corruptions are destroyed, he who is not attached to food, he who has deliverance, which is void [of lust, hate, and ignorance] and signless [without the signs of lust, etc.], as his object--his path, like that of the birds of the air, cannot be traced.

He whose senses are subdued, like steeds well-trained by a charioteer, he whose pride is destroyed and is free from the corruptions--such a steadfast one even the gods hold dear.

Like the earth, a balanced and well-disciplined person resents not.... He is like a pool, unsullied by mud; to such a balanced one, life's wanderings do not arise.

Calm is his mind, calm is his speech, calm is his action, who, rightly knowing, is wholly freed [from defilements], perfectly peaceful and equipoised.

The man who is not credulous but truly understands the Uncreated (Nibbana), who has cut off the links, who has put an end to occasion [of good and evil], who has eschewed all desires, he indeed is a supreme man.

27. Buddhism. Dhammapada 90, 93-97

He who possesses virtue in abundance
May be compared to an infant.

Poisonous insects will not sting him.
Fierce beasts will not seize him.
Birds of prey will not strike him.
His bones are weak, his sinews tender, but his grasp is firm.
He does not yet know the union of male and female,
But his organ is aroused.
This means that his essence is at its height.
He may cry all day without becoming hoarse,
This means that his natural harmony is perfect.
To know harmony means to be in accord with the eternal.
To be in accord with the eternal means to be enlightened.

28. Taoism. Tao Te Ching 55

Living beyond the reach of I and mine and of pleasure and pain, patient, contented, self-controlled, firm in faith, with all his heart and all his mind given to me--with such a one I am in love.

Not frightening the world or by it frightened, he stands above the sway of elation, competition, and fear--he is my beloved.

He is detached, pure, efficient, impartial, never anxious, selfless in all his undertakings--he is my devotee, very dear to me.

Running not after the pleasant or away from the painful, grieving not, lusting not, but letting things come and go as they happen--he is very dear to me.

That devotee who looks upon friend and foe with equal regard, who is not buoyed up by praise nor cast down by blame, alike in heat and cold, pleasure and pain, free from selfish attachments, the same in honor and dishonor, quiet, ever full, in harmony everywhere, firm in faith--such a one is dear to me.

Those who meditate upon this immortal Truth as I have declared it, full of faith and seeking me as life's supreme goal, are truly my devotees, and my love for them is very great.

29. Hinduism. Bhagavad Gita 12.14-20

He who realizes here in this world the destruction of his sorrow, who has laid the burden aside and is emancipated [from defilements]--him I call a brahmin.

He whose knowledge is deep, who is wise, who is skilled in the right and wrong way, and who has reached the Highest Goal--him I call a brahmin.

He who has no longings pertaining to this world or to the next, who is desireless [for himself] and emancipated--him I call a brahmin.

He who has no longings, who, through knowledge, is free from doubts, who has gained a firm footing in the Deathless (Nibbana)--him I call a brahmin.

Herein he who has transcended both good and evil, and the Ties [lust, hatred, delusions, pride and false views] as well, who is sorrowless, stainless, and pure--him I call a brahmin.

He who is spotless as the moon, who is pure, serene, and unperturbed, who has destroyed craving for becoming--him I call a brahmin.

He who has passed beyond this quagmire which is difficult to cross, the ocean of life (samsara), this delusion, who has crossed over and gone beyond; who is meditative, free from craving and doubts; who, clinging to naught, has attained Nibbana--him I call a brahmin.

The fearless, the noble, the hero, the great sage, the conqueror, the desireless, the cleanser [of defilements], the enlightened--him I call a brahmin.

30. Buddhism. Dhammapada 402-22

Tao Te Ching 55: The little child is totally spontaneous and acts without any artifice. This spontaneity means that the child is fully expressing his original nature; this is the Taoist ideal. Cf. Tao Te Ching 10, p. 890; 20, p. 608; 28, p. 912; Atharva Veda 6.121.4, p. 531.

Whoever in his self the Supreme Being has lodged,
His name is truly the servant of God:
On his vision has flashed the Lord that is also within the self.
This by utter humility has he obtained.
The servant who ever realizes the Lord to be near,
At the divine Portal finds acceptance.
By divine grace falling on His servant,
Comes to him full realization.
To be with all, yet in his self unattached--
Such a way, says Nanak, to God's servant is known.

One that the Lord's command in mind cherishes,
Is truly to be called Jivan-mukta (liberated while living).
To such a one are joy and sorrow alike;

Ever in joy, never feels he sorrow.
Gold and a clod of earth to him are alike,
As also nectar and foul-tasting poison.
To him are honor and dishonor alike;
Alike also pauper and prince.
One that such a way practices,
Says Nanak, a Jivan-mukta may be called.

31. Sikhism. Adi Granth, Gauri Sukhmani 9, M.5, p. 275

Dhammapada 402-22: Vv. 402, 403, 410-414, 422. These verses, taken from the concluding chapter of the Dhammapada, describe the ideal of the arhat--one who has realized the highest goal. But they also make a political statement for the equality of all people regardless of race or caste. Instead of being a brahmin by birth, any person can become a brahmin--one who knows Brahman--by attaining enlightenment through the path laid out by the Buddha. Cf. Dhammapada 393, 396, p. 279.

The servants of the All-merciful are those who walk in the earth modestly and who, when the ignorant address them, say, "Peace;" who pass the night prostrate to their Lord and standing; who say, "Our Lord, turn Thou from us the chastisement of Gehenna; surely its chastisement is torment most terrible; evil it is as a lodging place and an abode"; who, when they expend, are neither prodigal nor parsimonious, but between that is a just stand; who call not upon another god with God, nor slay the soul God has forbidden except by right, neither fornicate....

And those who bear not false witness and, when they pass by idle talk, pass by with dignity; who, when they are reminded of the signs of their Lord, fall not down thereat deaf and blind; who say, "Our Lord, give us refreshment of our wives and seed, and make us a model to the godfearing." Those shall be recompensed with the highest heaven, for that they endured patiently, and they shall receive therein a greeting and "Peace." Therein they shall dwell forever; fair is it as a lodging place and an abode.

32. Islam. Qur'an 25.63-76

In order to know Shinto, the people must first be united with the mind of the kami.... Whoever would serve the kami in worship must cast off his polluted mind, and stand with pure, bright mind before the deity both morning and evening, serving the kami warmly and with utmost propriety and awe, in order to accord with the august mind of the divine.

With propriety never ending, the utmost in truth, without a single falsehood, correct and rectified without a single error, pure and without a spot of pollution, without selfish desires, and thus not greedy of personal gain, full of love and affection. Such is the mind of the kami.

With the foremost quality of truth, the mind of the divine is purity and honesty. Since this is so, the emperor, too, has been in accord with these virtues since ancient times to the present. Accordingly, the people as well should follow the emperor's example of purity and honesty, making their own minds earnest, meek, and gallant.

33. Shinto. Ekken Kaibara, Divine Injunctions

Qur'an 25.63-76: Vv. 63-68, 72-76. Cf. Qur'an 6.151-53, p. 168; 8.2-4, p. 751; and 17.23-38. Divine Injunctions: The Emperor of Japan has traditionally been regarded as ikigami--a living god. In life he is already manifesting the kami nature, which ordinary people will manifest only after death. Many of the founders of the new religions in Japan are equally seen as ikigami. Their words and actions have inherent authority and ultimacy. On the responsibility of rulers to manifest the most perfect character, see Doctrine of the Mean 33, p. 1034; Analects 12.19; Bhagavad Gita 3.20-21; Anguttara Nikaya ii.75, p. 1072; and related passages.

Mahamati, when the bodhisattvas face and perceive the happiness of the Samadhi of perfect tranquilization, they are moved with the feeling of love and sympathy owing to their original vows [made for the salvation of all beings, saying, "So long as they do not attain Nirvana, I will not attain it myself"] and they become aware of the part they are to perform as regards the inexhaustible vows. Thus, they do not enter Nirvana. But the fact is that they are already in Nirvana, because in them there is no rising of discrimination. With them the discrimination of grasped and grasping no more takes place; as they recognize that there is nothing in the world but what is seen of the Mind itself, they have done away with the thought of discrimination concerning all things. They have abandoned adhering to and discriminating based upon the faculties of cognition (citta), analysis (manas), and judgment (manovijnana), and external objects, and self-nature. However, they have not given up the things promoting the cause of Buddhism. Because of their attachment to the inner insight which belongs to the stage of Tathagatahood, whatever they do all issues from this transcendental knowledge.

34. Buddhism. Lankavatara Sutra 80

What do I mean by a True Man? The True Man of ancient times did not rebel against want, did not grow proud in plenty, and did not plan his affairs. Being like this, he could commit an error and not regret it, could meet with success and not make a show. Being like this, he could climb

the high places and not be frightened, could enter the water and not get wet, could enter the fire and not get burned. His knowledge was able to climb all the way up to the Way like this.

The True Man of ancient times slept without dreaming and woke without care; he ate without savoring and his breath came from deep inside. The True Man breathes with his heels; the mass of men breathe with their throats. They, crushed and bound down, gasp out their words as though they were retching. Deep in their passions and desires, they are shallow in the workings of Heaven.

The True Man of ancient times knew nothing of loving life, knew nothing of hating death. He emerged without delight; he went back in without a fuss. He came briskly, he went briskly, and that was all. He did not forget where he began; he did not try to find out where he would end. He received something and took pleasure in it; he forgot about it and handed it back again. This is what I call not using the mind to repel the Way, not using man to help out Heaven. This is what I call the True Man.

35. Taoism. Chuang Tzu 6

Lankavatara Sutra 80: This describes the bodhisattva who has taken a vow not to enter Nirvana until he has rescued all beings from suffering--cf. Sikshasamuccaya 280-81, pp. 979f, and Garland Sutra 23, p. 980. His attitude is so totally without self that he is, according to this sutra, already in Nirvana. Thus Nirvana is a state of being that can be lived out in the world; cf. Mulamadhyamaka Karika 25, pp. 91f; Holy Teaching of Vimalakirti 2, p. 965.

World Scripture

TRUE LOVE

When the individual realizes Truth and fulfills God's purpose for his life, he comes to embody universal love. He delights in the well-being of others and selflessly works for their benefit. Love or Compassion, being the core of Ultimate Reality, is expressed in the love of the saint who can rise above self-centered attachments and desires. It is true love, love that is totally committed to the welfare of the other. It is love that is universal, overcoming the ordinary tendency to self-centeredness or favoritism for one's own.

The ideal of love described in this section is rare in the world. Such love requires the foundation of integrity, truthfulness, and unity with the Absolute as described in the previous section on Perfection. Other passages which describe love as an ethic can be found under Loving Kindness, pp. 826-30.

This section opens with several well-known passages that describe human love as grounded in divine love: 1 John 4 and 1 Corinthians 13 of the Christian Bible, from the Bhagavad Gita, and the Buddhist Metta Sutta. The following passages describe divine love as universal, flowing impartially to all beings, insentient to likes and dislikes.

The last three passages discuss true love from the standpoint of love in the family. On the one hand, as love for children and love for spouse are the most intense of human loves, such love is the standard that should be universally applied to all. Thus a Buddhist sutra states that the bodhisattva loves everyone as though they were a loved only child. On the other hand, even love of family often succumbs to partiality; as the Confucian passage from the Doctrine of the Mean cautions, it is not true love if the personal foundation is not right.

Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love.

No man has ever seen God; if we love one another, God abides in us and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his own Spirit.

There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love, because he first loved us. If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen.

1. Christianity. Bible, 1 John 4.7-8, 12-13, 18-20

The infinite joy of touching the Godhead is easily attained by those who are free from the burden of evil and established within themselves. They see the Self in every creature and all creation in the Self. With consciousness unified through meditation, they see everything with an equal eye.

I am ever present into those who have realized Me in every creature. Seeing all life as My manifestation, they are never separated from Me. They worship Me in the hearts of all, and all their actions proceed from Me. Wherever they may live, they abide in Me.

When a person responds to the joys and sorrows of others as if they were his own, he has attained the highest state of spiritual union.

2. Hinduism. Bhagavad Gita 6.28-32

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love.

3. Christianity. Bible, 1 Corinthians 13

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1 John 4.7-20: Cf. Sotah 31a, p. 71; John 17.12-13, p. 271. Bhagavad Gita 6.28-32: Cf. Bhagavad Gita 3.15-26, p. 976. 1 Corinthians 13: Cf. Abot 2.13;

He who is skilled in welfare, who wishes to attain that calm state (Nibbana), should act thus: He should be able, upright, perfectly upright, of noble speech, gentle, and humble. Contented, easily supported, with few wants and simple tastes, with senses calmed, discreet, not impudent, not greedily attached to families....

[He should always hold this thought,] "May all beings be happy and secure, may their hearts be wholesome! Whatever living beings there be: feeble or strong, tall, stout or medium, short, small

or large, without exception; seen or unseen, those dwelling far or near, those who are born or those yet unborn--may all beings be happy!"

Let none deceive another, nor despise any person whatsoever in any place. Let him not wish any harm to another out of anger or ill-will. Just as a mother would protect her only child at the risk of her own life, even so, let him cultivate a boundless heart towards all beings. Let his thoughts of boundless love pervade the whole world: above, below, and across without any obstruction, without any hatred, without any enmity. Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This, they say, is the noblest living here.

4. Buddhism. Sutta Nipata 143-151, Metta Sutta

Now, I am jealous of no one,
Now that I have attained unto the Society of the Saints:
I am estranged with no one: nor is anyone a stranger to me,
Indeed, I am the friend of all.
All that God does, with that I am pleased;
This is the wisdom I have received from the saints.
Yea, the One God pervades all: and, seeing Him,
I am wholly in bloom.

5. Sikhism. Adi Granth, Kanara, M.5, p. 1299

Compassion is a mind that savors only
Mercy and love for all sentient beings.

6. Buddhism. Nagarjuna, Precious Garland 437

That one I love who is incapable of ill will, who is friendly and compassionate.

7. Hinduism. Bhagavad Gita 12.13

If, like a cracked gong, you silence yourself, you have already attained Nibbana: no vindictiveness will be found in you.

8. Buddhism. Dhammapada 134

Oracle of the Kami of Kasuga, p. 969; Precious Garland 283, p. 860; Sun Myung Moon, 4-18-77, p. 355. Metta Sutta: This is the classic Buddhist passage on loving kindness. Cf. Dhammapada 368, p. 969; Perfection of Wisdom in Eight Thousand Lines 321-22, p. 971; Garland Sutra 23, p. 1000; 23, p. 980; Sikshasamuccaya 280-81, pp. 979f.

A man is a true Muslim when no other Muslim has to fear anything from either his tongue or his hand.

9. Islam. Hadith of Bukhari

To the addict, nothing is like his dope;
to the fish, nothing is like water:
But those immersed in the love of God feel love for all things.

10. Sikhism. Adi Granth, Wadhans, M.1, p. 557

Then that do we choose, O Lord of Wisdom, O beautiful Truth, that do we think, do we speak, and do we practice, which shall be best of the actions of living ones for both worlds!

11. Zoroastrianism. Avesta, Yasna 35.3

Hillel said, "Be of the disciples of Aaron--one that loves peace, that loves mankind, and brings them nigh to the Law."

12. Judaism. Mishnah, Abot 1:12

Have benevolence towards all living beings, joy at the sight of the virtuous, compassion and sympathy for the afflicted, and tolerance towards the indolent and ill-behaved.

13. Jainism. Tattvarthasutra 7.11

Of the adage, Only a Good Man knows how to like people, knows how to dislike them, Confucius said, "He whose heart is in the smallest degree set upon Goodness will dislike no one."

14. Confucianism. Analects 4.3-4

Strong One, make me strong.
May all beings look on me with the eye of friend!
May I look on all beings with the eye of friend!
May we look on one another with the eye of friend!

15. Hinduism. Yajur Veda 36.18

Wadhans 1.1: This is a good test of whether an emotion is godly love or ordinary love. Godly love is all-embracing, while ordinary love focuses on one object exclusively, thereby inciting jealousy. Godly love seeks to benefit others, while ordinary love is tinged with selfish desire. Cf. Asa-ki-Var 21.1, p. 1000; Sun Myung Moon, 9-11-77, p. 274.

He lets his mind pervade one quarter of the world with thoughts of love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with the heart of love, far-reaching, exalted, beyond measure. Just as a mighty trumpeter makes himself heard--and that without difficulty--in all the four directions; even so of all things that have the shape of life there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt love. Verily this is the way to a state of union with Brahma.

16. Buddhism. Digha Nikaya xiii.76-77, Tevigga Sutta

All humanity should walk the path of love. True peace and a world of joy cannot be realized without love. Happiness is the same. Can you feel happiness alone? You can only feel true happiness when you are able to have a reciprocal relationship of love with another.

Freedom is the same. You cannot experience freedom alone; it can only be achieved through love and within love. You don't feel tired in the place of true love. No matter how exhausted you are, if you are intoxicated with love and you burst into tears out of love then your tiredness will suddenly disappear. When you feel true love you don't feel hungry or tired. Also you do not feel afraid of death.

17. Unification Church. Sun Myung Moon, 4-25-81

What is meant by saying that the regulation of the family depends on the cultivation of the personal life is this: Men are partial toward those for whom they have affection and whom they

love, partial toward those whom they despise and dislike, partial toward those whom they fear and revere, partial toward those whom they pity and for whom they have compassion, and partial toward those whom they do not respect. Therefore there are few people in the world who know what is bad in those whom they love and what is good in those whom they dislike. Hence it is said, People do not know the faults of their sons and do not know [are not satisfied with] the bigness of their seedlings. This is what is meant by saying that if the personal life is not cultivated, one cannot regulate his family.

18. Confucianism. Great Learning 8

If you step on a stranger's foot in the marketplace, you apologize at length for your carelessness. If you step on your older brother's foot, you give him an affectionate pat, and if you step on your parent's foot, you know you are already forgiven. So it is said, "Perfect ritual makes no distinction of persons; perfect righteousness takes no account of things [wealth]; perfect knowledge does not scheme; perfect benevolence knows no [partiality in] affection; perfect trust dispenses with gold."

19. Taoism. Chuang Tzu 23

Great Learning 8: Confucianism teaches that one should be partial towards one's own family and relatives--yet only as the starting point for a social ethic which is an expansion of family relations--cf. Mencius I.A.7, p. 971. To counter the tendency of partiality to become corrupt, another aspect to Confucian teaching is the search for a universal objective basis for action in the world: the cultivation of personal virtue. Each person should have a foundation of benevolence within himself or herself in order that love--both to family and to strangers--may be correct. Cf. Mencius II.A.6, p. 216; Mencius VII.B.6, p. 968. Chuang Tzu 23: Perfect action is spontaneous, heartfelt, trusting, and intimate; it dispenses with formalities. It can only exist where there is true love. Cf. Tao Te Ching 49, p. 1000.

The bodhisattva, the great being, having practiced compassion, sympathy, and joy, attains the stage of the best-loved only son. For example, the father and mother greatly rejoice as they see their son at peace. The same is the case with the bodhisattva who abides in this stage: he sees all beings just as the parents see their only son. Seeing him practicing good, he greatly rejoices. So we call this stage the best-loved.

For example, the father and mother are worried at heart as they see their son ill. Commiseration poisons their heart; the mind cannot part with the illness. So it is with the bodhisattva, the great being, who abides in this stage. As he sees beings bound up in the illness of illusion, his heart

aches. He is worried as in the case of an only son. Blood comes out from all pores of the skin. That is why we call this stage as that of an only son.

A child picks up earth, dirty things, tiles, stones, old bones, pieces of wood and puts them into his mouth, at which the father and mother, apprehensive of the harms that might arise thereby, take the child with the left hand and with the right take these out. The same goes with the bodhisattva: he sees that all beings are not grown up to the stage of law body and that non-good is done in body, speech, and mind. The bodhisattva sees, and with the hand of wisdom has it extracted. He does not wish that man should repeat birth and death, receiving thereby sorrow and worry.

When a father and mother part with their beloved son as the son dies, their hearts so ache that they feel that they themselves should die together with him. The same is the case with the bodhisattva: as he sees a benighted person fall into hell, he himself desires to be born there, too. [He thinks,] "Perhaps the man, as he experiences the pain, may gain a moment of repentance where I can speak to him of the Law in various ways and enable him to gain a thought of good."

For the father and mother of an only son, in sleep or while awake, or while walking, standing, sitting, or reclining, their minds always think of the son. If he does wrong, they give kindly advice and lead the boy that he does not do evil any more. The same is the case of the bodhisattva: as he sees beings fall into the realms of hell, hungry ghosts and animals, or sees them doing good and evil in the world of man and in heaven, his mind is ever upon them and not apart from them. He may see them doing all evil, yet he does not become angry or punish with evil intent.

20. Buddhism. Mahaparinirvana Sutra 470-71

Mahaparinirvana Sutra 470-71: The love of a mother for her only child, as developed in this Mahayana text as the way of the bodhisattva, is similar to the Theravada concept of compassion as set forth in the Metta Sutta (above). Cf. Holy Teaching of Vimalakirti 5, p. 495. The 'stage of law body' is the complete realization of Buddhahood, when one is totally identical with Reality, the Dharmakaya.

CHAPTER 4: The Purpose Of Life in the Family and Society

- The Family
- Parents and Children
- Husband and Wife
- Friendship
- Unity and Community
- Equality
- The People of God
- The Ideal Society

In addition to a vision of holiness or perfection for the individual, all religions recognize that individuals are nurtured and in turn give of themselves within the context of family and community. To participate in the family, fulfilling the roles of parent and child, husband and wife, grandparent, cousin, etc., is, many would say, essential to being human. The same can be said of the social roles and responsibilities which people undertake as they constitute communities, nations, and even the family of all humankind.

In considering the social dimension of the purpose of life, we are informed by the Confucian doctrine of the Five Relations--between ruler and subject, father and son, husband and wife, elder and younger brothers, and between friends. Summarized in the all-encompassing virtue of filial piety, this ideal finds support in most religious traditions. We are also informed by the first three of the Four Ends of Man (Purushartha) in Hinduism: social ethics (dharma), material gain (artha), and pleasure (kama). We find principles of family and social life at the center of the divine law given to Moses and the Shariah of Islam.

These expressions of social morality do not simply sanctify existing customs and norms. At their best, they teach a spiritual ideal by which the family and society may prosper and be upheld in divine grace. In addition, they contain teachings which promote equality beyond race, class, gender, or creed, and affirm the dignity of all members of society. We can even find in them a common vision of the family of humankind. Thus the world's religions have been and continue to be wellsprings for humanity's perennial hopes for world peace.

World Scripture

THE FAMILY

We may regard the family as having two axes: a vertical axis running through the generations from grandparents to parents to children, and a horizontal axis including members of the same generation: husband and wife, brothers and sisters. Furthermore, the ultimate vertical axis is the relation between the family and Ultimate Reality, recognizing God as the Ultimate Parent. Happiness and harmony in the family are thus directly related to the good character, truthfulness, and God-directedness of the individual: of the parents first and also of other family members. Good family relations, in turn, are productive of good citizens who are able to apply the lessons of family relations to relations with their elders and superiors, co-workers, and subordinates, in school, business, government, and other community affairs. The passages in this section deal with the various relations in the family all together. The following two sections gather passages on the vertical axis of parents and children and the horizontal axis of husband and wife, respectively.

Supporting one's father and mother, cherishing wife and children and a peaceful occupation; this is the greatest blessing.

1. Buddhism. Sutta Nipata 262

Lord, give us joy in our wives and children, and make us models for the God-fearing.

2. Islam. Qur'an 25.74

May in this family discipline overcome indiscipline, peace discord,
charity miserliness, devotion arrogance, the truth-spoken word the false
spoken word which destroys the holy order.

3. Zoroastrianism. Avesta, Yasna 60.5

There are five relations of utmost importance under Heaven...
between prince and minister; between father and son; between husband and wife;
between elder and younger brothers; and between friends.

4. Confucianism. Doctrine of the Mean 20.8

What are "the things which men consider right"? Kindness on the part of
the father, and filial duty on that of the son; gentleness on the part
of the elder brother, and obedience on that of the younger;
righteousness on the part of the husband, and submission on that of the

wife; kindness on the part of elders, and deference on that of juniors; with benevolence on the part of the ruler, and loyalty on that of the minister;--these ten are the things which men consider to be right.

5. Confucianism. Book of Ritual 7.2.19

Natural mildness should be there in the family. Observance of the vows leads to mildness.... Right belief should there be amongst family members. Crookedness and deception cause unhappiness in the family. Straightforwardness and honesty in one's body, speech, and mental activities lead the family to an auspicious path. Purity, reverence, ceaseless pursuit of knowledge, charity, removal of obstacles that threaten equanimity, service to others -- these make the family happy.

6. Jainism. Tattvarthasutra 6.18-24

The moral life of man may be likened to traveling to a distant place: one must start from the nearest stage. It may also be likened to ascending a height [of public responsibility]: one must begin from the lowest step [one's family]. The Book of Songs says,

When wives and children and their sires are one,
'Tis like the harp and lute in unison.
When brothers live in concord and at peace
The strain of harmony shall never cease.
The lamp of happy union lights the home,
And bright days follow when the children come.

Confucius, commenting on the above, remarked, "In such a state of things what more satisfaction can parents have?"

7. Confucianism. Doctrine of the Mean 15.2-3

Thus I have heard, the Buddha was once staying near Rajagaha in the Bamboo Wood at the Squirrels' Feeding Ground. Now at this time young Sigala, a householder's son, rising betimes, went forth from Rajagaha, and with wet hair and wet garments and clasped hands uplifted, paid worship to the several quarters of the earth and sky: to the east, south, west, and north, to the nadir and the zenith.

And the Exalted One early that morning dressed himself, took bowl and robe and entered Rajagaha seeking alms. Now he saw young Sigala worshipping and spoke to him thus,

"Why, young householder, do you worship the several quarters of earth and sky?"

"Sir, my father, when he was dying, said to me: 'Dear son, you should worship the quarters of the earth and sky.' So I, sir, honoring my father's word, rise and worship in this way."

"But in the religion of an educated man, the six quarters should not be worshipped thus."

"How then, sir, in the religion of an educated man, should the six quarters be worshipped? It would be an excellent thing if the Exalted One would so teach me the correct way..."

"How, O young householder, does the educated man serve the six quarters? The following should be looked upon as the six quarters: parents as the east, teachers as the south, wife and children as the west, friends and companions as the north, servants as the nadir, and religious leaders as the zenith.

"In five ways should a child minister to his parents as the eastern quarter: 'Once supported by them, I will now be their support; I will perform duties incumbent on them; I will keep up the lineage and tradition of my family; I will make myself worthy of my heritage.'

"In five ways parents thus ministered to, as the eastern quarter, by their child, show their love for him: They restrain him from vice, they exhort him to virtue, they train him to a profession, they contract a suitable marriage for him, and in due time they hand over to him his inheritance.

"Thus is the eastern quarter protected by him and made safe and secure.

"In five ways should pupils minister to their teachers as the southern quarter: by respectfully greeting them, by waiting upon them, by eagerness to learn, by personal service, and by attentiveness to their teaching.

"In five ways do teachers, thus ministered to as the southern quarter by their pupils, love their pupil: They train him in what they have been trained; they make him hold fast to moral precepts; they thoroughly instruct him in the lore of every subject; they speak well of him among his friends and companions; they counsel him for his safety and benefit.

"Thus is the southern quarter protected by him and made safe and secure.

"In five ways should a wife as western quarter be ministered to by her husband: by respect, by courtesy, by faithfulness, by handing over authority to her, by providing her with adornment.

"In five ways does the wife, ministered to by her husband as the western quarter, love him: Her duties are well performed, she is hospitable to their relatives, she is faithful, she watches over the wages and goods which he brings home, she discharges all her business with skill and industry.

"Thus is the western quarter protected by him and made safe and secure.

"In five ways should one minister to his friends and companions as the northern quarter: by generosity, courtesy, and benevolence, by treating them as he treats himself, and by being as good as his word.

"In five ways do his friends and familiars, thus ministered to as the northern quarter, love him: They protect him when he is off his guard, and on occasions guard his property; they become a refuge in danger; they do not forsake him in his troubles; and they show consideration for his family.

"Thus is the northern quarter protected by him and made safe and secure.

"In five ways does a noble master minister to his servants and employees as the nadir: by assigning them work according to their strength, by supplying them with food and wages, by tending them in sickness, by sharing with them unusual delicacies, by granting them leave at times.

"In five ways, thus ministered to by their master, do servants and employees love him: They rise before him, they lie down to rest after him, they are content with their wages, they do their work well, and they carry about his praise and good fame.

"Thus is the nadir by him protected and made safe and secure.

"In five ways should the layman minister to saints, priests, and religious leaders as the zenith: by affection in act and speech and mind, by keeping open house to them, and by supplying their temporal needs.

"Ministered to as the zenith, monks, priests, and religious leaders show their love for the layman in six ways: They restrain him from evil, they exhort him to good, they love him with kindly thoughts, they teach him what he has not heard, they correct and purify what he has heard, they reveal to him the way of heaven.

"Thus by him is the zenith protected and made safe and secure."

8. Buddhism. Digha Nikaya iii.185-91, Sigalovada Sutta

Doctrine of the Mean 20.8: These are the Confucian Five Relations. They are further explicated in the following passage. Book of Ritual 7.2.19: Cf. I Ching 37, p. 260. Tattvarthasutra 6.18.24: Cf. Acarangasutra 1.35-37, p. 739; Tattvarthasutra 9.6, p. 169.

World Scripture

PARENTS AND CHILDREN

In a family, parents are responsible for the welfare of the children and offer the children an embracing, unconditional love that overlooks and compensates for their weaknesses. Through their example, they teach their children the basic values and attitudes which they will carry throughout life. The children, in turn, respect their parents as the source of their very being, as their teachers, and as the ones who have labored and sacrificed for their sakes. When they are grown, they should be responsible to care for their parents in their old age. These relative responsibilities should not be undertaken as a matter of duty, but rather emerge from the spontaneous promptings of parental love and the children's gratitude and respect. This is the vertical axis defining relations of love and respect between people of unequal status and different responsibilities.

Train up a child in the way he should go,
and when he is old he will not depart from it.

1. Judaism and Christianity. Bible, Proverbs 22.6

He who spares the rod hates his son,
but he who loves him is diligent to discipline him.

2. Judaism and Christianity. Bible, Proverbs 13.24

You can only coil a fish when it is fresh.

3. African Traditional Religions. Nupe Proverb (Nigeria)

And remember when Luqman said to his son by way of instruction, "O my dear son! Establish worship and enjoin kindness and forbid iniquity,
and persevere, whatever may befall you. Lo! that is the steadfast heart of things."

4. Islam. Qur'an 31.17

Nupe Proverb: In other words, you must train a child from infancy when his character is pliable; as an adult his character is already set.

As the child, according to its natural disposition, commits thousands of faults,
The father instructs and slights, but again hugs him to his bosom.

5. Sikhism. Adi Granth, Sorath, M.5

Attend strictly to the commands of your parents and the instructions of your teachers. Serve your leader with diligence; be upright of heart; eschew falsehood; and be diligent in study; that you may conform to the wishes of the heavenly spirit.

6. Shinto. Oracle of Temmangu

Children are the clothes of a man.

7. African Traditional Religions. Yoruba Proverb (Nigeria)

He established a testimony in Jacob,
and appointed a law in Israel,
which he commanded our fathers
to teach to their children;
that the next generation might know them,
the children yet unborn,
and arise and tell them to their children,
so that they should set their hope in God,
and not forget the works of God,
but keep his commandments.

8. Judaism and Christianity. Bible, Psalm 78.5-7

Do not despise the breath of your fathers,
But draw it into your body.
That our roads may reach to where the life-giving road of our sun father comes out,
That, clasping one another tight,
Holding one another fast,
We may finish our roads together;
That this may be, I add to your breath now.
To this end:
May my father bless you with life;
May your road reach to Dawn Lake,
May your road be fulfilled.

9. Native American Religions. Zuni Prayer

Oracle of Temmangu: Temmangu is a shrine in Osaka. Its patron deity, Tenjin, who was in life the scholar Michizane Sugawara (845-903), is venerated as a god of education and literature. Schoolchildren will buy amulets of Tenjin for luck at the time of school entrance examinations. Yoruba Proverb: This means that a man is assessed by the character of his children. Psalm 78.5-7: Cf. Yebamot 62, p. 258. Zuni Prayer: This prayer is spoken at the close of the novice's initiation. Doctrine of the Mean 20.8: These are the Confucian Five Relations. They are further explicated in the following passage. Book of Ritual 7.2.19: Cf. I Ching 37, p. 260. Tattvarthasutra 6.18.24: Cf. Acarangasutra 1.35-37, p. 739; Tattvarthasutra 9.6, p. 169.

Brethren, a new child is born.
While in the uterus it was a woman's thing;
Safely delivered, it is everybody's child, a native of Nibo, a Nigerian.

He shall grow under the care of his parents;
When mature he will look after his parents.
He shall listen to the good advice of his parents,
He ought not to obey wrong things.

We want truly good children, not any thing at all:
He will grow up industrious, imitating father, mother, and other relations.

No evil child!
Instead of a thief, may it pass away through miscarriage.
The name of the baby is "Chinenye."

10. African Traditional Religions. Igbo Naming Ceremony (Nigeria)

There was always, too, a Pipe child--a girl, unless the keeper had no daughters....

"When I was the Pipe child, whenever my mother took the Pipe bundle outside of the lodge, I took the tripod out after her. I was told how to set the tripod when the camp was about to move, with two of the legs close together and the third far out. Whenever my father made smudge with pine needles, he would give me some and I would chew them and would hold my hands over the smudge. Then I would rub my left palm up to my right arm, my right palm up to my left arm, and then both palms from the top of my head down the sides of my neck and down my breast...

Whenever while I was the Pipe child I got sick my father would put pine needles on me, and then he would take down the bundle and put it on my parents' bed, and would say to me, "Put your arms around your brother [the Pipe] and pray to your brother so you may get well." [My father]

the Pipe- keeper and his wife claim the Feathered Pipe as their son and tell their children that the Pipe is their brother.... Of course the Pipe was not human, but because I was a baby when my father got it I grew up with it and thought just as much of it as of my own blood relatives.

When my father transferred the Pipe to Sitting High I was outside playing. When I was coming home I saw the bundle at Sitting High's door, and when I saw it I started to cry, and when I saw my father I said to him, "Why did you give my Pipe away?" It was just like a person leaving. I was lonesome for it, and felt just as if I had lost a relative or friend. All through my life I have felt the same toward it. All through my life I have made it a point to be present at any Feathered Pipe ceremony. And whenever I went to any ceremony, I would bring something for it....

My father used to tell me, "This Pipe was given by the Supreme Being through Bha'a; the Supreme Being is the father of the Pipe."

11. Native American Religions. Gros Ventres Tradition of the Pipe Child (Montana)

Igbo Naming Ceremony: This prayer was uttered by an elder from the village of Nibo at the naming of his grandson, Chinenye. Notice the phrase 'it is everybody's child', which indicates that raising children is a community responsibility. Gros Ventres Tradition of the Pipe Child: This testimony is an example of how, in traditional societies, religious education of the young is integral to daily life.

This I ask Thee. Tell me truly, Lord.
Who fashioned esteemed piety in addition to rule?
Who made a son respectful in his attentiveness to his father?

12. Zoroastrianism. Avesta, Yasna 44.7

The gentleman works upon the trunk. When that is firmly set up, the Way grows. And surely proper behavior towards parents and elder brothers is the trunk of Goodness?

13. Confucianism. Analects 1.2

In the Kingdom of Heaven, true love is fulfilled centered on parental love.... The family is the original base [of true love] and the foundation of eternity.

14. Unification Church. Sun Myung Moon, 9-30-69

Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.

15. Judaism and Christianity. Bible, Exodus 20.12

There are three partners in man, God, father, and mother. When a man honors his father and mother, God says, "I regard it as though I had dwelt among them and they had honored me."

16. Judaism. Talmud, Kiddushin 30b

"Do not neglect the [sacrificial] works due to the gods and the fathers!
Let your mother be to you like unto a god! Let your father be to you
like unto a god! Let your teacher be to you like unto a god!"

17. Hinduism. Taittiriyaka Upanishad 1.11.2

Those who wish to be born in [the Pure Land] of Buddha... should act filially towards their parents and support them, and should serve and respect their teachers and elders.

18. Buddhism. Meditation on Buddha Amitayus 27

Thy Lord has decreed... that you be kind to parents. Whether one or both of them attain old age in your lifetime, do not say to them a word of contempt, nor repel them, but address them in terms of honor. And, out of kindness, lower to them the wing of humility, and say, "My Lord! bestow on them Thy mercy even as they cherished me in childhood."

19 Islam. Qur'an 17.23

One companion asked, "O Apostle of God! Who is the person worthiest of my consideration?" He replied, "Your mother." He asked again, "And second to my mother?" The Prophet said, "Your mother." The companion insisted, "And then?" The Messenger of God said, "After your mother, your father."

20. Islam. Hadith of Bukhari and Muslim

Analects 1.2: Cf. Book of History 5.9, p. 466.

Now filial piety is the root of all virtue, and the stem out of which grows all moral teaching... Our bodies--to every hair and bit of skin--are received by us from our parents, and we must not presume to injure or wound them: this is the beginning of filial piety. When we have established our character by the practice of the filial course, so as to make our name famous in future ages, and thereby glorify our parents: this is the end of filial piety. It commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of [good] character.

21. Confucianism. Classic on Filial Piety 1

Son, why do you quarrel with your father,
Due to him you have grown to this age?
It is a sin to argue with him.

22. Sikhism. Adi Granth, Sarang, M.4, p. 1200

Rama, "How can I transgress this command of my mother and my father? It is for thee to occupy the throne in Ayodhya, the throne that all revere, and for me to live in the Dandaka Forest, wearing robes of bark! Having spoken thus, the great King Dasaratha made this division of duties in the presence of the people and then ascended to heaven. The word of that virtuous monarch is our law! It is for thee to enjoy the kingdom given thee by our sire, and, taking refuge in the Dandaka Forest for fourteen years, I shall carry out the part assigned to me by my magnanimous sire. That which my high-souled father... has directed me to do, I regard as my supreme felicity, not the dominion of all the worlds."

23. Hinduism. Ramayana, Ayodhya Kanda 101

We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the child to his weaning is thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Your favor which You have bestowed upon me, and upon both my parents, and that I may work righteousness such as You may approve; and be gracious to me in my issue. Truly have I turned to You and truly do I bow to You in Islam."

Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: they shall be among the Companions of the Garden: a promise of truth, which was made to them. Paradise, holding the true promise which has been given them.

24. Islam. Qur'an 46.15-16

Ramayana: At the insistence of Rama's stepmother, his father the king decreed that upon his death, Rama the heir apparent would be exiled to wander in the forest for fourteen years while his stepbrother Bharata was to rule as king. Though Bharata himself, along with all the populace, implored Rama to take his rightful place as king, Rama refused out of filial loyalty to his departed father. Cf. Ramayana, Ayodhya Kanda 109, pp. 708f.

Brethren, one can never repay two persons, I declare. What two? Mother and father.

Even if one should carry about his mother on one shoulder and his father on the other, and so doing should live a hundred years; and if he should support them, anointing them with unguents, kneading and rubbing their limbs, and they meanwhile should even void their excrements upon him--even so could he not repay his parents. Moreover, if he should establish his parents in supreme authority, in the absolute rule over this mighty earth abounding in the seven treasures--not even thus could he repay his parents. Why not? Brethren, parents do much for their children; they bring them up, they nourish them, they introduce them to this world. However, brethren, whoso incites his unbelieving parents, settles and establishes them in the faith; whoso incites his immoral parents, settles and establishes them in morality; whoso incites his stingy parents, settles and establishes them in liberality; whoso incites his foolish parents, settles and establishes them in wisdom--such a one, just by so doing, does repay, does more than repay what is due to his parents.

25. Buddhism. Anguttara Nikaya i.61

My father, thank you for petting me;
My mother, thank you for making me comfortable;
Thank you for robing me with wisdom, which is more important than robing me with clothes.
Slaves will minister unto you;
Servants will be your helpers.
Children which I shall bear will minister unto you.

26. African Traditional Religions. Yoruba Nuptial Chant (Nigeria)

If your parents take care of you up to the time you cut your teeth, you take care of them when they lose theirs.

27. African Traditional Religions. Akan Proverb (Ghana)

You shall rise up before the hoary head, and honor the face of an old man, and you shall fear your God: I am the Lord.

28. Judaism and Christianity. Bible, Leviticus 19.32

My father sent for me; I saw he was dying. I buried him in that beautiful valley of winding waters. I love that land more than all the rest of the world. A man who would not love his father's grave is worse than a wild animal.

29. Native American Religions. Nez Perce Tradition

Nez Perce Tradition: Veneration of parents' graves and the spirits of ancestors is an important expression of a son's or daughter's abiding love for their parents. Cf. Winnebago Invocation at the Sweat Lodge, p. 373; Igbo Invocation at a Trial, p. 372; Khuddaka Patha, p. 374; Nihon Shoki III, p. 371; One Hundred Poems about the World, pp. 780f.

HUSBAND AND WIFE

The horizontal axis of family life is manifested primarily in the mutual love between husband and wife. The bond of marriage is regarded as divinely ordained in most religious traditions. As such, it carries with it the promise of God's blessing, and should be full of love and joy.

But love is not merely a matter of unfettered emotion. Subsequent passages spell out some of the responsibilities of marriage for both the husband and wife. The husband should honor his wife, never oppress or mistreat her, and always be faithful--and the wife should do likewise. The scriptures of all religions also distinguish between roles of the husband and wife: the husband protects and supports his wife, the head of the household yet deferring to his wife in domestic affairs. The wife is obedient to her husband, serves him with kindness, and takes primary responsibility for raising the children. While of late these traditional roles have been questioned, they have served to strengthen the bonds of family through every generation. Finally, we include several passages on the subject of the good wife.

Not those are true husband and wife that with each other [merely] consort: Truly wedded are those that in two frames, are as one light.

1. Sikhism. Adi Granth, Var-Suhi-Ki, M.3, p. 788

I am He, you are She;
I am Song, you are Verse,
I am Heaven, you are Earth.
We two shall here together dwell,
becoming parents of children.

2. Hinduism. Atharva Veda 14.2.71

Sweet be the glances we exchange,
our faces showing true concord.
Enshrine me in your heart and let
one spirit dwell within us.

I wrap around you this my robe
which came to me from Manu,
so that you may be wholly mine
and never seek another.

3. Hinduism. Atharva Veda 7.36-37

Representing heaven and earth, I have created husband and wife. This is the beginning of the world.

4. Tenrikyo. Mikagura-uta

In the beginning there was only the Self, one only. He desired, "May I have a wife in order to have offspring; may I have wealth in order to perform a work!"--for desire reaches this far. Even if one wishes, one cannot obtain more than this. As long as one does not attain each of these [desires], he thinks himself to be incomplete.

He found no joy; so even today, one who is all alone finds no joy. He yearned for a second. He became as large as a man and a woman locked in close embrace. This self he split into two; hence arose husband and wife. Therefore, as Yajnavalkya used to observe, "Oneself is like half of a split pea." That is why this void is filled by woman. He was united with her, and thence were born human beings.

5. Hinduism. Brihadaranyaka Upanishad 1.4.17 and 1.4.3

Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him. So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.

6. Judaism and Christianity. Bible, Genesis 2.18-24

Brihadaranyaka Upanishad 1.4.17 and 1.4.3: This is an account of the creation of pairs from the primordial Androgyne. Cf. Prasna Upanishad 1.4-5, p. 176; Maori Tradition, p. 311a. Genesis 2.18-24: These verses give divine sanction to marriage. Jesus used them to declare that divorce was not acceptable to God--see Mark 10.2-12, p. 475.

The verse, "And Isaac brought her into his mother Sarah's tent" (Genesis 24.67), our masters have interpreted to mean that the Divine Presence came into Isaac's house along with Rebecca. According to the secret doctrine, the supernal Mother is together with the male only when the house is in readiness and at the time the male and female are conjoined. At such time blessings are showered forth by the supernal Mother upon them.

7. Judaism. Zohar, Genesis 101b

The moral man finds the moral law beginning in the relation between man and woman, but ending in the vast reaches of the universe.

8. Confucianism. Doctrine of the Mean 12

The point at which Adam and Eve join into one body as husband and wife is also the point at which God, the subject of love, and man, the object of beauty, become one union, thus establishing the center of goodness. Here, for the first time, the purpose of creation is accomplished. God, our Parent, is able to abide with perfected men as His children, and peacefully rest for eternity. At that time, this center would become the object of God's eternal love, and through this, God would be stimulated with happiness for eternity. Here God's Word would be physically incarnated for the first time in human history.... However, the universe lost this center when man fell.

9. Unification Church. Divine Principle I.1.2.3.4

Blessed art Thou, O Lord our God, King of the universe, who has created all things to his glory.

Blessed art Thou, O Lord our God, King of the universe, Creator of humankind.

Blessed art Thou, O Lord our God, King of the universe, who created humankind in his image, in the image of the likeness of his form, and has prepared for him from his very own person an eternal building. Blessed art Thou, O Lord, Creator of man.

May you be glad and exultant, O barren one, when her children are gathered to her with joy. Blessed art Thou, O Lord, who makes Zion joyful through her children.

May Thou make joyful these beloved companions, just as Thou gladdened Thy creatures in the Garden of Eden in primordial times. Blessed art Thou, O Lord, who makes bridegroom and bride to rejoice.

Blessed art Thou, O Lord, King of the universe, who created mirth and joy, bridegroom and bride, gladness, jubilation, dancing and delight, love and brotherhood, peace and fellowship. Quickly, O Lord our God, may the sound of mirth and joy be heard in the streets of Judah and

Jerusalem, the voice of bridegroom and bride, jubilant voices of bridegrooms from their canopies and youths from the feasts of song. Blessed art Thou, O Lord, who makes the bridegroom rejoice with the bride.

10. Judaism. Talmud, Ketubot 8a

Doctrine of the Mean 12: Cf. I Ching 54, p. 123. Divine Principle I.1.2.3.4: The Blessing, or holy wedding, is the chief sacrament in the Unification Church. Blessed marriages are for eternity. Cf. Divine Principle I.2.2.2, p. 429. Ketubot 8a: These six benedictions are recited at the wedding ceremony. The 'building' refers to the creation of Eve from Adam's rib, as well as the household of the family. The reference to God as the Creator of humankind denotes that marriage is God's design for the perpetuation of the human race, which began with the blessing to Adam and Eve in Eden. The last benediction connects the joy of the newlyweds with the eschatological joy at the fulfillment of God's kingdom in Jerusalem. Bridal 'canopies' are used at all Jewish weddings.

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood (meaning the new and everlasting covenant of marriage); and if he does not, he cannot obtain it.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them--Ye shall come forth in the first resurrection... and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths--then shall it be written in the Lamb's Book of Life... and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

11. Church of Jesus Christ of Latter-day Saints. Doctrine and Covenants 131.1-3, 132.19

Among His signs is that He created spouses for you among yourselves that you may console yourselves with them. He has planted affection and mercy between you.

12. Islam. Qur'an 30.21

Set me as a seal upon your heart,
as a seal upon your arm;
For love is strong as death,
jealousy is cruel as the grave.
Its flashes are flashes of fire,
a most vehement flame.
Many waters cannot quench love,
neither can floods drown it.
If a man offered for love
all the wealth of his house,
it would be utterly scorned.

13. Judaism and Christianity. Bible, Song of Solomon 8.6-7

Doctrine and Covenants 131.1-3, 132.19: Latter-day Saints of pure faith, who are members of the priesthood, may enter into Temple Marriage, which establishes an eternal, indissoluble bond.

Kwan-kwan go the ospreys,
On the islet in the river.
The modest, retiring, virtuous, young lady--
For our prince a good mate is she.

Here long, there short, is the duckweed,
To the left, to the right, borne about by the current.
The modest, retiring, virtuous, young lady--
Waking and sleeping, he sought her.

He sought her and found her not,
And waking and sleeping he thought about her.
Long he thought; oh! long and anxiously;
On his side, on his back, he turned, and back again.

Here long, there short, is the duckweed;
On the left, on the right, we gather it.
The modest, retiring, virtuous, young lady--
With lutes, small and large, let us give her friendly welcome.

Here long, there short, is the duckweed;
On the left, on the right, we cook and present it.
The modest, retiring, virtuous, young lady--
With bells and drums let us show delight in her.

14. Confucianism. Book of Songs, Ode 1

Book of Songs, Ode 1: This ode begins by describing a lover's anxiety as he awaits his bride, and ends with the joy of friends and family at their wedding. Many interpret the ode as describing the virtue of a bride of King Wen, as shown by her modest disposition and retiring manner. The king's anxiety and long quest to obtain his bride is often remarked. The sound of male and female ospreys answering each other at a distance alludes to the distance between the lovers; the soft duckweed gathered and presented as an offering alludes to their union. Confucius cites this ode, see Analects 3.20, p. 921, as a model of restrained pleasure, of joy not carried to extremes. Cf. Song of Solomon 3:1-5, pp. 763f.

Kaen-kwan went the axle ends of my carriage,
As I thought of the young beauty, and went to fetch her.
It was not that I was hungry or thirsty,
But I longed for one of such virtuous fame to come and be with me.
Although no good friends be with us, we will feast and be glad.

Dense is that forest in the plain,
And there sit the long-tailed pheasants.
In her proper season that well-grown lady,
With her admirable virtue, is come to instruct me.
We will feast, and I will praise her.
"I love you, and will never be weary of you."

Although I have no good spirits,
We will drink, and perhaps be satisfied.
Although I have no good viands,
We will eat, and perhaps be satisfied.
Although I have no virtue to impart to you,
We will sing and dance.

I ascend that lofty ridge,
And split the branches of the oaks for firewood.
I split the branches of the oaks for firewood
Amid the luxuriance of their leaves.

I see you whose match is seldom to be seen,
And my whole heart is satisfied.

The high hill is seen above;
The great road is easy to travel,
My four steeds advanced without stopping;
The six reins [make music] in my hands like lute-strings.
I see you, my bride,
To the comfort of my heart.

15. Confucianism. Book of Songs, Ode 218

The union of hearts and minds
and freedom from hate I'll bring you.
Love one another as the cow
loves the calf that she has borne.

Let son be loyal to father,
and of one mind with his mother;
let wife speak to husband words
that are honey-sweet and gentle.

Let not a brother hate a brother,
nor a sister hate a sister,
unanimous, united in aims,
speak you words with friendliness.

I will make the prayer for that
concord among men at home
by which the gods do not separate,
nor ever hate one another.

Be not parted--growing old, taking thought,
thriving together, moving under a common yoke,
come speaking sweetly to one another;
I'll make you have one aim and be of one mind.

Common be your water-store, common your share of food;
I bind you together to a common yoke.
United, gather round the sacrificial fire
like spokes around the nave of a wheel.

With your common desire I'll make you all
have one aim, be of one mind, following one leader,

like the gods who preserve their immortality.
Morn and eve may there be the loving heart in you.

16. Hinduism. Atharva Veda 3.30

Atharva Veda 3.30: This hymn sets forth the ideal of the Hindu family. Cf. Rig Veda 10.191.2-4, p. 272.

Behold the comely forms of Surya!
her border-cloth and her headwear,
and her garment triply parted,
these the priest has sanctified.

I take your hand for good fortune, that you
may attain old age with me, your husband. The solar deities--
Bhaga, Aryaman, Savitri, Purandhi--
have given you to me to be mistress of my household.

Pushan, arouse her, the most blissful one;
through whom a new generation will spring to life.
She, in the ardor of her love, will meet me,
and I, ardently loving, will meet her....

Live you two here, be not parted,
enjoy the full length of life,
sporting with your sons and grandsons,
rejoicing in your own abode.

May Prajapati bring forth children of us, may
Aryaman unite us together till old age,
Not inauspicious, enter your husband's house,
be gracious to our people and animals.

Come, not with fierce looks, not harming your husband,
good to animals, kind-hearted and glorious,
a mother of heroes, loving the gods,
pleasant, gracious to humans and to animals.

Make her, thou bounteous Indra,
a good mother of sons; grant her

good fortune; give her ten sons
and make her husband the eleventh.

Be a queen to your father-in-law,
a queen to your mother-in-law,
a queen to your husband's sisters,
and a queen to your husband's brothers.

May the universal Devas
and Apas join our hearts together;
so may Matarisvan, Dhatri,
and Dveshtri unite us both.

17. Hinduism. Rig Veda 10.85.35-47

Rig Veda 10.85.35-47: Vv. 35-37, 42-47. This is the traditional Hindu marriage vow and blessings. The bride is Surya, daughter of the solar deity Savitri; she is the prototype of all brides. 'Her husband the eleventh' means the wife will mother her husband in his old age; 'queen' describes the wife's status as head of the household.

A man is forbidden to compel his wife to her marital duty.

18. Judaism. Talmud, Erubin 100b

"Your wife has rights over you," said the Prophet, according to Abu Juhaifa.

19. Islam. Hadith of Bukhari

Your wives are as a tilth to you: so approach your tilth when or how you will; but do some good act for your souls beforehand, and fear God.

20. Islam. Qur'an 2.223

He who loves his wife as himself; who honors her more than himself; who rears his children in the right path, and who marries them off at the proper time of their life, concerning him it is written: "And you will know that your home is at peace."

21. Judaism. Talmud, Yebamot 62

Do not abuse your wife. Women are sacred. If you make your wife suffer, you will die in a short time. Our grandmother, Earth, is a woman, and in abusing your wife you are abusing her. By thus abusing our grandmother, who takes care of us, by your action you will be practically killing yourself.

22. Native American Religions. A Winnebago Father's Precepts

When women are honored, there the gods are pleased; but where they are not honored, no sacred rite yields rewards. When the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

23. Hinduism. Laws of Manu 3.56-57

From woman is man born, inside her he is conceived;
To woman man is engaged, and woman he marries.
With woman is man's companionship.
>From woman originate new generations.
Should woman die, is another sought;
By woman's help is man kept in restraint.
Why revile her of whom are born great ones of the earth?

24. Sikhism. Adi Granth, Asa-ki-Var, M.1, p. 473

It is well for a man not to touch a woman. But because of the temptation to immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his body, but the wife does. Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control. I say this by way of concession, not of command....

To the unmarried and the widows I say that it is well for them to remain single as I do. But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion.

25. Christianity. Bible, 1 Corinthians 7.1-9

Each one of you has ties to others, so marry them with their family's consent and give them their marriage portions decently as matrons rather than taking them on as mistresses, nor having [any

secret affairs with] them as girlfriends.... That goes for any of you who worries lest he may not control his impulses; however it is better for you to discipline yourselves.

26 Islam. Qur'an 4.25

A virtuous wife who, after the death of her husband, constantly remains chaste even though she have no son, will reach heaven just as do men living a life of renunciation....

27. Hinduism. Laws of Manu 5.160

It floats about, that boat of cypress wood,
There in the middle of the Ho.
With his two tufts of hair falling over his forehead,
He was my mate;
And I swear that till death I will have no other.
O mother, O Heaven,
Why will you not understand me?

It floats about, that boat of cypress wood,
There by the side of the Ho.
With his two tufts of hair falling over his forehead,
He was my only one;
And I swear that till death I will not do the evil thing.
O mother, O Heaven,
Why will you not understand me?

28. Confucianism. Book of Songs, Ode 45

The possession of many wives undermines a man's moral nature.

29. Hinduism. Srimad Bhagavatam 11.3

Laws of Manu 5.160: According to Hindu tradition, a virtuous widow will remain chaste and not remarry. However noble this ethic may be, it leaves widows destitute if their relatives or society do not take on the responsibility of supporting them. Cf. Mencius I.B.5, p. 1068. Book of Songs, Ode 45: This poem was sung by Kung Chiang, the widow of the prince Kung-po of Wei. Her mother wanted to force her into a second marriage, and she protests. The Chinese have always considered the refusal of a widow to marry again to be a great virtue. Cf. I Ching 54, p. 123.

You will not be able to deal equally between your wives, however much you wish to do so.

30. Islam. Qur'an 4.129

Whoever has many wives will have troubles in surfeit.
He will be deceitful, he will lie, he will betray [some of them] to have them together;
It is not certain that he can have peace to pray well.

31. African Traditional Religions. Yoruba Poem (Nigeria)

Men are the protectors and maintainers of women, because God has given the one more strength than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in the husband's absence what God would have them guard.

32. Islam. Qur'an 4.34

All of you are guardians and are responsible for your wards. The ruler is a guardian; the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards.

33. Islam. Hadith of Bukhari

In the family women's appropriate place is within; men's, without. When men and women keep their proper places they act in accord with Heaven's great norm. Among the members of the family are the dignified master and mistress whom we term father and mother. When father, mother, sons, elder and younger brothers all act in a manner suited to their various positions within the family, when husbands play their proper role and wives are truly wifely, the way of that family runs straight. It is by the proper regulation of each family that the whole world is stabilized.

34. Confucianism. I Ching 37: The Family

My dear sisters the women, you have had a hard life to live in this world, yet without you this world would not be what it is. Wakan Tanka intends that you should bear much sorrow--comfort others in time of sorrow. By your hands the family moves.

35. Native American Religions. Sioux Tradition of the Sacred Pipe

Qur'an 4.129: The Qur'an sanctions a man to support as many as four wives, but this was expressly a concession in time of war, when many widows and orphans needed to be supported (Qur'an 4.3). But it declares that monogamy is the only equitable arrangement. I Ching 37: Cf. the Five Relations as set forth in Doctrine of the Mean 20.8, p. 241.

The whole future of the race depends upon its attitude toward children; and a race which specializes in women for "menial purposes" or which believes that the contest of the sexes in the spheres of business and politics is a worthier endeavor than the creation of tomorrow's generation, is a race which is dying.

36. Scientology. L. Ron Hubbard, Science of Survival

Woman, before decking yourself, make yourself acceptable to your Lord, Lest He should visit not your couch, and your make-up be gone to waste. In the woman finding acceptance with her Lord, lies beauty of her make-up. Should her make-up be acceptable, shall she have love of her Lord. Let her deck herself in fear of the Lord, joy in God her perfume, Love her sustenance.

Dedicating body and mind to her Lord, let her in love to Him be united.

37. Sikhism. Adi Granth, Var-Suhi-Ki, M.3, p. 788

You wives, be submissive to your husbands, so that some, though they do not obey the Word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior. Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of fine clothing, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious. So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands, as Sarah obeyed Abraham, calling him lord. And you are now her children if you do right and let nothing terrify you.

38. Christianity. Bible, 1 Peter 3.1-6

Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave

himself up for her, the he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes it and cherishes it, as Christ does the church, because we are members of his body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This mystery is a profound one, and I am saying that it refers to Christ and the church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

39. Christianity. Bible, Ephesians 5.21-33

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1 Peter 3.6: The matriarch Sarah, wife of Abraham, is the model for later generations of women; cf. Isaiah 55.1-2, p. 793; Hebrews 11.11, p. 754. Ephesians 5.21-33: On this metaphor of the Church as the Bride of Christ, cf. Revelation 21.1-7, pp. 1118f.; also Isaiah 62.4-5, p. 206; Exodus Rabbah, p. 286.

The husband who wedded her with sacred texts always gives happiness to his wife, both in season or out of season.

Though he may be destitute of virtue, or seek his pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly revered as a god by a faithful wife.

Women need perform no sacrifice, no vow, no fast; if she obeys her husband, she will for that reason alone be exalted in heaven.

A faithful wife, who desires to dwell after death with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead....

She who, controlling her thoughts, words, and deeds, never slights her lord, resides after death with her husband in heaven, and is called a virtuous wife.

40. Hinduism. Laws of Manu 5.153-65

Sujata, the young wife of an eldest son of a rich merchant, Anathapindika, was arrogant, did not respect others and did not listen to the instruction of her husband and his parents. Consequently, some discord arose in the family. One day the Blessed One came to visit Anathapindika and noticed this state of affairs. He called the young wife, Sujata, to Him and spoke to her kindly, saying, "Sujata, there are seven types of wives:

A wife who is pitiless, corrupt in mind,
Neglecting husband and unamiable,
Inflamed by other men, a prostitute bent on murder,
Call that wife a slayer!

A wife who would rob her husband of his gains--
Though little be the profit that he makes,
Whether by craftsmanship, or from his trade, or by the plough--
Call that wife a robber!

The slothful glutton, bent on doing nothing,
A gossip and a shrew with strident voice,
Who brings to low account her husband's zeal and industry--
Call that wife a master!

Who with loving sympathy,
Just as a mother for her only son,
For husband cares, and over his stored-up wealth keeps watch and ward--
Call that wife a mother!

Who holds her husband in the same regard
As younger sister holds the elder born,
The meek in heart, who in his every wish her husband serves--
Call that wife a sister!

And she who is as glad her lord to see
As boon companions long apart to meet,
A gracious character of gentle birth, a fond helpmate--
Call that wife a friend!

If fearless of the lash and stick, unmoved,
All things enduring, calm, and pure in heart,
She bear obedience to her husband's word, from anger free--
Call that wife a handmaid!

Now she who's called: a mistress, slayer, thief,
Who's harsh, immoral, lacking in respect, when death comes--
Will wander in the miseries of hell.

But mother, sister or companion, slave,
In precept long established and restrained, when death comes--
Will wander in the happy heaven world.

These, Sujata, are the seven kinds of wives a man may have; and which of them are you?"

"Lord," said Sujata, "let the Exalted One think of me as a handmaid from this day forth."

41. Buddhism. Anguttara Nikaya iv.91, Sujata Sutta

She gathers the white southernwood,
By the ponds, on the islets.
She employs it,
In the business of our prince.

She gathers the white southernwood,
Along the streams in the valleys.
She employs it,
In the temple of our prince.

With headdress reverently rising aloft,
Early, while yet it is night, she is in the prince's temple.
In her headdress, slowly retiring,
She returns [to her own apartments].

42. Confucianism. Book of Songs, Ode 13

Book of Songs, Ode 13: This song praising the dutiful wife may be describing how she gathers wood for nurturing silkworms. But the word 'temple,' although it could mean any large public building, rather suggests that she is engaged in religious duties at a royal shrine. Chinese moralists have long referred to this piece to show how even the most trivial things are accepted in sacrifice, when presented with reverence and sincerity.

A good wife who can find?
She is far more precious than jewels.
The heart of her husband trusts in her,
and he will have no lack of gain.
She does him good, and not harm,
all the days of her life.
She seeks wool and flax,
and works with willing hands.
She is like the ships of the merchant,
she brings her food from afar.
She rises while it is yet night
and provides food for her household
and tasks for her maidens.

She considers a field and buys it;
with the fruit of her hands she plants a vineyard.
She girds her loins with strength
and makes her arms strong.
She perceives that her merchandise is profitable.
Her lamp does not go out at night.
She puts her hands to the distaff,
and her hands hold the spindle...

She opens her mouth with wisdom,
and the teaching of kindness is on her tongue.
She looks well to the ways of her household,
and does not eat the bread of idleness.
Her children rise up and call her blessed;
her husband also, and he praises her,
"Many women have done excellently,
but you surpass them all."
Charm is deceitful, and beauty is vain,
but a woman who fears the Lord is to be praised.
Give her of the fruit of her hands,
and let her works praise her in the gates.

43. Judaism and Christianity. Bible, Proverbs 31.10-31

World Scripture

FRIENDSHIP

Beyond the circle of the family, a person seeks friends who will be honest, faithful, and true. The scriptures uphold the ideal of the true friend, while admonishing people to choose their friends carefully, lest they be misled or find themselves abandoned in adversity.

Greater love has no man than this, that a man lay down his life for his friends.

1. Christianity. Bible, John 15.13

And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and pay the poor-due, and they obey God and His messenger.

2. Islam. Qur'an 9.71

I am distressed for you, my brother Jonathan;
very pleasant have you been to me;
your love to me was wonderful,
passing the love of women.

3. Judaism and Christianity. Bible, 2 Samuel 1.26

Only two virtues are enough;
Why should the good stand in need of many?
Anger lived like a lightning flash
And friendship enduring like a line inscribed on a rock.

4. Jainism. Vajjalagam 42

John 15.13: Cf. Galatians 6:2, p. 974, and related passages. Qur'an 9.71: Cf. Qur'an 49.10, p. 270, and Hadith of Bukhari, p. 974. 2 Samuel 1.26: The story of David and Jonathan is a tale of an exemplary friendship. Jonathan, the son of King Saul (and heir apparent), risked his life to help David flee his father's wrath. David sings this verse in an eulogy for his friend, on hearing of his death in battle.

Men bound in fellowship first weep and lament, But afterward they laugh. (Hexagram 13: Fellowship with Men)

The Master said,
"Life leads the thoughtful man on a path of many windings.
Now the course is checked, now it runs straight again.
Here winged thoughts may pour freely forth in words,
There the heavy burden of knowledge must be shut away in silence.
But when two people are at one in their inmost hearts,
They shatter even the strength of iron or of bronze.
And when two people understand each other in their inmost hearts,
Their words are sweet and strong, like the fragrance of orchids."

5. Confucianism. I Ching, Great Commentary 1.8.6

There are friends who pretend to be friends, but there is a friend who sticks closer than a brother.

6. Judaism and Christianity. Bible, Proverbs 18.24

He who entreats aid for his comrade, though he himself is in need, is answered first.

7. Judaism. Talmud, Baba Kamma 92a

The dog says, "If you fall down, and I fall down, the play will be enjoyable."

8. African Traditional Religions. Nupe Proverb (Nigeria)

Offend me and I will question you--this is the medicine for friendship.

9. African Traditional Religions. Yoruba Proverb (Nigeria)

Only few people act in our interest in our absence,
When we are not around.
But in our presence, every Dick and Harry, slaves and freeborn,
Display their love for us.

10. African Traditional Religions. Yoruba Verse (Nigeria)

Confucius said, "There are three sorts of friend that are profitable, and three sorts that are

harmful. Friendship with the upright, with the true-to-death, and with those who have heard much is profitable. Friendship with the obsequious, friendship with those who are good at accommodating their principles, friendship with those who are clever at talk is harmful."

11. Confucianism. Analects 16.4

I Ching, Great Commentary 1.8.6: Cf. Book of Songs, Ode 64, p. 986. Nupe Proverb: Good friends should share each other's feelings. Yoruba Verse: Cf. Yoruba Song, pp. 953f.; Analects 1.3, p. 1019.

It is by dealing with a man that his virtue is to be known, and that too after a long time; not by one who gives it a passing thought or no thought at all; by a wise man, not by a fool. It is by association that a man's integrity is to be known... It is in times of trouble that his fortitude is to be known... It is by conversing with him, that a man's wisdom is to be known, and that too after a long time; not by one who gives it a passing thought or no thought at all; by a wise man, not by a fool.

12. Buddhism. Udana 65-66

When you gain a friend, gain him through testing,
and do not trust him hastily.
For there is a friend who is such at his own convenience,
but will not stand by you in your day of trouble.
And there is a friend who changes into an enemy,
and will disclose a quarrel to your disgrace.
And there is a friend who is a table companion,
but will not stand by you in your day of trouble.
In your prosperity he will make himself your equal,
and be bold with your servants;
but if you are brought low he will turn against you,
and will hide himself from your presence.

A faithful friend is a sturdy shelter:
he that has found one has found a treasure.
There is nothing so precious as a faithful friend,
and no scales can measure his excellence.
A faithful friend is an elixir of life;
and those who fear the Lord will find him.

Whoever fears the Lord directs his friendship aright,
for as he is, so is his neighbor also.

13. Christianity. Bible, Sirach 6.7-17

The friend who always seeks his benefit,
The friend whose words are other than his deeds,
The friend who flatters just to make you pleased,
The friend who keeps you company in wrong,
These four the wise regard as enemies:
Shun them from afar as paths of danger.

The friend who is a helper all the time,
The friend in happiness and sorrow both,
The friend who gives advice that's always good,
The friend who has full sympathy with you,
These four the wise see as good-hearted friends
And with devotion cherish such as these
As does a mother cherish her own child.

14. Buddhism. Digha Nikaya iii.187, Sigalovada Sutta

Udana 65-66: Cf. Majjhima Nikaya iii.21, p. 469. Sirach 6.7-17: Cf. Micah 7:5-7, p. 953; Analects 13.25, p. 468.

- What is attached to the defiled will be defiled; and what is attached to the pure will be pure.

15. Judaism. Mishnah, Kelim 12.2

Those that are good, seek for friends; that will help you to practice virtue with body and soul.
Those that are wicked, keep at a distance; it will prevent evil from approaching you.

16. Taoism. Tract of the Quiet Way

Friend! listen to the benefits of holy company:

Thereby is cast off impurity, vanished are millions of sins,
And purified is the mind.

17. Sikhism. Adi Granth, Bilaval, M.5, p. 809

Sit in the assembly of the honest; join with those that are good and virtuous; nay, seek out a noble enemy where enmity cannot be helped and have nothing to do with the wicked and the unrighteous. Even in bondage you should live with the virtuous, the erudite, and the truthful; but not for a kingdom should you stay with the wicked and the malicious.

18. Hinduism. Garuda Purana 112

Bilaval, M.5: Cf. Kanara, M.5, p. 285. Garuda Purana 112: Cf. 1 Corinthians 5.9-13, p. 963.

As the man one makes his friend,
As the one he follows,
Such does he himself become;
he is like unto his mate.
Follower and following,
Toucher and touched alike,
As a shaft with poison is smeared
Poisons all the bunch unsmeared,
Both are fouled. A man inspired
In the fear of being soiled
Should not company with rogues.

If a man string putrid flesh
On a blade of kusa grass,
That same grass will smell putrid.
So with him who follows fools.
If a man wrap frankincense
In a leaf, that leaf smells sweet.
So with those who follow sages.
Mindful of that leaf-basket,
Knowing what will him befall,
The prudent man should company
With the good, not with the bad.

Bad men lead to purgatory;
The good bring to the happy bourn.

19. Buddhism. Itivuttaka 68-69

World Scripture

UNITY AND COMMUNITY

Individuals and families function within the context of a community, which in turn functions within a larger society, nation, and world. The individual's and family's well-being is bound up with the community's well-being, and likewise its well-being is inseparable from the peace and prosperity of the society, the nation, and ultimately, the world. Religious precepts undergird community by teaching the virtues of cooperation, friendship, justice, and public-mindedness. These create the spirit of unity by which community can thrive and prosper.

This section deals specifically with the theme of unity. The opening texts indicate that unity is first of all a gift of grace--a manifestation of the oneness of Ultimate Reality--reconciling those who would otherwise be enemies. The passages that follow call for unity among all members of the community--even to the unity of all humanity--and condemn divisions. The section concludes with passages which use the metaphors of a building and of the human body to depict the varieties of tasks and social roles which should mutually support each other to build a united community.

Israel's reconciliation with God can be achieved only when they are all one brotherhood.

1. Judaism. Talmud, Menahot 27a

The believers indeed are brothers; so set things right between your two brothers, and fear God; haply so you will find mercy.

2. Islam. Qur'an 49.10

3. Happy is the unity of the Sangha.
Happy is the discipline of the united ones.

3. Buddhism. Dhammapada 194

4. I do not pray for these [my disciples] only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.

4. Christianity. Bible, John 17.20-21

Again I say to you, if two of you agree on earth about anything they ask, it will be done for them

by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them.

5. Christianity. Bible, Matthew 18.19-20

If two sit together and the words between them are of Torah, then the Shechinah is in their midst.

6. Judaism. Mishnah, Abot 3.2

And when a company meets together in one of the houses of God to pore over the Book of God and to study it together among themselves, the Shechinah comes down to them and mercy overshadows them, the angels surround them, and God remembers them among them that are His.

7. Islam. Forty Hadith of an-Nawawi 36

Behold, how good and pleasant it is
when brothers dwell in unity!
It is like the precious oil upon the head,
running down upon the beard,
upon the beard of Aaron,
running down on the collar of his robes!
It is like the dew of Hermon,
which falls on the mountains of Zion!
For there the Lord has commanded the blessing,
life for evermore.

8. Judaism and Christianity. Bible, Psalm 133

Hold fast, all together, to God's rope, and be not divided among yourselves. Remember with gratitude God's favor on you, for you were enemies and He joined your hearts in love, so that by His grace you became brethren. You were on the brink of the fiery Pit, and He saved you from it. Thus does God make His signs clear to you, that you may be guided.

Let there arise out of you one community, inviting to all that is good, enjoining what is right, and forbidding what is wrong: those will be prosperous. Be not be like those who are divided amongst themselves and fall into disputations after receiving clear signs: for them is a dreadful penalty.

9. Islam. Qur'an 3.103-5

John 17.20-21: This is Jesus' prayer for the church to be united, as a testimony to the world of God's presence in him. Cf. 1 John 4.12-13, p. 237; Pesikta Rab Kahana, p. 286. Matthew 18.19-20: Compare Qur'an 58.7, p. 110, where the same image is used to describe God's omniscience, a third party to every secret consultation. Psalm 133: Cf. Pearl of Great Price, Moses 7.18, p. 287.

It is because one antelope will blow the dust from the other's eye that two antelopes walk together.

10. African Traditional Religions. Akan Proverb (Ghana)

Meet together, speak together,
let your minds be of one accord,
as the Gods of old, being of one mind,
accepted their share of the sacrifice.

May your counsel be common, your assembly common,
common the mind, and the thoughts of these united.
A common purpose do I lay before you,
and worship with your common oblation.

Let your aims be common,
and your hearts of one accord,
and all of you be of one mind,
so you may live well together.

11. Hinduism. Rig Veda 10.191.2-4

Abruptly he [King Hsiang] asked me, "Through what can the Empire be settled?"
"Through unity," I said.
"Who can unite it?"
"One who is not fond of killing can unite it," I said.

13. Confucianism. Mencius I.A.6

Let us have concord with our own people,
and concord with people who are strangers to us;
The Divine Twins create between us and the strangers
a unity of hearts.

May we unite in our minds, unite in our purposes,
and not fight against the divine spirit within us.
Let not the battle-cry arise amidst many slain,
nor the arrows of the War-god fall with the break of day.

14. Hinduism. Atharva Veda 7.52.1-2

Qur'an 3.103-05: God is one unity, and humankind should similarly be united; this reconciliation comes through submission to God. The unity of God, the unity of spirit and body within the individual, the unity of society, and the ideal unity of all reality (cf. Qur'an 2.115, p. 109), are encompassed in the Islamic concept of tawhid. Akan Proverb: Doing good to each other is the basis of societal unity. Rig Veda 10.191.2-4: Cf. Atharva Veda 3.30, pp. 255f.

My children, war, fear, and disunity have brought you from your villages to this sacred council fire. Facing a common danger, and fearing for the lives of your families, you have yet drifted apart, each tribe thinking and acting only for itself. Remember how I took you from one small band and nursed you into many nations. You must reunite now and act as one. No tribe alone can withstand our savage enemies, who care nothing about the eternal law, who sweep upon us like the storms of winter, spreading death and destruction everywhere.

My children, listen well. Remember that you are brothers, that the downfall of one means the downfall of all. You must have one fire, one pipe, one war club.

15. Native American Religions. Hiawatha (Iroquois)

Separate not yourself from the community.

16. Judaism. Mishnah, Abot 2.4

Maintain religion, and do not stir up any divisions within it.

17. Islam. Qur'an 42.13

Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand.

18. Christianity. Bible, Matthew 12.25

One thing, when it comes to pass, does so to the loss, to the unhappiness of many folk... to the misery of the gods and humankind. What is that one thing? Schism in the order of monks. When the order is broken there are mutual quarrels, mutual abuse, mutual exclusiveness, and mutual betrayals. Thereupon those who are at variance are not reconciled, and between some of those who were at one there arises some difference.

19. Buddhism. Itivuttaka 11

Atharva Veda 7.52.1-2: The Asvins, or divine Twins, symbolize perfect unity of two. Cf. Rig Veda 2.39. Hiawatha: Hiawatha (Tekanawita, c. 1450), the legendary chief of the Onondaga tribe, unified the Five Nations of the Iroquois. The Iroquois League became the most prosperous and powerful of the Native American nations in what is now the eastern United States. Qur'an 42.13: Cf. Qur'an 30.31-32, p. 448. Matthew 12.25: Hence for the sake of unity, members who are immoral and rebellious may be expelled; see 1 Corinthians 5.9-13, p. 963. Itivuttaka 11: See Udana 55, p. 964, and Vinaya Pitaka 2.184-98, pp. 448f., the story of the schismatic Devadatta. To make a schism in the sangha is regarded as one of the Five Deadly Sins--see p. 185n.

Let all mankind be thy sect.

20. Sikhism. Adi Granth, Japuji 28, M.1, p. 6

Consider the family of humankind one.

21. Jainism. Jinasena, Adipurana

My house shall be called a house of prayer for all peoples.

22. Judaism and Christianity. Bible, Isaiah 56.7

All ye under the heaven! Regard heaven as your father, earth as your mother, and all things as your brothers and sisters.

23. Shinto. Oracle of the Kami of Atsuta

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

24. Christianity. Bible, Galatians 3.28

O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention among you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne.

25. Baha'i Faith. Gleanings from the Writings of Baha'u'llah 111

To accomplish the gigantic historical task [of unification], you must discover the extraordinary power of love, love that does not become the circumstantial victim of society. Supreme love transcends every national, racial, and cultural barrier. People have always talked about love, but human love alone will never accomplish the task of universal unification. Therefore, we rally around one love--the love and heart of God.... The East and West are meeting here today, not merely because we want to see each other for personal reasons, but because the heart of God is linking us into one.

26. Unification Church. Sun Myung Moon, 9-11-77

The pebbles are the strength of the wall.

27. African Traditional Religions. Buji Proverb (Nigeria)

Abu Musa reported the Prophet as saying, "Believers are to one another like a building whose parts support one another." He then interlaced his fingers.

28. Islam. Hadith of Bukhari and Muslim

Oracle of the Kami of Atsuta: This notion that people are tied together with the kami and things of nature in one universal family builds a sense of community and respect for nature. Atsuta is a shrine in Nayoya. Galatians 3.28: Cf. Ephesians 2.14, p. 555. Gleanings from the Writings of Baha'u'llah 111: Cf.

Gleanings 115, p. 515. Sun Myung Moon, 9-11-77: Cf. Sun Myung Moon, 10-20-73, p. 145; Wadhans, M.1, p. 239; Ephesians 2:14, p. 555.

Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body. Thus counsels you the Pen of Revelation, if ye be of them that believe.

29. Baha'i Faith. Gleanings from the Writings of Baha'u'llah 72

When one finger is sore you do not cut it off.

30. African Traditional Religions. Njak Proverb (Nigeria)

When they divided the Supreme Being,
how many portions did they make?
What did they call his mouth? What his arms?
and what his thighs and his feet?

The Brahmin was his mouth, and
his arms were made the Kshatriya,
his thighs became the Vaisya, and
from his feet was the Sudra born.

31. Hinduism. Rig Veda 10.90.11-12

Njak Proverb: Dependent, unsuccessful relatives and friends are still part of the community to be protected. Cf. Mencius IV.B.7, p. 979; Romans 15.1-3, p. 979. Rig Veda 10.90.11-12: This famous passage is the chief Vedic foundation for the caste system. It sanctions the distinctions between castes as having originated with the creation itself. Hence a person's caste, being defined by birth, is immutable. Some contemporary Hindu thinkers would prefer to interpret this passage to establish only a functional differentiation of social roles (as in 1 Corinthians 12, below). In that case, the various roles could be filled by people regardless of their birth or parentage. More of this hymn is found on pp. 868f.

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and all were made to drink of one Spirit.

For the body does not consist of one member but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the organs in the body, each one of them, as he chose. If all were a single organ, where would the body be? As it is, there are many parts, yet one body. They eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honorable we invest with the greater honor, and our unpresentable parts are treated with greater modesty, which are more presentable parts do not require. But God has so adjusted the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it.

32. Christianity. Bible, 1 Corinthians 12.12-27

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1 Corinthians 12.12-27: Cf. Ephesians 2.19-22, p. 286.

World Scripture

EQUALITY

The equality of all persons, male and female, rich and poor, of any race, class, or caste, is proclaimed in the scriptures of all faiths. This is true despite the conventions of many cultures that discriminate between people on the basis of caste, or class, or race, or sex. Regrettably, such discrimination is also on occasion supported by certain conventional interpretations of passages from sacred texts. Yet with the development of a more refined religious consciousness, all forms of discrimination are being overcome, and interpretations of religious texts which have traditionally undergirded discriminatory attitudes and practices are being shown to be erroneous.

The essential equality of all people is supported by the doctrines of the monotheistic faiths, that God is the parent of all humanity and that all human beings are descended from one pair of original ancestors, Adam and Eve. In Buddhism, Jainism, Hinduism, and Confucianism, this equality is grounded in the fact that Enlightenment, unity with the Absolute, or the realization of Goodness is available to all universally. Distinctions among people, therefore, should be based only on their conduct, morality, and level of (spiritual) education, and attainment.

The passages below are grouped under the following themes: (1) equality is grounded in the One Absolute; (2) a person's value is determined by his education and attainments, not by birth; and (3) there are no distinctions of class or caste, (4) nationality, (5) race, or (6) sex. Further relevant passages on the equality of people of different creeds may be found in the Prologue, pp. 57-69.

Have we not all one father? Has not one God created us?

1. Judaism and Christianity. Bible, Malachi 2.10

I look upon all creatures equally; none are less dear to me and none more dear.

2. Hinduism. Bhagavad Gita 9.29

There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality.

3. Christianity. Bible, Romans 2.9-11

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus.

4. Christianity. Bible, Galatians 3.28

I call heaven and earth to witness: whether Jew or Gentile, whether man or woman, whether servant or freeman, they are all equal in this: that the Holy Spirit rests upon them in accordance with their deeds!

5. Judaism. Midrash, Seder Eliyyahu Rabbah 10

The Law is that which leads to welfare and salvation. It forms conduct and character distinguished by the sense of equality among all beings.

6. Jainism. Somadeva, Nitivakyamrita 1.1

But a single man [Adam] was created for the sake of peace among mankind, that none should say to his fellow, "My father was greater than your father."

7. Judaism. Mishnah, Sanhedrin 4.5

O mankind! We created you from a single pair of a male and a female and made you into nations and tribes, that you might know each other [not that you might despise each other]. Verily the most honored among you in the sight of God is he who is the most righteous.

8. Islam. Qur'an 49.13

Bhagavad Gita 9.29: Cf. Tao Te Ching 79, p. 139; Qur'an 76.3, p. 140. Galatians 3.28: See comparable passages on unity, p. 274. Romans 2.9-11: Cf. Acts 10.34-35, p. 63. Qur'an 49.13: Cf. Hadith of Baihaqi, p. 146.

All the people of the whole world are equally brothers and sisters. There is no one who is an utter stranger. There is no one who has known the truth of this origin. It is the very cause of the regret of Tsukihi (God). The souls of all people are equal, whether they live on the high mountains or at the bottoms of the valleys.

9. Tenrikyo. Ofudesaki XIII.43-45

Confucius said, "By nature men are pretty much alike; it is learning and practice that set them apart."

10. Confucianism. Analects 17.2

Whose deeds lower him, his pedigree cannot elevate.

11. Islam (Shiite). Nahjul Balagha, Saying 21

By deeds, not by birth, is one a brahmin. By deeds one is a ksatriya, by deeds is one a vaishya, and by deeds is one a shudra.

12. Jainism. Uttaradhyayana Sutra 25.3

Four are the castes--brahmin, khatri, sudra, and vaishya;
Four the stages of life--
Out of these, whoever on the Lord meditates, is superior.

13. Sikhism. Adi Granth, Gaund, M.4, p. 861

Not by matted hair, nor by family, nor by birth does one become a brahmin. But in whom there exist both truth and righteousness, pure is he, a brahmin is he.

I do not call him a brahmin merely because he is born of a brahmin womb or sprung from a brahmin mother. Being with impediments, he should address others as "sir." But he who is free from impediments, free from clinging--him I call a brahmin.

14. Buddhism. Dhammapada 393, 396

Confucius said, "In education there are no class distinctions."

15. Confucianism. Analects 15.38

Ofudesaki XIII.43-45: All mankind--the wealthy (on high mountains) and the poor (in the valleys)--emanated from one point, 'this origin:' their common ancestor was formed by God the Parent at the

shrine at Tenri, navel of the world--compare the Shinto cosmogony in the Kojiki 4-6, 178. There they will finally return to their common root. On God's regret, see Ofudesaki XVII.65-70, p. 460. Dhammapada 393, 396: The Buddha gave new, spiritual definitions to Hindu racial and caste terms like Aryian and Brahmin. An Aryian is not a member of a light-skinned race, but one who follows the Aryian Eightfold Path. A Brahmin is not a member of a privileged caste, but one who attains the stage of arahant. Cf. Dhammapada 402-422, pp. 231f.

So what of all these titles, names, and races? They are mere worldly conventions.

16. Buddhism. Sutta Nipata 648

Lord God of glory is He to whom both the Ariyans and the outcastes (Dasa) belong.

17. Hinduism. Rig Veda 8.51.9

If the brahmin, kshatriya, etc. initiated into my holy order of equality still subscribe to castes and exult therein, they behave like unregenerate beings.

18. Jainism. Sutrakritanga 1.13.10-11

Know all human beings to be repositories of Divine Light;
Stop not to inquire about their caste;
In the hereafter there are no castes.

19. Sikhism. Adi Granth, Asa, M.1, p. 349

Caste and dynastic pride are condemnable notions;
The One Master shelters all existence.
Anyone arrogating superiority to himself shall be disillusioned;
Says Nanak, Superiority shall be determined by God,
crediting such a one with honor.

20 Sikhism. Adi Granth, Sri-ki-Var Mahalla, M.1, p. 83

Unless the mother has a flow of blood
There is no place for the embryo to lodge;
The function of the seed is the same for everyone.

Greed, lust, anger, joy: such passions are common to all.
What is the use of your learning and erudition?
Where is the proof for your claim to be high born?
You are a blacksmith if you heat,
You are a washerman if you beat,
A weaver if you lay the warp,
A brahmin if you read the scriptures.
Is anyone in this world born through the ear?
Therefore, whoever realizes the divine nature is high born.

21. Hinduism. Basavanna, Vacana 589

Asa, M.1 and Sri-ki-Var Mahalla, M.1: At the Sikh communal meal or pangat, all eat together while sitting in a single line, without distinction of caste, rank, or wealth. Kings and beggars, brahmins and garbagemen sit together as equals, thus destroying caste consciousness; see Kanara, M.5, p. 285. For among caste-conscious Hindus, it is taboo for a Brahmin to eat at the same table with an untouchable. Vacana 589: See Vacana 716, p. 804. The discussion of conception and birth is to mock the Vedic tradition in Rig Veda 10.90.11-12, p. 275, that brahmins were set apart at the Creation by being born through the mouth of the cosmic person. Cf. Itivuttaka 101, p. 575.

To an earthly king, if a poor man greets him, or one who has a burn on his hand, it is a disgrace, and the king does not reply, but God is not so, everybody is acceptable to Him.

22. Judaism. Midrash on Psalm 147.1

All those who take refuge in me, whatever their birth, race, sex, or caste, will attain the supreme goal; this realization can be attained even by those whom society scorns. Kings and sages, too seek this goal with devotion.

23. Hinduism. Bhagavad Gita 9.32-33

The Merciful demands that your servant be your equal. You should not eat white bread, and he black bread; you should not drink old wine, and he new wine; you should not sleep on a feather-bed and he on straw. Hence it was said, "Whoever acquires a Hebrew slave acquires a master."

24. Judaism. Talmud, Kiddushin, 20a

I appeal to you for my child, Onesimus... no longer as a slave but more than a slave, as a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, receive him as you would receive me.

25. Christianity. Bible, Philemon 10-17

"Are you not like the Ethiopians to me,
O people of Israel?" says the Lord.
"Did I not bring up Israel from the land of Egypt,
and the Philistines from Caphtor and the Syrians from Kir?"

26. Judaism and Christianity. Bible, Amos 9.7

When a stranger sojourns with you in your land, you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt.

27. Judaism and Christianity. Bible, Leviticus 19.33-34

Philemon 10-17: Paul, while in prison, had converted Onesimus, a runaway slave, to Christianity. Paul finally sends him back to his master, Philemon, with a letter appealing that he treat Onesimus not as a runaway slave but as a brother in Christ. According to Roman law the master had absolute authority over his slaves, but Paul is appealing to a higher law. Although Paul writes quite tactfully in this letter, eventually the principle set up in this passage would operate to abolish slavery altogether. Cf. 1 Corinthians 7.20-24, p. 710. Amos 9.7: The prophet Amos warns Israel not to be overly proud of its position as God's chosen people. God has been working to save even Israel's worst enemies, the Philistines and the Syrians; cf. Matthew 5.45, p. 140; Megilla 10b, p. 514.

Even a Gentile, if he practices the Torah, is equal to the High Priest.

28. Judaism. Midrash, Sifra 86b

"You are a native of Kwangtung, a barbarian. How can you expect to be a Buddha?" asked the Patriarch.

Hui Neng replied, "Although there are northern men and southern men, north and south make no difference to their Buddha-nature. A barbarian is different from Your Holiness physically, but there is no difference in our Buddha-nature."

29. Buddhism. Sutra of Hui Neng 1

Have you not seen how that God sends down water from the sky, and therewith We bring forth with it fruits of diverse hues? And in the mountains are streaks white and red, of diverse hues, and pitch black.

Men too, and beasts and cattle are of diverse colors. Even so only those of His servants who have understanding fear God.

30. Islam. Qur'an 35.27-28

For the white to lord it over the black, the Arab over the non-Arab, the rich over the poor, the strong over the weak or men over women is out of place and wrong.

31. Islam. Hadith of Ibn Majah

What is the true color of love? White? Black? True love has no color. Anyone who is color-conscious cannot have true love at all. You have got to be color-blind.

32. Unification Church. Sun Myung Moon, 1-1-87

God created the human being in his own image, in the image of God he created him; male and female he created them.

33. Judaism and Christianity. Bible, Genesis 1.27

Thou art woman, Thou art man; Thou art youth and maiden... it is Thou alone who, when born, assumes diverse forms.

34. Hinduism. Svetasvatara Upanishad 4.3

And their Lord answers them, "I waste not the labor of any that labors among you, be you male or female--the one of you is as the other."

35. Islam. Qur'an 3.195

Shariputra, "Goddess, what prevents you from transforming yourself out of your female state, by nature filthy and an unfit vessel?"

Goddess, "Although I have sought my 'female state' for these twelve years, I have not yet found it. Reverend Shariputra, if a magician were to incarnate a woman by magic, would you ask her, 'What prevents you from transforming yourself out of your female state?'"

Shariputra, "No! Such a woman would not really exist, so what would there be to transform?"

"Just so, Reverend Shariputra, all things do not really exist. Now, would you think, "What prevents one whose nature is that of a magical incarnation from transforming herself out of her female state?" Thereupon, the goddess employed her magical power to cause the elder Shariputra to appear in her form and to cause herself to appear in his form. Then the goddess, transformed into Shariputra, said to Shariputra, transformed into a goddess, "Reverend Shariputra, what prevents you from transforming yourself out of your female state?"

And Shariputra, transformed into a goddess, replied, "I no longer appear in the form of a male! My body has changed into the body of a woman! I do not know what to transform!"

The goddess continued, "If the elder could again change out of the female state, then all women could also change out of their female states. All women appear in the form of women in just the same way as the elder appears in the form of a woman. While they are not women in reality, they appear in the form of women. With this in mind, the Buddha said, 'In all things, there is neither male nor female.'"

36. Buddhism. Holy Teaching of Vimalakirti 7

The sister Soma... when she was returning from her alms-round, after her meal, entered Dark Wood for noonday rest, and plunging into its depths sat down under a certain tree. Then Mara the evil one, desirous of arousing fear, wavering and dread in her, desirous of making her desist from concentrated thought, went up to her and addressed her in verse,

That opportunity [for arahantship] the sages may
attain is hard to win. But with her two-finger wit
that may no woman ever hope to achieve.

Then Soma thought, "Who now is this, human or non-human, that speaks verse? Surely it is Mara the Evil One who speaks verse, desirous of arousing in me fear, wavering and dread...." The sister replied in verses:

To one for whom the question arises:
Am I a woman [in these matters], or
am I a man, or what not am I then?
To such a one is Mara fit to talk.

Then Mara the Evil One thought, "Sister Soma recognizes me!" and sad and sorrowful he vanished.

37. Buddhism. Samyutta Nikaya i.128, Suttas of Sisters

Holy Teaching of Vimalakirti 7: The point of this story is not that in this world there should be equality among the sexes. Rather, Buddhism teaches that sexual differentiation belongs only to the phenomenal sphere, which is transient and illusory. In Reality, beyond all appearances, sexuality is transcended. Compare Matthew 22.30, p. 353. A similar story can be found in chapter 12 of the Lotus Sutra, where the daughter of a dragon king transforms herself into the form of a man to attain Buddhahood, thereby showing Shariputra that he should not regard a woman to be a 'filthy vessel' incapable of receiving the Law. And in the Surangama Sutra, the bodhisattva Dridamati asks Gopaka-deva what kind of merit enables a woman to transform her female body into a male body, and the god replies that the problem is not important for the aspirant of the Mahayana as the discrimination does not exist in the mind of an enlightened being. What should the woman's nature signify when consciousness is tense and firmly set, when knowledge rolls ever on, when she by insight rightly comprehends the Dhamma? Samyutta Nikaya i.128: For an exemplary female disciple of Jesus, see Mark 14.3-9, p. 765.

THE PEOPLE OF GOD

Any good society, whether a church or a polity, is united with the Absolute and guided by the truth. Many religions, therefore, regard themselves as the unique people of God, bound corporately in a special, covenanted relationship with the Lord. Indeed, not one but several religions--Judaism, Islam, Christianity, Shinto, and Sikhism, among them--have understood themselves to be 'chosen' by God and uniquely qualified to establish a godly society. Likewise, in Buddhism the Sangha is a special community, distinguished by its discipline and devotion to the Dhamma and blessed by people who have attained the highest goal. A people that recognizes itself to be the focus of God's special concern, or that devotes itself to the exemplary life called for by the truth, also recognizes that it is responsible to manifest the highest standards of faith and behavior. If it does so, it will be the recipient of great blessings.

Happy is the unity of the Sangha.
Happy is the discipline of the united ones.

1. Buddhism. Dhammapada 194

All jealousies have vanished in the company of the saints.
All are my friends now, there being no enemy or stranger.

2. Sikhism. Adi Granth, Kanara, M.5, p. 1299

You are the best community that has been raised up for mankind. You enjoin right conduct and forbid indecency; and you believe in God.

3. Islam. Qur'an 3.110

Kanara, M.5: On the Pangat, the Sikh communal meal, see note to Asa, M.1 and Sri-ki-Var Mahalla, M.1, p. 280. Qur'an 3.110: The `ummah, the community of all Muslims, is the foundation of the Islamic state and the ideal of a pan-Islamic world state. Cf. Qur'an 3.103-5, pp. 271f.

If you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation.

4. Judaism and Christianity. Bible, Exodus 19.5-6

"Many waters cannot quench love" (Song of Solomon 8.7). If the idolatrous nations of the world were to unite to destroy the love between God and Israel, they would be unable to do so.

5. Judaism. Midrash, Exodus Rabbah

The land of great Japan is the divine land. Through the divine protection of the gods, the country is at peace. And through the reverence of the nation, the divine dignity is increased.

6. Shinto. Records of Princess Yamatohime

"And you are My witnesses, says the Lord, and I am God" (Isaiah 43.12). Rabbi Simeon ben Yohai taught, "If you are 'my witnesses,' I am the Lord, and if you are not my witnesses, I am not, as it were, the Lord."

7. Judaism. Midrash, Pesikta de Rab Kahana 102b

You are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.

8. Christianity. Bible, Ephesians 2.19-22

Jesus... said to them, "Who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

9. Christianity. Bible, Matthew 16.15-19

Exodus 19.5-6: Cf. Deuteronomy 6.80-8.20, p. 1084; Sanhedrin 11.1, p. 580; Sifra 93d, p. 963. Exodus Rabbah: See Song of Solomon 8.6-7, p. 254. Cf. Canticles Rabbah 2.14, p. 764; compare Ephesians 5.32-33, p. 261. Records of Princess Yamatohime: This stresses the interdependence of the kami and

humanity. Peskita de Rab Kahana 102b: The people of God have the vocation to witness to the divine Reality. The honor and purposes of God Himself depends upon them. Compare John 17.20-21, p. 271. Matthew 16.15-19: This passage founds the Christian church on the apostleship of Peter, the first disciple. Thus all Christians are first of all, like Peter, disciples of Christ. For Roman Catholics, the authority of Peter is the basis for the primacy of the Pope, who as the Bishop of Rome stands as a successor to Peter who founded the Roman church. The authority of Peter is symbolized by the 'Keys;' it is the power to 'bind' and 'loose,' meaning the authority to decide on questions of religious law. Pearl of Great Price, Moses 7.18: Cf. Book of Mormon, 3 Nephi 21, pp. 1119f; Isaiah 51.11, p. 543. Suhi Chhant, M.5: Guru Arjan Dev, the fifth Sikh Guru who composed this passage, built the Golden Temple at Amritsar in the Punjab which has become the central Sikh shrine and place of pilgrimage. It is regarded here as the substantiation of the ideal of the City of God--cf. Gauri, Ravidas, p. 1118. The Sikhs regard themselves as a holy people, the khalsa, the Pure. Sun Myung Moon, 8-26-86: This speaks of the coming Kingdom of Heaven on earth, which will embrace people of all races and nations.

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

10. Church of Jesus Christ of Latter-day Saints. Pearl of Great Price, Moses 7.18

Immutable is the city of the Divine Master,
Wherein those contemplating the Name attain joy.
In this city founded by the Creator Himself
Are fulfilled desires of the heart:
The Lord Himself has founded it; all joys are obtained herein.
To our progeny, brothers and disciples has come the bloom of joy.
As they sing praise of the Lord, perfection incarnate,
Their objectives are fulfilled.

11. Sikhism. Adi Granth, Suhi Chhant, M.5, p. 783

Whoever associates with pure love, and those whose love resembles God's, are received joyfully into the Kingdom of Heaven.

12. Unification Church. Sun Myung Moon, 8-26-86

World Scripture

THE IDEAL SOCIETY

The ideal of a righteous society is the topic of this section. The social ideal is one where there is liberty, justice, kindness, and peace. Some of the verses of scripture which teach these human rights and social values have stirred people of every age to the struggle for freedom and justice. Additional material on this topic, particularly where it concerns the government's obligation to insure these rights, will be found throughout Chapter 20.

Furthermore, we look at passages which describe the ideal society in comparison with the decadence of societies in the existing world. Some enunciate general principles. Others describe the ideal society as it was purportedly realized long ago in a past Golden Age. Thus the Chinese religions idealized the legendary days of the ancient sage-kings. In Judaism and Christianity, conversely, the ideal society is to be realized in the future, at the consummation of history, with the establishment of The Kingdom of Heaven, pp. 1110-1120.

Proclaim liberty throughout the land to all its inhabitants.

1. Judaism and Christianity. Bible, Leviticus 25.10

Take away from me the noise of your songs;
To the melody of your harps I will not listen.
But let justice roll down like waters,
and righteousness like an ever-flowing stream.

2. Judaism and Christianity. Bible, Amos 5.23-24

Leviticus 25.10: This well-known passage, which is carved on America's Liberty Bell, was originally a proclamation of the Jubilee Year, once every fifty years, in ancient Israel. At the jubilee, all debts were forgiven, all Hebrew slaves freed, all leases expired, and all property returned to its original owners. This practice was based upon the premise that the land belongs to God, to be granted to the clans and families of Israel in perpetuity; it is not private property to be bought and sold. It prevented the impoverishment of poor farmers by wealthy creditors. Amos 5.23-24: Cf. Micah 6.6-8, pp. 860f.; Psalm 24.3-6, p. 229.

Lo! God enjoins justice and kindness, and giving to kinsfolk, and forbids lewdness and abomination and wickedness. He exhorts you in order that you may take heed!

3. Islam. Qur'an 16.90

The world stands upon three things: upon the Law, upon worship, and upon showing kindness.

4. Judaism. Mishnah, Abot 1.2

God said, "O My servants, I have forbidden wickedness for Myself and have made it forbidden among you, so do not do injustice to one another."

5. Islam. Forty Hadith of an-Nawawi 24

Two hundred cattle are under one stick, but two hundred human beings are under two hundred sticks.

6. African Traditional Religions. Nupe Proverb (Nigeria)

Thus says the Lord, "Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the alien, the fatherless, and the widow, nor shed innocent blood."

7. Judaism and Christianity. Bible, Jeremiah 22.3

Now is the gracious Lord's ordinance promulgated,
No one shall cause another pain or injury;
All mankind shall live in peace together,
Under a shield of administrative benevolence.

8. Sikhism. Adi Granth, Sri Raga, M.5, p. 74

In this world may obedience triumph over disobedience,
May peace triumph over discord,
May generosity triumph over niggardliness,
May love triumph over contempt,
May the true-spoken word triumph over the false-spoken word,
May truth triumph over falsehood.

9. Zoroastrianism. Yasna 60.5

Nupe Proverb: People are by nature independent and can be expected to drive themselves. Cf. Qur'an 2.256, p. 676; Tao Te Ching 60, p. 1065; Baba Batra 60b, p. 1065. Sri Raga, M.5: Cf. Gauri, Ravidas, p. 1118.

When the right principles of man operate, the growth of good government is rapid, and when the right principles of soil operate, the growth of vegetables is rapid. Indeed, government is comparable to a fast-growing plant. There- fore the conduct of government depends upon the men. The right men are obtained by the ruler's personal character. The cultivation of the person is to be done through the Way, and the cultivation of the Way is to be done through benevolence (jen).

10. Confucianism. Doctrine of the Mean 20

I exist for my family, my family exists for our society, our society exists for our nation, our nation exists for the world, all the world exists for God, and God exists for you and me, for all mankind. In this great circle of give and take there is harmony, there is unity, and there is an eternal process of increasing prosperity. Furthermore, since in this circuit all existence will fulfill its purpose of creation, there is abundant and profound joy. This is the Kingdom of Heaven, in which feelings of happiness overflow.

11. Unification Church. Sun Myung Moon, 10-20-73

If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it, destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord and fellowship, it will progress steadily and human conditions become brighter, whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife. Finally, this is true of humanity itself in the aggregate. When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant, and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away, and Universal Peace unite the nations and peoples of the world. All mankind will dwell together as one family, blend as the waves of one sea, shine as stars of one firmament, and appear as fruits of the same tree. This is the happiness and felicity of

humankind. This is the illumination of man, the glory eternal and life everlasting; this is the divine bestowal.

12. Baha'i Faith. 'Abdu'l-Baha, The Promulgation of Universal Peace

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Doctrine of the Mean 20: See Great Learning, pp. 682f.; Mencius II.A.6, p. 216; and Great Learning 8, p. 240.

Let there be a small country with a few inhabitants. Though there be labor-saving contrivances, the people would not use them. Let the people mind death and not migrate far. Though there be boats and carriages, there would be no occasion to ride in them. Though there be armor and weapons, there would be no occasion to display them.

Let people revert to the practice of knotting ropes [instead of writing], and be contented with their food, pleased with their clothing, satisfied with their houses, and happy with their customs. Though there be a neighboring country in sight, and the people hear each other's cocks crowing and dogs barking, they would grow old and die without having anything to do with each other.

13. Taoism. Tao Te Ching 80

When the eighty-four thousand kings of the eighty-four thousand cities of India are contented with their own territories and with their own kingly state and their own hoards of treasure, they will not attack one another or raise mutual strife. They will gain their thrones by the due accumulation of the merit of their former deeds; they will be satisfied with their own royal state, and will not destroy one another nor show their mettle by laying waste whole provinces. When all the eighty-four thousand kings of the eighty-four thousand capital cities of India think of their mutual welfare and feel mutual affection and joy... contented in their own domains... India will be prosperous, well-fed, pleasant, and populous.

14. Buddhism. Golden Light Sutra

And Judah and Israel dwelt in safety, from Dan even to Beer-sheba, every man under his vine and under his fig tree, all the days of Solomon.

15. Judaism and Christianity. Bible, 1 Kings 4.25

Rama, whose arms reached to his knees, the powerful elder brother of Lakshmana, ruled the earth in glory and performed many sacrifices with his sons, brothers, and kinsfolk. No widow was ever found in distress nor was there any danger from snakes or disease during his reign; there were no malefactors in his kingdom nor did any suffer harm; no aged person ever attended the funeral of a younger relative; happiness was universal; each attended to his duty and they had only to look to Rama to give up enmity. Men lived for a thousand years, each having a thousand sons who were free from infirmity and anxiety; trees bore fruit and flowers perpetually; Parjanya sent down rain when it was needed and Maruta blew auspiciously; all works undertaken bore happy results and all engaged in their respective duties and eschewed evil. All were endowed with good qualities; all were devoted to pious observances, and Rama ruled over the kingdom for ten thousand years.

16. Hinduism. Ramayana, Yuddha Kanda 130

Tao Te Ching 80: This is the ideal of simple village life rooted in tradition and interwoven with loving ties of family and friends. It is quite the opposite of life of the modern jet-setter who travels everywhere but has no roots. For a similar Buddhist image, see Digha Nikaya iii.74-75, p. 1116. Cf. Tao Te Ching 32, p. 1063; Chuang Tzu 9, p. 320.

Long, long ago, brethren, there was a sovereign overlord named Strongtyre, a righteous king ruling in righteousness, lord of the four quarters of the earth, conqueror, the protector of his people, possessor of the seven precious things. His were these seven precious things: the Wheel, the Elephant, the Horse, the Gem, the Woman, the House-father, the Counselor. More than a thousand sons also were his, heroes, vigorous of frame, crushers of the hosts of the enemy. He lived in supremacy over this earth to its ocean bounds, having conquered it, not by the scourge, not by the sword, but by righteousness....

King Strongtyre, having in due form established his eldest son on the throne, shaved hair and beard, donned yellow robes and went forth from home into the homeless state. But on the seventh day after the royal hermit had gone forth, the Celestial Wheel disappeared.

When the new king was informed that the Celestial Wheel had disappeared, he was grieved and afflicted with sorrow. He went to the royal hermit and told him, saying, "Know, sire, verily the Celestial Wheel has disappeared." The royal hermit replied, "Grieve not, dear son, that the Celestial Wheel has disappeared, nor be afflicted. The Celestial Wheel is no paternal heritage of yours. You yourself do good, as I did, and earn the Wheel. Act up to the noble ideal of the duty which is set before true world sovereigns. Then it well may be that if you carry out the noble duty of a Wheel-turning monarch, on the feast of the full moon when you go with bathed head to

observe the feast on the upper terrace, the Celestial Wheel will manifest itself with its thousand spokes, its tire, hub, and all its parts complete."

"But what, sire, is this noble duty of a Wheel-turning monarch?"

"This, dear son, that you, leaning on the Law, honoring, respecting, and revering it, doing homage to it, hallowing it, being yourself a banner of the Law, a signal of the Law, having the Law as your master, should provide the right watch, ward, and protection for your own people, for the army, for the nobles, for vassals, for brahmins, and householders, for town and country dwellers, for the religious world, and for beasts and birds. Throughout your kingdom let no wrongdoing prevail. And whosoever in your kingdom is poor, to him let wealth be given.

"And when, dear son, in your kingdom men of religious life, renouncing the carelessness arising from the intoxication of the senses and devoted to forbearance and compassion, each mastering self, each calming self, each perfecting self, shall come to you from time to time and question you concerning what is good and what is bad, what is criminal and what is not, what is to be done and what left undone, what line of action will in the long run work for weal or for woe, you should hear what they have to say.... This, dear son, is the noble duty of a sovereign of the world."

"Even so, sire," answered the anointed king, and obeying, carried out the noble duty of a sovereign lord. To him, thus behaving, when on the feast of the full moon he had gone in due observance with bathed head to the chief upper terrace, the Celestial Wheel revealed itself, with its thousand spokes, its tire, its navel, and all its parts complete. And seeing this it occurred to the king, "It has been told me that a king to whom on such an occasion the Celestial Wheel reveals itself completely becomes a Wheel-turning monarch. May I, even I, also become a sovereign of the world!"

Then, brethren, the king arose from his seat, and uncovering his robe from one shoulder, took in his left hand a pitcher, and with his right hand sprinkled up over the Celestial Wheel, saying, "Roll onward, O lord Wheel! Go forth and overcome, O lord Wheel!" Then the Celestial Wheel rolled onwards towards the region of the East, and after it went the Wheel-turning king, and with him his army, horses and chariots and elephants and men. And in whatever place the Wheel stopped, there the king, the victorious war-lord, took up his abode, and with him his four-fold army. Then all the rival kings came to the sovereign king and said, "Come, O mighty king! Welcome, O mighty king! All is thine, O mighty king! Teach us, O mighty king!"

The king, the sovereign war-lord spoke thus, "You shall slay no living thing. You shall not take what has not been given. You shall not act wrongly, touching bodily desires. You shall speak no lie. You shall drink no maddening drink. Enjoy your possessions as you have been wont to do. Then, brethren, all that were enemy kings became vassals to the king, the Wheel-turner.

17. Buddhism. Digha Nikaya iii.59-62, Cakkavatti-Sihanada Suttanta

Confucius said, "The practice of the Great Tao and the eminent men of the Three Dynasties--this

I have never seen in person, and yet I have a mind to follow them. When the Great Tao prevailed, the world was a commonwealth; men of talent and virtue were selected, mutual confidence was emphasized, and brotherhood was cultivated. Therefore, men did not regard as parents only their own parents, nor did they treat as sons only their own sons. Old people were able to enjoy their old age; young men were able to employ their talents; juniors respected their elders; helpless widows, orphans, and cripples were well cared for. Men had their respective occupations, and women their homes. They hated to see wealth lying about in waste, and they did not hoard it for their own use. They hated not to use their energies, and they used their energies not for their own benefit. Thus evil schemings were repressed, and robbers, thieves, and traitors no longer appeared, so that the front door remained open. This was called the Ta-tung (Grand Unity).

"Now the Great Tao has fallen into obscurity, and the world is in the possession of families. Each regards as parents only his own parents and treats as sons only his own sons; wealth and labor are employed for selfish purpose. The sovereigns take it as the proper behavior (li) that their states should be hereditary; they endeavor to make their cities and suburbs strong, their ditches and moats secure. Propriety (li) and justice (i) are used as the norms to regulate the relationship between ruler and subject, to ensure affection between father and son, harmony between brothers, and concord between husband and wife; to set up institutions, organize farms and hamlets, honor the brave and the wise, and bring merit to the individual. Hence schemes and plottings come about and men take up arms."

18. Confucianism. Book of Ritual 7.1.2

It was when the Great Tao declined,
That there appeared the doctrines of humanity (jen) and righteousness (i).
It was when knowledge and wisdom arose,
That there appeared much hypocrisy.
It was when the six family relationships lost their harmony,
That there was talk of filial piety and paternal affection.
It was when the country fell into chaos and confusion,
That there was talk of loyalty and trustworthiness.

Banish sageliness, discard wisdom,
And the people will be benefited a hundredfold.
Banish humanity, discard righteousness,
And the people will return to filial piety and paternal affection.
Banish skill, discard profit,
And thieves and robbers will disappear.
These three are the ill-provided adornments of life,
And must be subordinated to something higher:
Seek the simple, embrace primitivity;
Reduce the self, lessen the desires.

19. Taoism. Tao Te Ching 18-19

Digha Nikaya iii.59-62: The Wheel is the symbol of the Dhamma, which the Buddha turned on preaching his opening sermon at Deer Park near Varanasi. The ideal king rules according to right, not might, and all submit to him willingly; without warfare or bloodshed he conquers the world. This sutra describes the suffering social degradation which follows when the Dhamma is not practiced, and predicts that the world will one day return to the practice of the truth and realize the social ideal once again at the coming of the Maitreya Buddha. See other excerpts of this sutta on pp. 1064, 1091f., 1107, and 1116. Book of Ritual 7.1.2: More of this passage, p. 663, refers to the illustrious ideal rulers Y, T'ang, Wen, Wu, and the Duke of Chou. Cf. Mencius I.A.1, p. 1075; I.A.7, p. 974. On the degradation of humanity, cf. Laws of Manu 1.81-86, p. 433. Tao Te Ching 18-19: Cf. Tao Te Ching 32, 1063; 37, p. 554; 38, p. 434; 51, p. 294; I Ching 42, p. 1066.

CHAPTER 5: The Purpose of Life in the Natural World

- The Sanctity of Nature
- Reverence for Life
- The Microcosm
- Dominion
- The Lord of Spirits
- Creation Rejoices

This chapter treats the purpose for human life in relation to the natural world. The religions give a two-fold teaching, for the human being is both a part of nature and yet qualitatively distinct as the highest and central entity in nature. One the one hand, since every creature has its value and purpose in the cosmos, scriptures teach an ethic of reverence for all life and stewardship of the environment. On the other hand, the scriptures teach, in various ways, that the human being is the crown of creation. The human is the microcosm of the cosmos, encompassing all things. He or she is uniquely in God's image and able to realize divinity. Hence humans are given the commission to take dominion over the things of creation. But this right of dominion should not be misunderstood as sanctioning domination, but rather in the sense of contributing to and enhancing the harmony and beauty of the natural world. When human beings are firmly at one with Absolute Reality, they emit a luster and a spiritual fragrance that perfects their environment.

We begin with a collection of teachings on the value of every creature, on the sanctity of the natural world, and on the earth as the great source of life. The second section brings together passages on the ethic of reverence for life and stewardship for the environment. The third section contains passages which describe the human being as the microcosm, encompassing in his or her being the totality of the earth and its creatures. In the fourth section are texts commissioning humans to take dominion over the earth and to rule the earth as God's 'vicegerent.' This right to rule is founded upon the unique position and qualification of human beings as manifestations of Ultimate Reality, endowed with divine creativity. In the fifth section are teachings on the lordship of human beings extending over the spiritual realms as well. The final group of passages describes the highest union of nature's inherent beauty and power with human creativity and love, when the creation is sanctified by ideal humanity and will 'obtain the glorious liberty of the children of God.'

World Scripture

THE SANCTITY OF NATURE

Reverence for life begins with the recognition that human beings are but one species of living beings. All living beings are God's sacred creations, endowed with spirit, consciousness, and intelligence. Our reverence is heightened by the recognition that the interdependent web of life is wonderfully self-sustaining and productive. We see the results of human depredation of the environment, which have damaged the original balance of nature. This section concludes with texts praising Mother Earth as the Source of life and its great Sustainer and Supporter.

The earth is the Lord's and the fulness thereof,
the world and those who dwell therein.

1. Judaism and Christianity. Bible, Psalm 24.1

This earth is a garden,
The Lord its gardener,
Cherishing all, none neglected.

2. Sikhism. Adi Granth, Mahj Ashtpadi 1, M.3, p. 118

Even in a single leaf of a tree, or a tender blade of grass, the awe-inspiring Deity manifests Itself.

3. Shinto. Urabe-no-Kanekuni

Urabe-no-Kanekuni: Shinto is pantheistic and teaches the omnipresence of the kami. It speaks of the yaoyorozu-no-kami, Eight Million Kami, to stress this point. Cf. Nihon Shoki 22, p. 372.

The stream crosses the path, the path crosses the stream:
Which of them is the elder?
Did we not cut the path to go and meet this stream?
The stream had its origin long, long ago.
It had its origin in the Creator.
He created things pure, pure, tano.

4. African Traditional Religions. Ashanti Verse (Ghana and Ivory Coast)

Have you considered the soil you till?
Do you yourselves sow it, or are We the Sowers?
Did We will, We would make it broken orts, and you will remain bitterly
jesting--
"We are debt-loaded;
nay, we have been robbed."

Have you considered the water you drink?
Did you send it down from the clouds, or did We send it?
Did We will, We would make it bitter; so why are you not thankful?

Have you considered the fire you kindle?
Did you make its timber to grow, or did We make it?
We Ourselves made it for a reminder,
and a boon to the desert-dwellers.

5. Islam. Qur'an 56.63-73

All you under the heaven! Regard heaven as your father, earth as your mother, and all things as your brothers and sisters.

6. Shinto. Oracle of the Kami of Atsuta

No creature is there crawling on the earth,
no bird flying with its wings,
but they are nations like yourselves.
We have neglected nothing in the Book;
then to their Lord they shall be mustered.

7. Islam. Qur'an 6.38

God's hand has touched even every small blade of grass which grows in the field.... All creatures we see contain God's deep heart and tell the story of God's deep love.

8. Unification Church. Sun Myung Moon, 6-28-59

I say, "Just as the consciousness of a man born without any sense organs [i.e., one who is blind, deaf, dumb, crippled, etc. from birth] is not manifest, likewise the consciousness of beings of earth-body [e.g., atoms, minerals] is also not manifest. Nevertheless such a man experiences pain

when struck or cut by a weapon, and so also do the beings of earth-body. Likewise for water-beings... fire-beings... plants... animals... air beings: their consciousness and experiences of pain are [actual though] not manifest."

9. Jainism. Acarangasutra 1.28-161

Oracle of the Kami of Atsuta: See p. 274n.

Tao gave them birth;
The power of Tao reared them,
Shaped them according to their kinds,
Perfected them, giving to each its strength.
Therefore of the ten thousand things there is not one that does not worship Tao and do homage to its power. Yet no mandate ever went forth that accorded to Tao the right to be worshipped, nor to its power the right to receive homage. It was always and of itself so.

Therefore as Tao bore them and the power of Tao reared them, made them grow, fostered them, harbored them, brewed for them, so you must
Rear them, but do not lay claim to them;
Control them, but never lean upon them,
Be their steward, but do not manage them.
This is called the Mysterious Power.

10. Taoism. Tao Te Ching 51

Come back, O Tigers!, to the woods again,
and let it not be leveled with the plain.

For without you, the axe will lay it low.
You, without it, forever homeless go.

11. Buddhism. Khuddaka Patha

A horse or a cow has four feet. That is Nature. Put a halter around the horse's head and put a string through the cow's nose, that is man.

Therefore it is said, "Do not let man destroy Nature. Do not let cleverness destroy destiny [the natural order]."

12. Taoism. Chuang Tzu 17

They gave the sacrifice to the East,
the East said, "Give it to the West,"
the West said, "Give it to God,"
God said, "Give it to Earth, for Earth is senior."

13. African Traditional Religions. Idoma Prayer

The solid sky, the cloudy sky, the good sky, the straight sky.
The earth produces herbs. The herbs cause us to live. They cause long life. They cause us to be happy.
The good life, may it prevail with the air. May it increase. May it be straight to the end.
Sweet Medicine's earth is good. Sweet Medicine's earth is completed.
Sweet Medicine's earth follows the eternal ways. Sweet Medicine's earth is washed and flows.

14. Native American Religions. Cheyenne Song

Tao Te Ching 51: The Chinese word te, here translated 'power,' may also be translated 'virtue' in the sense of efficacy. This passage can also be taken in a political sense as prescribing the stewardship of good government. Chuang Tzu 17: Cf. Chuang Tzu 10, p. 799. Cheyenne Song: cf. Cree Round Dance, p. 55.

In the land of Yamato there are many mountains;
Ascending to the heaven of Mount Kagu,
I gaze down on the country, and see
Smoke rising here and there over the land,
Sea gulls floating here and there over the sea.
A fine country is this,
The island of dragonflies, this
Province of Yamato.

15. Shinto. Man'yoshu I

On the eastern side of this Himalaya, the king of mountains, are green-flowing streams, having their source in slight and gentle mountain slopes; blue, white, and the hundred-leafed, the white lily and the tree of paradise, in a region overrun and beautified with all manner of trees and flowing shrubs and creepers, resounding with the cries of swans, ducks, and geese, inhabited by troops of monks and ascetics....

16. Buddhism. Jataka

Perhaps if we are lucky,
Our earth mother
Will wrap herself in a fourfold robe of white meal,
Full of frost flowers;
A floor of ice will spread over the world,
The forests because of the cold will lean to one side,
Their arms will break beneath the weight of snow.
When the days are thus,
The flesh of our earth mother will crack with cold.
Then in the spring when she is replete with living waters,
Our mothers,
All different kinds of corn,
In their earth mother we shall lay to rest.
With their earth mother's living waters
They will be made into new beings;
Into their sun father's daylight
They will come out standing;
Yonder to all directions
They will stretch out their hands calling for rain.
Then with their fresh waters
The rain makers will pass us on our roads.
Clasping their young ones [the ears of corn] in their arms,
They will rear their children.
Gathering them into our houses,
Following these toward whom our thoughts bend,
With our thoughts following them,
Thus we shall always live.

17. Native American Religions. Zuni Song

Man'yoshu I: 'Smoke' and 'sea gulls' suggest the plentitude and harmony among man and nature. Cf. Kagura-uta, p. 140; Kojiki 110, p. 1066. Jataka: The mountains, pristine and full of natural beauty, have always been the preferred environment for ascetics, where they may most readily strive to penetrate the Absolute. In Asia, Buddhist monasteries and temples are often associated with nature preserves. Zuni Song: Cf. Cree Round Dance, p. 55; Sioux Tradition, p. 370; Winnebago Invocation, p. 373.

Truth, Eternal Order that is great and stern,
Consecration, Austerity, Prayer, and Ritual--these uphold the Earth.
May she, Queen of what has been and will be,
make a wide world for us.

Earth, which has many heights and slopes and
the unconfined plain that bind men together,
Earth that bears plants of various healing powers,
may she spread wide for us and thrive.

Earth, in which lie the sea, the river, and other waters,
in which food and cornfields have come to be,
in which live all that breathes and that moves,
may she confer on us the finest of her yield....

Set me, O Earth, amidst what is thy center and thy navel,
and vitalizing forces that emanate from thy body.
Purify us from all sides. Earth is my Mother; her son am I;
and Heaven my Father: may he fill us with plenty....

There lies the fire within the Earth,
and in plants,
and waters carry it;
the fire is in stone.
There is a fire deep within men,
a fire in the kine,
and a fire in horses:
The same fire that burns in the heavens;
the mid-air belongs to this divine Fire.
Men kindle this fire that bears the oblation
and loves the melted butter.

May Earth, clad in her fiery mantle,
dark-kneed,
make me aflame;
may she sharpen me bright....

Whatever I dig from thee, Earth,
may that have quick growth again.
O purifier, may we not injure thy vitals or thy heart....

As a horse scatters dust, so did Earth, since she was born,
scatter the people who dwelt on the land,
and she joyously sped on, the world's protectress,
supporter of forest trees and plants.

What I [Earth] speak, I speak with sweetness;
what I look at endears itself to me;
and I am fiery and impetuous: others who fly at me with wrath
I smite down.

Peaceful, sweet-smelling, gracious, filled with milk,
and bearing nectar in her breast,
may Earth give with the milk her blessings to me.

Thou art the vessel, the Mother of the people,
the fulfiller of wishes, far-extending.
Whatever is wanting in thee is filled
by Prajapati, first-born of Eternal Order [the first god].

May those born of thee, O Earth,
be, for our welfare, free from sickness and waste.
Wakeful through a long life, we shall become
bearers of tribute for thee.

Earth, my Mother! set me securely with bliss
in full accord with Heaven. Wise One,
uphold me in grace and splendor.

18. Hinduism. Atharva Veda 12.1

Atharva Veda 12.1: Vv. 1-3, 12, 19-21, 35, 57-63. Cf. Rig Veda 1.164.49, p. 146; Candi-Mahatmya 10, p. 565.

The earth was once a human being: Old One made her out of a woman. "You will be the Mother of all people," he said.

Earth is alive yet, but she has changed. The soil is her flesh, the rocks are her bones, the wind is her breath, trees and grass her hair. She lives spread out, and we live on her. When she moves we have an earthquake.

After taking the woman and changing her to earth, Old One gathered some of her flesh and rolled it into balls, as people do with mud or clay. He made the first group of these balls into the ancients, the beings of the early world. The ancients were people, yet also animals. In form some looked human while others walked on all fours like animals. Some could fly like birds; others could swim like fishes. All had the gift of speech, as well as greater powers and cunning than either animals or people.

Besides the ancients, real people and real animals lived on the earth at that time. Old One made the people out of the last balls of mud he took from the earth. He rolled them over and over, shaped them like Indians, and blew on them to bring them alive. They were so ignorant that they were the most helpless of all the creatures Old One had made. Old One made people and animals into males and females so that they might breed and multiply.

Thus all living beings came from the earth. When we look around, we see part of our Mother everywhere.

19. Native American Religions. Okanogan Creation

Okanogan Creation: Cf. Aitareya Upanishad 1-3, pp. 306f. Rig Veda 10.90.6-16, pp. 868f; Bhagavad Gita 14.4, p. 148.

World Scripture

REVERENCE FOR LIFE

Passages in this section prescribe the ethic proper to reverence for life. There is, first of all, the ethic of ahimsa, nonviolence toward all living beings. Religious vegetarianism is motivated by this ethic. Then we have passages on the ethic of proper stewardship, recognizing that the natural world is given to humans as a trust, to be tended, maintained, and made fruitful. These deal with doing kindness to animals in distress, the proper management of natural resources, agriculture, animal husbandry, hunting, and forestry.

As a mother with her own life guards the life of her own child, let all- embracing thoughts for all that lives be thine.

1. Buddhism. Khuddaka Patha, Metta Sutta

Have benevolence towards all living beings.

2. Jainism. Tattvarthasutra 7.11

The mode of living which is founded upon a total harmlessness towards all creatures or [in case of actual necessity] upon a minimum of such harm, is the highest morality.

3. Hinduism. Mahabharata, Shantiparva 262.5-6

One should not injure, subjugate, enslave, torture, or kill any animal, living being, organism, or sentient being. This doctrine of nonviolence is immaculate, immutable, and eternal. Just as suffering is painful to you, in the same way it is painful, disquieting, and terrifying to all animals, living beings, organisms, and sentient beings.

4. Jainism. Acarangasutra 4.25-26

One going to take a pointed stick to pinch a baby bird should first try it on himself to feel how it hurts.

5. African Traditional Religions. Yoruba Proverb (Nigeria)

Metta Sutta: Cf. Lion's Roar of Queen Srimala 4, p. 373; Milarepa, p. 316; Holy Teaching of Vimalakirti 1, p. 1034.

The Exalted One was entering Savatthi when he saw some youths ill-treating a snake with a stick. Then he uttered these verses of uplift,

Whoso wreaks injury with a rod
On creatures fain for happiness,
When the self hereafter he seeks happiness,
Not his, it may be, happiness to win.

6. Buddhism. Udana 11-12

This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of reciprocity with regard to non-killing. He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the Nirvana, which consists in peace....

A true monk should not accept such food and drink as has been especially prepared for him involving the slaughter of living beings. He should not partake of a meal which contains but a particle of forbidden food: this is the Law of him who is rich in control. Whatever he suspects, he may not eat. A man who guards his soul and subdues his senses, should never assent to anybody killing living beings.

7. Jainism. Sutrakritanga 1.11.10-16

Without doing injury to living beings, meat cannot be had anywhere; and the killing of living beings is not conducive to heaven; hence eating of meat should be avoided.

8. Hinduism. Laws of Manu 5.48

If one is trying to practice meditation and is still eating meat, he would be like a man closing his ears and shouting loudly and then asserting that he heard nothing... Pure and earnest bhikshus, when walking a narrow path, will never so much as tread on the growing grass beside the path. How can a bhikshu, who hopes to become a deliverer of others, himself be living on the flesh of other sentient beings? Pure and earnest bhikshus will never wear clothing made of silk, nor wear boots made of leather for it involves the taking of life. Neither will they indulge in eating milk or cheese because thereby they are depriving the young animals of that which is rightfully belongs to them.

9. Buddhism. Surangama Sutra

Udana 11-12: Cf. Anguttara Nikaya iv.41-45, pp. 863f., condemning the slaughter of animals for ritual sacrifice.

Buy captive animals and give them freedom.
How commendable is abstinence that dispenses with the butcher!
While walking be mindful of worms and ants.
Be cautious with fire and do not set mountain woods or forests ablaze.

Do not go into the mountain to catch birds in nets, nor to the water to
poison fishes and minnows.
Do not butcher the ox that plows your field.

10. Taoism. Tract of the Quiet Way

At the openings of ant hills
Please have trustworthy men
Always put food and water,
Sugar and piles of grain.

Before and after taking food
Offer appropriate fare
To hungry ghosts, dogs,
Ants, birds, and so forth.

11. Buddhism. Nagarjuna, Precious Garland 249-50

"He that is wise, wins souls" (Proverbs 11.30). The rabbis said, "This refers to Noah, for in the Ark he fed and sustained the animals with much care. He gave to each animal its special food, and fed each at its proper period, some in the daytime and some at night. Thus he gave chopped straw to the camel, barley to the ass, vine tendrils to the elephant, and glass to the ostrich. So for twelve months he did not sleep by night or day, because all the time he was busy feeding the animals."

12. Judaism. Midrash, Tanhuma, Noah 15a

According to Abu Hurairah, the Messenger of God said, "A man traveling along a road felt extremely thirsty and went down a well and drank. When he came up he saw a dog panting with thirst and licking the moist earth. "This animal," the man said, "is suffering from thirst just as much as I was." So he went down the well again, filled his shoe with water, and taking it in his teeth climbed out of the well and gave the water to the dog. God was pleased with his act and granted him pardon for his sins."

Someone said, "O Messenger of God, will we then have a reward for the good done to our animals?" "There will be a reward," he replied, "for anyone who gives water to a being that has a tender heart."

13. Islam. Hadith of Bukhari

The Lord God took the man and put him in the garden of Eden to till it and keep it.

14. Judaism and Christianity. Bible, Genesis 2.15

Precious Garland 249-50: Cf. Digha Nikaya ii.88, Nihon Shoki 22, p. 372.

Never does a Muslim plant trees or cultivate land, and birds or men or beasts eat out of them, but that is a charity on his behalf.

15. Islam. Hadith of Muslim

For six years you shall sow your land and gather in its yield; but in the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the wild beasts may eat. You shall do likewise with your vineyard, and with your olive orchard.

16. Judaism and Christianity. Bible, Exodus 23.10-11

A certain priest had been killed by the bite of a snake, and when they announced the matter to the Blessed One, he said, "Surely now, O priests, that priest never suffused the four royal families of snakes with his friendliness. For if that priest had suffused the four royal families of the snakes with his friendliness, that priest would not have been killed by the bite of a snake....

Creatures without feet have my love,
And likewise those that have two feet,
And those that have four feet I love,
And those, too, that have many feet.

May those without feet harm me not,
And those with two feet cause no hurt;
May those with four feet harm me not,
Nor those who many feet possess.

Let creatures all, all things that live,
All beings of whatever kind,
See nothing that will bode them ill!
May naught of evil come to them!"

17. Buddhism. Vinaya Pitaka, Cullavagga v.6

Behold this buffalo, O Grandfather, which You have given us.
He is the chief of all four-leggeds upon our Sacred Mother.
From him the people live and with him they walk the sacred path.

18. Native American Religions. Sioux Prayer

Hadith of Muslim: And likewise if he should cause a stream to flow: see Hadith of Ibn Majah, p. 1015. Exodus 23.10-11: The sabbath for the land signifies that God is the true landowner, and He gives the land to us as its stewards. Land, like man and beast, deserves periodic rest; it should not be overexploited. In addition, the fallow land provided food to the poor who had no property. Cf. Leviticus 25.1-7. Cullavagga v.6: Buddha gives in these verses a song for protection against harm from wild animals. Sioux Prayer: The buffalo, as the source of food, clothing, and all life's necessities for the Sioux, represents Mother Earth herself.

The cows have come and brought us good fortune,
may they stay in the stall and be pleased with us;
may they live here, mothers of calves, many-colored,
and yield milk for Indra on many dawns....

They are not lost, nor do robbers injure them, nor
the unfriendly frighten, nor wish to assail them;

the master of cattle lives together long
with these, and worships the gods and offers gifts.

The charger, whirling up dust, does not reach them,
they never take their way to the slaughtering stool,
the cows of the worshipping man roam about
over the widespread pastures, free from all danger.

To me the cows are Bhaga, they are Indra,
they [their milk] are a portion of the first-poured Soma.
These that are cows are Indra, O people!
the Indra I long for with heart and spirit.

Ye cows, you fatten the emaciated,
and you make the unlovely look beautiful,
make our house happy, you with pleasant lowings,
your power is glorified in our assemblies.

19. Hinduism. Rig Veda 6.28

A man should not breed a savage dog, nor place a shaking ladder in his house.

20. Judaism. Talmud, Ketubot 41b

Confucius fished with a line but not with a net. While fowling he would not aim at a roosting bird.

21. Confucianism. Analects 7.26

If you do not allow nets with too fine a mesh to be used in large ponds, then there will be more fish and turtles than they can eat; if hatchets and axes are permitted in the forests on the hills only in the proper seasons, then there will be more timber than they can use... This is the first step along the kingly way.

22. Confucianism. Mencius I.A.3

Rig Veda 6.28: Vv. 1, 3-6. This special regard for cows as sacred animals has persisted in India from Vedic times till today. Ketubot 41b: Stewardship includes creating a safe environment. Cf. Deuteronomy 22.8, a biblical ordinance requiring flat-roofed houses to have parapets.

When you besiege a city for a long time, making war against it in order to take it, you shall not destroy its trees by wielding an axe against them; for you may eat of them, but you shall not cut them down. Are the trees in the field men that they should be besieged by you?

23. Judaism and Christianity. Bible, Deuteronomy 20.19

The destruction of vegetable growth is an offense requiring expiation.

24. Buddhism. Pacittiya 11

There is a type of man whose... aim everywhere is to spread mischief through the earth and destroy crops and cattle. But God loves not mischief.

25. Islam. Qur'an 2.205

Rabbi Yohanan ben Zakkai used to say, "If there be a plant in your hand when they say to you, 'Behold the Messiah!', go and plant the plant, and afterwards go out and greet him."

26. Judaism. Talmud, Abot de Rabbi Nathan, Ver. B, 31

Rajah Koravya had a king banyan tree called Steadfast, and the shade of its widespread branches was cool and lovely. Its shelter broadened to twelve leagues.... None guarded its fruit, and none hurt another for its fruit. Now there came a man who ate his fill of fruit, broke down a branch, and went his way. Thought the spirit dwelling in that tree, "How amazing, how astonishing it is, that a man should be so evil as to break off a branch of the tree, after eating his fill. Suppose the tree were to bear no more fruit." And the tree bore no more fruit.

27. Buddhism. Anguttara Nikaya iii.368

Deuteronomy 20.19: But contrast Qur'an 59.5. Pacittiya 11: This monastic rule refers to monks living in forest dwellings. It is interpreted to mean that monks should never cut down large trees to clear the land; they may only clear underbrush. Abot de Rabbi Nathan Ver. B, 31: Cf. Luke 14.16-24, p. 674. Anguttara Nikaya iii.368: Cf. Nihon Shoki 22, p. 372.

World Scripture

THE MICROCOSM

These passages describe the human being as a microcosm of the universe, having the essences of all things in him- or herself. As the microcosm, human beings have the foundation to know, use, and enjoy all things. Of all creatures, humans have the widest scope of thought and action, encompassing all things, knowing and appreciating all things, guiding and prospering all things, and transcending all things.

All that the Holy One created in the world He created in man.

1. Judaism. Talmud, Abot de Rabbi Nathan 31

We shall show them Our signs in the horizons and in themselves, till it is clear to them that it is the truth.

2. Islam. Qur'an 41.53

One who knows the inner self knows the external world as well. One who knows the external world knows the inner self as well.

3. Jainism. Acarangasutra 1.147

The whole of existence arises in me,
In me arises the threefold world,
By me pervaded is this all,
Of naught else does this world consist.

4. Buddhism. Hevajra Tantra 8.41

The illimitable Void of the universe is capable of holding myriads of things of various shape and form, such as the sun, the moon, stars, mountains, rivers, worlds, springs, rivulets, bushes, woods, good men, bad men, dharmas pertaining to goodness or badness, deva planes, hells, great oceans, and all the mountains of the Mahameru. Space takes in all these, and so does the voidness of our nature. We say that the Essence of Mind is great because it embraces all things, since all things are within our nature.

5. Buddhism. Sutra of Hui Neng 2

Abot de Rabbi Nathan 31: Cf. Berakot 10a, p. 211. Hevajra Tantra 8.41: Cf. Samyutta Nikaya i.62, p. 679.

Man is the product of the attributes of Heaven and Earth, by the interaction of the dual forces of nature, the union of the animal and intelligent souls, and the finest subtle matter of the five elements.

Heaven exercises the control of the strong and light force, and hangs out the sun and stars. Earth exercises the control of the dark and weaker force, and gives vent to it in the hills and streams. The five elements are distributed through the four seasons, and it is by their harmonious action that the moon is produced, which therefore keeps waxing for fifteen days and waning for fifteen. The five elements in their movements alternately displace and exhaust one another. Each one of them, in the revolving course of the twelve months of the four seasons, comes to be in its turn the fundamental one for the time.

The five notes of harmony, with their six upper musical accords, and the twelve pitch-tubes, come each, in their revolutions among themselves, to be the first note of the scale.

The five flavors, with the six condiments, and the twelve articles of diet, come each one, in their revolutions in the course of the year, to give its character to the food.

The five colors, with the six elegant figures, which they form on the two robes, come each one, in their revolutions among themselves, to give the character of the dress that is worn.

Therefore Man is the heart and mind of Heaven and Earth, and the visible embodiment of the five elements. He lives in the enjoyment of all flavors, the discriminating of all notes of harmony, and the enrobing of all colors.

6. Confucianism. Book of Ritual 7.3.1-7

In the beginning the Self alone was here--no other thing that blinks the eye at all. He thought, "What if I were to emanate worlds?"

He emanated these worlds, water, rays of light, death, the waters. Water is up there beyond the sky; the sky supports it. The rays of light are the atmosphere; death the earth; what is underneath, the waters.

He thought again, "Here now are these worlds. What if I were to emanate guardians?" He raised a Man (Purusha) up from the water and gave him a form.

He brooded over him; when he had finished brooding over him, a mouth broke open on him the likeness of an egg. From the mouth came speech and from speech Fire.

Nostrils broke open, from the nostrils came breath, from breath the Wind.

Eyes broke open, from the eyes came sight, from sight the Sun.

Ears broke open, from the ears came hearing, from hearing the Points of the Compass.

Skin broke out, from skin grew hairs, from the hairs plants and trees.

A heart broke out, from the heart came mind, from the mind the Moon.

A navel broke open, from the navel came the out-breath, from the out-breath Death.

A phallus broke forth, from the phallus came semen, from semen Water....

Those deities [the macrocosmic beings], Fire and the rest, after they had been sent forth, fell into the great ocean. Then he [the Self] besieged him [the Purusha] with hunger and thirst. The deities then spoke to him, "Allow us a place in which we may rest and take food."

He led a cow towards them. They said, "This is not enough." He led a horse towards them. They said, "This is not enough." He led man towards them. Then they said, "Well done, indeed." Therefore man is well done. He said to them, "Enter the man, each according to his place."

Then fire, having become speech, entered the mouth; the wind, having become breath, entered the nostrils; the sun, having become sight, entered the eyes; the regions, having become hearing, entered the ears; the plants and trees, having become hairs, entered the skin; the moon, having become mind, entered the heart; death, having become out-breathing, entered the navel; water, having become semen, entered the phallus....

The Self considered, "How could these guardians exist without me?"

Again he thought, "By what way shall I enter them?

"If, without me, speech is uttered, breath is drawn, eye sees, ear hears, skin feels, mind thinks, sex organs procreate, then what am I?"

He thought, "Let me enter the guardians." Whereupon, opening the center of their skulls, he entered. The door by which he entered is called the door of bliss.

7. Hinduism. Aitareya Upanishad 1.1-3.12

Book of Ritual 7.3.1-7: Cf. Gleanings from the Writings of Baha'u'llah 27, p. 311.

Each man is a microcosm of the universe. Your body is made of all the elements of the world. Nature supplied all the ingredients that make your body, which means that the universe made you by donating itself. If nature demanded that you refund everything that nature loaned you, would there be anything left of you? You can feel that the universe gave you birth and made you, so nature is your first parent. Do you feel good that you are a microcosm of the universe? All the universal formulas can be found in you. You could accurately say that you are a small walking universe that can move, whereas the cosmic universe is stationary. Because you can move and act, you can govern the universe. The universe would want you to exercise dominion over it, so your first duty would be to love nature. Then, wherever you are, you can love the creation and appreciate it.

8. Unification Church. Sun Myung Moon, 9-30-79

Aitareya Upanishad 1.1-3.12: Vv. 1.1-4, 2.1-4, 3.11-12. The Purusha formed at the beginning of creation is the macrocosmic Person; his parts are then invested in man, the microcosm. Likewise, Hindu temples are built on the pattern of the human body: see Vacana 820, p. 211. For other accounts of creation out of the macrocosmic Person, cf. Rig Veda 10.90.6-16, pp. 868f. Mundaka Upanishad 1.1.7-9, p. 132; Okanagan Creation, p. 298. Sun Myung Moon, 9-30-79: Cf. Gleanings from the Writings of Baha'u'llah 27, p. 311.

DOMINION

Although we humans are part of the natural world, we have a unique position in it that makes us superior to all other beings. This is not a matter of physical size or strength, for on that scale of things we are only infinitesimal specks on a planet that is itself but a speck in the infinite reaches of the universe. Rather, the reason humans are regarded as the crown of creation is due entirely to our unique spiritual endowment. Humans have the ability, unparalleled in the natural world, to know God and to attain the transcendent purpose. In the special intimacy which we share with God, humans are potentially of more value than the entire world of creation. In this light, the bounty of creation has been regarded as a gift of divine love.

In the Abrahamic religions, humans are said to have been created as God's "viceregents" and granted the blessing of dominion over all things. All things exist for our benefit, by which we can develop ourselves to become co-creators with God. Furthermore, humans are uniquely able to have dominion because we can understand the nature of all other creatures--symbolized by our giving them names. The blessing of dominion was not originally sanction for developing technology to extract wealth and a comfortable artificial environment at the expense of nature; in the agricultural societies for which this mandate was first given, human creativity was seen as essentially in harmony with natural processes. Today it may be interpreted as a call for artistic and creative projects to enhance the beauty and productivity of nature and the quality of human life.

Do you not see that God has subjected to your use all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, both seen and unseen?

1. Islam. Qur'an 31.20

I will create a vicegerent on earth.

2. Islam. Qur'an 2.30

And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

3. Judaism and Christianity. Bible, Genesis 1.28

When I look at Thy heavens, the work of Thy fingers,
the moon and the stars which Thou hast established;
What is man that Thou art mindful of him,

and the son of man that Thou dost care for him?
Yet Thou hast made him little less than God,
and dost crown him with glory and honor.
Thou hast given him dominion over the works of Thy hands;
Thou hast put all things under his feet.

4. Judaism and Christianity. Bible, Psalm 8.3-6

God is He who created the heavens and the earth, and sends down rain from the skies, and with it brings forth fruits to feed you; it is He who made the ships subject to you, that they may sail through the sea by His command; and the rivers He has made subject to you. And He made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day He has made subject to you. And He gives you of all that you ask for. But if you count the favors of God, never will you be able to number them. Verily, man is given up to injustice and ingratitude.

5. Islam. Qur'an 14.32-34

The whole world was created only for the sake of the righteous man. He weighs as much as the whole world. The whole world was created only to be united to him.

6. Judaism. Talmud, Shabbat 30b

Truly do I exist in all beings, but I am most manifest in man. The human heart is My favorite dwelling place.

7. Hinduism. Srimad Bhagavatam 11.2

Qur'an 2.30: See the complete passage, Qur'an 2.30-33, p. 313; see also Sun Myung Moon, 10-13-70, p. 313. Genesis 1.28: Cf. Shabbat 33b, p. 1014.

We did indeed offer the Trust to the heavens and the earth and the mountains; but they refused to undertake it, being afraid of it. But man undertook it; he was indeed unjust and foolish.

8. Islam. Qur'an 33.72

His movement is of Heaven, his stillness of Earth. With his single mind in repose, he is king of the world; the spirits do not afflict him; his soul knows no weariness. His single mind reposed, the ten thousand things submit--which is to say that his emptiness and stillness reach throughout Heaven and Earth and penetrate the ten thousand things. This is what is called Heavenly joy. Heavenly joy is the mind of the sage by which he shepherds the world.

9. Taoism. Chuang Tzu 13

Man, as the manifestation of God, is the leader of all things, and no creature is more honorable than man. All things upon the earth, following their own individual names, fashioning their true way, will know that Thou hast brought them to sight for man's sake. All things whatsoever, forgetting not their source, deviating not from their determined pattern, are made to work as well as to understand their part; humbling themselves and honoring man, without anger, without haste, without anxiety, without grief, neither linked nor parted, they are made to work out their true personality.

10. Perfect Liberty Kyodan. The Ritual Prayer

Having created the world and all that lives and moves therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him--a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation.... Upon the inmost reality of each and every created thing He has shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He has focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man has been singled out for so great a favor, so enduring a bounty.

11. Baha'i Faith. Gleanings from the Writings of Baha'u'llah 27

Qur'an 33.72: The 'Trust' means the responsibility to choose good and reject evil, to live by God's purposes. Among all created beings, only humans have free will and the responsibility it confers. Yet we have abused it. Cf. Shabbat 886-89a, p. 313. Gleanings from the Writings of Baha'u'llah 27: Cf. Aitareya Upanishad 1.1-3.12, pp. 306f.; Sun Myung Moon, 9-30-79, p. 307; 10-13-70, p. 313.

Rangi and Papa, or Heaven and Earth, were the source from which, in the beginning, all things originated. Darkness then rested upon the heaven and upon the earth, and they still both cleave

together, and the children they had begotten were ever thinking amongst themselves what might be the difference between darkness and light. Hence the ancient saying, "There was darkness from the first division of time, unto the tenth, to the hundredth, to the thousandth."

At last the beings who had been begotten by Heaven and Earth, worn out by the continued darkness, consulted amongst themselves, saying, "Let us now determine what we should do with Rangi and Papa, whether it would be better to slay them or to rend them apart." Then spoke Tumatauenga, the fiercest of the children of Heaven and Earth, "Let us slay them." But Tane-mahuta, the father of forests and all things that inhabit them, said, "Nay, not so. It is better to rend them apart, and to let heaven stand far above us, and the earth lie beneath our feet. Let the sky become a stranger to us, but the earth remain close to us as a nursing mother." Five of the brothers consented to this proposal, but not Tawhiri-ma-tea, the father of winds and storms. He, fearing that his kingdom was about to be overthrown, grieved greatly at the thought of his parents being torn apart.

Then Rongo-ma-tane, the god and father of cultivated food, rises up to rend apart the heavens and the earth; he struggles, but is unable to rend them apart. Next Tangaroa, the god and father of fish and reptiles rises up; he struggles, but he is unable to rend them apart. Next Haumia-tikitiki, the god and father of the food which springs up without cultivation, rises up and struggles, but he, too fails. At last, slowly rises Tane-mahuta, the god and father of forests, birds, and insects, and he struggles with his parents. With his head firmly planted on mother earth and his feet upraised and resting against the skies, he strains his back and limbs with mighty effort and rends apart Rangi and Papa, all the while insensible to their shrieks and cries. Thus it is said, "It was the fierce thrusting of Tane which tore the heaven from the earth, so that they were rent apart, and darkness was made manifest, and so was the light."

Then there arose in the breast of Tawhiri-ma-tea, the god and father of winds and storms, a fierce desire to wage war with his brothers, because they had rent apart their common parents without his consent. So he rises, follows his father to the realms above, and hurries to the sheltered hollows in the boundless skies; there he consults long with his father, and as the vast Heaven listens to the suggestions of Tawhiri-ma-tea, thoughts and plans are formed in his breast, and Tawhiri-ma-tea also understands what he should do. Then by himself and vast Heaven were begotten his numerous brood: the mighty winds, squalls, whirlwinds, dense clouds, massy clouds, gloomy thick clouds, fiery clouds, clouds reflecting glowing red light, and the wildly bursting clouds of thunderstorms. In the midst of these, Tawhiri-ma-tea sweeps wildly on. Alas! alas! then rages the fierce hurricane; and while Tane-mahuta and his gigantic forests stand unconscious and unsuspecting, the blast of the breath of the mouth of Tawhiri-ma-tea smites them, the gigantic trees are snapt off right in the middle. Alas! they are rent to atoms, dashed to the earth, with boughs and branches torn and scattered, lying on the earth, left for the insect, for the grub, and for loathsome rottenness.

Tawhiri-ma-tea next swoops down upon the seas, and lashes in his wrath the ocean. Ah! ah! waves steep as cliffs rise, with tops so lofty as to make one giddy; these soon eddy into whirlpools, and Tangaroa, the god of the ocean and father of all that dwell therein, flies affrighted through the seas....

Tawhiri-ma-tea next rushed on to attack his brothers Rongo-ma-tane and Haumia-tikitiki, the gods and progenitors of cultivated and uncultivated food, but Papa, to save these for her other children, caught them up and hid them in a place of safety; and so well were they concealed by their mother Earth that he sought for them in vain.

Tawhiri-ma-tea, having thus vanquished all his other brothers, next rushed against Tumatauenga, to try his strength against his; he exerted all his force against him, but he could neither shake him nor prevail against him. What did Tumatauenga care for his brother's wrath? He was the only one of the whole party of brothers who had proposed to kill their parents. Now, against the storm winds, he shows himself brave and fierce in war. His other brothers had been broken or fled or had been hidden, but Tumatauenga, or man, still stood erect and unshaken upon the breast of his mother Earth.

Tumatauenga reflected upon the cowardly manner in which his brothers had acted, in leaving him to show his courage alone, and he determined to turn against them. To injure Tane-mahuta, he collected leaves and made snares--ha! ha! the children of Tane fell before him, none could any longer fly in safety. To take revenge on his brother Tangaroa, he sought for his offspring leaping and swimming in the water. He netted nets with flax, dragged with them, and hauled the children of Tangaroa ashore. To be revenged upon his brothers Rongo-ma-tane and Haumia-tikitiki, he soon found them by their distinctive leaves, and scraping into shape a wooden hoe and plaiting a basket, he dug in the earth and pulled up all kinds of plants with edible roots.

Thus Tumatauenga deposed four of his brothers, and they became his food. But one of them, Tawhiri-ma-tea, he could not vanquish by eating him for food, so this last-born child of Heaven and Earth was left as an enemy for man, and still this brother ever attacks him in storms and hurricanes, to destroy him alike on sea and land.

12. Maori Religion. On the Origin of the Human Race (New Zealand)

Maori Tradition: On the primordial androgyne, cf. Brihadaranyaka Upanishad 1.4.3, p. 252. On separating light from darkness as the first act of creation, compare Genesis 1, p. 126. This story is also interpreted to show the origin of evil: from the parricide of the primordial family has come division and strife between man and man.

THE LORD OF SPIRITS

The natural world also includes the spiritual realm. Often enough, benevolent spiritual beings, angels, and devas are the objects of worship and supplication; see Spiritual Benefactors, pp. 366-75. Yet with deeper religious insight, it has been revealed that the human being is, in reality, lord of spirits. Human beings who have received salvation, who are enlightened, or who have achieved the highest goal of life, easily outshine the angels in glory and surpass them in wisdom. Saints and sages, and even ordinary believers who have strong faith, can command the heavenly hosts to assist them in a righteous cause. They can also rebuke and cast out evil spirits in the name of God.

Furthermore, according to the doctrine of reincarnation, even unreconstructed human beings have more opportunity for spiritual advancement than do angels. Only when incarnated as human beings may souls have an opportunity progress to the point of their final liberation.

Do you not know that we are to judge angels? How much more, matters pertaining to this life!

1. Christianity. Bible, 1 Corinthians 6.3

When a man walks on the highway, a company of angels goes before him, proclaiming, "Make way for the Image of the Holy One!"

2. Judaism. Midrash, Psalm 17.8

For a person in concord with Unity, everything prospers; to one who has no personal interest, even the spirits are in obeisance.

3. Taoism. Chuang Tzu 12

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1 Corinthians 6.3: This refers not to humans generally, but only to saved Christians. Cf. Hebrews 1.14, p. 368; Qur'an 14.22, p. 443. Chuang Tzu 12: Cf. Chuang Tzu 13, p. 311.

The wise ones who are intent on meditation, who delight in the peace of renunciation, such mindful, perfect Buddhas even the gods hold most dear.

4. Buddhism. Dhammapada 181

Behold, your Lord said to the angels, "I will create a vicegerent on earth." They said, "Wilt Thou place therein one who will make mischief therein and shed blood?--while we do celebrate Thy praises and glorify Thy holy name?" He said, "I know what you know not."

And He taught Adam the names of all things; then He placed them before the angels, and said, "Tell Me the nature of these, if you are right."

They said, "Glory to Thee! of knowledge we have none, save what Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom."

He said, "O Adam, tell them their natures." When he had told them, God said, "Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal, and what you conceal."

5. Islam. Qur'an 2.30-33

God created all things with forms, but the invisible God does not have any form.... However, without form, God could not have dominion over the world of form. Therefore, in the created world of material things, God created man, who [was to be given divine] personality and spirit, to be the master. God must have dominion not only over all earthly things, but also over the infinite spiritual world. Archangels and all other spiritual beings are invisible substantial beings [having form]. A certain central form is also necessary in order to have dominion over the invisible substantial world. Then where was that form available? It was only through Adam that God could have such a form. Accordingly, through Adam's form, God planned to have dominion over both the spiritual world and the physical world, with Adam as the center. That was the purpose of creation. God had to have a substantial relationship with the substantial being, Adam, in order to have dominion over all things.

6. Unification Church. Sun Myung Moon, 10-13-70

When Moses ascended on high, the ministering angels spoke before the Holy One, blessed be He, "Sovereign of the Universe! What business has one born of woman among us?" "He has come to receive the Torah," He answered them. They replied, "That secret treasure, which has been hidden by You for nine hundred and seventy-four generations before the world was created, You desire to give to flesh and blood! 'What is man, that Thou art mindful of him, And the son of man, that thou visitest him? O Lord our God, How excellent is thy name in all the earth! Who hast set thy glory [the Torah] upon the heavens!'" (Psalm 8.5, 2).

"Reply to them," said the Holy One to Moses....

Moses then spoke before Him, "Sovereign of the Universe! The Torah which You give me, what is written in it?" "I am the Lord your God, which brought you out of the Land of Egypt" (Exodus

20.2). He said to the angels, "Did you go down to Egypt; were you enslaved to Pharaoh; why then should the Torah be yours? Again, what is written in it? 'You shall have no other gods' (Exodus 20.3); do you dwell among peoples that engage in idol worship? Again, what is written in it? 'Remember the Sabbath day, to keep it holy' (Exodus 20.8); do you perform work, that you need to rest?... Again, what is written in it? 'You shall not murder. You shall not commit adultery. You shall not steal' (Exodus 20.13-15); is there any jealousy among you; is the evil Tempter among you?" Straightaway the angels conceded to the Holy One, blessed be He, for it is said, "O Lord our Lord, How excellent is Thy name in all the earth," whereas "Who hast set Thy glory upon the heavens" is not written (Psalm 8.10).

7. Judaism. Talmud, Shabbat 88b-89a

Dhammapada 181: Cf. Anguttara Nikaya i.279, p. 355; Digha Nikaya xi.67-83, pp. 378f. For a Jain expression of this idea, see Upadesamala 448-49, p. 551. Qur'an 2.30-33: Cf. Qur'an 17.61-64, p. 440; Genesis 2.15-3.24, pp. 424ff.; Brihadaranyaka Upanishad 1.4.10, p. 405. Sun Myung Moon, 10-13-70: Cf. Sun Myung Moon, 9-30-79, p. 307. This original blessing of dominion, and God's purpose in creating men to dwell on earth, was spoiled by the Fall. Fallen mankind has come under the false dominion of the archangel Satan. And God does not dwell in the personality of fallen man. Cf. 10-20-73, p. 467; Divine Principle I.1.2.3.4, p. 253. Shabbat 88b-89a: This argument between God and the angels, with Moses acting as God's spokesman, is a midrash on Psalm 8 (p. 310), which proclaims the dominion of humankind. The angels quote verse 2 of the psalm to argue that God's glory belongs in the heavens, but after Moses' arguments, they concede that the psalm concludes in verse 10 with God's name found only in the earth. The point seems to be responsibility, which humans alone possess. Cf. Qur'an 33.72, p. 311.

Thus I have heard, on a certain occasion the Exalted One was staying near Uruvela, on the bank of the river Neranjara, at the root of the mucalinda tree, having just won the highest wisdom. Now on that occasion the Exalted One was seated for seven days in one posture and experienced the bliss of release. Then arose a great storm of rain out of due season, and for seven days there was rainy weather, cold winds, and overcast skies. So Mucalinda, King of the snakes, coming forth from his haunt, encircled the body of the Exalted One seven times with his coils and stood rearing his great hood above the Exalted One's head, thinking, "Let not heat or cold or the touch of flies, mosquitoes, wind, or creeping things annoy the Exalted One."

Now after the lapse of those seven days the Exalted One roused himself from that concentration of mind. Then Mucalinda, King of the snakes, seeing that the sky was clear and free of clouds, unwrapped his folds from the Exalted One's body, and, withdrawing his own form and creating the form of a youth, stood before the Exalted One, holding up his clasped hands and doing reverence to him.

8. Buddhism. Udana 10, Mucalinda

Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven.

9. Christianity. Bible, Luke 10.19-20

The Kesin (long-haired sage) bears fire, he bears water,
the Kesin upholds earth and heaven,
the Kesin sees all visions of luster,
the Kesin is called the Light.

Munis with the wind for their girdle
wear the soiled yellow robe;
they go along the course of the wind
where the gods have gone before.

"In the ecstasy of Munihood
we have ascended on the wind,
and only these bodies of ours
are what you mortals ever see."

The Muni flies through mid-air
while he looks at varied forms,
and he is of every deva
a comrade in doing good.

10. Hinduism. Rig Veda 10.136.1-4

Udana 10: Mucalinda is not a demon, but a heavenly serpent who represents good spiritual forces. His homage to the Buddha expresses the Buddha's lordship over the angelic world. The scene is well-known in Buddhist iconography. Compare Srimad Bhagavatam 10.16, pp. 626f. Luke 10.19-20: Cf. Psalm 91.11-13, pp. 561f.

Blessed is human birth; even the dwellers in heaven desire this birth: for true wisdom and pure love may be attained only by man.

11. Hinduism. Srimad Bhagavatam 11.13

The universe is peopled by manifold creatures who are, in this round of rebirth, born in different families and castes for having done various actions.

Sometimes they go to the world of the gods, sometimes to the hells, sometimes they become demons in accordance with their actions. Sometimes they become soldiers, or outcastes and untouchables, or worms or moths....

Thus, living beings of sinful actions, who are born again and again in ever-recurring births, are not disgusted with the round of rebirth, but they are like warriors, never tired of the battle of life. Bewildered through the influence of their actions, distressed and suffering pains, they undergo misery in non-human births.

But by the cessation of karma, perchance, living beings will reach in due time a pure state and be born as men.

12. Jainism. Uttaradhyayana Sutra 3.1-7

CREATION REJOICES

The natural world is not an object of our manipulation. It is a community of living, sentient beings that suffers or rejoices according to how it is treated by human beings. The scriptures teach that, for those who have eyes to see, nature is exquisitely sensitive to the spirit and attitude of people. The creation 'groans in travail' when it is misused and defiled, and rejoices when it can serve God through serving the children of God. Indeed, the virtuous person brings redemption to nature.

Confucius said, "It is Goodness that gives to a neighborhood its beauty."

1. Confucianism. Analects 4.1

Whether in village or in forest, in vale or on hill, wherever arahants dwell--delightful, indeed, is that spot.

2. Buddhism. Dhammapada 98

The perfume of flowers blows not against the wind, nor does the fragrance of sandalwood, tagara and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction.

3. Buddhism. Dhammapada 54

The earth's condition is receptive devotion.
Thus the superior man who has breadth of character
Carries the outer world.

4. Confucianism. I Ching 2: The Receptive

May no living creatures, not even insects,
Be bound unto samsaric life; nay, not one of them;
But may I be empowered to save them all.

5. Buddhism. Milarepa

Dhammapada 98: Cf. Titus 1.15, p. 725. I Ching 2: Cf. Chuang Tzu 12, p. 312.

Good sons and daughters who accept the true Law, build the great earth, and carry the four responsibilities, become friends without being asked, for the sake of all living beings. In their great compassion, they comfort and sympathize with living beings, becoming the Dharma-mother of the world.

6. Buddhism. Lion's Roar of Queen Srimala 4

Only those who are absolutely sincere can fully develop their nature. If they can fully develop their nature, they can then fully develop the nature of others. If they can fully develop the nature of others, they can then fully develop the nature of things. If they can fully develop the nature of things, they can then assist in the transforming and nourishing process of Heaven and Earth. If they can assist in the transforming and nourishing process of Heaven and Earth, they can thus form with Heaven and Earth a trinity.

7. Confucianism. Doctrine of the Mean 22

There is a holy man living on faraway Ku-she Mountain, with skin like ice or snow, and gentle and shy like a young girl. He doesn't eat the five grains, but sucks the wind, drinks the dew, climbs up on the clouds and mist, rides a flying dragon, and wanders beyond the four seas. By concentrating his spirit, he can protect creatures from sickness and plague and make the harvest plentiful... This man, with his virtue of his, is about to embrace the ten thousand things and roll them into one.

8. Taoism. Chuang Tzu 1

Mencius went to see King Hui of Liang. The king was standing over a pond. "Are such things enjoyed even by a good and wise man?" said he, looking round at his wild geese and deer.

"Only if a man is good and wise," answered Mencius, "is he able to enjoy them. Otherwise he would not, even if he had them.

The Book of Songs says,

He surveyed and began the Sacred Terrace,
He surveyed it and measured it;
The people worked at it;
In less than no time they finished it.
He surveyed and began without haste;

The people came in ever-increasing numbers.
The king was in the Sacred Park.
The doe lay down;
The does were sleek;
The white birds glistened.
The king was at the Sacred Pond.
Oh! how full it was of leaping fish!

It was with the labor of the people that King Wen built his terrace and pond, yet so pleased and delighted were they that they named his terrace the "Sacred Terrace" and his pond the "Sacred Pond," and rejoiced at his possession of deer, fish, and turtles. It was by sharing their enjoyments with the people that men of antiquity were able to enjoy themselves.

The T'ang shih says,

O Sun [the tyrant Chieh], when wilt thou perish?
We care not if we have to die with thee.

"When the people were prepared 'to die with' him, even if the tyrant had a terrace and pond, birds and beasts, could he have enjoyed them all by himself?"

9. Confucianism. Mencius I.A.2

For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of Him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies.

10. Christianity. Bible, Romans 8.19-23

Since folk are ablaze with unlawful lusts, overwhelmed by depraved longings, depressed by wrong doctrines, on such as these the sky rains down not steadily. It is hard to get a meal. The crops are bad, afflicted with mildew and grown to mere stubs. Accordingly, many come to their end.

11. Buddhism. Anguttara Nikaya i.50

Hear the word of the Lord, O people of Israel;
for the Lord has a controversy with the inhabitants of the land.
There is no faithfulness or kindness,
there is no knowledge of God in the land;

There is swearing, lying, killing, stealing, and committing adultery;
they break all bounds and murder follows murder.
Therefore the land mourns,
and all who dwell in it languish,
and also the beasts of the field,
and the birds of the air,
and even the fish of the sea are taken away.

12. Judaism and Christianity. Bible, Hosea 4.1-3

Anguttara Nikaya i.50: Cf. Golden Light Sutra 12, pp. 1090f.; Book of Songs, Ode 254, pp. 1089f; Chuang Tzu 10, p. 799. Even the attitude of the spirits reflects the heart of people: cf. Vamana Purana 19.31-35, p. 443. Hosea 4.1-3: Cf. Jeremiah 7.1-15, p. 1088; Exodus 20.1-17, p. 166.

Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying, "Woe, woe is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?" And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, "O Lord, wilt Thou not have compassion upon the earth?"

13. Church of Jesus Christ of Latter-day Saints. Pearl of Great Price, Moses 7.48-49

To you did the soul of the ox complain,
"For whom did you create me? Who made me?
Fury and violence oppress me, and cruelty and tyranny.
I have no shepherd other than you: then obtain good pastures for me."

Then the Creator of the ox asked Right, "Have you a judge for the ox,
That you may give him, with the pasture, the care for the raising of the cattle?
Whom did you appoint his master who shall put to flight Fury together with the wicked?"

As Righteousness, reply was made, "No companion is there for the ox
That is free from hatred. Men do not understand
How the great deal with the lowly.
Of all beings he is the strongest
To whose aid I come at his call....

"With hands outstreched we pray to the Lord,
We two, my soul and the soul of the mother-cow,
Urging the Wise One to command that no harm shall come to the honest man,
To the herdsman, in the midst of the wicked who surround him."

Then spoke the Wise Lord himself, he who understands the prayers in his soul:
"No master has been found, no judge according to Righteousness,
For the breeder and the herdsman has the Creator fashioned you.

The ordinance of sprinkling the water of the cattle, for the welfare of the ox,
And the milk for the welfare of men desiring food,
This has the Wise Lord, the Holy One,
Fashioned by his decree, in accord with Righteousness."
--"Whom hast thou, as Good Mind, who may take care of us two for men?"

"I know but this one, Zarathustra Spitama, the only one who has heard our teaching;
He will make known our purpose, O Wise One, and that of Righteousness.
Sweetness of speech shall be given to him."

And then moaned the ox-soul: "That I should have to be content
With the powerless word of a man without strength for a guardian,
I who wish for a strong master!
Will he ever be, he who shall help him with his hands?"

14. Zoroastrianism. Avesta, Yasna 29.1-9

Pearl of Great Price, Moses 7.48-49: Cf. Pearl of Great Price, Moses 7.27-37, p. 458.

In the days when natural instincts prevailed, men moved quietly and gazed steadily. At that time, there were no roads over mountains, nor boats, nor bridges over water. All things were produced, each for its own proper sphere. Birds and beasts multiplied; trees and shrubs grew up. The former might be led by the hand; you could climb up and peep into a raven's nest. For then man dwelt with the birds and beasts, and all creation was one. There were no distinctions of good and bad men; being all equally without knowledge, their virtue could not go astray. Being all equally without evil desires, they were in a state of natural integrity, the perfection of human existence.

15. Taoism. Chuang Tzu 9

The wolf shall dwell with the lamb,
and the leopard shall lie down with the kid,
and the calf and the lion and the fatling together,
and a little child shall lead them.
The cow and the bear shall feed;
their young shall lie down together;
and the lion shall eat straw like the ox.
The sucking child shall play over the hole of the asp,
and the weaned child shall put his hand on the adder's den.
They shall not hurt or destroy
in all My holy mountain;
for the earth shall be full of the knowledge of the Lord
as the waters cover the sea.

16. Judaism and Christianity. Bible, Isaiah 11.6-9

Yasna 49.1-9: In this dialogue in heaven, the soul of the ox complains that he is oppressed by the wicked. He asks for justice from his creator, but the reply comes that there is no one. The soul of the ox and his mate pray again to God, who replies that the ox has been put in the power of man. But He also decrees laws of reciprocal service by which the oxen and mankind can live in harmony. The ox, not satisfied, asks for a righteous protector who will practice these laws. He is told he must make do with Zarathustra, who however lacks the power to actualize the teaching. When, the ox asks, will that teaching prevail, that he may be saved? Zoroastrianism in fact abolished the ritual slaughter of oxen which was practiced among the Vedic Aryans. Chuang Tzu 9: Cf. Tao Te Ching 80, p. 291; Ramayana, Yuddha Kanda 130, p. 291; Book of Ritual 7.1.2, p. 293; Ghost Dance, p. 1117. Isaiah 11.6-9: Cf. Divine Principle I.1.3.1, p. 205.

CHAPTER 6: Life Beyond Death and the Spiritual World

- The Spiritual World: Mystery, Multiplicity, Analogy, Harmony
- The Immortal Soul
- Prepare Now For Eternity
- Passage Beyond
- Heaven
- Hell
- Spiritual Benefactors
- Spiritual Error And The Occult

No treatment of Ultimate Reality and the purposes of human life would be complete without a discussion of death and the individual's destiny after death. All religions affirm that there is an aspect of the human person that lives on after the physical life has ended. The immortality of the spirit or soul or psychophysical individual (Buddhism does not admit an eternal metaphysical Soul) is the subject of many passages of scripture. Its destiny after the death of the body is to go to into another existence--perhaps in heaven or hell, or as another sentient being on the earth, or in a resurrection body, or merged in eternal unity with the Absolute. Conceptions of the hereafter vary considerably from one religion to another, but there are ample common points which we can explore in making the comparisons in this chapter.

We open with selected passages which affirm the reality of the spiritual world, which corresponds to this material universe and exists "alongside" it. In the next section are passages about the immortal soul, the core of a person's individuality, which survives the death of the physical body: it may ascend to Heaven, descend into hell, or transmigrate into another body. Then, since human life is eternal, it is important to know how to prepare for life in the hereafter. This is the topic of the third section, which gathers passages urging us to use our lives in this world as preparation for life in the next world. In the fourth section we have texts dealing with the actual passage, at the time of physical death, into the next existence. This is usually depicted as fraught with some form of judgment or trial. The fifth section contains passages describing the beauties of heaven and the terrors of hell, using imagery which is sometimes fantastic, sometimes psychological.

The concluding sections contain texts on the assorted spiritual beings, angels, gods, and demons which populate the spiritual world. With power to influence events on earth, these spirits may be looked to for guidance and inspiration or propitiated by offerings. On the other hand, many religions recognize that the spirits are often in error. They have deep suspicions of spiritualism and spirit worship as liable to lead to idolatry and even demonic possession.

THE SPIRITUAL WORLD: MYSTERY, MULTIPLICITY, ANALOGY, HARMONY

The general appearance of the spiritual world is the topic of this short section. Being invisible, it is not something that is easily fathomed, nor are its traces easily observed. However, three definite notions about the spiritual world are represented here: it is composed of a multiplicity of realms, it corresponds by analogy to the phenomenal world, and it operates in mystic harmony.

They will ask you concerning the Spirit. Say, "The Spirit is by command of my Lord, and of knowledge you have been vouchsafed but little."

1. Islam. Qur'an 17.85

No one in heaven or on the earth knows the Unseen save God; and they know not when they will be raised. Does [human] knowledge extend to the Hereafter? No, for they are in doubt concerning it. No, for they cannot see it.

2. Islam. Qur'an 27.65-66

Qur'an 17.85: Cf. Rig Veda 3.54.5, p. 74.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

3. Christianity. Bible, 1 Corinthians 13.12

I [Paul] know a man in Christ who fourteen years ago was caught up to the third heaven--whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise--whether in the body or out of the body I do not know, God knows--and he heard things that cannot be told, which man may not utter.

4. Christianity. Bible, 2 Corinthians 12.2-4

In my Father's house are many rooms.

5. Christianity. Bible, John 14.2

Of the nether worlds and heavens has He created millions; Men exhaust themselves trying to explore them.

6. Sikhism. Adi Granth, Japuji 22, M.1, p. 5

There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

7. Christianity. Bible, 1 Corinthians 15.40-41

The church of the Firstborn... are they into whose hands the Father has given all things--they are they who are priests and kings, who have received of his fullness, and of his glory; and are priests of the Most High, after the order of Melchizedek, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God.... These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law;... who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men.

These are they who receive of his glory, but not of his fulness. These are they who receive of the presence of the Son, but not of the fulness of the Father. Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God....

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.

These are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial. And

also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation.

And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things--where God, even the Father, reigns upon his throne forever and ever; before whose throne all things bow in humble reverence, and give him glory forever and ever.

8. Church of Jesus Christ of Latter-day Saints. Doctrine and Covenants 76.54-93

All kingdoms have a law given;

And there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

All beings who abide not in those conditions are not justified.

For intelligence cleaves unto intelligence; wisdom receives wisdom; truth embraces truth; virtue loves virtue; light cleaves unto light; mercy has compassion on mercy and claims her own; justice continues its course and claims its own; judgment goes before the face of him who sits upon the throne and governs and executes all things.

9. Church of Jesus Christ of Latter-day Saints. Doctrine and Covenants 88.36-40

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1 Corinthians 13.12: This passage points to the future, the last days, the eschaton. It may be interpreted either as the time after death (personal eschatology), as we do here, or to the final consummation of history: cf. 1 John 3.2, p. 1113. 2 Corinthians 12.2-4: Many interpreters think this man was Paul himself. On these manifestations of spiritual forces, cf. Doctrine of the Mean 16, p. 74. Japuji 22, M.1: Cf. Taitiriya Upanishad 2.7-9, pp. 180f. 1 Corinthians 15.40-41: Celestial bodies are those spirits who soar in divine love and grace; terrestrial bodies are earth-bound spirits who remain attached to worldly desires, but who may be lifted up through the ministrations of angels and higher beings. Doctrine and Covenants 76.54-93: This is a visionary interpretation of the preceding passage which describes three spiritual realms. Latter-day Saints and their families who are members of the priesthood and who make active witness to the gospel may become celestial spirits. Honorable and conscientious Christians may become

terrestrial spirits, and non-Christians, providing they do not blaspheme the Holy Spirit or commit gross crimes, may become telestial spirits.

What is here [the phenomenal world], the same is there [in Brahman]; and what is there, the same is here.

10. Hinduism. Katha Upanishad 2.1.10

The spiritual world is connected with the physical world. The common factor connecting all things is true love.

11. Unification Church. Sun Myung Moon, 12-18-85

Thou who exists beyond the wide firmament,
mighty in thine own splendor and strong of mind, hast made,
for our help, the earth a replica of thy glory,
and encompassed water and light up to the heavens.

12. Hinduism. Rig Veda 1.52.12

We have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tabernacle which is set up not by man but by the Lord.... There are priests who offer gifts according to the law. They serve a copy and shadow of the heavenly sanctuary; for when Moses was about to erect the tabernacle, he was instructed by God, saying, "See that you make everything according to the pattern which was shown to you on the mountain." But as it is, Christ has obtained a ministry which is much more excellent.

13. Christianity. Bible, Hebrews 8.1-6

The system of Change is tantamount to Heaven and Earth, and therefore can always handle and adjust the way of Heaven and Earth. Looking up, we observe the pattern of the heavens; looking down, we examine the order of the earth. Thus we know the causes of what is hidden and what is manifest. If we investigate the cycle of things, we shall understand the concepts of life and death.

Essence and material force are combined to become things. The wandering away of Spirit becomes change. From this we know that the characteristics and conditions of spiritual beings are similar to those of Heaven and Earth and therefore there is no disagreement between them. The knowledge [of Spirit] embraces all things and its way helps all under heaven, and therefore there is no mistake. It operates freely and does not go off course. It rejoices in Nature and

understands destiny. Therefore there is no worry. As [things] are contented in their stations and earnest in practicing kindness, there can be love. It molds and encompasses all transformations of Heaven and Earth without mistake, and it stoops to bring things into completion without missing any. It penetrates to a knowledge of the course of day and night. Therefore Spirit has no spatial restriction and Change has no physical form.

14. Confucianism. I Ching, Great Commentary 1.4.1-4

Doctrine and Covenants 88.36-40: This teaches that people ascend to a 'kingdom' that suits their level of intelligence, virtue, light, mercy, and justice. Sun Myung Moon, 12-18-85: Cf. Sun Myung Moon, 4-18-77, p. 355. Katha Upanishad 2.1.10: Cf. Rig Veda 6.47.8, p. 77; Vachana 239, p. 355; Cree Round Dance Song, p. 55; Pearl of Great Price, Moses 6.63, p. 77; Anguttara Nikaya i.279, p. 355; Dhammapada 15-18, p. 339; Chun Boo Kyung, p. 95. This passage also describes the mystical union of 'this' with Brahman--cf. Katha Upanishad 2.1.10-11, p. 588. Hebrews 8.1-6: The sacrifice which Jesus the High Priest offers for the forgiveness of sins in the heavenly tabernacle is said to be in every way superior to sacrifices at the Jerusalem temple which were offered to atone for sins according to the Jewish Law--cf. Hebrews 9.11-14, p. 521. This is based upon neo-Platonic philosophy, which regards the spiritual realm, the realm of forms, as Reality, while the earthly realm is but its copy, shadow, and reflection. Hebrews quotes Exodus 25.40 as supporting this view: God instructed Moses to construct the tabernacle according to the pattern of the heavenly tabernacle which he saw on Mount Sinai.

When King Solomon "penetrated into the depths of the nut garden" (Song of Solomon 6.11), he took up a nut shell and studying it, he saw an analogy in its layers with the spirits which motivate the sensual desires of humans....

God saw that it was necessary to put into the world so as to make sure of permanence all things having, so to speak, a brain surrounded by numerous membranes. The whole world, upper and lower, is organized on this principle, from the primary mystic center to the very outermost of all the layers. All are coverings, the one to the other, brain within brain, spirit inside of spirit, shell within shell.

The primal center is the innermost light, of a translucence, subtlety, and purity beyond comprehension. That inner point extends to become a "palace" which acts as an enclosure for the center, and is also of a radiance translucent beyond the power to know it. The "palace" vestment for the incognizable inner point, while it is an unknowable radiance in itself, is nevertheless of a lesser subtlety and translucency than the primal point. The palace extends into a vestment for itself, the primal light. From then outward, there is extension upon extension, each constituting a

vesture to the one before, as a membrane to the brain. Though membrane first, each extension becomes brain to the next extension.

Likewise does the process go on below; and after this design, man in the world combines brain and membrane, spirit and body, all to the more perfect ordering of the world.

15. Judaism. Zohar

I Ching, Great Commentary 1.4.1-4: On the lawfulness common to heaven and earth as grounding their resemblance one to the other, cf. Atharva Veda 4.1.3, Rig Veda 10.85.1, p. 150; Proverbs 8.22-31, p. 151; Chuang Tzu 6, p. 152; Doctrine of the Mean 12, p. 153; etc. Zohar: The idea that the world is filled with a hierarchy of Being, with the Supreme as its uttermost point, is also expressed in Katha Upanishad 2.3.7-8, p. 93, 3.13, p. 840; Kena Upanishad 1.1-2, p. 117; Qur'an 24.35, p. 116; and the Hadith, p. 87, describing seventy thousand curtains of light which veil the Presence.

God created the seven heavens in harmony.

16. Islam. Qur'an 71.15

Music expresses the harmony of the universe, while rituals express the order of the universe. Through harmony all things are influenced, and through order all things have a proper place. Music rises to heaven, while rituals are patterned on the earth... Therefore the Sage creates music to correlate with Heaven and creates rituals to correlate with the Earth. When rituals and music are well established, we have the Heaven and Earth functioning in perfect order.

17. Confucianism. Book of Ritual 19

Qur'an 71.15: Cf. Gauri Sukhmani 23, M.5, p. 88; Anandu, M.3, p. 201. Book of Ritual 19: Cf. Anandu, M.3, p. 201; Sun Myung Moon, 9-11-79, p. 176.

World Scripture

THE IMMORTAL SOUL

In this section are passages about the soul or spirit of the human individual, which may be characterized variously as the divine Self in Hinduism, or as the product of conditions and causes in Buddhism, or as the core of the individual person, partaking of his or her choices and deeds, in Judaism, Christianity, and Islam. From the perspective of ontology, we note that Buddhism does not conceive of the soul as ultimately real; it parts company with the Hindu and Jain concept of the soul as identical with the divine Self (Atman). Such a distinction might well be seconded by the Abrahamic religions' understanding of God as fundamentally Other and distinct from his creatures. But ontology is not at issue here; one may refer to passages under Formless, Emptiness, Mystery, pp. 85-92, and Original Mind, pp. 217-23. In this chapter we are only concerned with the soul as a phenomenological entity which carries the destiny of the individual person.

First of all, the soul, in any of these varied conceptions, is more essential to a person's identity than his body, which is made from clay and is but a vestment, a possession, something one has rather than what one is. Next, we examine notions of eternal life: how the soul survives the death of the physical body. Although the manner of its survival varies among the religions--it may remain close to earth, ascend to Heaven, descend into hell, participate in a general resurrection, merge into the Godhead, or transmigrate into another body--the fact of its survival is a common thread that unites them all. These texts include descriptions of a new 'spiritual body' which will clothe the soul in the next life. Finally, we have several passages which liken the transition to the next life to waking up from a dream.

The body is the sheath of the soul.

1. Judaism. Talmud, Sanhedrin 108a

The dust returns to the earth as it was, and the spirit returns to God who gave it.

2. Judaism and Christianity. Bible, Ecclesiastes 12.7

Then the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

3. Judaism and Christianity. Bible, Genesis 2.7

And He originated the creation of man out of clay,
then He fashioned his progeny of an extraction of mean water,
then He shaped him, and breathed His spirit in him.

4. Islam. Qur'an 32.8-9

The union of seed and power produces all things; the escape of the soul brings about change. Through this we come to know the conditions of outgoing and returning spirits.

5. Confucianism. I Ching, Great Commentary 1.4.2

Now my breath and spirit goes to the Immortal,
and this body ends in ashes;
OM. O Mind! remember. Remember the deeds.
Remember the actions.

6. Hinduism. Isha Upanishad 17, Yajur Veda 40.15

The outward form, brethren, of him who has won the truth stands before you, but that which binds it to rebirth is cut in twain.

7. Buddhism. Digha Nikaya, Brahmajala Sutta

The soul is characterized by knowledge and vision, is formless, an agent, has the same extent as its own body, is the enjoyer of the fruits of karmas, and exists in samsara. It is also enlightened and has a characteristic upward motion.

8. Jainism. Nemichandra, Dravyasangraha 2

Matter has no life, hence it has no real existence. Mind is immortal.

9. Christian Science. Science and Health, 584

I Ching, Great Commentary 1.4.2: Birth and death form one recurring cycle, like the alternation of the seasons. Spirit comes from the invisible realms to the visible, then returns to the invisible realms again. Isha Upanishad 17: Also found in Yajur Veda 40.15. Brahmajala Sutta: With liberation, the existential state of the soul may change without any alteration of a person's external bodily appearance. Dravyasangraha 2: This speaks of the jiva, the individual soul. Science and Health, 584: Cf. the Buddhist doctrine of 'Mind Only' in the Lankavatara Sutra 61-64, p. 155.

A man is his own immortal soul.

10. Scientology. L. Ron Hubbard, A New Slant on Life

Knowing that this body is like foam, and comprehending that it is as unsubstantial as a mirage, one should destroy the flower-tipped shafts of sensual passions [Mara], and pass beyond the sight of the King of death.

11. Buddhism. Dhammapada 46

Know that the present life is but a sport and a diversion, an adornment and a cause of boasting among you, and a rivalry in wealth and children. It is as a rain whose vegetation pleases the unbelievers; then it withers, and you see it turning yellow, then it becomes straw. And in the Hereafter there is grievous punishment, and forgiveness from God and good pleasure; whereas the present life is but the joy of delusion.

12. Islam. Qur'an 57.20

Behold this beautiful body, a mass of sores, a heaped up lump, diseased, much thought of, in which nothing lasts, nothing persists. Thoroughly worn out is this body, a nest of diseases, perishable. This putrid mass breaks up. Truly, life ends in death. Like gourds cast away in autumn are these dove-hued bones. What pleasure is there in looking at them?

Of bones is this house made, plastered with flesh and blood. Herein are stored decay, death, conceit, and hypocrisy.

Even ornamented royal chariots wear out. So too the body reaches old age. But the Dhamma of the Good grows not old. Thus do the Good reveal it among the Good.

13. Buddhism. Dhammapada 147-151

Man's real nature is primarily spiritual life, which weaves its threads of mind to build a cocoon of flesh, encloses its own soul in the cocoon,
And, for the first time, the spirit becomes flesh.
Understand this clearly: The cocoon is not the silkworm;
In the same way, the physical body is not man but merely man's cocoon.
Just as the silkworm will break out of its cocoon and fly free,
So, too, will man break out of his body-cocoon and ascend to the spiritual world when his time is come.

Never think that the death of the physical body is the death of man.
Since man is life, he will never know death.

14. Seicho-no-ie. Nectarean Shower of Holy Doctrines.

Dhammapada 46: Cf. Sutra of Hui Neng 10, p. 437. Qur'an 57.20: Cf. Qur'an 17.18-19, p. 336; 102, p. 340. Nectarean Shower of Holy Doctrines: As in popular Japanese Buddhism, the scripture of this new religion contrasts the realm of appearances and sense impressions with the realm of Reality. The body belongs to the realm of appearances, but the spiritual life belongs to the order of Reality.

Ts'ai-wu said, "I have heard the names kuei and shen, but I do not know what they mean." The Master said, "The [intelligent] spirit is of the shen nature, and shows that in fullest measure; the animal soul is of the kuei nature, and shows that in fullest measure. It is the union of kuei and shen that forms the highest exhibition of doctrine.

"All the living must die, and dying, return to the ground; this is what is called kuei. The bones and flesh molder 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. The vapors and odors which produce a feeling of sadness,[and arise from the decay of their substance], are the subtle essences of all things, and also a manifestation of the shen nature."

15. Confucianism. Book of Ritual 21.2.1

Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

So we are always of good courage; we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. We are of good courage, and we would rather be away from the body and at home with the Lord. For we must all appear before the judgment

seat of Christ, so that each one may receive good or evil, according to what he has done in the body.

16. Christianity. Bible, 2 Corinthians 4.16-5.10

Look upon life as a swelling tumor, a protruding goiter, and upon death as the draining of a sore or the bursting of a boil.

17. Taoism. Chuang Tzu 6

You prefer this life, although the life to come is better and more enduring. All this is written in earlier scriptures; the scriptures of Abraham and Moses.

18. Islam. Qur'an 87.16-19

Onyame does not die, I will therefore not die.

19. African Traditional Religions. Akan Proverb (Ghana)

Akan Proverb: 'Onyame' is the most common Akan name for the Supreme Being. It means, roughly, 'the One who gives fullness.'

Do not say, "They are dead!" about anyone who is killed for God's sake. Rather they are living, even though you do not notice it.

20. Islam. Qur'an 2.154

Those who are dead are never gone:
they are there in the thickening shadow.
The dead are not under the earth:
they are there in the tree that rustles,
they are in the wood that groans,
they are in the water that runs,
they are in the water that sleeps,

they are in the hut, they are in the crowd,
the dead are not dead.

Those who are dead are never gone:
they are in the breast of the woman,
they are in the child who is wailing,
and in the firebrand that flames.
The dead are not under the earth:
they are in the fire that is dying,
they are in the grasses that weep,
they are in the whimpering rocks,
they are in the forest, they are in the house,
the dead are not dead.

21. African Traditional Religions. Birago Diop, Poem (Mali)

Who is whose mother? who the father?
All relationships are nominal, false.
Ignorant man! why do you babble as in a dream?
Know, by conjunction made by God, by His Ordinance,
you have come into the world.
All from one clay are made; in all one Light shines.
One breath pervades all, what point is any weeping over another?
Man wails over the loss of what he calls his:
Know, the Self is not perishable.

22. Sikhism. Adi Granth, Gauri, M.5, p. 188

One man believes he is the slayer, another believes he is the slain. Both are ignorant; there is neither slayer nor slain. You were never born; you will never die. You have never changed; you can never change. Unborn, eternal, immutable, immemorial, you do not die when the body dies. Realizing that which is indestructible, eternal, unborn, and unchanging, how can you slay or cause another to be slain?

As a man abandons his worn-out clothes and acquires new ones, so when the body is worn out a new one is acquired by the Self, who lives within.

The Self cannot be pierced with weapons or burned with fire; water cannot wet it, nor can the wind dry it. The Self cannot be pierced or burned, made wet or dry. It is everlasting and infinite, standing on the motionless foundation of eternity. The Self is unmanifested, beyond all thought, beyond all change. Knowing this, you should not grieve.

23. Hinduism. Bhagavad Gita 2.19-25

Qur'an 2.154: This refers specifically to the martyrs, those killed in the struggle for God. Cf. Qur'an 3.169-74, p. 880; Hadith of Muslim, p. 878. Gauri, M.5: Cf. Acarangasutra 4.32, p. 956; Brihadaranyaka Upanishad 2.4.4-5, p. 957.

One who identifies himself with his soul regards bodily transmigration of his soul at death fearlessly, like changing one cloth for another.

24. Jainism. Pujyapada, Samadhishataka 77

Why is it thought incredible by any of you that God raises the dead?

25. Christianity. Bible, Acts 26.8

Just as the womb takes in and gives forth again, so the grave takes in and will give forth again.

26. Judaism. Talmud, Berakot 15b

It is We who give life, and make to die, and to Us is the homecoming.

27. Islam. Qur'an 50.43

And among His signs is this: you see the earth barren and desolate, but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the dead earth can surely give life to men who are dead. For He has power over all things.

28. Islam. Qur'an 41.39

Some day the Great Chief Above will overturn the mountains and the rocks. Then the spirits that once lived in the bones buried there will go back into them. At present those spirits live in the tops of the mountains, watching their children on earth and waiting for the great change which is to come. The voices of these spirits can be heard in the mountains at all times. Mourners who wail for their dead hear spirit voices reply, and thus they know that their lost ones are always near.

29. Native American Religions. Yakima Tradition

Bhagavad Gita 2.19-25: The Self--which is all-pervasive Spirit--pre-exists its incarnation in the physical body, and will continue to exist through eternity, clothed in body after body. A different notion of pre-existence, whereby what pre-exists is the individual soul, is found in the Latter-day Saints; cf. Pearl of Great Price, Abraham 3.22-4.1, pp. 368f. Acts 26.8: Cf. 1 Corinthians 15.52-57, p. 583. Berakot 15b: Cf. Ezekiel 37.1-14, pp. 583f. Qur'an 41.39: Cf. Qur'an 3.27, p. 583; Ezekiel 37.1-14, pp. 583f. Yakima Tradition: Cf. Ghost Dance, p. 1117; Ezekiel 37.1-14, pp. 583f.

The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother. When the soul attains the Presence of God, it will assume the form that best befits its immortality and is worthy of its celestial habitation. Such an existence is a contingent and not an absolute existence, inasmuch as the former is preceded by a cause, whilst the latter is independent thereof. Absolute existence is strictly confined to God, exalted be His glory.

30. Baha'i Faith. Gleanings from the Writings of Baha'u'llah 81

Birth is not a beginning; death is not an end. There is existence without limitation; there is continuity without a starting point. Existence without limitation is space. Continuity without a starting point is time. There is birth, there is death, there is issuing forth, there is entering in. That through which one passes in and out without seeing its form, that is the Portal of God.

31. Taoism. Chuang Tzu 23

Yama was the first to find us our abode,
a place that can never be taken away,
where our ancient Fathers have departed; all
who are born go there by that path, treading their own.

Meet the Fathers, meet Yama, and meet with the
fulfillment of wishes in the highest heaven;
casting off imperfections, find anew thy dwelling,
and be united with a lustrous body.

32. Hinduism. Rig Veda 10.14.2,8

But some one will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or some other grain. But God gives it a body as He has chosen, and to each kind of seed its own body. For not all flesh is alike, but there is one kind for men, another for animals, another for birds, and another for fish. There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So it is with the resurrection from the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown in a physical body, it is raised in a spiritual body. If there is a physical body, there is also a spiritual body.

33. Christianity. Bible, 1 Corinthians 15.35-44

Gleanings from the Writings of Baha'u'llah 81: Personal immortality is strictly distinguished from the Absolute in itself, in contrast to the Hindu conception of the eternal Atman which is Brahman. Chuang Tzu 23: Cf. Chuang Tzu 6, p. 584. Rig Veda 10.14.2, 8: On Yama, King of the dead, see p. 350.

It comes from the origin,
It returns to the original land
in the Plain of High Heaven--
That spirit is one and the same,
not two.

The Way of death
Is found in one's own mind
And no other;
Inquire of it in your own heart,
In your own mind.

Leave to the kami
The path ahead;
The road of the returning soul
is not dark
To the land of Yomi,
To the world beyond.

In all things
Maintaining godly uprightness:
Such a one at last will see
All dark clouds cleared away.

All humanity born into
The land of sun-origin, this
Land of Japan,
Come from the kami,
And to the kami will return.

34. Shinto. Naokata Nakanishi, One Hundred Poems on The Way of Death

God takes the souls of men at death; and those that die not He takes during their sleep. Those on whom He has passed the decree of death He keeps back, but the rest he returns to their bodies for a term appointed. Verily in this are signs for those who reflect.

35. Islam. Qur'an 39.42

While one is in the state of dream, the golden, self-luminous being, the Self within, makes the body to sleep, though he himself remains forever awake and watches by his own light the impressions of deeds that have been left upon the mind. Thereafter, associating himself again with the consciousness of the organs of sense, the Self causes the body to awake.

While one is in the state of dream, the golden, self-luminous being, the Self within, the Immortal One, keeps alive the house of flesh with the help of the vital force, but at the same time walks out of this house. The Eternal goes wherever He desires.

The self-luminous being assumes manifold forms, high and low, in the world of dreams. He seems to be enjoying the pleasure of love, or to be laughing with friends, or to be looking at terrifying spectacles.

Everyone is aware of the experiences; no one sees the Experiencer.

Some say that dreaming is but another form of waking, for what a man experiences while awake he experiences again in his dreams. Be that as it may, the Self, in dreams, shines by Its own light....

As a man passes from dream to wakefulness, so does he pass at death from this life to the next.

36. Hinduism. Brihadaranyaka Upanishad 4.3.11-14, 35

One Hundred Poems on The Way of Death: All people, not only the Emperor, are children of the kami, find their roots within the kami, and are destined to become kami.

How do I know that the love of life is not a delusion? How do I know that he who is afraid of death is not like a man who left his home as a youth and forgot to return? Lady Li was the daughter of the border warden of Ai. When she was first taken captive and brought to the state of Chin, she wept until the bosom of her robe was drenched with tears. But later, when she went to live in the royal palace, shared with the king his luxurious couch and sumptuous food, she regretted that she had wept. How do I know that the dead do not repent of their former craving for life? Those who dream of a merry drinking party may the next morning wail and weep. Those who dream of wailing and weeping may in the morning go off gaily to hunt. While they dream they do not know that they are dreaming, In their dream, they may even try to interpret their dream. Only when they have awakened do they begin to know that it was a dream. By and by comes the great awakening, and then we shall know that it has all been a great dream.

Once upon a time, Chuang Tzu dreamed that he was a butterfly, a butterfly fluttering about, enjoying itself. It did not know that it was Chuang Tzu. Suddenly he awoke with a start and he was Chuang Tzu again. But he did not know whether he was Chuang Tzu who had dreamed that he was a butterfly, or whether he was a butterfly dreaming that he was Chuang Tzu. Between Chuang Tzu and the butterfly there must be some distinction. This is what is called the transformation of things.

37. Taoism. Chuang Tzu 2

Brihadaranyaka Upanishad 4.3.11-14, 35: The thought comparing the passing over to the next existence at death to a sleeper waking from a dream continues in verses 4.3.34-4.4.4, pp. 342f. Cf. Bhagavad Gita 5.15-16, pp. 535f.

World Scripture

PREPARE NOW FOR ETERNITY

Generally, religions do not expound on the reality of a future life merely as a comfort to the bereaved or as an opiate for those oppressed in this life. Rather, the fact of a future life enhances the purpose and meaning of this life. How a person lives in the world will do much to determine his or her ultimate destiny. Indeed, it is often taught that life in the world is the only chance to prepare for life in eternity. The link between deed and retribution is not severed by death; often it is only in the next life that what has been sown through actions while on earth is completely reaped. Likewise, a person's qualities of character survive death: as a person was good or evil in this life, so he will continue to enjoy goodness or be pained by evil in the next. Therefore, the wise person lives with an eye to eternity by accumulating merit, repenting for misdeeds, and seeking to clear up all accounts before the day of his death. Generally, the proper preparation for the life in the hereafter is seen as extending throughout one's life, even from one's youth. For one who prepares for death, death is not something to be feared. But to those who are heedless of this principle death comes suddenly, leaving them eternally full of regret. See also Repentance, pp. 901-09.

Prepare to meet your God, O Israel!

1. Judaism and Christianity. Bible, Amos 4.12

Every breath you take is a step towards death.

2. Islam (Shiite). Nahjul Balagha, Saying 72

Amos 4.12: Cf. Bhagavad Gita 8.5-7, p. 344.

This world is like a vestibule before the World to Come; prepare yourself in the vestibule that you may enter the hall.

3. Judaism. Mishnah, Abot 4.21

As the fallow leaf of the tree falls to the ground, when its days are gone, even so is the life of men; Gautama, be careful all the while!

As the dew-drop dangling on the top of a blade of grass lasts but a short time, even so the life of men; Gautama, be careful all the while!

A life so fleet, and existence so precarious, wipe off the sins you ever committed; Gautama, be careful all the while!

A rare chance, in the long course of time, is human birth for a living being; hard are the consequences of actions; Gautama, be careful all the while!

4. Jainism. Uttaradhyayana Sutra 10.1-4

And we see that death comes upon mankind... nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

5. Church of Jesus Christ of Latter-day Saints. Book of Mormon, Alma 12.24

Better is one hour of repentance and good works in this world than all the life in the world to come, and better is one hour of calmness of spirit in the world to come than all the life of this world.

6. Judaism. Mishnah, Abot 4.22

If any do wish for the transitory things of life, We readily grant them such things as We will, to such persons as We will. But in the end We have provided hell for them; they will burn therein, disgraced and rejected. But those who wish for the things of the hereafter, and strive for them with all due striving, and have faith--they are the ones whose striving is acceptable to God.

7. Islam. Qur'an 17.18-19

To prepare for heaven, we should live our daily lives with sacrifice and service.

8. Unification Church. Sun Myung Moon, 2-6-77

Tzu-lu asked how one should serve ghosts and spirits. The Master said, "Till you have learnt to serve men, how can you serve ghosts?" Tzu-lu then ventured upon a question about the dead. The Master said, "Till you know about the living, how are you to know about the dead?"

9. Confucianism. Analects 11.11

Book of Mormon, Alma 12.24: Cf. Alma 34.33-35, p. 907. Qur'an 17.18-19: Cf. Qur'an 39.53-58, p. 906.

When the Master was very ill, Tzu-lu asked leave to perform the Rite of Expiation. The Master said, "Is there such a thing?" Tzu-lu answered saying, "There is. In one of the Dirges it says, 'We performed rites of expiation for you, calling upon the sky-spirits above and the earth-spirits below.'" The Master said, "My expiation began long ago!"

10. Confucianism. Analects 7.34

Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasure in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

11. Christianity. Bible, Matthew 6.19-21

Men who have not led a religious life and have not laid up treasure in their youth, perish like old herons in a lake without fish.

Men who have not lived a religious life and have not laid up treasure in their youth lie like worn-out bows, sighing after the past.

12. Buddhism. Dhammapada 155-56

Wealth and sons are the adornment of the present world; but the abiding things, the deeds of righteousness, are better with God in reward, and better in hope.

13. Islam. Qur'an 18.46

<>O shrewd businessman, do only profitable business:
Deal only in that commodity which shall accompany you after death.

14. Sikhism. Adi Granth, Sri Raga, M.1, p. 22

We are on a market trip to earth:
Whether we fill our baskets or not,
Once the time is up, we go home.

15. African Traditional Religions. Igbo Song (Nigeria)

[The soul] cannot be taken from its place of deposit; it does not perish anywhere by fire; if kings of surpassing grandeur are angry they cannot take it away; and therefore what any man should provide for his children as a legacy is learning. Other things are not real wealth.

16. Jainism. Naladiyar 134

Matthew 6.19-21: Cf. Luke 12.16-21, p. 939; also Matthew 25.14-30, p. 1015 and Uttaradhyayana Sutra 7.14-21, pp. 1015f: Parable of the Talents in Christian and Jain versions. Dhammapada 155-56: Cf. Majjhima Nikaya ii.72-73, p. 940; also Khuddaka Patha 8. Sri Raga, M.1: See Uttaradhyayana Sutra 7.14-21, pp. 1015f.

Relatives and friends and well-wishers rejoice at the arrival of a man who had been long absent and has returned home safely from afar. Likewise, meritorious deeds will receive the good person upon his arrival in the next world, as relatives welcome a dear one on his return.

17. Buddhism. Dhammapada 219-20

Giving no pain to any creature, a person should slowly accumulate spiritual merit for the sake of acquiring a companion in the next world....

For in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone remains with him.

18. Hinduism. Laws of Manu 4.238-39

Rabbi Eliezer ben Jacob says, "He who carries out one good deed acquires one advocate in his own behalf, and he who commits one transgression acquires one accuser against himself. Repentance and good works are like a shield against calamity."

19. Judaism. Mishnah, Abot 4.13

O people! Fear God, and whatever you do, do it anticipating death. Try to attain everlasting blessing in return for transitory and perishable wealth, power and pleasures of this world.

Be prepared for a fast passage because here you are destined for a short stay. Always be ready for death, for you are living under its shadow. Be wise like people who have heard the message of God and have taken a warning from it.

Beware that this world is not made for you to live forever, you will have to change it for hereafter. God, glory be to Him, has not created you without a purpose and has not left you without duties, obligations, and responsibilities....

You must remember to gather from this life such harvest as will be of use and help to you hereafter.

20. Islam (Shiite). Nahjul Balagha, Khutba 67

Now man is made of determination (kratu); according to what his determination is in this world so will he be when he has departed this life.

21. Hinduism. Shankara, Vedanta Sutra 1.2.1

Laws of Manu 4.238-239: The thought continues in verses 4.241-243, p. 345. Cf. Srimad Bhagavatam 6.1, p. 909. Abot 4.13: Cf. Tanhuma Numbers 19, p. 368; Tract of the Quiet Way, p. 1009. Nahjul Balagha, Khutba 67: Cf. Qur'an 39.53-58, p. 906. Vedanta Sutra 1.2.1: Cf. Brihadaranyaka Upanishand 4.4.5-6, pp. 187f; 4.4.6-7, p. 927; Svetasvatara Upanishad 5.11-12, p. 696; Laws of Manu 12.3-9, p. 188; Bhagavad Gita 4.31, p. 868.

Both life and death of such as are firm in their penance and rules are good. When alive they earn merit and when dead they attain beatitude.

Both life and death of such as indulge in sins are bad. When alive they add to malice and when dead they are hurled into darkness.

22. Jainism. Dharmadasaganin, Upadesamala 443-44

Here he grieves, hereafter he grieves. In both states the evil-doer grieves. He grieves, he is afflicted, perceiving the impurity of his own deeds.

Here he rejoices, hereafter he rejoices. In both states the well-doer rejoices. He rejoices, exceedingly rejoices, perceiving the purity of his own deeds.

Here he suffers, hereafter he suffers. In both states the evil-doer suffers. "Evil have I done"--thinking thus, he suffers. Having gone to a woeful state, he suffers even more.

Here he is happy, hereafter he is happy. In both states the well-doer is happy. "Good have I done"--thinking thus, he is happy. Upon going to a blissful state, he rejoices even more.

23. Buddhism. Dhammapada 15-18

Jesus said, "Truly, truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

24. Christianity. Bible, Matthew 18.18

As for that abode of the Hereafter, We assign it to those who seek not oppression in the earth, nor corruption. The sequel is for those who ward off evil. Whoever brings a good deed, he will have better than the same; while as for him who brings an ill deed, those who do ill deeds will be requited only what they did.

25. Islam. Qur'an 28.83-84

Upadesamala 443-44: see following note. Dhammapada 15-18: Cf. Anguttara Nikaya i.279, p. 355; Basavanna, Vacana 239, p. 355; Sun Myung Moon, 4-18-77, p. 355. Matthew 18.18: Jesus gives the authority to bind and loose to his disciples, and hence to the church; compare Matthew 16.19, p. 286, where that authority is given only to Peter. For Catholics, this passage refers mainly to the discipline and grace dispensed by the church, which, when determined on earth, endures in heaven. But for Protestants, who reject the mediation of a priesthood, the blessings of Christ are freely available to every believer as he avails himself of them through the sacraments, prayer, and good deeds. Hence ultimately it is the individual's own binding or loosing, while on earth, that will bind or liberate in heaven. Qur'an 28.83-84: Cf. Majjhima Nikaya i.389-90, p. 345.

You can climb up the mountain and down again; you can stroll around the valley and return; but you cannot go to God and return.

26. African Traditional Religions. Nupe Proverb (Nigeria)

Sooner, do I declare, would a one-eyed turtle, if he were to pop up to the surface of the sea only once at the end of every hundred years, chance to push his neck though a yoke with one hole than would a fool, who has once gone to the Downfall, be reborn as a man.

27. Buddhism. Samyutta Nikaya v.455

Death carries away the man who gathers flowers, whose mind is attached to sensuality, even as a great flood sweeps away a slumbering village.

28. Buddhism. Dhammapada 47

Rivalry in worldly increase distracts you
Until you visit the graves.
Nay, but you will come to know!
Again, you will come to know!
Would that you knew now with certainty of mind!
For you will behold hell-fire;
Indeed, you will behold it with sure vision.
Then, on that day, you will be asked concerning pleasure.

29. Islam. Qur'an 102

The untrustworthy lord of death
Waits not for things to be done or undone;
Whether I am sick or healthy,
This fleeting life span is unstable.

Leaving all I must depart alone.
But through not having understood this
I committed various kinds of evil
For the sake of my friends and foes.

Yet my foes will become nothing.
My friends will become nothing.
I too will become nothing.
Likewise all will become nothing.

Just like a dream experience,
Whatever things I enjoy
Will become a memory.
Whatever has passed will not be seen again.

Even within this brief life
Many friends and foes have passed,
But whatever unbearable evil I committed for them
Remains ahead of me....

While I am lying in bed,
Although surrounded by my friends and relatives,
The feeling of life being severed
Will be experienced by me alone.

When seized by the messengers of death,
What benefit will friends and relatives afford?
My merit alone shall protect me then,
But upon that I have never relied.

30. Buddhism. Shantideva, Guide to the Bodhisattva's Way of Life 2.33-41

Samyutta Nikaya v.455: The Buddha cautions those who rely on the doctrine of reincarnation against mistakenly thinking that they will soon get a second chance at this life.

World Scripture

THE PASSAGE BEYOND

The passage into the next life at the moment of death is a nearly impenetrable mystery for us who have not yet experienced it. There are published accounts of near-death experiences by people who have been resuscitated from clinical death; they report a passing into another world, meeting a being of light, and feeling great warmth and accepting love. Perhaps they have experienced the first stages of the passage. But the religions of the world are nearly unanimous in describing another, less comfortable event: the individual undergoes a judgment where he must review his life with unsparing honesty. Yet even at that crucial moment the dying person may, by focusing his mind on God and accepting the Light that seems to embrace him, leap to a higher realm. Thus texts like the Tibetan Book of the Dead and the Bhagavad Gita give counsel on the way to assure a safe passage. Jainism, above all, emphasizes the importance of control in the transition from this life to the next by the ideal of Sallekhana, the holy death, which is attained by the aspirant as he exerts himself in fasting and meditation.

The Self, having in dreams enjoyed the pleasures of sense, gone hither and thither, experienced good and evil, hastens back to the state of waking from which he started.

As a man passes from dream to wakefulness, so does he pass from this life to the next.

When a man is about to die, the subtle body, mounted by the intelligent self, groans--as a heavily laden cart groans under its burden.

When his body becomes thin through old age or disease, the dying man separates himself from his limbs, even as a mango or a fig or a banyan fruit separates itself from its stalk, and by the same way that he came he hastens to his new abode, and there assumes another body, in which to begin a new life.

When his body grows weak and he becomes apparently unconscious, the dying man gathers his senses about him and, completely withdrawing their powers, descends into his heart. No more does he see form or color without.

He neither sees, nor smells, nor tastes. He does not speak, he does not hear. He does not think, he does not know. For all the organs, detaching themselves from his physical body, unite with his subtle body. Then the point of his heart, where the nerves join, is lighted by the light of the Self, and by that light he departs either through the eye, or through the gate of the skull, or through some other aperture of the body. When he thus departs, life departs; and when life departs, all the functions of the vital principle depart. The Self remains conscious, and, conscious, the dying man goes to his abode. The deeds of this life, and the impressions they leave behind, follow him.

As a caterpillar, having reached the end of a blade of grass, takes hold of another blade and draws itself to it, so the Self, having left behind it [a body] unconscious, takes hold of another body and draws himself to it.

As a goldsmith, taking an old gold ornament, molds it into another, newer and more beautiful, so the Self, having given up the body and left it unconscious, takes on a new and better form, either that of the Fathers, or that of the Celestial Singers, or that of the gods, or that of other beings, heavenly or earthly.

1. Hinduism. Brihadaranyaka Upanishad 4.3.34-4.4.4

Pre-recorded is the year and hour of nuptials:
Gather ye all to anoint the door-step.
Friend! utter blessing that with the Lord,
the departed be united.
In each home arrives this courier-packet,
Calls continually keep arriving.
Says Nanak, Contemplate Him who sends the call.
May the day of union for each arrive!

2. Sikhism. Adi Granth, Kirtan Sohila, M.1, p. 12

O nobly-born... the body which you have now is called the thought-body of propensities. Since you do not have a material body of flesh and blood, whatever may come--sounds, lights, or rays--are, all three, unable to harm you; you are incapable of dying. It is quite sufficient for you to know that these apparitions are your own thought-forms. Recognize this to be the Bardo (the intermediate state after death).

3. Buddhism. Tibetan Book of the Dead

Brihadanyaka Upanishad 4.3.34-4.4.4: Cf. Brihadaranyaka Upanishad 4.3.11-14, pp. 333f. These verses deal with rebirth for those who have not attained the highest. The Upanishad (4.4.6-7, p. 352) describes the passage of those who will pass beyond the realm of samsara to unity with Brahman. Kirtan Sohila, M.1: The passage to death is welcomed with this Peal of Laudation, recited at the finale of the funeral service as well as daily as an evening prayer. Union with Creator is likened to marriage. Through absorption in praising God, the soul on departing the body will find union with God and escape the wheel of transmigration.

Those who remember me at the time of death will come to me. Do not doubt this. Whatever

occupies the mind at the time of death determines the destiny of the dying; always they will tend toward that state of being. Therefore, remember me at all times....

Remembering me at the time of death, close down the doors of the senses and place the mind in the heart. Then, while absorbed in meditation, focus all energy upwards towards the head. Repeating in this state the divine Name, the syllable OM that represents the changeless Brahman, you will go forth from the body and attain the supreme goal.

4. Hinduism. Bhagavad Gita 8.5-7, 12-13

If this thought occurs to a monk, "I am sick and not able, at this time, to regularly mortify the flesh," that monk should regularly reduce his food; regularly reducing his food and diminishing his sins, he should take proper care of his body, being immovable like a beam; exerting himself he dissolves his body....

This is the truth: speaking truth, free from passion, crossing the samsara, abating irresoluteness, knowing all truth and not being known, leaving this frail body. Overcoming all sorts of pains and troubles through trust in this, he accomplishes this fearful religious death. Even thus he will in due time put an end to existence. This has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say.

5. Jainism. Acarangasutra 1.7.6

Bhagavad Gita 8.5-13: This teaches that one's prayer and attitude at the time of death is all-important for the soul's subsequent journey. Regardless of the quality of one's life, just remembering God at the time of death can lead to liberation. Yet since death may come suddenly, and may be accompanied by much pain and distraction, the habit of remembering God should be nurtured throughout life. Some Hindus name their children with divine names in order that, at the time of death, the natural human desire to think of one's children will cause them to meditate on the divine name and thus win beatitude. For instance, the story of Ajamil in Srimad Bhagavatam 6.1 describes a dishonest man who on his deathbed lay thinking of his youngest son called Narayana (a name of Krishna), and hence inadvertently he found liberation. In contrast to this view, see Qur'an 4.17-18, p. 907. Acarangasutra 1.7.6: Sallekhana means to fast oneself to death while in the complete control of the passions through meditation and in full mindfulness. Such a holy death leads to Nirvana or to rebirth in the celestial realms. Lay people and monks alike may aspire to the holy death when the body has begun to deteriorate in old age or from a terminal illness. Then, under proper supervision and according to established ritual, they make an end that is at the same time a moment of purity, free of passion or delusion. Cf. Uttaradhyayana Sutra 4.7, p. 741; Gittin 57b, p. 886.

At the moment of death the sum of all the experiences of life on earth comes to the surface of the mind--for in the mind are stored all impressions of past deeds--and the dying man then becomes absorbed in these experiences. Then comes complete loss of memory. Next there arises before man's mind the vision of his life to come, a vision regulated by his impressions of his past deeds; and he no longer recollects his life on earth. This complete forgetfulness of his past identity is death.

His complete acceptance of another state and identification with a new body is said to be his birth. He no longer remembers his past life, and, though he has existed before, he considers himself newly born.

His next birth is regulated by the deeds of the present life--the deeds which make up his character. If his character is dominated by light, he achieves a higher birth, that of a deva or of a sage; if by passion, he is returned to earth as a demon or as a man; and if by darkness he is born from the lower wombs.

6. Hinduism. Srimad Bhagavatam 11.15

Leaving the dead body on the ground like a log of wood or a clod of earth, the relatives depart with averted faces; but spiritual merit follows the soul.

Let him therefore always slowly accumulate spiritual merit, in order that it may be his companion after death; for without merit as his companion he will traverse a gloom difficult to traverse.

That companion speedily conducts the man who is devoted to duty and effaces his sins by austerities, to the next world, radiant and clothed with an ethereal body.

7. Hinduism. Laws of Manu 4.241-43

He, having effected an activity of body that is harmful, effected an activity of speech that is harmful, effected an activity of mind that is harmful, arises in a world that is harmful. Because he has uprisen in a world that is harmful, harmful sensory impingements assail him. He, being assailed by harmful sensory impingements, experiences a harmful feeling, without exception painful, even as do creatures in Niraya Hell. In this way, there is the uprising of a being from what he has come to be; he uprises according to what he does; when he has uprisen sensory impingements assail him. So I speak thus: Creatures are heir to deeds.

8. Buddhism. Majjhima Nikaya i.389-90, Kukkuravatikasutta

And every man's augury have we fastened to his own neck, and We shall bring forth for him on

the Day of Resurrection a book which he will find wide open. "Read your book! Your soul suffices as a reckoner against your this day."

9. Islam. Qur'an 17.13-14

Srimad Bhagavatam 11.15: 'Light' (sattva), 'passion' (rajas), and 'darkness' (tamas) are the three gunas, qualities of embodied existence; see Bhagavad Gita 18.40, p. 383. This passage speaks of a new embodied birth, and is not the way of the highest soul, who is no longer entangled in the fetters of the gunas. Cf. Svetasvatara Upanishad 5.11-12, p. 696. Laws of Manu 4.241-243: Cf. Laws of Manu 4.238-39, p. 338; Dhammapada 219-20, p. 338. Majjhima Nikaya i.389-90: Cf. Qur'an 28.83-84, p. 339; Majjhima Nikaya iii.202-06, pp. 697f; Garland Sutra 10, p. 188. Qur'an 17.13-14: Cf. Qur'an 39.47-48, p. 190.

Towards the wicked man and the righteous one
And him in whom right and wrong meet
Shall the Judge act in upright manner,
According to the laws of the present existence.

10. Zoroastrianism. Avesta, Yasna 33.1

Then I saw a great white throne and Him who sat upon it; from His presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done.

11. Christianity. Bible, Revelation 20.11-12

After you depart this life, God shall demand a reckoning of your deeds
That in His ledger are recorded.
Those that are rebellious, shall be summoned.
Azrael, the angel of death, will hover over them,
And trapped in a blind alley they will know not any escape.
Saith Nanak, Falsehood must be destroyed;
Truth in the end shall prevail.

12. Sikhism. Adi Granth, Ramkali-ki-Var 13, M.1, p. 953

At the gates of the land of the dead
You will pass before a searching Judge.
His justice is true and he will examine your feet,
He will know how to find every stain,
Whether visible or hidden under the skin;
If you have fallen on the way he will know.
If the Judge finds no stains on your feet
Open your belly to joy, for you have overcome
And your belly is clean.

13. African Traditional Religion. Dahomey Song

They that are born are destined to die; and the dead to be brought to life again; and the living to be judged, to know, to make known, and to be made conscious that He is God, He the Maker, He the Creator, He the Discerner, He the Judge, He the Witness, He the Complainant; He it is that will in future judge, blessed be He, with whom there is no unrighteousness, nor forgetfulness, nor respect of persons, nor taking of bribes. Know also that everything is according to reckoning; and let not your imagination give you hope that the grave will be a place of refuge for you. For perforce you were formed, and perforce you were born, and perforce you live, and perforce you will die, and perforce you will in the future have to give account and reckoning before the King of kings, the Holy One, blessed be He.

14. Judaism. Mishnah, Abot 4.29

Yasna 33.1: Cf. Yasna 48.4, p. 409; Book of Mormon, Alma 41:3-4, p. 190. Revelation 20.11-12: Cf. Matthew 25.31-45, p. 990; Abot 3.20, p. 187; Qur'an 99.6-8, p. 190. Abot 4.29: Cf. Abot 3.20, p. 187.

Behold, two guardian angels appointed to learn [man's doings] learn and note them, one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him, ready to note it. And the stupor of death will bring truth before his eyes, "This was the thing which you were trying to escape!"

15. Islam. Qur'an 50.17-19

Anything evil refrain from doing; all good deeds do! So will you be released forever from the influence of evil stars, and always be encompassed by good guardian angels.

16. Taoism. Tract of the Quiet Way

The Good Spirit, who was born simultaneously with you, will come now and count out your good deeds with white pebbles, and the Evil Spirit, who was born simultaneously with you, will come and count out your evil deeds with black pebbles. Thereupon you will be greatly frightened, awed, and terrified, and will tremble; and you will attempt to tell lies, saying, "I have not committed any evil deed."

Then the Lord of Death will say, "I will consult the Mirror of karma." He will look in the Mirror, wherein every good and evil act is vividly reflected. Lying will be of no avail.

Then one of the executive furies of the Lord of Death will place a rope around your neck and drag you along; he will cut off your head, extract your heart, pull out your intestines, lick up your brain, drink your blood, eat your flesh, and gnaw your bones; but you will be incapable of dying. Although your body be hacked to pieces, it will revive again. The repeated hacking [symbolizing the pangs of the deceased's conscience] will cause intense pain and torture.

Even at the time that the pebbles are being counted out, be not frightened; tell no lies; and fear not the Lord of Death.

Your body being a mental body is incapable of dying even though beheaded and quartered. In reality, your body is of the nature of voidness; you need not be afraid. The Lords of Death are your own hallucinations. Your desire-body is a body of propensities, and void. Voidness cannot injure voidness; the qualityless cannot injure the qualityless. Apart from one's own hallucinations, in reality there are no such things existing outside oneself as Lord of Death, or god, or demon. Act so as to recognize this.

17. Buddhism. Tibetan Book of the Dead

The self is the maker and non-maker, and itself makes happiness and misery, is its own friend and its own foe, decides its own condition good or evil, and is its own river Veyarana [the river in which hell-beings are tormented].

18. Jainism. Madaghishloka

Qur'an 50.17-19: Cf. Qur'an 13.10-11, p. 190; 41.30-31, p. 368. Tract of the Quiet Way: Cf. Abot 4.13, p. 338. Tibetan Book of the Dead: Cf. Milarepa, p. 381. Madaghishloka: Cf. Guide to the Bodhisattva's Way of Life 4.28-35, p. 392.

When we subject ourselves to the least discrimination or particularization, transformation takes place; otherwise, all things remain as void as space, as they inherently are. By dwelling our mind on evil things, hell arises. By dwelling our mind on good acts, paradise appears. Dragons and snakes are the transformations of venomous hatred, while heavenly Bodhisattvas are mercy personified. The upper regions are Wisdom crystallized, while the underworld is only another form of ignorance and infatuation.

19. Buddhism. Sutra of Hui Neng 6

Naturally every Hopi wants to join the spirits of his loved ones who have passed beyond. To that end he keeps his heart pure and is kind and generous to other people.

When a bad person, one who is known as "not-Hopi," dies, his fate is very different. Witches called the "Two Hearts" take him by the hand as soon as the breath is out of his body, and they lead him away to their own country. The country of the Two Hearts is as bad as they are themselves.

20. Native American Religions. Hopi tradition

The Trumpet will be sounded, and whoever is in heaven and whoever is on earth will be stunned, except for someone God may wish. Then another [blast] will be blown and behold, they will stand there watching! The earth will shine through its Lord's light and the Book will be laid open. Prophets and witnesses will be brought in, and judgment will be pronounced among them formally, and they will not be harmed. Every soul will be repaid for whatever it has done; He is quite aware of what they are doing.

The ones who disbelieve will be driven along to hell in throngs until, just as they come up to it, its gates will swing open and its keepers will say to them, "Did not messengers come to you from among yourselves reciting your Lord's verses to you and warning you about meeting [Him] on this day of yours?" They will say, "Of course!" But the Sentence about torment has still come due for disbelievers. Someone else will say, "Enter hell's gates to remain there. What an awful lodging will it be for the overbearing!"

The ones who have heeded their Lord will be driven along to the Garden in throngs until just as they come up to it, its gates will swing open and its keepers will tell them, "Peace be upon you! You have been good, so enter it to remain there." They will say, "Praise be to God who has held true to His promise for us and let us inherit the earth! We shall settle down anywhere we wish to in the Garden. How favored are such workers' wages!"

You will see the angels clustering around the Throne hymning their Lord's praise. Judgment will be pronounced on them formally, and they will say, "Praise be to God, Lord of the universe!"

21. Islam. Qur'an 39.68-75

Qur'an 39.68-75: Cf. Qur'an 69.13-37, p. 1098.

Whoever, man or woman, O Wise Lord,
Shall give me what thou knowest is the best of this existence,
To wit--reward for righteousness and the dominion with the Good Mind--
And all those whom I shall induce to worship such as you,
With all those will I cross the Bridge of the Separator!
The sacrificers and the sorcerer princes
Have subdued mankind to the yoke of their dominion,
To destroy existence through evil deeds:
They shall be tortured by their own soul and their own conscience,
When they come to the Bridge of the Separator,
Forever to be inmates of the House of Evil.

22. Zoroastrianism. Avesta, Yasna 46.10-11

God will then set up a bridge over Gehenna and intercession will be allowed, and they will say, "O God, keep safe, keep safe." The believers will then pass over like the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be kept safe, some will be lacerated [by flesh-hooks and thorns which will rise up from Gehenna] and let go, and some will be pushed into the fire of Gehenna.

23. Islam. Hadith of Bukhari and Muslim

Yasna 46.10-11: Zarathustra promises blessings for those who support him and help the teaching achieve dominion in the world, and woe for the evil-doers who practice false religion. The 'Bridge of the Separator,' where the righteous and the wicked will be sorted out, is an image also found in popular Islam, as in the following tradition. Compare also the Hindu theme of crossing the waters: see Atharva Veda 12.2.26-27, p. 543. Hadith of Bukhari and Muslim: This bridge is called Sirat.

HEAVEN AND HELL

Some conception of heaven and hell is found universally among the religions of the world. Descriptions of these abodes are often full of graphic and fanciful imagery, conveying in metaphor a reality that can hardly be part of the ordinary experience of mortals. Are these realms objectively real? The scriptures are unanimous in affirming they are. Yet they do not have any physical location: "up" or "down" is a matter of spiritual geography, not of astronomy or geology. The view found in some texts, that heaven or hell is derived from one's state of mind,1 does not make it any less real. For the attitudes and desires of people's hearts, which may be hidden by the external features of mortal life, are the equivalent of material reality in the realms of spirit.

A number of the Hindu, Buddhist, and Taoist passages speak of Yama, the Indic god of the dead. Yama is not comparable to the devil or Satan who, in Christian belief, is the author of evil. In the Vedas, he presides over the bright realms and is the object of offerings and supplications for the benefit of the departed. As the lord of hell in Buddhism, his acts are strictly in accordance with divine law, meting out punishments according to people's karma, and in one Taoist text reprinted here he even gives an object lesson to turn people away from evil.

Some ambiguity plagues the descriptions of heaven and hell in the scriptures of Judaism, Christianity, and Islam, which can be interpreted either to describe the state of the soul upon death or what will be after the future Resurrection. The Qur'anic passages collected here which describe the opening of Paradise and hell are a few of many which refer to the last judgment. Most Muslims, therefore, regard the dead to be sleeping in the grave awaiting that momentous event. Yet other passages, such as the hadith describing Muhammad's Night Journey,2 point to the present reality of Heaven as the dwelling place for the souls of the righteous. The biblical vision of Heaven from the Revelation and the passage from the same book about the lake of fire are visions of a future recompense after the tribulations of the Last Judgment. Those Christians who hold to a literal interpretation of these verses concur with their Muslim brothers and sisters that the souls of the dead are asleep in the grave, awaiting the future opening of Heaven and hell. But another strand of the Christian tradition, supported by biblical descriptions of the Sheol in Job 3.17-19, the heavenly Jerusalem in Hebrews 12.22-24, and the story of Lazarus and the rich man in Luke 16.19-31, teaches that upon death each person immediately enters his appointed place in Heaven or hell. The visions in Revelation are often interpreted in this way, and have spawned such classic descriptions as Dante's Divine Comedy. The concept of the World to Come in Rabbinic Jewish writings is similarly ambiguous: the World to Come may be a present Heaven or describe a future redemption on earth.3

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1. E.g., Tibetan Book of the Dead, p. 343, Madaghishloka, p. 347, Sutra of Hui Neng 6, p. 348.
2. See Qur'an 2.154, p. 330, and 39.42, p. 333.
3. The resolution of these two doctrines comes at the eschatological time of redemption, when the

realization of the Kingdom of God on earth brings with it a transformation of heaven: 'a new heaven and a new earth'--cf. Revelation 21.1-22.5, pp. 1118f; Isaiah 24.18-23, p. 1098; Qur'an 21.104-05, p. 1111; 69.13-17, pp. 1098f. The destruction of evil and the triumph of good, when God becomes all in all, effects liberation for the earthly realms and the spiritual realms alike. See also passages which teach that the words "life" and "death" often refer to a state of grace rather than physical life or death: Luke 9.60, p. 583; Qur'an 6.122, p. 583; Berakot 18ab, p. 583. In that light we can also understand resurrection to mean the enlivening and salvation of those in the spiritual realms as well as on earth.

HEAVEN

The world's scriptures describe Heaven as a place of rest, or as an exalted spiritual state, full of divine splendor and communion with the Absolute. There are also descriptions using more graphic and materialistic imagery: gardens of delights, with riches and pleasures abounding. A number of texts describe it as a place of fellowship with the spirits of the departed or a fellowship of saints. We conclude with visions or tours of Heaven: the Buddhist description of the Pure Land, the vision of throngs surrounding the divine throne in the Book of Revelation, and Muhammad's Night Journey.

There the wicked cease from troubling,
and there the weary are at rest.
There the prisoners are at ease together;
they hear not the voice of the taskmaster.
The small and the great are there,
and the slave is free from his master.

1. Judaism and Christianity. Bible, Job 3.17-19

Chuang Tzu said, "Were I to prevail upon God to allow your body to be born again, and your bones and flesh to be renewed, so that you could return to your parents, to your wife, and to the friends of your youth, would you be willing?"

At this, the skull opened its eyes wide and knitted its brows and said, "How should I cast aside happiness greater than that of a king, and mingle once again in the toils and troubles of mortality?"

2. Taoism. Chuang Tzu 18

He in whom desire has been stilled suffers no rebirth. After death, having attained to the highest, desiring only the Self, he goes to no other world. Realizing Brahman, he becomes Brahman.

Freed from the body, he becomes one with the immortal spirit, Brahman, the Light eternal.

3. Hinduism. Brihadaranyaka Upanishad 4.4.6-7

When a son of the Buddha fulfils his course,
In the world to come he becomes Buddha.

4. Buddhism. Lotus Sutra 2

To the highest regions, in due order, to those regions where there is no delusion, and to those regions which are full of light where the glorious gods dwell--who have long life, great power, great luster, can change their shape at will, are beautiful as on their first day, and have the brilliance of many suns--to such places go those who are trained in self-control and penance, both monks and householders who have obtained liberation by absence of passion.

5. Jainism. Uttaradhyayana Sutra 5.26-28

Not like this world is the World to Come. In the World to Come there is neither eating nor drinking, nor procreation of children or business transactions, no envy or hatred or rivalry; but the righteous sit enthroned, their crowns on their heads, and enjoy the luster of the Divine Splendor (Shechinah).

6. Judaism. Talmud, Berakot 17a

In the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

7. Christianity. Bible, Matthew 22.30

And those Foremost [in faith] will be Foremost [in the hereafter].
These will be those nearest to God;
In Gardens of Bliss;
A number of people from those of old,
and a few from those of later times.
They will be on thrones encrusted, reclining on them, facing each other.
Round about them will serve youths of perpetual freshness,
with goblets, shining beakers, and cups filled out of clear-flowing fountains;
No after-ache will they receive therefrom, nor will they suffer intoxication;

And with fruits, any that they may select,
And the flesh of fowls, any that they may desire.
And there will be companions with beautiful, big and lustrous eyes,
Like unto pearls well-guarded:
A reward for the deeds of their past life.
No frivolity will they hear therein, nor any taint of ill,
Only the saying "Peace! Peace!"

8. Islam. Qur'an 56.10-27

Lotus Sutra 2: The teaching of the Lotus Sutra at this point is paralleled in Hindu Vedanta, e.g., Mundaka Upanishad 3.2.8-9, p. 586; Chandogya Upanishad 6.8.7, p. 586, and related passages. To realize one's Buddhahood is comparable to discerning Brahman--the Absolute and Ultimate. No longer immersed in temporal phenomena, one becomes joined to eternal Reality. Berakot 17a: Cf. Hadith, p. 1113. Qur'an 56.10-27: Cf. Qur'an 9.72, p. 199; 69.20-24, pp. 1098f; 98.7-8, p. 581.

Higher than all stands the Realm of Grace--
None can have access there except heroes of supreme might,
Inspired by God-consciousness.
In that sphere abide numberless heroines like Sita of surpassing praise
And beauty indescribable.
Those to God united suffer not mortality nor delusion.
In that sphere abide devotees assembled from the various universes,
Cherishing the holy Eternal ever in their hearts.
In everlasting bliss.
The formless Supreme Being abides in the Realm of Eternity.
Over His creation He casts His glance of grace.
In that realm are contained all the continents and universes,
Exceeding in number all count.
Of creation, worlds upon worlds abide therein--
All obedient to His Will;
He watches over them in bliss,
And has each constantly in mind.
Saith Nanak, Such is that realm's [glory] that to try to describe it is to attempt the impossible.

9. Sikhism. Adi Granth, Japuji 37 M.1, p. 8

Make me immortal in the realm

where the son of Vivasvat [Yama] reigns,
where lies heaven's secret shrine, where
are those waters that are ever young.
For Indra, flow thou on, Indu!

Make me immortal in that realm
where movement is accordant to wish,
in the third region, the third heaven of heavens,
where the worlds are resplendent.
For Indra, flow thou on, Indu!

Make me immortal in that realm
where all wishes and longings go,
where spreads the Radiant One's region,
where holy bliss is, and happiness.
For Indra, flow thou on, Indu!

Make me immortal in that realm
where beatitude and joy and cheer
and transports of delight abound,
where the highest desires have been filled.
For Indra, flow thou on, Indu!

10. Hinduism. Rig Veda 9.113.8-11

Rig Veda 9.113.8-11: Cf. Rig Veda 10.14.2,8, p. 332.

What is heaven? Heaven is created by those people who love here on earth with unselfishness and an absolute, God-centered love. This is the most basic principle, and all other principles you learn are the expansion of this basic truth.

11. Unification Church. Sun Myung Moon, 4-18-77

Behold! between the worlds
of mortals and of gods
There is no difference!
To speak the truth is the world of gods;
To speak untruth, the mortal world.

Good works is heaven,
Bad works is hell;
You are the witness, O Lord.

12. Hinduism. Basavanna, Vacana 239

Rabbi Joseph, son of Rabbi Joshua ben Levi, was ill and fell into a coma. When he recovered, his father asked him, "What did you see?" He replied, "I beheld a world the reverse of this one; those who are on top here were below there, and vice versa." He said to him, "My son, you have seen a corrected world. But what is the position of us students of Torah there?" He answered, "We are the same as here. I heard it stated, 'Happy is he who comes here possessed of learning;' and I further heard it said that martyrs occupy an eminence which nobody else can attain."

13. Judaism. Talmud, Pesahim 50a

Once Hatthaka, son of a deva [one reborn in heaven after death], when night was waning, lit up the whole of Jeta Grove with exceeding splendor and approached the Exalted One....

Then said the Exalted One, "Well, Hatthaka, do things go on now just the same as before, when you were in human shape?"

"Yes, Lord, they do. But there are also some things now going on which I did not experience when I was in human shape. Just as, Lord, the Exalted One now dwells surrounded by brethren and sisters, by lay-brothers and lay-sisters, by royalties and ministers, by sectarians and their followers--just so do I dwell surrounded by sons of devas. Even from a distance, Lord, do sons of the devas come saying, 'We'll hear the Norm from the lips of Hatthaka, son of a deva.'

"Of three things, Lord, I never got enough. I died regretful of three things. What were they? I never had enough of beholding the Exalted One. I died regretting it. I never had enough of hearing the good Norm. I died regretting it. I never had enough of serving the Order of Brethren. I died regretting it."

14. Buddhism. Anguttara Nikaya i.279

Sun Myung Moon, 4-18-77: Cf. Sun Myung Moon, 12-18-85, p. 323. 1 Corinthians 13, p. 237. Vacana 239: Cf. Katha Upanishad 2.1.10, p. 323. Pesahim 50a: Cf. 1 Samuel 2.4-9, pp. 545f; Hadith of Bukhari, p. 911. Anguttara Nikaya 1.279: Regret is a powerful emotion in the world beyond; it can create hell or spur one to self-betterment.

Where men of goodwill and good deeds rejoice,
Their bodies now made free from all disease,
Their limbs made whole from lameness or defect--
In that heaven may we behold our parents and our sons!

15. Hinduism. Atharva Veda 6.120.3

All who obey God and the Apostle are in the company of those on whom is the grace of God--of the Prophets who teach, the sincere lovers of Truth, the witnesses [martyrs] who testify, and the righteous who do good: Ah! what a beautiful fellowship!

16. Islam. Qur'an 4.69

You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant.

17. Christianity. Bible, Hebrews 12.22-24

Komashtam'ho instructed the people in the nature of death, "When you die, you will be again with those you love who have gone before you. Again you will be young and strong, though you might have been old and feeble on the day you died. In the spirit land the corn will grow and all will be happy, whether they were good or bad when they were alive. So death is not something to be afraid of."

18. Native American Religions. Yuma Tradition

For [the ancestors] Soma is purified,
some accept the molten butter;
to the company of those, for
whom the honey flows, let him go!

To the company of those who
are invincible by spiritual discipline (tapas),
and through spiritual discipline have gone to heaven,
to men of great spiritual fire, let him go!

To the company of those who
fight contested battles, heroes

who cast away their lives, to those who
made a thousand gifts, let him go!

To those ancient followers
of the Law, steadfast in the Law,
who furthered the Law, to the Fathers, Yama,
great in their spiritual fire, let him go!

To the sage-poets, the leaders
of thousands, those who protect the sun,
to the Rishis of great spiritual discipline,
born of spiritual discipline, Yama! let him go!

19. Hinduism. Rig Veda 10.154.1-5

Atharva Veda 6.120.3: Cf. Atharva Veda 12.2.26-27, p. 543. Qur'an 4.69: Cf. Gleanings 81, p. 371. Hebrews 12.22-24: Cf. Revelation 21.1-2, pp. 1112f; Isaiah 51.11, p. 1117. Yuma Tradition: Cf. Zuni Prayer, p. 246; Hopi Tradition, p. 348, Ghost Dance, p. 1117.

O Ananda, the world called Sukhavati (the Pure Land), which is the world system of the Lord Amitabha, is rich and prosperous, comfortable, fertile, delightful, and crowded with many gods and men. And in this world, Ananda, there are no hells, no animals, no ghosts, no devils, and no inauspicious places of rebirth. And there do not appear in this world such gems as are known in the world Sukhavati.

And that world Sukhavati, Ananda, is fragrant with many sweet-smelling odors, rich in manifold flowers and fruits, adorned with jewel trees, and frequented by flocks of various birds with sweet voices, which have been produced by the miraculous power of the Tathagata. The jewel trees have various colors, many colors, many hundreds of thousands of colors. They are composed of varying combinations of the seven precious things: gold, silver, beryl, crystal, coral, red pearls, and emerald... Their roots, trunks, branches, leaves, flowers, and fruits are pleasant to touch, and fragrant. And when these trees, are moved by the wind, a sweet and delightful sound proceeds from them, which one never tires of hearing. Such jewel trees, and clusters of banana trees and rows of palm trees, all made of precious gems, grow everywhere in this Buddha-land. On all sides it is surrounded with golden nets, and all round covered with lotus flowers made of all the precious things. Some of the lotus flowers are half a mile in circumference, others up to ten miles. And from each jewel lotus issue thirty-six hundred thousand billions of rays of light. And at the end of each ray issue thirty-six hundred thousand billions of Buddhas, with golden-colored

bodies, who bear the thirty-two marks of the great man, and who, in all the ten directions, go into the countless [lower] realms and there teach the Law.

And many kinds of rivers flow along in this Pure Land. There are great rivers there, one mile broad, and up to fifty miles broad and twelve miles deep. All these rivers flow along calmly; their water is fragrant with manifold agreeable odors, and in them are bunches of flowers to which various jewels adhere, and they resound with various sweet sounds. And the sound which issues from these great rivers is as pleasant as that of a musical instrument consisting of hundreds of thousands of billions of parts, and which, skillfully played, emits a heavenly music. It is deep, commanding, distinct, clear, pleasant to the ear, touching the heart, delightful, and one never tires of hearing it, as if it always said, "Impermanent, peaceful, calm, and not-self." Such is the sound that reaches the ears of those beings. And, Ananda, both banks of those great rivers are lined with variously scented jewel trees, and from them bunches of flowers, leaves, and branches of all kinds hang down. And if those beings wish to indulge in sports full of heavenly delights on those river-banks, then, after they have stepped into the water, the water in each case rises as high as they wish it to--up to the ankles, or to the knees, or to the hips, or to their sides, or to their ears. And heavenly delights arise. Again, if beings wish the water to be cold, for them it becomes cold; if they wish it to be hot, for them it becomes hot; if they wish it to be hot and cold, for them it becomes hot and cold, to suit their pleasure. And those rivers flow along, full of water scented with the best perfumes, covered with lilies, lotus, and all manner of beautiful flowers, resounding with the sounds of peacocks, sparrows, parrots, ducks, geese, herons, cranes, swans, and others, with small islands inhabited by flocks of birds, easy to ford, free from mud, and with golden sand on the bottom. And all the wishes those beings may think of, they will be fulfilled, as long as they are rightful.

20. Buddhism. Larger Sukhavativyuha Sutra 15-18

Rig Veda 10.154.5: This is a prayer to Yama, the judge of the dead, to allow the deceased to enter the higher realms. Cf. Tibetan Book of the Dead, p. 347.

After this I looked, and lo, in heaven an open door! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up hither, and I will show you what must take place after this." At once I was in the Spirit, and lo, a throne stood in heaven, with One seated on the throne! And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that looked like an emerald. Round the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clad in white garments, with golden crowns upon their heads. From the throne issue flashes of lightning, and voices and peals of thunder, and before the throne burn seven torches of fire, which are the seven spirits of God; and before the throne there is as it were a sea of glass, like crystal.

And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like a flying eagle. And the four living creatures, each of them with six wings, are full of eyes round about and within, and day and night they never cease to sing,

Holy, holy, holy, is the Lord God Almighty,
who was and is and is to come!

After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb [Christ], clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!"...

Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and whence have they come?" I said to him, "Sir, you know." And he said to me, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

Therefore they are before the throne of God,
and serve him day and night within his temple;
and he who sits upon the throne will shelter them with his presence.
They shall hunger no more, neither thirst any more;
the sun shall not strike them, nor any scorching heat.
For the Lamb in the midst of the throne will be their shepherd,
and he will guide them to springs of living water;
and God will wipe away every tear from their eyes."

21. Christianity. Bible, Revelation 4.1-8; 7.9-17

Glory be to Him, who carried His servant by night from the Holy Mosque to the Further Mosque, the precincts of which We have blessed, that We might show him some of Our signs.

22. Islam. Qur'an 17.1

Anas ibn Malik said, "Abu Dharr recounted that the Messenger of God said, 'While I was at Mecca, the roof of my house opened and Gabriel entered. He opened my chest, washed me with the water of Zamzam, brought a golden basin full of faith and wisdom and emptied all of it into my chest. After that he closed it, took me by the hand and raised me towards the lowest heaven. When I arrived at the lowest heaven, Gabriel said to the door-keeper "Open." "Who is there?" he asked. "Gabriel," the angel replied. "Is there anyone with you?" responded the door-keeper. "Yes," replied Gabriel, "Muhammad is with me." "Has he been commanded?" added the door-keeper. "Yes," said the angel. When the door-keeper had opened to us, we rose up within the lowest heaven, and suddenly we saw a man sitting, having some spirits on his right and others on

his left. Every time he looked to the right he smiled, but as soon as he looked to the left he wept. He said, "Welcome virtuous prophet and virtuous son." "Who is this?" I asked Gabriel. "This man," he replied, "is Adam, and those spirits on the right are destined to Paradise, while the spirits on his left are destined to hell. That is why, when he looks to the right, he smiles, and when he looks to the left, he weeps."

"'Then Gabriel raised me up to the second heaven and said to the door-keeper, "Open." He asked the same questions as the first, and then opened to us.'" Anas recounted that Abu Dharr said that the Prophet found in the various heavens Adam, Idris, Moses, Jesus, and Abraham, but he was not certain which were the positions they occupied. What he does say is that Muhammad found Adam in the lowest heaven and Abraham in the sixth heaven.

Anas adds, "When Gabriel came with the Prophet into the presence of Idris, the latter said, 'Welcome virtuous prophet.'" "When I asked 'Who is this?'" the Prophet went on, "Gabriel answered me, 'It is Idris.' Then I went into the presence of Moses, who said, 'Welcome virtuous prophet and virtuous brother.' 'Who is this?' I asked. 'Moses' replied the angel. I then went into the presence of Jesus, who exclaimed, 'Welcome virtuous prophet and virtuous brother.' 'Who is it?' I said. 'Jesus' replied Gabriel. I went after that into the presence of Abraham, who said, 'Welcome virtuous prophet and virtuous brother.' 'Who is it?' I asked. 'It is Abraham,' the angel said to me."

Ibn Hazm records that Ibn `Abbas and Abu Habba al-Ansari said that the Prophet used the following words, "Then the angel raised me until he brought me to a height where I heard the beating of wings.... Then Gabriel led me away and brought me to the lote-tree of the Boundary, which is covered with unspeakably beautiful colors. Next I entered Paradise. There are domes of pearls, and the sun there is made of musk."

23. Islam. Hadith of Bukhari

Revelation 7.9-17: Cf. Revelation 21-22, pp. 1118f; Ezekiel 1.3-28, pp. 100f; Doctrine and Covenants 76.54-93, p. 322. Qur'an 17.1: This is the Night Journey (Mi`raj) of Muhammad, where he was transported from the 'Holy Mosque' at Mecca to the 'Further Mosque' in Jerusalem, and then taken on a tour of the seven heavens, even to the throne of God. The following hadith gives details of the latter part of the journey. Hadith of Bukhari: An episode from this description of the Mi`raj where God prescribes for Muslims fifty prayers a day and Muhammad, on Moses' advice, bargains with God to reduce their number to five, omitted here, may be found on pp. 785f.

World Scripture

HELL

The following passages describe the lower realms of hell. Some say that hell is but a state of mind, yet as anyone knows who has experienced the pangs of intense loneliness, remorse, shame, guilt, or loss, such states of mind can be excruciatingly vivid. Furthermore, it is said that in the spiritual world it will not be possible to avoid such feelings, as is usually done while in the body, through such devices as forgetting, rationalization, or losing oneself in sense-pleasures or drink. There is no respite from unpleasant feelings, which remain to torture the unfortunate soul continually. To describe such pain, which is beyond comprehension, scriptures use concrete images: burning fire, boiling water, bitter cold, being crushed, hacked and dismembered, trampled, burned, and eaten alive.

As for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolators, and all liars, their lot shall be in the lake that burns with fire and sulphur, which is the second death.

1. Christianity. Bible, Revelation 21.8

There is a stream of fire from which emerge poisonous flames.
There is none else there except the self.
The waves of the ocean of fire are aflame
And the sinners are burning in them.

2. Sikhism. Adi Granth, Maru Solahe, M.1, p. 1026

Hell is before him, and he is made to drink a festering water, which he sips but can hardly swallow. Death comes to him from every side, yet he cannot die--before him is a harsh doom.

3. Islam. Qur'an 14.15-16

Maru Solahe, M.1: Cf. Madaghishloka, p. 347. Qur'an 14.15-16: Cf. Qur'an 11:106-07, p. 517; 14:42-52, p. 1100; 39:68-75, p. 348; 69:13-17, pp. 1098f.

Hell will lurk in ambush
to receive home the arrogant,

who will linger there for ages.
They will taste nothing cool in it nor any drink
except hot bathwater and slops,
a fitting compensation
since they have never expected any reckoning
and have wittingly rejected Our signs.
Everything We have calculated in writing.
"So taste! Yet We shall only increase torment for you!"

4. Islam. Qur'an 78.21-30

After their lifetime's end
They will enter the Avici hell,
For a complete kalpa;
Reborn at each kalpa's end,
They thus go on revolving
Unto innumerable kalpas;
When they come out of hell,
They will degrade into animals,
Such as dogs or jackals,
With lean-cheeked forms,
Blue-black with scabs and sores,
The sport of men;
Moreover by men
Hated and scorned,
Ever suffering hunger and thirst,
Bones and flesh withered up.
Alive, beaten with thorns,
Dead, with shards and stones;
By cutting themselves off from the Buddha seed,
They receive such recompense.

5. Buddhism. Lotus Sutra 3

He went from there to the east. There men were dismembering one another, cutting off each of their limbs, saying, "This to you, this to me!" He said: "O horrible! Men are here dismembering one another, cutting off each of their limbs!" They replied, "In this way they have treated us in the other world, and in the same way we now treat them in return." He asked, "Is there no expiation for this?" "Yes, there is." "What is it?" "Your father knows it."

6. Hinduism. Satapatha Brahmana 11.6.3

Qur'an 78.21-30: See previous note. Lotus Sutra 3: Avici hell is the most severe of the Buddhist hells. In this passage, 'such people' means those who treat the Lotus Sutra with disrespect or who maltreat its followers. They will suffer the inevitable effect caused by accumulating such bad karma. Satapatha Brahmana 11.6.3: In this passage the sage Bhrigu is given a tour of hell. Later, his father Varuna explains the expiation for these sins through offering the fire sacrifice, the agnihotra.

Some of the sinful are cut with saws, like firewood, and others, thrown flat on the ground, are chopped into pieces with axes. Some, their bodies half buried in a pit, are pierced in the head with arrows. Others, fixed in the middle of a press, are squeezed like sugarcane. Some are surrounded close with blazing charcoal, enwrapped with torches, and smelted like a lump of ore. Some are plunged into heated butter, and others into heated oil, and like a cake thrown into the frying pan they are turned about. Some are thrown in the path of huge maddened elephants, and some with hands and feet bound are placed head downwards. Some are thrown into wells; some are hurled from heights; others, plunged into pits full of worms, are eaten away by them....

Having experienced in due order the torments below, he comes here again, purified.

7. Hinduism. Garuda Purana 3.49-71

Then the man of unwholesome deeds boils in water infested with worms. He cannot stay still--the boiling pots, round and smooth like bowls, have no surfaces which he can get hold of. Then he is in the jungle of sword blades, limbs mangled and hacked, the tongue hauled by hooks, the body beaten and slashed. Then he is in Vetarani, a watery state difficult to get through, with its two streams that cut like razors. The poor beings fall into it, living out their unwholesome deeds of the past. Gnawed by hungry jackals, ravens and black dogs, and speckled vultures and crows, the sufferers groan. Such a state is experienced by the man of unwholesome deeds. It is a state of absolute suffering. So a sensible person in this world is as energetic and mindful as he can be.

8. Buddhism. Sutta Nipata 672-76

There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, "Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame." But Abraham said, "Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish.

And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us."

And he said, "Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment." But Abraham said, "They have Moses and the prophets; let them hear them." And he said, "No, father Abraham; but if some one goes to them from the dead, they will repent." He said to him, "If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead."

9. Christianity. Luke 16.19-31

Garuda Purana 3.49-71: Vv. 49-54, 71. Regarding the last verse: the Eastern conception of hell in Hinduism, Buddhism, and Jainism is analogous to the Christian concept of Purgatory. There is no eternal damnation; hell is a place to expiate evil karma with the end that the purified soul can again advance to a higher plane of existence. Cf. Markandeya Purana 13-15, p. 981. Sutta Nipata 672-76: Cf. Tibetan Book of the Dead, p. 347; Guide to the Bodhisattva's Way of Life 4.28-35, p. 392.

In the garden of the city of Sieu-Shui-Siuen, there once lived a man by the name of Fan Ki, who led a wicked life. He induced men to stir up quarrels and lawsuits with each other, to seize by violence what did not belong to them, and to dishonor other men's wives and daughters. When he could not succeed easily in carrying out his evil purposes, he made use of the most odious stratagems.

One day he died suddenly, but came back to life twenty-four hours afterward and bade his wife gather together their relatives and neighbors. When all were assembled he told them that he had seen the king of the dark realm who said to him, "Here the dead receive punishment for their deeds of evil. The living know not the lot that is reserved for them. They must be thrown into a bed of coals whose heat is in proportion to the extent of their crimes and to the harm they have done their fellows."

The assembled company listened to this report as to the words of a feverish patient; they were incredulous and refused to believe the story. But Fan Ki had filled the measure of crime, and Yama, the king of hell, had decided to make an example of him so as to frighten men from their evil ways. At Yama's command Fan Ki took a knife and mutilated himself, saying, "This is my punishment for inciting men to dissolute lives." He put out both his eyes, saying, "This is my punishment for having looked with anger at my parents, and at the wives and daughters of other men with lust in my heart." He cut off his right hand, saying, "This is my punishment for having killed a great number of animals." He cut open his body and plucked out his heart, saying, "This

is my punishment for causing others to die under tortures." And last of all he cut out his tongue to punish himself for lying and slandering.

The rumor of these occurrences spread afar, and people came from every direction to see the mangled body of the unhappy man. His wife and children were overcome with grief and shame, and closed the door to keep out the curious crowd. But Fan Ki, still living by the ordeal of Yama, said in inarticulate sounds, "I have but executed the commands of the king of hell, who wants my punishment to serve as a warning to others. What right have you to prevent them from seeing me?"

For six days the wicked man rolled upon the ground in the most horrible agonies, and at the end of that time he died.

10. Taoism. Treatise on Response and Retribution, Appended Tales

SPIRITUAL BENEFACTORS

The world's religions testify to the existence of a host of spiritual beings, occupying the various realms in the spiritual world. The good and beneficent spiritual beings are for Christians the angels and departed saints, for Mahayana Buddhists the great Bodhisattvas, and for Shintoists the Kami. Indian religions speak of devas and devis, the Thirty-three, gandharvas or celestial musicians, and diverse other classes of spiritual beings. Chinese religion has among its ranks of gods the Yellow Emperor, the Jade Emperor, Lord Scripture Glory (Wen Chang), and countless personal spirits such as the spirit of the hearth. In Native American religions the spiritual benefactors are forces active in the natural world: viz., the Thunders, Mother Corn, sacred Stones, the Winds, Eagle, Sun, and Moon.

In the monotheistic religions, and in religions with an impersonal and utterly transcendent conception of Absolute Reality, these spiritual benefactors, no matter how exalted, are regarded as subordinate to Ultimate Reality. Yet since the Ultimate Reality is often inaccessible to humans, the higher spiritual beings are frequently revered as intermediaries. Gabriel, an angel, is the intermediary of divine revelation in Islam and the Latter-day Saints. For Buddhists, Bodhisattvas personify aspects of Ultimate Reality in ways that can be more easily apprehended by human beings who are too dull to grasp the perfect wisdom of Emptiness. In the primal religions, in Shinto, and in Taoism the spirits of nature, the heavenly beings, and the most prominent ancestors constitute the fellowship of spiritual beings that together cause the movements of heaven and earth.

These spiritual beings have power. In many traditions the gods, goddesses, and benevolent spirits of nature dispense blessings to the human world and keep their devotees from harm. Therefore, it is requisite in many traditions that they be worshipped and supplied with offerings. We also include traditions about making offerings for ancestors and relatives who have passed on. These offerings ease their way into the next world and give them additional spiritual merit.

O gods! All your names are to be revered, saluted and adored; all of you who have sprung from heaven and earth, listen here to my invocation.

1. Hinduism. Rig Veda 10.63.2

I [the Bodhisattva Samantabhadra] relieve the distress of the beings of all evil realms, and equally bestow happiness on them. I continue to do so through the lapse of boundless kalpas, and in the extent of the ten quarters of the universe. The benefits of all are eternal, and omnipresent.

2. Buddhism. Gandavyuha Sutra

The Lord Scripture Glory says, "For seventeen generations I have been incarnated as a high mandarin, and I have never oppressed my people nor maltreated my subordinates. I have helped

them in misfortune; I have rescued them from poverty; I have taken compassion on their orphans; I have forgiven their transgressions; I have extensively practiced secret virtue which is attuned to Heaven above. If you are able to keep your hearts as I have kept mine, Heaven will surely bestow upon you blessings."

3. Taoism. Tract of the Quiet Way

Parvati, on seeing her son Ganesha resuscitated, embraced him joyously and clothed him with new garments and ornaments. After kissing his face, she said, "O Ganesha, you have had great distress since your very birth. You are blessed and contented now. You will receive worship before all the gods. You will be free from distress. Vermillion is on your face now. Hence you will be worshipped with vermillion by all men always.

"All achievements certainly accrue to him who performs your worship with flowers, sandal paste, scents, auspicious food offerings, waving of lights, betel leaves, charitable gifts, circumambulations, and obeisance. All kinds of obstacles will certainly perish."

Shiva, Brahma, and Vishnu declared in unison, "O great gods, just as we three are worshipped in all the three worlds, so also Ganesha shall be worshipped by all of you. He is the remover of all obstacles and the bestower of the fruits of all rites."

4. Hinduism. Shiva Purana, Rudrasamhita 18

Rig Veda 10.63.2: Cf. Rig Veda 1.164.46, p. 59, Brihadaranyaka Upanishad 3.9.1, p. 81. Gandavyuha Sutra: The great bodhisattvas, who are worshipped in popular Buddhism, embody and symbolize different aspects of the Buddha. Samantabhadra, which means Universally Good, is the embodiment of the Buddha's vows and practices. Manjusri embodies the Buddha's wisdom. Avalokitesvara (Chinese: Kuan Yin) embodies the Buddha's compassion for beings in distress. See also the famous hymn to Kuan Yin in Lotus Sutra 25, pp. 566f. Tract of the Quiet Way: In popular Taoism the great officials and emperors of old have ascended to heaven and become blessed spirits. Lord Scripture Glory (Wen Chang) is one of the chief Taoist deities.

Are they [the angels] not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

5. Christianity. Bible, Hebrews 1.14

The work of the Holy Spirit is the phenomena which have been working to harmonize the spiritual world and the human world through love.

6. Unification Church. Sun Myung Moon, 5-1-81

Those who have said, "Our Lord is God," then have gone straight, upon them the angels descend, saying, "Fear not, neither sorrow; rejoice in Paradise that you were promised. We are your friends in the present life and in the world to come; therein you shall have all that your souls desire..."

7. Islam. Qur'an 41.30-31

If a man perform a religious precept, one angel is assigned to him; if he perform two precepts, two angels are assigned to him; if he perform all the precepts, many angels are assigned to him; as it is said, "For He shall give His angels charge over you, to keep you in all thy ways" (Psalm 91.11). Who are these angels? They are his guardians from the harmful spirits; as it is said, "A thousand shall fall at your side and ten thousand at your right hand" (Psalm 91.7).

8. Judaism. Midrash, Tanhuma Numbers 19

Now the Lord had shown to me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said, "These I will make my rulers"; for he stood among those that were spirits, and he saw that they were good; and he said to me, "Abraham, you are one of them; you were chosen before you were born."

And there stood one among them who was like unto God [Jesus Christ], and he said to those who were with him, "We will go down, for there is space there, and we will take of these materials, and we will make an earth on which these may dwell;

"And we will prove them herewith, to see if they will do all things that the Lord their God shall command them...."

And the Lord said, "Let us go down." And they went down at the beginning, and they, that is the gods, formed the heavens and the earth.

9. Church of Jesus Christ of Latter-day Saints. Pearl of Great Price, Abraham 3.22-4.1

Shiva Purana, Rudrasamhita 18: Ganesha is depicted with an elephant head and a human body. His worship is popular among contemporary Hindus. In this, his foundation legend, Ganesha had been decapitated in battle, and to restore him to life the head of an elephant was affixed to his body. He is given blessings and is offered to humanity to be worshipped as 'the remover of all obstacles'--a role suitable to the symbolism of an elephant. Hebrews 1.14: Cf. Qur'an 21.19-22, p. 84; Michi-no-Shiori, p. 84; Hebrews 13.1, p. 991. Many Christians revere the saints: chief among them Mary, the mother of Jesus--cf. The Rosary, p. 834--from whom emanate grace for the people of the world. Sun Myung Moon, 5-1-81: Cf. Acts 2.1-18, p. 577; Romans 8.26-27, p. 648. Qur'an 41.30-31: Cf. Qur'an 13.10-11, p. 190; 50.17-19, p. 347. Tanhuma Numbers 19: Cf. Midrash, Psalms 17.8, p. 312; Abot 4.13, p. 338; Psalm 91.1-13, Tract of the Quiet Way, p. 1009.

Sansang suira!
There are eight peaks within the inner mountain,
And thirteen famous places in the outer mountain.
Within these famous mountains and the great heavens of all Buddhas,
The great altar of the nation is protected by the great generals.
Was not the general Chae Yong one of them?
The famous general of Korea,
Who was favored by his people....

Oh, I am the great mountain god.
If I sit down, I cover three thousand li [the entire land of Korea].
If I stand up, I stretch over ninety thousand li [the whole world].
If I look down with my clear mirror, I can observe ten thousand li.
Oh, I am the great mountain god.
What can you offer to satisfy me?
Is the whole pig covered with a red cloth enough?
Is the bundle of three different colored silks enough?
Offer many rich silks to me.
Oh, you, the husband and wife of this home.
Do you remember who gives you the food that sustains you?
Who gave you a home?
Who gave you wealth?
Who gave you long life?
I, the Sansang, gave you blessings and aid in times of need.

10. Korean Shamanism. Invocation of the Mountain Spirit

Pearl of Great Price, Abraham 3.22-4.1: In the teaching of the Latter-Day Saints, all people pre-existed as spirits and as gods, and they participated with God in the creation of the world. The text goes on to review the contents of Genesis 1, pp. 126f, but with 'the gods' acting at each stage of creation. Shaman's Invocation: Sansang is the Mountain God. As the mountain is a symbol of strength and power, Sansang is also the god of great generals, and is personified by the famous general Chae Yong of the Silla dynasty. The Mountain Spirit is also often symbolized by a tiger, who in legend inhabits the mountain recesses. The shamaness (mudang) who invokes Sansang by singing this song wears a general's costume and a hat with tiger's fur, and holds flags and a sword. Sansang is one of twelve spirits which are invoked in turn during the shamanist ritual, which is called a kut.

I looked at the moss-covered stones. Some of them seemed to have the features of a man, but they could not answer me. Then I had a dream, and in my dream one of these small, round stones appeared to me and told me that the maker of all was Wakan Tanka, and that in order to honor him I must honor his works in nature. The stone said that by my search I had shown myself worthy of super- natural help. It said that if I were curing a sick person I might ask its assistance, and that all the forces of nature would help me work a cure.... Some believe that these stones descend with the lightning, but I believe they are on the ground and are projected downwards by the bolt. In all my life I have been faithful to the sacred stones. I have lived according to their requirements, and they have helped me in all my troubles. I have tried to qualify myself as well as possible to handle these sacred stones. I know that I am not worthy to speak [directly] to Wakan Tanka, so I make my requests of these stones and they are my intermediaries.

11. Native American Religions Sioux Tradition

"The path of the hekura is visible, luminous; there arises from it something like a fiery breath that makes the air heavy and almost unbreathable. One does not see the hekura, one feels the wind they raise when they move. During the hunt from which I just returned, I scattered the hekura who were in me."

"Ordinary men are unable to recognize them. Yet the wind tells us that they are there."

"I see them only at night, when I close my eyes."

"One can see them only then."

"Their paths become luminous for me. I am sleeping; they approach and summon me to answer them. They suddenly wake me by shaking my arm or pulling on my ankle."

"Those who are not truly shamans do not hear them. He who is really a shaman hears a kind of buzzing, 'bouu...' during his sleep, and this song echoes, rebounding off the celestial vault. He opens his eyes and says to himself, 'I am going to see them now!' The parrotlets sing, 'bre, bre, bre...,' he knows that it is they. A cool breeze then glides along his legs..."

"I saw the hekura walk on a rotten branch; I was passing right underneath."

"Indeed, it was they; but they were not friendly toward you. The strong odors of the smoking grill, the smell of singed hair, of scorched meat near the fire, all this drives them off. Yet they did seem inclined to approach you."

"They give off a heady perfume; it comes from the dyes and the magic plants they carry with them. Suddenly, I stopped smelling these aromas, my nostrils no longer perceived them."

"Therefore when one is at the end of the initiation, it is advisable not to hunt. If a flock of toucans takes flight and one of them lands near you, then all the others immediately follow suit. Be sure not to frighten them: stare at them fixedly and continue on your way; you be sure that they are hekura. Of course, there are those you drove away during the hunt; but don't be overly concerned, I foresee that those were not the good ones. The others remain, who came into your breast while you were lying in your hammock. Those are truly yours, they are in you."

12. Native American Religions. Yanomami Shaman's Instruction (Brazil)

Sioux Tradition: Cf. Dakota Tradition on Wakan Tanka, p. 83; Cree Round Dance, p. 55; Cheyenne Song, p. 294; Zuni Song, pp. 295f.; Gros Ventres Tradition of the Pipe Child, p. 247.

"Ah, the spirits of my ancestors have looked down from heaven, watching over and helping me. The hosts of evil have now been subdued one and all, and we are without enemy or misfortune. Let us now therefore give worship to the heavenly deities, vowing to abide by the teachings of our imperial ancestors." With that, Emperor Jimmu prepared places of worship in the mountains of Tomi... and thus performed worship to the imperial ancestors and to the heavenly deities.

13. Shinto. Nihon Shoki 3

The light which these souls [of departed saints] radiate is responsible for the progress of the world and the advancement of its peoples. They are like leaven which leavens the world of being, and constitute the animating force through which the arts and wonders of the world are

made manifest.... These souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being.

14. Baha'i Faith. Gleanings from the Writings of Baha'u'llah 81

The spirit that eats a man's offering, pays him back with life.

15. African Traditional Religions. Proverb

Yanomami Shaman's Instruction: This is a conversation between an experienced shaman and his apprentice. Note how the shaman is trained to become sensitive to faint odors, sounds, and touch which indicate the presence of spirits. More of this instruction is given on p. 528. Nihon Shoki 3: In Shinto, there is little difference between the kami and the spirits of ancestors, deceased emperors, great saints, and heroes. All are worthy of worship; all merge into the common spirit of divinity which guides Japan; see One Hundred Poems on the Jewelled Spear, p. 780-. Cf. Book of Ritual 1.2.3.4.6-9, p. 856, describing how ancestors are revered and worshipped in China. Gleanings from the Writings of Baha'u'llah 81: Cf. Qur'an 4.69, p. 357. In Hebrews 11.1-12.2, pp. 754f., the saints are described as a cloud of witnesses urging on the faithful.

The man who ignores Ogun will clear his farm with his bare hands.

16. African Traditional Religions. Yoruba Proverb (Nigeria)

Our ancestors the emperors of old governed the realm by first paying worship to the kami with reverence and awe. Widely worshipping the kami of mountain and river, they thereby had natural concourse with heaven and earth. For this reason, summer and winter also turned in their season, and the works of creation were in harmony.

17. Shinto. Nihon Shoki 22

In whatsoever place the prudent man shall make his home,
Let him support the virtuous ones who live the holy life.

To all the devas dwelling there let him make offerings.
Thus honored, they will honor him; revered, they'll him revere.

As a mother gives compassion to the child she has borne,
Whom the devas compassion give ever see good luck.

18. Buddhism. Digha Nikaya ii.88

Ala, come and drink and eat the kola nut.

Chukwu, come and drink and eat the kola nut.

Ancestors, come and drink and eat kola nut.

I was told by a man of Ngbwidi, one named Ehirim, that a man of Agunese had stolen his yams; and so I summoned the priests of Ala and Aro holders and elders in order that we might inquire into the matter. I called them, even as my father, who was priest of Njoku before me, used to do.

If any of these men, who have come to try the case, deal falsely in the matter, or if the accuser or accused or any person called to give evidence tells falsehood, then do you, Ala, Chukwu, Njoku, Ancestors, and Ofo, deal with that man.

19. African Traditional Religions. Igbo Invocation at a Trial (Nigeria)

Yoruba Proverb: Ogun is the god of iron, and hence of all tools, weapons, and machines. His worship is very popular in Yoruba religion today. Nihon Shoki 22: The kami indwell the whole of life, and the divine can be seen within all the manifestations of nature--the mountains, the streams, the forests, etc. Hence respect for nature and respect for the gods are one in the same; see Urabe-no-Kanekuni, p. 293. Cf. Book of Ritual 1.2.3.4.6-9, p. 856. Digha Nikaya ii.88: Cf. Anguttara Nikaya iii.368, p. 304; Precious Garland 249-50, p. 301; Hebrews 13.1, p. 991. Igbo Invocation at a Trial: Ala is the earth goddess, Chukwu is the Igbo name for God, the Creator; and Njoku is the yam deity. The Ofo and Aro are ritual sticks of wood or iron, specially consecrated, that create a channel for the spirits to operate in this world. Through their mediation, the gods can ferret out an evil-doer or a person who gives false testimony and punish him with misfortune. Cf. Igbo Consecration of the Ofo, p. 769.

"War-bundle owners, I greet you. Ye elders, I am about to pour tobacco for the spirits.

"Hearken Earthmaker, our father, I am about to offer you a handful of tobacco. My ancestor so-and-so concentrated his mind upon you. The fire- places with which you blessed him, the small

amount of life you granted to him, all, four times the blessings that you bestowed upon my ancestor, I ask of you directly. May I have no troubles in life.

"Chief of the Thunderbirds, who lives in the west, you strengthened my grandfather. I am about to offer you a handful of tobacco. The food, the pair of deer you gave him for his fireplaces, that I ask of you directly. May you accept this tobacco from me and may I not meet with troubles.

"Great Black Hawk, you also blessed my grandfather. I am about to offer you tobacco. Whatever food you blessed him with that I ask you directly. May I not meet with troubles.

"You [night spirits] on the other side, who live in the east, who walk in darkness, I am about to offer you tobacco to smoke. Whatever you blessed my ancestor with, I ask of you. If you smoke this tobacco I will never be a weakling.

"Disease-giver, you who live in the south; you who look like a man; who art invulnerable; who on one side of your body present death and on the other life, you blessed my ancestor in the daytime, in broad daylight. You blessed him with food and told him that he would never fail in anything. You promised to avoid his home. You placed animals before him that he might easily obtain food. I offer you tobacco that you may smoke it, and that I may not be troubled by anything.

"To you, Sun, Light-wanderer, I make an offering of tobacco....

"To you, Grandmother Moon, who blessed my grandfather with food, I am about to make an offering of tobacco....

"To you, too, South Wind, I offer a handful of tobacco....

"For you, Grandmother Earth, I will also pour tobacco....

"To you, Pair of Eagles, to whom my ancestor prayed, I offer tobacco....

"Hearken, all ye spirits to whom my ancestor prayed; to all of you I offer tobacco. My ancestor gave a feast to all those who had blessed him. Bestow upon us once again all the blessings you gave our ancestor, that we may not become weaklings. I greet you all."

20. Native American Religion. Winnebago Invocation at the Sweat Lodge

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Winnebago Invocation: Cf. Dakota Testimony on Wakan Tanka, p. 83; Zuni Song, pp. 295f.; Sioux Vision Quest, pp. 847f.; A Winnebago Father's Precepts, pp, 947f. On the origin of tobacco as a sacred mediator to the beneficent spirits, see Sioux Tradition of the Sacred Pipe, pp. 852f.

Outside the walls they stand, at the crossways and outside doors, to their own home returning. But when a plenteous meal is spread, of food and drink, no man remembers them [the dead]. Such is the way of things.

Wherefore do those who have pity on their kin make offerings due, of choice food and drink at seasonable times, saying, "Be this a gift to kinsmen, may our kinsmen be well pleased with it!" Then do those earth-bound [ghosts], kinsmen, gather there where a plenteous meal is spread of food and drink, and fail not to render thanks, saying, "Long live our kinsmen, thanks to whom we have this gift! To us this offering is made; not without fruit are they who give!"

For [in ghostland] no cattle-keeping, no ploughing of fields is seen. There is no trading there, as on earth, no trafficking with gold. We ghosts that have departed there exist on what is given here. Even as water gathered on high ground flows down into the marsh, so are offerings given here on earth of service to the ghosts....

Of a truth, wailing and grief and all manner of lamentation avail not anything. It helps not the ghosts that kinsmen stand lamenting thus.

Moreover, [if] this gift of charity is bestowed on the Order, it is bound to be of service [to the ghosts] for a long, long time.

Thus this duty done to kinsmen has been declared: unto the ghosts it is no mean offering of worship; unto the Brethren of the Order it is strength conferred; unto yourselves no small merit has been won.

21. Buddhism. Khuddaka Patha, Tirokudda-sutta

There was a shrine to the water goddess in the village of Ch'ing Ch'i, and her image that was placed there was so nicely carved that it looked like a real goddess of splendid beauty. The villagers made her the guardian of the district and paid her great respect.

It was the second month of the year when the pear blossoms on the grounds were very pretty, that a party of young students was passing by and admired the flowers. One of them lifted the curtain that was hung before the image of the goddess and exclaimed, "How lovely she is! If she were alive I would make her my mistress!"

His friends were shocked, but he laughed at their scruples, saying that spirits and gods have no reality; that it is well enough for the people to believe in and fear them, because such superstition made them more amenable. He then composed a libelous poem and wrote it on the wall, but his friends did not say anything more, knowing the uselessness of their advice.

After this they all went to the examination hall, and stayed in the Wen Chang Dormitory. One evening the Lord Scripture Glory (Wen Chang) appeared to them in a dream, and they were greatly afraid to be in the presence of his august majesty. He had a roll on his table and declared to them, "As you know well, any student who is guilty of trifling with women is excluded from the list. Even a plain, ordinary woman should be respected by you; how much more this is true of a holy goddess, you all must know. According to a report I have received it seems there is one of your number who has insulted the goddess of Ch'ing Ch'i." Having ascertained the name of the offender, the Lord canceled it from the list, adding that this was done because the man was guilty of wronging a woman.

When the students met the following morning, they learned that each had the same dream during the night. Yet the offender himself was obdurate and said, "What has the Lord of Literature to do with such trifles? What harm can an image of clay do to me?"

He entered the examination cell, and having written down his seven essays with unusual vigor and brilliancy, felt assured of his final success. But when the night was far advanced, there appeared before him the goddess of water with her attendants. She censured him for both his grave offense and impertinence, and then ordered her maids to strike him with their sticks until the student lost his mind and destroyed all of his papers. When he was carried out of the cell in the morning, he was unconscious, and soon died.

22. Taoism. Treatise on Response and Retribution, Appended Tales

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Tirokudda-sutta: Cf. Doctrine and Covenants 128.18, p. 517.

World Scripture

SPIRITUAL ERROR AND THE OCCULT

Within the major religions, there is a current of deep distrust for spirits and their communications. Since they are not comparable to Ultimate Reality, spirits are not privy to the highest truth. Christianity, Judaism, and Islam have a tradition that groups of the angels have fallen into error and misunderstood the will of God. Buddhism even regards the Creator god (the Hindu god Brahma) as one of these subordinate deities, subordinate to the Dhamma revealed by the Buddha, as shown in the text from the Digha Nikaya reprinted here.

Spirits are often viewed as fallible, motivated by selfish ends, and liable to mislead those who rely on them for guidance. Furthermore, the spiritual world is also populated by evil spirits, demons, fallen angels, and Satan--see Demonic Powers, pp. 435-44, as well as intermediate spiritual beings including the jinn, spirits of the dead, and various classes of ghosts. Therefore, a person should 'test the spirits to see whether they are of God,' based on the higher authority of revealed truth. Occult practices, such as seeking information from mediums, witches, astrologers, and otherwise penetrating the world of spirits, is condemned in many scriptures because it can lead people astray through communication with spirits from the lower realms. Attachment to revelations from spirits can sometimes rival genuine faith in God. Belief in miracles can also lead astray. Faith, purity, adherence to revealed truth, and performance of good deeds are superior ways to insure fellowship with spiritual beings of the highest levels.

Even in his servants he puts no trust,
and his angels he charges with error.

1. Judaism and Christianity. Bible, Job 4.18

O Lord, how can a god or a demon know all the extent of your glory? You alone know what you are, by the light of your innermost nature.

2. Hinduism. Bhagavad Gita 10.14

They say, "The All-merciful has taken to Him a son." Glory be to Him! Nay, but they [whom they call 'sons'] are honored servants, that do not outstrip Him in speech; they perform as He commands. He knows what is before them and behind them, and they do not intercede except for the man with whom He is well-pleased. They tremble in awe of Him. If any of them says, "I am a god apart from Him," such a one We recompense with hell, even as We recompense those who do evil.

3. Islam. Qur'an 21.26-29

God has taken his place in the divine council;
in the midst of the gods he holds judgment:
"How long will you judge unjustly
and show partiality to the wicked?
Give justice to the weak and the fatherless;
maintain the right of the afflicted and the destitute.
Rescue the weak and the needy;
deliver them from the hand of the wicked."
They have neither knowledge nor understanding,
they walk about in darkness,
all the foundations of the earth are shaken.
I say, "You are gods,
sons of the Most High, all of you;
nevertheless you shall die like men,
and fall like any prince."
Arise, O God, judge the earth;
for to thee belong all the nations!

4. Judaism and Christianity. Bible, Psalm 82

Say, It has been revealed to me that a company of the jinn gave ear. Then they said, "We have indeed heard a Qur'an wonderful, guiding to rectitude. We believe in it, and we will not associate with our Lord anyone. He--exalted by our Lord's majesty!--has not taken to Himself either consort or a son.

"The fool among us spoke against God outrage, and we had thought that men and jinn would never speak against God a lie. But there were certain men of mankind who would take refuge with certain men of the jinn, and they increased them in vileness, and they thought, even as you also thought, that God would never raise up anyone.

"And we stretched towards heaven, but we found it filled with terrible guards and meteors. We would sit there on seats to hear; but any listening now finds a meteor in wait for him. And so we know not whether evil is intended for those in the earth, or whether their Lord intends for them rectitude.

"And some of us are righteous, and some of us are otherwise; we are sects differing. Indeed, we thought that we should never be able to frustrate God in the earth, neither be able to frustrate Him by flight. When we heard the guidance, we believed in it; and whosoever believes in his Lord, he shall fear never paltriness nor vileness.

"And some of us have surrendered, and some of us have deviated. Those who have surrendered sought rectitude; but as for those who have deviated, they have become firewood for hell."

5. Islam. Qur'an 72.1-15

Qur'an 21.26-29: This is directed against both polytheism and certain popular forms of Christianity which take Jesus to be a separate god, the offspring of God the Father. Orthodox Christianity denies this: God the Son, second Person of the Trinity, is not begotten, nor is he "a God apart from" the Father. Jesus as the incarnation of the Son was always obedient to the Father's will. The Trinity is One God; it should never be misunderstood as tri-theism. Cf. Qur'an 5.75, p. 655; also Qur'an 4.116-17, p. 405, and 21.19-20, p. 84.

Once upon a time, Kevaddha, there occurred to a certain monk in this very company of monks, a doubt on the following point: "Where now do these four basic elements--extension, cohesion, heat, and motion--pass away, leaving no trace behind?" Then that monk worked himself up into such a state of ecstasy that the way leading to the heaven of the gods became clear to his ecstatic vision.

Then that monk went up to the realm of the Four Great Kings and asked the gods there, "Where, my friends, do the four basic elements--extension, cohesion, heat, and motion--pass away, leaving no trace behind?" The gods of the heaven of the Four Great Kings replied, "We do not know that. But there are the Four Great Kings, more powerful and glorious than we. They will know."

Then that monk went up to the Four Great Kings and asked, "Where, my friends..." The Four Great Kings replied, "We do not know that. But there are the gods of the heaven of the Thirty-three... They will know."

Then that monk, putting the same question and getting the same reply, went to Sakka, king of the heaven of the Thirty-three... up to the Yama gods... to the Tusita gods... to the Nimmana-rati gods... to the Vasavatti gods... to the retinue of the gods of the Heaven of God Almighty....

Finally the monk drew near to God Almighty [Brahma] and asked, "Where, my friend, do the four basic elements--extension, cohesion, heat, and motion--pass away, leaving no trace behind?"

And the greatest god replied, "I am the Great God, Almighty, the Supreme One, the one who cannot be conquered by others, All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practiced Calm, the Father of all that are and all that are to be!"

The monk said, "I did not ask you as to whether you were indeed all that you now say you are; but I ask you where do the four basic elements cease, leaving no trace behind?" Then the god gave the same reply. And yet a third time the monk put the same to question to god as before.

Then, Kevaddha, that greatest god took that monk by the arm and led him aside and said, "These gods, the retinue of God Almighty, think me, friend, to be such that there is nothing I cannot see, nothing I have not understood, nothing I have not realized. Therefore, I gave no answer to your question in their presence. I do not know the answer to your question. Therefore, you have done wrong, acted unskillfully, in that, going past the Buddha, you have undertaken this long search for an answer to this question. Go back now to the Exalted One and accept his answer."

6. Buddhism. Digha Nikaya xi.67-83, Kevaddhasutta

Men of ignorance worship spirits and ghosts.

7. Hinduism. Bhagavad Gita 17.4

Do not turn to mediums or wizards; do not seek them out, to be defiled by them: I am the Lord your God.

8. Judaism and Christianity. Bible, Leviticus 19.31

My follower does not study the practice of magic and spells. He does not analyze dreams and signs in sleep and movements in the Zodiac.

9. Buddhism. Sutta Nipata 927

Cursed be occult and miracle-making powers.

10. Sikhism. Var Sorath 20, M.3, p. 650

Confucius never discussed abnormal phenomena, physical exploits, disorderly conduct, or spiritual beings.

11. Confucianism. Analects 7.20

Because I see danger in the practice of miracles, I loathe and abhor and repudiate them.

12. Buddhism. Digha Nikaya ix.66, Kevaddhasutta

Then a blind and dumb demoniac was brought to [Jesus], and he healed him, so that the dumb man spoke and saw. And all the people were amazed, and said, "Can this be the Son of David?"

But when the Pharisees heard it they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons."

13. Christianity. Bible, Matthew 12.22-24

Jesus answered them, "Truly, I say to you, you seek me, not because you saw signs [that I am the Christ] but because you ate your fill of the loaves. Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you."

14. Christianity. Bible, John 6.26-27

Bhagavad Gita 17.4: Cf. Brihadaranyaka Upanishad 1.4.10, p. 405. Matthew 12.22-24: Jesus performed many miracles for the people. Yet to the skeptical leaders they proved nothing; the devil can also do miracles. John 6.26-27: The common people also were more impressed by the miracle of multiplying the loaves and fishes (see Mark 6.30-44, p. 638) than by Jesus himself and his message, and followed him to see the show rather than to receive his wisdom. Miracles are not conducive to lasting faith.

Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world.

15. Christianity. Bible, 1 John 4.1

Now concerning spiritual gifts, brethren, I do not want you to be uninformed. You know that when you were heathen, you were led astray to dumb idols, however you may have been moved. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Jesus be cursed!" and no one can say "Jesus is Lord!" except by the Holy Spirit.

16. Christianity. Bible, 1 Corinthians 12.1-3

Indeed, even the devas are jealous of a yogin, striving as he does to surpass them by attaining Brahman. They therefore try to lead him astray, in various ways, if they find him off his guard.

17. Hinduism. Srimad Bhagavatam 11.20

God is the protecting friend of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness.

18. Islam. Qur'an 2.257

Those who worship other gods with faith and devotion also worship Me, Arjuna, even if they do not observe the usual forms. I am the object of all worship, its enjoyer and Lord. But they know not My pure being, and because of this they must be reborn.

Those who worship the gods will go to the realm of the gods; those who worship their ancestors will be united with them after death. Those who worship phantoms will become phantoms; but My devotees will come to me.

19. Hinduism. Bhagavad Gita 9.23-25

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1 John 4.1: Cf. 1 Timothy 4.1-2, p. 447; 2 Corinthians 11.14, p. 441; Qur'an 6.112, p. 447; Lotus Sutra 3, pp. 441f. 1 Corinthians 12.1-3: Cf. John 14.13-14, p. 835; Srimad Bhagavatam 6.1, p. 832; John 14.15-21, p. 645; Romans 8.26-27, p. 648. Srimad Bhagavatam 11.20: Cf. Brihadaranyaka Upanishad 1.4.10, p. 405; Mahabharata 13.40.5-12, p. 433; Vishnu Purana 3.17-18, p. 448; Qur'an 17.61-64, p. 440. Qur'an 2.257: Cf. Qur'an 4.116-17, p. 405. Bhagavad Gita 9.23-25: Cf. Vacana 616, p. 404.

To maintain the existence of a ghost,
Only brings about mischief;
To understand the non-existence of a ghost
Is the way of Buddha;
To know that ghost and Reality are one
Is the way to Liberation.
Knowing that the ghosts are all one's parents
Is the right understanding;
Realizing that the ghost itself is Self-mind
Is glory supreme.

20. Buddhism. Milarepa

CHAPTER 7
The Human Condition

- Ill
- The War Within
- Ignorance
- Idolatry
- Pride And Egotism
- Selfish Desire, Lust, And Greed

Despite the purposes for human life, which are proclaimed by religion and, for the most part, nurtured as ideals in the breasts of men and women, the human condition is in reality characterized by suffering, war, oppression, poverty, vain striving, and disappointment. The starting point of Buddhism, the first of the Four Noble Truths, is that all life is ill--full of trouble and suffering. All religions recognize the correctness of this assertion in its broadest sense, that the human condition contradicts and defeats a person's true purpose as ordained by God or established by divine principles. The Christian understanding of man's inveterate tendency to do evil and turn away from God is found in the doctrine of Original Sin. The texts describing these and other comparable notions are brought together in the first section.

A second way to understand the human condition is to recognize human nature as the arena where the desires to do good and evil are in protracted conflict. This may be understood as reflecting a fundamental dualism within nature itself, or more commonly as a defect within the human heart. Due to this war within, it is hardly possible to fulfill the highest aspirations to goodness and holiness.

A third way of describing the human condition is by the theme of ignorance. Specifically, most people pass their lives in ignorance of God, his laws, and his purposes. Blinded by illusion or caught up in false values of materialism and egoism, their striving is in the wrong direction, one that leads away from God and towards their own destruction. A related concept in the monotheistic faiths is idolatry, which can mean allegiance to such false gods as money, power, race, nation, or any partisan political cause when it is made an absolute end in itself. Then there is pride and egoism, a most insidious form of ignorance, by which a person falsely places himself over others.

In the last section we turn to the root of suffering in selfish desire and craving--the second of the Four Noble Truths of Buddhism. The self-destructive character of selfish desire is widely recognized in the scriptures of the world's religions. It is manifested in specific forms, including: lust, anger, and greed.

The human condition is also understood as the result of a fall from a potential or primordial state of grace or as a deviation from humanity's original purpose. These themes and the scriptures which pertain to them will be treated in the next chapter.

World Scripture

ILL

The First of the Buddha's Four Noble Truths is that human existence is suffering, or ill (Pali dukkha), which connotes the idea of an illness generated by the self through its false attachments. Often this condition is described by the metaphor of a universal fire engulfing the world. In Hinduism, the human lot of samsara is to go through an endless cycle of death and rebirth, conditioned by nature (the gunas) and rooted in the results of past actions. This is likened to a universal tree, turned upside-down, whose roots and branches trace the sequences of actions (karma) back to the beginning of time: The whole of it is suffering. In Christianity, the doctrine of Original Sin conveys a similar idea: Humans are, by their fallen condition, cut off from God and hence unable to fulfill the true purpose of life. We may try to be good, but in spite of our best efforts, we miss the mark. Original Sin, like the Hindu notion of samsara, is understood to be a condition perpetuated throughout the generations of humankind. (The doctrine of Original Sin also includes an explanation of its cause in the primordial Fall of Man, but that topic is deferred to the next chapter.)

Analogous statements recognizing that the human condition is inveterately ill, deficient, or sinful can be found in the scriptures of many religions. No one is untainted by sin and evil. Few are they who truly seek truth, beauty, and goodness. Even when people begin with the best of intentions, their behavior usually degenerates and ends in acrimony, betrayal, or violence.

The Noble Truth of Suffering (Dukkha) is this: Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow and lamentation, pain, grief, and despair are suffering; association with the unpleasant is suffering; dissociation from the pleasant is suffering; not to get what one wants is suffering--in brief, the five aggregates of attachment are suffering.

1. Buddhism. Samyutta Nikaya lvi.11: Setting in Motion the Wheel of Truth

I look at what ordinary people find happiness in, what they all make a mad dash for, racing around as though they couldn't stop--they all say they're happy with it. I'm not happy with it and I'm not unhappy with it. In the end, is there really happiness or isn't there?

2. Taoism. Chuang Tzu 18

Affliction does not come from the dust,
nor does trouble sprout from the ground;
but man is born to trouble
as the sparks fly upward.

3. Judaism and Christianity. Job 5.6-7

This world, become ablaze, by touch of sense afflicted,
utters its own lament. Whatever conceit one has,
therein is instability. Becoming other,
bound to becoming, yet in becoming it rejoices.
Delight therein is fear, and what it fears is Ill.

4. Buddhism. Udana 32

Samyutta Nikaya lvi.11: This is the first of the Four Noble Truths, taken from the Buddha's first sermon. The 'five aggregates,' or skandhas, are the elements of the personality to which we cling in our vain craving for existence. They are: body-form, feeling, perception, activities which make karma, and consciousness. Udana 32: Cf. Lankavatara Sutra 24, p. 398; Svetasvatara Upanishad 1.6-8, p. 398.

Brothers, all is burning. And what is the all that is burning? Brothers, the eye is burning, visible forms are burning, visual consciousness is burning, visual impression is burning, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of the visual impression, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion; I say it is burning with birth, aging, and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

The ear is burning, sounds are burning, auditory consciousness is burning, auditory impression is burning, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of the auditory impression, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion; I say it is burning with birth, aging, and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

The nose is burning, odors are burning, olfactory consciousness is burning, olfactory impression is burning....

The tongue is burning, flavors are burning, consciousness of flavor is burning, taste impression is burning....

The body is burning, tangible things are burning, tactile consciousness is burning, tactile sensation is burning....

The mind is burning, thoughts are burning, consciousness of thought is burning.... Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion; I say it is

burning with birth, aging, and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

5. Buddhism. Samyutta Nikaya xxxv.28: The Fire Sermon

Farid, I thought I alone had sorrow;
Sorrow is spread all over the whole world.
From my roof-top I saw
Every home engulfed in sorrow's flames.

6. Sikhism. Adi Granth, Shalok, Farid, p. 1382

Kisa Gotami had an only son, and he died. In her grief she carried the dead child to all her neighbors, asking them for medicine, and the people said, "She has lost her senses. The boy is dead."

At length Kisa Gotami met a man who replied to her request, "I cannot give you medicine for your child, but I know a physician who can. Go to Sakyamuni, the Buddha."

Kisa Gotami repaired to the Buddha and cried, "Lord and Master, give me the medicine that will cure my boy."

The Buddha answered, "I want a handful of mustard seed." And when the girl in her joy promised to procure it, the Buddha added, "The mustard seed must be taken from a house where no one has lost a child, husband, parent, or friend."

Poor Kisa Gotami now went from house to house, and the people pitied her and said, "Here is the mustard seed, take it!" But when she asked, "Did a son or daughter, a father or mother, die in your family?" they answered her, "Alas! the living are few, but the dead are many. Do not remind us of our deepest grief." And there was no house but some beloved one had died in it.

Kisa Gotami became weary and hopeless, and sat down at the way-side, watching the lights of the city as they flickered up and were extinguished again. At last the darkness of night reigned everywhere. And she considered the fate of men, that their lives flicker up and are extinguished. And she thought to herself, "How selfish am I in my grief! Death is common to all; yet in this valley of desolation there is a path that leads him to immortality who has surrendered all selfishness."

Putting away the selfishness of her affection for her child, Kisa Gotami had the dead body buried in the forest. Returning to the Buddha, she took refuge in him and found comfort in the Dharma.

7. Buddhism. Buddhaghosa, Parable of the Mustard Seed

Samyutta Nikaya xxxv.28: The theme of a world on fire is elaborated in the Lotus Sutra's Parable of the Burning House; see p. 145n. Cf. Genesis Rabbah 39.1, p. 593; Brihadaranyaka Upanishad 1.3.1-7, pp. 388f.

For everything there is a season, and a time for every matter under heaven:
a time to be born, and a time to die;
a time to plant, and a time to pluck up what is planted;
a time to kill, and a time to heal;
a time to break down, and a time to build up;
a time to weep, and a time to laugh;
a time to mourn, and a time to dance;
a time to cast away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;
a time to seek, and a time to lose;
a time to keep, and a time to cast away;
a time to rend, and a time to sew;
a time to keep silence, and a time to speak;
a time to love, and a time to hate;
a time for war, and a time for peace.

8. Judaism and Christianity. Ecclesiastes 3.1-8

Parable of the Mustard Seed: This parable appears in various sources in the Buddhist tradition. It illustrates the principle of the impermanence of phenomena, the attachment to which is the basis of all suffering. Cf. Diamond Sutra 32, p. 123; Lankavatara Sutra 24, p. 398. Ecclesiastes 3.1-8: This meditation on the impermanence of life is often recited at funerals. Cf. Isaiah 40:6-8, p. 123.

There is an eternal pipal tree, with roots on high and branches downward. The verses of Scripture are its leaves. Who understands this tree understands the Scriptures.

It stretches its branches upward and downward. The states of all things nurture the young shoots. The young shoots are the nourishment of our senses. And below, the roots go far into the world of men; they are the sequences of actions.

This understanding of the tree's shape--its end and its beginning, and its ground--is not open to the ordinary world. The roots of that pipal tree have spread far. With the strong axe of detachment a man should cut that tree.

9. Hinduism. Bhagavad Gita 15.1-3

No creature, whether born on earth or among the gods in heaven, is free from the conditioning of the three states of matter (gunas).

10. Hinduism. Bhagavad Gita 18.40

The question as to when the union of soul with karma occurred for the first time cannot arise, since this is a beginningless relation like gold and stone.

11. Jainism. Pancadyayi 2.35-36

If we say we have no sin, we deceive ourselves, and the truth is not in us.

12. Christianity. 1 John 1.8

Nor do I absolve my own self of blame; the human soul is certainly prone to evil, unless my Lord do bestow His mercy.

13. Islam. Qur'an 12.53

All men, both Jews and Greeks, are under the power of sin, as it is written,

None is righteous, no, not one;
no one understands, no one seeks for God.
All have turned aside, together they have gone wrong;
no one does good, not even one.

14. Christianity. Romans 3.9-12

Bhagavad Gita 15.1-3: Cf. Suhi, M.5, p. 399, Svetasvatara Upanishad 1.6-8, p. 398; Uttaradhyayana Sutra 3.1-7, p. 315; Udana 77, p. 532. On the 'states of all things' (gunas) see the following note. Bhagavad

Gita 18.40: The three gunas or qualities of matter are goodness or purity (sattva), energy or passion (rajas), and darkness or inertia (tamas). Every person contains all three qualities in different proportions, as all light is a mixture of the three primary colors. As forces operating within the world of matter (prakriti), the gunas condition human existence and obscure the way to the Self. Cf. Bhagavad Gita 13.19-22, p. 178. 1 John 1.8: Cf. Mark 10.17-18, p. 655; Jeremiah 17.9, p. 455; also Shinran, pp. 913f. Qur'an 12.53: Cf. Quran 4.28, p. 509. Not even Muhammad, the best of men, regarded himself blameless; cf. Qur'an 17.11, p. 389; Hadith of Muslim, p. 508. On the original uprightness of human nature, see Qur'an 30.30, p. 215. Romans 3.9-12: Paul is quoting from Psalm 14, p. 396. Yet every person still has a measure of conscience and moral sense; see Romans 2.14-16, p. 215. Cf. Book of Mormon, Mosiah 3.19, p. 912.

Surely man was created fretful,
when evil visits him, impatient,
when good visits him, grudging,
save those that pray.

15. Islam. Qur'an 70.19-22

Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

16. Judaism and Christianity. Psalm 51.5

Each of us is destined at birth to bear the legacy of man's first and continuing rebellion against God. That legacy is the tendency to sin. A person sins when he succumbs to the inclination to contravene the divine will by pursuing inordinate desires. It is an inclination that lurks in the hearts of all people whether they believe in God or not, but many are not even aware of it.

17. Sekai Kyusei Kyo. Mokichi Okada, Johrei

Confucius said, "I for my part have never yet seen one who really cared for Goodness, nor one who really abhorred wickedness. One who really cared for Goodness would never let any other consideration come first. One who abhorred wickedness would be so constantly doing Good that wickedness would never have a chance to get at him. Has anyone ever managed to do Good with his whole might even as long as the space of a single day? I think not. Yet I for my part have never seen anyone give up such an attempt because he had not the strength to go on."

18. Confucianism. Analects 4.6

Confucius remarked, "There is in the world now really no moral social order at all."

19. Confucianism. Doctrine of the Mean 5

There is a male monkey in every forest.

20. African Traditional Religions. Tiv Proverb (Nigeria)

Qur'an 70.19-22: Cf. Qur'an 95.4-6, p. 453. Psalm 51.5: In the tradition of St. Augustine's explanation of original sin, Protestants and Catholics have generally regarded the act of procreation as instrumental in transmitting original sin from one generation to the next. But this does not make the act itself sinful. According to Vatican II, Guadium et Spes, conjugal love is a means of grace in Christian marriage. Johrei: This idea reflects the influence of Christianity on the new religions of Japan. Compare also the Jewish concept of the evil inclination in Kiddushin 30b, p. 390, and Book of Mormon, Mosiah 3.19, p. 912. Analects 4.6: The last sentence means that it is the will, not the way, that is wanting. Cf. Analects 14.2, p. 227. Tiv Proverb: Every community has its troublemaker, bully, or thief.

The slanderers of the true dharma in the latter age of decay are as numerous as the soil of all the worlds in the universe is immeasurable. Those who keep the true dharma are as few in number as a bit of soil on a fingernail.

21. Buddhism. Mahaparinirvana Sutra

Since beginningless past, all sentient beings and I have been parents and children, brothers and sisters to each other. Being full of greed, hatred, and ignorance, pride, conceit, dishonesty, deception, and all other afflictions, we have therefore harmed each other, plundering, raping, and killing, doing all manner of evil. All sentient beings are like this--because of passions and afflictions they do not respect or honor each other, they do not agree with or obey each other, they do not defer to each other, they do not edify or guide each other, they do not care for each other--they go on killing and injuring each other, being enemies and malefactors to each other. Reflecting on myself as well as other sentient beings, we act shamelessly in the past, future, and present, while the Buddhas of past, future, and present see and know it all.

22. Buddhism. Garland Sutra 22

How vast is God,
The ruler of men below!
How arrayed in terrors is God,
With many things irregular in his ordinations.
Heaven gave birth to the multitudes of the people,
But the nature it confers is not to be depended upon.
All are good at first,
But few prove themselves to be so at the last.

23. Confucianism. Book of Songs, Ode 255

When men get together to pit their strength in games of skill, they start off in a light and friendly mood, but usually end up in a dark and angry one, and if they go on too long they start resorting to various underhanded tricks. When men meet at some ceremony to drink, they start off in an orderly manner, but usually end up in disorder, and if they go on too long they start indulging in various irregular amusements. It is the same with all things. What starts out being sincere usually ends up being deceitful. What was simple in the beginning acquires monstrous proportions in the end.

24. Taoism. Chuang Tzu 4

Mahaparinirvana Sutra: Nichiren Buddhists regard the present age as the Mappo, the Age of the Degeneration of the Law, and for this reason the followers of the true Law are persecuted; cf. Lotus Sutra 13, p. 1090. Book of Songs, Ode 255: On being 'good at first,' cf. Mencius IV.B.12, p. 214, and Book of Ritual 38.13, p. 215; cf. Ecclesiastes 7.29, p. 453; Qur'an 95.4-6, p. 453.

World Scripture

THE WAR WITHIN

Religions have conceptualized the infirmity of the human condition as an interior war between two opposing natures, one good and the other evil. As long as people experience this state of contradiction, they can neither realize their divine self nor achieve a state of unity and wholeness. Paradoxically, while people immersed in worldly affairs may not always recognize the war within themselves, it is precisely in leading a conscientious life, when striving to do good and be good, that this conflict comes to the fore.

The world's religions conceptualize this conflict in various ways. The first group of passages locates the two natures in the fabric of creation itself: thus Zoroastrianism and Hinduism teach that the earth is a battlefield between two opposing good and evil powers, and Hinduism and Jainism distinguish between the divine Self and the material existence in which it is bound.

The monotheistic religions, however, cannot allow a dualism that locates the conflict in the fabric of creation itself, for that would raise insuperable problems for the doctrine of the unity of God. They delimit these warring powers to the carnal desires within the individual soul, or to the errant spiritual influences which incite such desires--see Demonic Powers, pp. 435-44. The next group of scripture passages hold this view: for example, Paul's observation of the war between spirit and flesh and the Jewish doctrine of the Good and Evil Inclinations. Buddhism, which regards material reality as resultant of mind and deals entirely on the level of psychology, likewise emphasizes the war within the person, between its innate emptiness and the fetters caused by craving for selfhood. We conclude with passages expressing the more general idea that the human self is often its own worst enemy.

This body is mortal, always gripped by death, but within it dwells the immortal Self. This Self, when associated in our consciousness with the body, is subject to pleasure and pain; and so long as this association continues, freedom from pleasure and pain can no man find.

1. Hinduism. Chandogya Upanishad 8.12.1

Just as knowledge, in spite of it being intangible, gets obliterated under the influence of wine, so the self, though originally intangible, gets its qualities obstructed under the influence of tangible karma particles. In its state of bondage, the soul, though intangible, conceives itself to be tangible [identical with the body].

2. Jainism. Pancadhyayi 2.57

Two birds, united always and known by the same name, closely cling to the same tree. One of them eats the sweet fruit; the other looks on without eating.

Seated on the same tree, the jiva moans, bewildered by his impotence. But when he beholds the other, the Lord worshipped by all, and His glory, he becomes free from grief.

When the seer beholds the self-luminous Creator, the Lord, the Purusha, the progenitor of Brahma, then he, the wise seer, shakes off good and evil, becomes stainless, and reaches the supreme unity.

3. Hinduism. Mundaka Upanishad 3.1.1-3

The First Fundamental Principle is the primary cause of the succession of deaths and rebirths from beginningless time. It is the Principle of Ignorance, the outgoing principle of individuation, manifestation, transformation, succession and discrimination. From the working out of this Principle there has resulted the various differentiation of minds of all sentient beings, and all the time they have been taking these limited and perturbed and contaminated minds to be their true and natural Essence of Mind.

The Second Fundamental Principle is the primary cause of the pure unity of Enlightenment and Nirvana that has existed from beginningless time. It is the principle of integrating compassion, the indrawing, unifying principle of purity, harmony, likeness, rhythm, permanency, and peace. By the indrawing of this Principle within the brightness of your own nature, its unifying spirit can be discovered and developed and realized under all varieties of conditions.

4. Buddhism. Surangama Sutra

Pancadhyayi 2.57: Cf. Pancadhyayi 2.35-36, p. 383. Mundaka Upanishad 3.1.1-3: The tree represents the body. The two birds are the jiva or individual soul and the Atman or Self. Cf. Bhagavad Gita 13.19-22, pp. 178f.; Atharva Veda 19.51.1, p. 228. Surangama Sutra: Cf. Dhammapada 1-2, p. 722.

There are two orders of creation: one divine, the other demonic.

5. Hinduism. Bhagavad Gita 16.6

Yes, there are two fundamental spirits, twins which are renowned to be in conflict. In thought and in word, in action, they are two: the good and the bad. And between these two, the beneficent have correctly chosen, not the maleficent.

Furthermore, when these two spirits first came together, they created life and death, and now, in the end the worst existence shall be for the deceitful but the best thinking [Heaven] for the truthful person.

Of these two spirits, the deceitful one chose to bring to realization the worst things. But the very virtuous spirit, who is clothed in the hardest stones, chose the truth, and so shall mortals who shall satisfy the Wise Lord continuously with true actions.

6. Zoroastrianism. Avesta, Yasna 30.3-5

The offspring of Prajapati were of two kinds: gods and demons. Of these the gods were younger and the demons the older. They were disputing the possession of these worlds. The gods said, "Well, let us overpower the demons at the sacrifice with the Udgitha chant [chanting the Sama Veda]."

They said to speech, "Chant for us!" "Very well," she said. So speech chanted for them the Udgitha. Whatever delight is in speech, that she chanted for the Gods; whatever she speaks well, that is for herself. The demons knew: "By this singer they will overpower us." They attacked her and pierced her with evil. The evil that makes one speak what is improper, that is that evil.

Then they said to the breath, "Chant for us!"... Whatever delight is in breath, that he chanted for the gods; whatever fragrance he smells well, that is for himself. The demons... pierced him with evil. The evil that makes one smell what is improper, that is that evil.

Then they said to the eye, "Chant for us!"... Whatever delight is in the eye, that he chanted for the gods; whatever beautiful he sees, that is for himself. The demons... pierced him with evil. The evil that makes one see what is improper, that is that evil.

Then they said to the ear, "Chant for us!"... Whatever delight is in the ear, that he chanted for the gods; whatever he hears well, that is for himself. The demons... pierced him with evil. The evil that makes one hear what is improper, that is that evil.

Then they said to the mind, "Chant for us!"... Whatever delight there is in the mind, that he chanted for the gods; whatever he thinks well, that is for himself. The demons... pierced him with evil. The evil that makes one think what is improper, that is that evil. Thus they afflicted the senses with evil; they pierced them with evil.

Then they said to the Life Breath, "Chant for us!" "Very well," he said. So the Breath chanted for them. The demons knew, "By this singer they will overpower us." They attacked him and wanted to pierce him with evil. But just as a lump of earth is scattered when it strikes on a stone, in the same way they were scattered in all directions and perished. Therefore the gods increased and the demons diminished. He who knows this increases in himself and his enemies diminish.

7. Hinduism. Brihadaranyaka Upanishad 1.3.1-7

Bhagavad Gita 16.6: Cf. Satapatha Brahmana 5.1.1.1-2, p. 441. Yasna 30.3-5: Zoroastrianism demands a decision, to choose either the good or the evil spirit which rage in conflict within the self. Cf. Yasna 30.2, p. 675; Videvdad 1.3-11, p. 438.

The spirit is indeed willing, but the flesh is weak.

8. Christianity. Matthew 26.41

Man prays for evil as he prays for good; man is ever hasty.

9. Islam. Qur'an 17.11o

Every person has both a bad heart and a good heart. No matter how good a man seems, he has some evil. No matter how bad a man seems, there is some good about him. No man is perfect.

10. Native American Religions. Mohawk Tradition

The mind is said to be twofold:
The pure and also the impure;
Impure--by union with desire;
Pure--from desire completely free.

11. Hinduism. Maitri Upanishad 6.34

Brihadaranyaka Upanishad 1.3.1-7: The senses, though created good, are hopelessly invaded by evil--cf. Samyutta Nikaya xxxv.28, p. 381; only the Life Breath (prana) remains inviolate. The prana is channeled through yoga; hence it is through yoga and meditative disciplines that one can establish an inviolate foundation of goodness within oneself. Qur'an 17.11: Prayer is an expression of one's desire and intention; hence it is possible to pray for evil either out of ignorance or insincerity. Yet God does not necessarily treat all prayers alike, for he looks for true piety; cf. Qur'an 2.177, p. 861. Mohawk Tradition: This is the conclusion to a creation account given in full on pp. 438f. Maitri Upanishad 6.34: Cf. Mueller's translation, p. 722. Cf. Dhammapada 1-2, p. 722; Bhagavad Gita 3.36-41, p. 417.

By the fetters of envy and selfishness are all bound--gods, men, demons, nagas, gandhabbas and every other great class of beings--so that although they wish, "Would that we might live in friendship, without hatred, injury, emnity or malignity," they still live in emnity, hating, injuring, hostile, malign.

12. Buddhism. Digha Nikaya ii.276, Sakkapanha Suttanta

Rabbi Isaac said, "Man's evil inclination renews itself daily against him, as it is said, 'Every imagination of the thoughts of his heart was only evil every day.' [Genesis 6.5]." And Rabbi Simeon ben Levi said, "Man's evil inclination gathers strength against him daily and seeks to slay him... and were not the Holy One, blessed be He, to help him, he could not prevail against it."

13. Judaism. Talmud, Kiddushin 30b

Five are the robbers lodged in this body--
Lust, wrath, avarice, attachment, and egoism.

14. Sikhism. Adi Granth, Sorath, M.3, p. 600

The self is the one invincible foe when acting with the four cardinal passions: anger, pride, deceitfulness, and greed.

15. Jainism. Uttaradyayana Sutra 23.38

Lust, hatred, and delusion
ruin the man of wicked heart.
They are begotten in himself
like the lush growth of pith in the stem.

16. Buddhism. Itivuttaka 45

Alas, all my efforts have come to nothing!
I have not lessened my pride,
I have not cast down my vanity:
My mind is still the slave of evil impulses!
Nanak prays, O Lord, save, save!

17. Sikhism. Adi Granth, Shalok, M.9, p. 1428

Digha Nikaya ii.276: Cf. Maitri Upanishad 3.2, p. 412. Kiddushin 30b: This is the Jewish doctrine of the Evil Inclination. See Kiddushin 30b, p. 526; Berakot 51, p. 926; Shabbat 105b, p. 407; cf. James 4.1-3, p. 416; 1 Peter 2.11, p. 926. Sorath, M.3: Sikhism describes the evil within the mind through the doctrine of the Five Robbers. Cf. Asa-ki-Var, M.1, p. 456; Shalok Sehskriti, M.5, p. 1055. Shalok, M.9: Cf. Jaitsari Chhant, M.5, p. 410.

I know what is good
but I am not inclined to do it;
I know also what is bad,
but I do not refrain from doing it;
I just do as I am prompted to do
by some divine spirit
standing in my heart.

18. Hinduism. Mahabharata

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. So then it is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me.

So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death?

19. Christianity. Romans 7.15-24

Man should discover his own reality
and not thwart himself.
For he has the self as his only friend,
or as his only enemy.

A person has the self as a friend
when he has conquered himself,

But if he rejects his own reality,
the self will war against him.

20. Hinduism. Bhagavad Gita 6.5-6

Mahabharata: These words are spoken by the evil King Duryodhana as he breaks his promise to the five Pandava brothers to allow them to return from their exile in the forest to claim five villages. The 'divine spirit' is really an evil spirit which affirms his evil intentions. Romans 7.15-24: Christians have interpreted this passage in two ways: either Paul is describing his inner struggles prior to his conversion, or he is speaking as a saved Christian who remains in a state of contradiction. In the former case, receiving Christ brings wholeness and spiritual freedom, as the will becomes in accord with the Good; cf. 1 John 3.9, p. 227. The latter interpretation stresses that Christians are still bound by Original Sin and hence must be subject to the discipline of the Church; cf. Romans 8.23, p. 318; James 4.1-3, p. 416; 1 Peter 2.11, p. 926. Bhagavad Gita 6.5-6: Cf. Matthew 12.30, p. 674; Acarangasutra 5.36, p. 679.

Surely God wrongs not men anything, but men wrong themselves.

21. Islam. Qur'an 10.44

By oneself alone is evil done; it is self-born, it is self-caused. Evil grinds the unwise as a diamond grinds a hard gem.

22. Buddhism. Dhammapada 161

Whatever harm a foe may do to a foe, or a hater to a hater, an ill-directed mind can do one far greater harm.

23. Buddhism. Dhammapada 42

The Reactive Mind is a portion of a person's mind which works on a totally stimulus-response basis, which is not under his volitional control, and which exerts force and the power of command over his awareness, purposes, thoughts, body, and actions. Stored in the Reactive Mind are engrams, and here we find the single source of aberrations and psychosomatic ills.

24. Scientology. L. Ron Hubbard, Scientology 0-8

Beware! your clinging-to-ego is greater than yourself;
Pay heed! your emotions are stronger than yourself.
Your vicious will is far wickeder than yourself;
Your habitual thought is more characteristic than yourself;
Your ceaseless mental activity is more frantic than yourself.

25. Buddhism. Milarepa

Although enemies such as hatred and craving
Have neither any arms nor legs,
And are neither courageous nor wise,
How have I been used like a slave by them?

For while they dwell within my mind
At their pleasure they cause me harm,
Yet I patiently endure them without any anger;
But this is an inappropriate and shameful time for patience.

Should even all the gods and anti-gods
Rise up against me as my enemies,
They could not lead nor place me in
The roaring fires of deepest hell.

But the mighty foe, these disturbing conceptions,
In a moment can cast me amidst [those flames]
Which when met will cause not even the ashes
Of the king of mountains to remain.

All other enemies are incapable
Of remaining for such a length of time
As can my disturbing conceptions,
The long-time enemy with neither beginning nor end....

While in cyclic existence, how can I be joyful and unafraid
If in my heart I readily prepare a place
For this incessant enemy of long duration,
The sole cause for the increase of all that harms me?

And how shall I ever have happiness
If in a net of attachment within my mind
There dwell the guardians of the prison of cyclic existence,
These disturbing conceptions that become my butchers and tormentors in hell?

26. Buddhism. Shantideva, Guide to the Bodhisattva's Way of Life 4.28-35

Dhammapada 42: Cf. Dhammapada 103, p. 731. Scientology 0-8: 'Engrams' are traces of unconscious behaviors and habits. Guide to the Bodhisattva's Way of Life 4.28-35: Cf. Dhammapada 33-37, p. 733; Dhammapada 1-2, p. 722.

Mencius said, "How can one get a cruel man to listen to reason? He dwells happily in danger, looks upon disaster as profitable and delights in what will lead him to perdition. If the cruel man listened to reason, there would be no annihilated states or ruined families....

"Only when a man invites insult will others insult him. Only when a family invites destruction will others destroy it. Only when a state invites invasion will others invade it. The T'ai Chia says,

When Heaven sends down calamities,
There is hope of weathering them;
When man brings them upon himself,
There is no hope of escape.

This describes well what I have said."

27. Confucianism. Mencius IV.A.8

Mencius IV.A.8: The T'ai Chia is a chapter in the Book of History.

World Scripture

IGNORANCE

Many religions regard the evils of the human condition as a result of ignorance. Being ignorant of the truth about Ultimate Reality and the purpose of life, people's values become confused, and consequently they act wrongly. In Hinduism and Jainism, this blindness (avidya) is what binds people to the wheel of birth-and-death (samsara). In Buddhism, this ignorance (mithyajnana) leads to grasping after self, and hence to error. In the Christian Bible, the apostle Paul taught that ignorance of God lay at the root of all forms of license and immorality. In Islam it is the condition of forgetting God; as a result, people ever since Adam have deviated from the path and lost their souls. Taoist sages condemn knowledge of worldly things as a source of confusion about true values, and similarly we find in many scriptures warnings against the illusory goals and vanities that infect worldly life.

This selection of passages is arranged in roughly the following order: We begin with the practical observation that ignorance of Ultimate Reality spurs evil and demonic behavior. Next, it is due to ignorance, according to the religions of India, that humans are bound to suffer on the wheel of samsara, going through continual deaths and rebirths. Humanity's spiritual blindness is the subject of the third group of passages, beginning with passages which describe ignorance as a veil that obscures the faculty of insight. Other passages describe humanity's blindness by such metaphors as frogs in a well and moths drawn to perish in a lamp. In our blindness, we are attracted to the vanities of this world which are ephemeral and deceiving, according to the next group of passages. We conclude with passages which reason that even evil itself is an illusion or a bad dream.

My people go into exile for want of knowledge.

1. Judaism and Christianity. Isaiah 5.13

Be not like those who forgot God, therefore He made them forget their own souls!

2. Islam. Qur'an 59.19

Only when men shall roll up space as if it were a simple skin, Only then will there be an end of sorrow without acknowledging God.

3. Hinduism. Svetasvatara Upanishad 6.20

Whoever wants to do some evil against another does not remember God.

4. African Traditional Religions. Proverb

In sleep our nights wasted, in filling our belly the days:
This life, precious as a jewel, is forfeited for a cowrie shell.
Ignorant fool! You who have never realized God's Name, In the end into regrets shall fall.

5. Sikhism. Adi Granth, Gauri Bairagani, M.1, p. 156

Although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed for ever! Amen.

6. Christianity. Romans 1.21-25

The fool says in his heart,
"There is no God."
They are all corrupt, they do abominable deeds,
there is none that does good.
The Lord looks down from heaven
upon the children of men,
to see if there are any that act wisely,
that seek after God.
They have all gone astray,
they are all alike corrupt;
there is none that does good,
no, not one.
Have they no knowledge,
all the evildoers
who eat up my people as they eat bread,
and do not call upon the Lord?

7. Judaism and Christianity. Psalm 14.1-4

Romans 1.21-25: Cf. Philippians 3.18-19, p. 407; Qur'an 45.23, p. 416.

Rabbi Hananiah ben Hakinai said, "No man lies to his neighbor until he has denied the Root. It happened once that Rabbi Reuben was in Tiberias on the Sabbath, and a philosopher asked him, 'Who is the most hateful man in the world?' He replied, 'The man who denies his Creator.' 'How so?' said the philosopher. Rabbi Reuben answered, '"Honor thy father and thy mother, thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness against thy neighbor, thou shalt not covet." No man denies the derivative [the Ten Commandments] until he has previously denied the Root [God], and no man sins unless he has denied Him who commanded him not to commit that sin.'"

8. Judaism. Tosefta Shebuot 3.6

The demonic do things they should avoid and avoid the things they should do. They have no sense of uprightness, purity, or truth.

"There is no God," they say, "no truth, no spiritual law, no moral order. The basis of life is sex; what else can it be?" Holding such distorted views, possessing scant discrimination, they become enemies of the world, causing suffering and destruction.

Hypocritical, proud, and arrogant, living in delusion and clinging to deluded ideas, insatiable in their desires, they pursue their unclean ends. Although burdened with fears that end only with death, they still maintain with complete assurance, "Gratification of lust is the highest that life can offer."

Bound on all sides by scheming and anxiety, driven by anger and greed, they amass by any means they can a hoard of money for the satisfaction of their cravings.

"I got this today," they say; "tomorrow I shall get that. This wealth is mine, and that will be mine too. I have destroyed my enemies. I shall destroy others too! Am I not like God? I enjoy what I want. I am successful. I am powerful. I am happy. I am rich and well-born. Who is equal to me? I will perform sacrifices and give gifts, and rejoice in my own generosity." This is how they go on, deluded by ignorance. Bound by their greed and entangled in a web of delusion, whirled about by a fragmented mind, they fall into a dark hell.

9. Hinduism. Bhagavad Gita 16.7-16

Psalm 14.1-4: Cf. Isaiah 1.2-3, p. 456. Tosefta Shebuot 3.6: Cf. Pesikta Rabbati, pp. 167f.; Mekilta Exodus 12.6, p. 404. Bhagavad Gita 16.7-16: Cf. Isaiah 5.21, p. 409; Bhagavad Gita 3.41, p. 417; Acarangasutra 2.1-3, p. 421.

He who does not clearly understand Heaven will not be pure in virtue. He who has not mastered the Way will find himself without any acceptable path of approach. He who does not understand the Way is pitiable indeed!

10. Taoism. Chuang Tzu 11

This vast universe is a wheel, the wheel of Brahman. Upon it are all creatures that are subject to birth, death, and rebirth. Round and round it turns, and never stops. As long as the individual self thinks it is separate from the Lord, it revolves upon the wheel in bondage to the laws of birth, death, and rebirth....

The Lord supports this universe, which is made up of the perishable and the imperishable, the manifest and the unmanifest. The individual soul, forgetful of the Lord, attaches itself to pleasure and thus is bound.

11. Hinduism. Svetasvatara Upanishad 1.6-8

By reason of the habit-energy stored up by false imagination since beginningless time, this world is subject to change and destruction from moment to moment; it is like a river, a seed, a lamp, wind, a cloud; like a monkey who is always restless, like a fly who is ever in search of unclean things and defiled places, like a fire which is never satisfied. Again, [thought] is like a water-wheel or a machine: it goes on rolling the wheel of transmigration, carrying varieties of bodies and forms... causing the wooden figures to move as a magician moves them. Mahamati, a thorough understanding concerning these phenomena is called comprehending the egolessness of persons.

12. Buddhism. Lankavatara Sutra 24

Intoxicated by the wine of illusion, like one intoxicated by wine; rushing about, like one possessed of an evil spirit; bitten by the world, like one bitten by a great serpent; darkened by passion, like the night; illusory, like magic; false, like a dream; pithless, like the inside of a banana-tree; changing its dress in a moment, like an actor; fair in appearance, like a painted wall--thus they call him.

13. Hinduism. Maitri Upanishad 4.2

Owing to delusion, one again passes through cycles of birth and death. In this unbroken chain of births and deaths, delusion keeps cropping up again and again.

14. Jainism. Acarangasutra 5.7-8

Chuang Tzu 11: Cf. Chuang Tzu 10, p. 799, on ignorance that comes to pervade even the world of nature. Svetasvatara Upanishad 1.6-8: Cf. Bhagavad Gita 15.1-3, pp. 382f.; Mundaka Upanishad 1.2.7-10, pp. 861f. This wheel is a Buddhist symbol of bondage to samsara, due to ignorance. Lankavatara Sutra 24: The impermanence of the world is essentially the impermanence of thought, out of which it is made. Cf. Dhammapada 171, p. 959; Holy Teaching of Vimalakirti 3, p. 220; Bhagavad Gita 15.1-3, pp. 382f. Maitri Upanishad 4.2: See Bhagavad Gita 5.15-16, pp. 535f.; cf. Nahjul Balagha, Khutba 86, pp. 959f. Acarangasutra 5.7-8: Cf. Uttaradhyayana Sutra 3.1-7, p. 315; Acarangasutra 2.55-56, p. 412; Pancadhyayi 2.57, p. 387.

Few see through the veil of maya.

15. Hinduism. Bhagavad Gita 7.25

Long is the night to the wakeful; long is the league to the weary; long is samsara to the foolish who know not the sublime Truth.

16. Buddhism. Dhammapada 60

This world is as a juggler's show,
Wherein various disguises he assumes.
As he puts off his makeup, ended is His expanse [of creation].
Then is left the Sole Supreme Being.
How many various guises has He assumed and cast off?
To where have they gone? From where did they come?
From water arise innumerable waves;
From gold are shaped ornaments of various forms;
Many are the kinds of seeds sown:
As ripens the fruit, again is left the Sole Supreme Being.
Into thousands of pitchers falls reflection of the one sky;
As the pitcher is broken, the sole Light remains.
While thoughts of maya last, doubt, avarice, and attachment are found;
When illusion is lifted, only the Sole Supreme Being is left.

17. Sikhism. Adi Granth, Suhi, M.5, p. 736

The unbelievers... are like the depths of darkness
In a vast deep ocean,
Overwhelmed with billow,
Topped by billow,
Topped by dark clouds:
Depths of darkness,
One above another:
If a man stretches out his hand, he can hardly see it!
For any to whom God gives not light,
There is no light!

18. Islam. Qur'an 24.40

Within the Essence of Mind all things are intrinsically pure, like the azure of the sky and the radiance of the sun and the moon which, when obscured by passing clouds, may appear as if their brightness had been dimmed; but as soon as the clouds are blown away, brightness reappears and all objects are fully illuminated. Learned Audience, our evil habits may be likened unto the clouds; while Sagacity and Wisdom are like the sun and the moon respectively. When we attach ourselves to outer objects, our Essence of Mind is clouded by wanton thoughts which prevent our Sagacity and Wisdom from sending forth their light.

19. Buddhism. Sutra of Hui Neng 6

Bhagavad Gita 7.25: Cf. Chandogya Upanishad 8.3.2, p. 219. Qur'an 24.40: Cf. Qur'an 24.35, p. 536; Nahjul Balagha, Khutba 86, p. 959f. Sutra of Hui Neng 6: Cf. Holy Teaching of Vimalakirti 3, p. 220; Anguttara Nikaya i.10, p. 453; Chandogya Upanishad 8.3.2, p. 219; Bhagavad Gita 5.15-16, pp. 535f.

It is not the eyes that are blind, but blind are the hearts within the breasts.

20. Islam. Qur'an 22.46

Fools dwelling in darkness, but thinking themselves wise and erudite, go round and round, by various tortuous paths, like the blind led by the blind.

21. Hinduism. Katha Upanishad 1.2.5

The god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God.

22. Christianity. 2 Corinthians 4.4

Confucius said, "In vain I have looked for a single man capable of seeing his own faults and bringing the charge home against himself."

23. Confucianism. Analects 5.26

They have hearts, but understand not with them; they have eyes, but perceive not with them; they have ears, but they hear not with them. They are like cattle; nay, rather they are further astray. Those--they are the heedless.

24. Islam. Qur'an 7.179

You shall indeed hear but never understand,
and you shall indeed see but never perceive.
For this people's heart has grown dull,
and their ears are heavy of hearing,
and their eyes they have closed,
lest they should perceive with their eyes,
and hear with their ears,
and understand with their heart,
and turn for me to heal them.

25. Christianity. Matthew 13.14-15

Blind is this world. Few are those who clearly see. As birds escape from a net, few go to a blissful state.

26. Buddhism. Dhammapada 174

Qur'an 22.46: Cf. Forty Hadith of an-Nawawi 6, p. 218; Luke 11.34-36, p. 218. Katha Upanishad 1.2.5: Cf. Udana 68-69, p. 68. 2 Corinthians 4.4: Cf. John 8.43-45, p. 436; Yasna 32.9, p. 436; Qur'an 35.5-6, p. 441. Matthew 13.14-15: Cf. Mark 4.10-12, p. 803n. Dhammapada 174: Cf. Udana 75-76, p. 417.

As is a well full of frogs
Ignorant of the wide world,
So is my mind deluded by evil passions
Keeping out all thought of the Beyond.
Lord of all universes! show me for one instant a sight of Thee.
Lord! my senses have been fouled;
Thy state I cannot encompass.
Shower on me Thy grace;
Remove my delusions; confer on me true wisdom.
Great yogis for all their praxis
Comprehend not thy Reality inexpressible.
Through love and devotion mayst Thou be known,
Thus says Ravidas the cobbler.

27. Sikhism. Adi Granth, Gauri Purabi, Ravi Das, p. 346

On a certain occasion the Exalted One was seated in the open air, on a night of inky darkness, and oil lamps were burning. Swarms of winged insects kept falling into these oil lamps and thereby met their end, came to destruction and utter ruin. Seeing those swarms of winged insects so doing, the Exalted One saw the meaning in it and uttered this verse of uplift,

They hasten up and past, but miss the real;
a bondage ever new they cause to grow.
Just as the flutterers fall into the lamp,
so some are bent on what they see and hear.

28. Buddhism. Udana 72

The life of this world is but comfort of illusion.

29. Islam. Qur'an 3.185

Vanity of vanities! All is vanity. What does man gain by all the toil at which he toils under the sun?

I have seen everything that is done under the sun; and behold, all is vanity and a striving after wind.

30. Judaism and Christianity. Ecclesiastes 1.2-3 and 1.14

Parable of those who reject their Lord: their works are as ashes on which the wind blows furiously on a stormy day. No power have they over aught that they have earned. That is straying far, far from the goal.

31. Islam. Qur'an 14.18

Gauri Purabi, Ravi Das: Cf. Jaitsari, M.5, p. 410. Udana 72: Cf. Udana 75-76, p. 417. Qur'an 3.185: Cf. Qur'an 57.20, p. 328.

Men think much of their own advancement and of many other worldly things; but there is no improvement in this decaying world, which is as a tempting dish, sweet-coated, yet full of deadly gall within.... It is as intangible as a mist; try to lay hold of it, and it proves to be nothing!

32. Hinduism. Yoga Vasishtha

God, or good, never made man capable of sin. It is the opposite of good--that is, evil--which seems to make men capable of wrongdoing. Hence evil is but an illusion, and it has no real basis.

33. Christian Science. Science and Health, 480

The Tathagata knows the polluted minds of beings for what they are. For he knows that the minds of ordinary people are not actually polluted by the polluting forces of perverted views, which, being nothing but wrong ideas, do not really find a place in them.

34. Buddhism. Perfection of Wisdom in Eight Thousand Lines 12.3

The power that is not good--that is, the power that causes misfortune--is, after all, only a bad dream.
The life that is not good--that is, disease--is, after all, only a bad dream.
All discords and imperfections are, after all, only bad dreams.
It is our bad dreams that give power to disease, misfortune, discord, and imperfection.
It is like being tortured by some demon in our dreams;
But when we awaken, we find that there is actually no such power,
And that we had suffered at the hands of our own mind.

35. Seicho-no-Ie. Nectarean Shower of Holy Doctrines

Perfection of Wisdom in Eight Thousand Lines 12.3: Cf. Surangama Sutra, p. 454; Holy Teaching of Vimalakirti 6, p. 442; Pancastikaya 38, p. 453.

World Scripture

IDOLATRY

For the monotheistic religions, the chief manifestation of ignorance is idolatry. Literally the worship of images, idolatry in the broader sense means allegiance to false values that substitute for God. In the Qur'an idols are regarded as evil spirits and Satan; those who worship them are therefore enemies to God. The idol-gods, being spiritual beings, have the nature of creatures, rather than of God, and hence cannot profit their adherents--cf. Spiritual Error and the Occult, pp. 376-81. The Bible views idols as human artifacts, not as representations of deity. Hence idol worship is regarded as a form of materialism, and, conversely, any false reliance on human power or wealth is a form of idolatry. A more spiritual conception of idolatry is to identify it with egoism and human craving, since attachment to these false realities separates us from our true nature. In our century, the idols of nationalism, racism, and secular ideologies have captivated millions, with horrible results.

Verily We have raised in every nation a messenger, proclaiming, "Serve God and shun false gods."

1. Islam. Qur'an 16.36

The parable of those who take protectors other than God is that of the spider who builds for itself a house; but truly the flimsiest of houses is the spider's house--if they only knew!

2. Islam. Qur'an 29.41

Qur'an 29:41: Cf. Qur'an 21.19-21, p. 84; 23.91-92, p. 83.

Set forth your case, says the Lord;
bring your proofs, says the King of Jacob....
Declare to us the things to come,
tell us what is to come hereafter,
that we may know that you are gods.

Do good, or do harm,
that we may be dismayed and terrified.
Behold, you are nothing,

and your work is nought;
an abomination is he who chooses you.

3. Judaism and Christianity. Isaiah 41.21-24

How can you call that flirt a chaste lady
Who kisses and embraces every man she meets
And shamelessly says, "O Honey, my dear!"...
Behold! a faithful wife has but one husband!
Behold! a true believer has but one God!
Look! the fellowship of other gods is debauchery!
Look! to believe in different gods is harlotry!

4. Hinduism. Basavanna, Vacana 615-16

The Lord said to Hosea, "Go, take to yourself a wife of harlotry and have children of harlotry, for the land commits great harlotry by forsaking the Lord." So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.

And the Lord said to him, "Call his name Jezreel, for yet a little while, and I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. On that day, I will break the bow of Israel in the valley of Jezreel."

She conceived again and bore a daughter. And the Lord said to him, "Call her name Not Pitied, for I will no more have pity on the house of Israel, to forgive them at all."...

When she had weaned Not Pitied, she conceived and bore a son. And the Lord said, "Call his name Not My People, for you are not my people and I am not your God."

5. Judaism and Christianity. Hosea 1.2-8

The law against idolatry outweighs all other commandments.

6. Judaism. Mekilta Exodus 12.6

Isaiah 41.21-24: God is calling the idol gods to account before the heavenly court. Cf. 1 Corinthians 8.4-6, p. 83. Hosea 1.2-8: God instructed the prophet Hosea to marry a prostitute in order to dramatize through his own marriage Israel's religious apostasy. As Gomer was unfaithful to the prophet, so Israel was unfaithful to God. Gomer's children were given symbolic names as prophecies of coming judgment.

On idolatry as harlotry, cf. Jeremiah 2-3. Mekilta Exodus 12.6: Cf. Exodus 20.3-5, p. 166; Tosefta Shebuot 3.6, p. 397.

God forgives not joining other gods with Him; other sins than this He forgives whom He pleases. One who joins other gods with God has strayed far, far away. The pagans, leaving Him, call but upon female deities: they actually call upon Satan, the persistent rebel!

7. Islam. Qur'an 4.116-17

Whoever knows the self as "I am Brahman," becomes all this [universe]. Even the gods cannot prevent his becoming this, for he has become their Self.

Now, if a man worships another deity, thinking, "He is one and I am another," he does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods [with offerings]. Even if one animal is taken away, it causes anguish to the owner; how much more so when many are taken away! Therefore it is not pleasing to the gods that men should know the truth.

8. Hinduism. Brihadaranyaka Upanishad 1.4.10

Who sees Me by form,
Who seeks Me in sound,
Perverted are his footsteps upon the Way;
For he cannot perceive the Tathagata.

9. Buddhism. Diamond Sutra 26

Since you saw no form on the day that the Lord spoke to you at Horeb out of the midst of the fire, beware lest you act corruptly by making a graven image for yourselves, in the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth.

10. Judaism and Christianity. Deuteronomy 4.15-18

Our God is in the heavens;
he does whatever he pleases.
Their idols are silver and gold,
the work of men's hands.

They have mouths, but do not speak;
eyes, but do not see.
They have ears, but do not hear;
noses, but do not smell.
They have hands, but do not feel;
feet, but do not walk;
and they do not make a sound in their throat.
Those who make them are like them;
so are all who trust in them.

11. Judaism and Christianity. Psalm 115.3-8

Qur'an 4.116-17: Cf. Qur'an 21.26-29, p. 377. Brihadaranyaka Upanishad 1.4.10: Cf. Srimad Bhagavatam 11.20, p. 380; Qur'an 17.61-64, p. 440. Diamond Sutra 26: A similar stanza can be found in the Theravada scriptures, at Theragatha 469. Deuteronomy 4.15-18: Cf. Romans 1.21-25, p. 396.

It is people who make the gods important.

If a spirit [idol] becomes too troublesome, it will be shown the tree from which it was carved.

12. African Traditional Religions. Kalabari Proverbs (Namibia)

Fools misjudge me when I take
a human form,
Because they do not know my supreme
state as Lord of Beings.
Unconscious, they fall prey to a beguiling nature
such as belongs to ogres and demons,
For their hopes [ascribing to God human motives] are vain, and so
are their rituals and their search for wisdom.

13. Hinduism. Bhagavad Gita 9.11-12

Their land is filled with silver and gold,
and there is no end to their treasures;
their land is filled with horses,
and there is no end to their chariots.

Their land is filled with idols;
they bow down to the work of their hands,
to what their own fingers have made.
So man is humbled, and men are brought low--
forgive them not!

14. Judaism and Christianity. Isaiah 2.7-9

When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, "Up, make us gods, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." And Aaron said to them, "Take off the rings of gold which are in the ears of your wives, your sons, and your daughters, and bring them to me." So all the people took off the rings of gold which were in their ears, and brought them to Aaron. And he received the gold at their hand, and fashioned it with a graving tool, and made a molten calf; and they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, "Tomorrow shall be a feast to the Lord." And they rose up early on the morrow, and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink, and rose up to play.

15. Judaism and Christianity. Exodus 32.1-6

Psalm 115.3-8: The Bible has a number of satires on idols as human creations, mere objects unable to do anything--for example Isaiah 44.9-20 and Jeremiah 10.1-10. Passages such as this have fostered a general disdain for visual representations of the divine in Judaism, Christianity, and Islam. Such satires are perhaps uncomprehending of genuine image-worship, in which the image is understood only as a representation of transcendent Reality and a means to focus the mind on God, who is beyond form. Yet veneration of images may become idolatry when the images are themselves regarded as having magical powers. Bhagavad Gita 9.11-12: Cf. Bhagavad Gita 9.23-25, p. 380. Isaiah 2.7-9: Cf. Matthew 6.24, p. 937.

Covetousness, which is idolatry.

16. Christianity. Colossians 3.5

"There shall be in you no strange god and you shall not worship a foreign god" [Psalm 81.10]. What is the "foreign god" within a man's body? It is the evil impulse.

17. Judaism. Talmud, Shabbat 105b

For many... live as enemies of the cross of Christ. Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things.

18. Christianity. Philippians 3.18-19

Have you seen him who makes his desire his god, and God sends him astray purposely, and seals up his hearing and his heart, and sets on his sight a covering? Who, then, will lead him after God [has condemned him]? Will you not then heed?

19. Islam. Qur'an 45.23

Resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies--gods that have inflicted such loss upon, and are responsible for the misery of, their wretched worshipers. These idols form the obstacle that impedes man in his efforts to advance in the path of perfection.

20. Baha'i Faith. Gleanings from the Writings of Baha'u'llah 43

Shabbat 105b: On the Evil Inclination, cf. Kiddushin 30b, p. 390. Philippians 3.18-19: Cf. Romans 1.21-25, p. 396.

PRIDE AND EGOTISM

The correlate of ignorance about Absolute Reality is pride and the inordinate preoccupation with one's own self. Pride and egoism blind one to recognizing transcendent Reality, or even to taking an accurate measure of oneself. Because of pride, a person thinks he is independent and cannot recognize that his very existence is dependent upon Ultimate Reality. He is blind to his relationships to other people, and neither can he conceive that there is a Deity who cares for him. In Christianity, pride is often regarded as the first step to the fall and rebellion against God. In Buddhism, grasping after the self and the sense of ego is the chief of all cravings and the deepest root of ignorance. In the Indic religions pride, like ignorance, is a fetter that binds humans to the wheel of rebirth. The passages collected below discuss pride as the cause of rebellion against God, as a hindrance to knowledge of Ultimate Reality, and as leading to improper estimation of oneself.

Pride goes before destruction,
and a haughty spirit before a fall.

1. Judaism and Christianity. Proverbs 16.18

The mightily proud ultimately rot in their own arrogance.

2. Sikhism. Adi Granth, Gauri Sukhmani 12, M.5, p. 278

Nay, but verily man is rebellious
For he thinks himself independent.
Lo! unto thy Lord is the return.

3. Islam. Qur'an 96.6-8

Proverbs 16.18: Cf. Matthew 23.12, p. 545; Erubin 13b, p. 545. Gauri Sukhmani 12, M.5: For more of this passage, see pp. 546 and 950. Cf. Bhagavad Gita 16.7-16, p. 397; 18.58, p. 685.

Woe to those who are wise in their own eyes,
and shrewd in their own sight!

4. Judaism and Christianity. Isaiah 5.21

Selfishness may be sweet only for oneself, but no harmony of the whole can come from it.

5. Tenrikyo. Osashizu

We say that "Good" and "Harmony," and "Evil" and "Disharmony," are synonymous. Further we maintain that all pain and suffering are results of want of Harmony, and that the one terrible and only cause of the disturbance of Harmony is selfishness in some form or another.

6. Theosophy. Helena Blavatsky, The Key to Theosophy

He who makes his thought better and worse, O Wise One,
Better and worse his conscience, by deed and by word,
He follows his leanings, his wishes, his likings.
In thy mind's force, at the end of times, he shall be set apart.

7. Zoroastrianism. Avesta, Yasna 48.4

Turn not your cheek in scorn toward folk, nor walk with pertness in the land. Lo! God loves not each braggart boaster. Be modest in your bearing and subdue your voice. Lo! the harshest of all voices is the voice of the ass.

8. Islam. Qur'an 31.18-19

But Jeshurun waxed fat, and kicked;
you waxed fat, you grew thick, you became sleek;
then he forsook God who made him, and scoffed at the Rock of his salvation.

9. Judaism and Christianity. Deuteronomy 32.15

I know that Western culture is characterized by individualism. However, selfish individualism is doomed. Sacrificial individualism will blossom. Individuality in itself is good. God gave each of us a unique way to serve. But individualism without God can only build castles on the sands of decay.

10. Unification Church. Sun Myung Moon, 10-20-73

Isaiah 5.21: See Proverbs 3.5-6, p. 752; Luke 18.10-14, p. 902; cf. Bhagavad Gita 16.7-16, p. 397. Key to Theosophy: Cf. Sun Myung Moon,10-20-73, p. 467. Qur'an 31.18-19: Cf. Samanasuttam 135-36, p. 912; Doctrine of the Mean 33, p. 912. Deuteronomy 32.15: Cf. 1 Timothy 6.10, p. 420; James 4.13-16, p. 913. Sun Myung Moon, 10-20-73: Cf. Philippians 2.3-4, p. 915.

Nzame [God] is on high, man is on the earth.
Yeye O, Yalele, God is God, man is man.
Everyone in his house, everyone for himself.

11. African Traditional Religions. Fang Tradition (Gabon)

Like a traveler on earth, overstuffed with pride,
Committing innumerable sins, in maya-hues dyed, beings
Sunk in avarice, attachment, and pride are ruined.
Forgetful of death, involved with progeny, companions, worldly transactions, wife,
Is their life passed.

12. Sikhism. Adi Granth, Jaitsari Chhant, M.5, p. 705

The pride of your heart has deceived you,
you who live in the clefts of the rock,
whose dwelling is high,
who say in your heart,
"Who will bring me down to the ground?"
Though you soar aloft like the eagle,
though your nest is set among the stars,
thence I will bring you down, says the Lord.

13. Judaism and Christianity. Obadiah 3-4

For the Lord of hosts has a day
against all that is proud and lofty,
against all that is lifted up and high;
against all the cedars of Lebanon
lofty and lifted up;
and against all the oaks of Bashan;
against all the high mountains
and against all the lofty hills;

against every high tower,
and against every fortified wall;
against all the ships of Tarshish,
and against all the beautiful craft.
And the haughtiness of man shall be humbled,
and the pride of men shall be brought low;
and the Lord alone will be exalted in that day.

14. Judaism and Christianity. Isaiah 2.12-17

Fang Tradition: This selection is taken from a creation story, and describes the rebellion of primal man as springing from a false sense of of God's remoteness and man's independence. Jaitsari Chhant M.5: Cf. Shalok, M.9, p. 390. Obadiah 3-4: This passage is an indictment of the Edomites, who thought their fortresses in the high cliffs were impenetrable. Cf. 1 Samuel 2.4-9, pp. 545f.; Qur'an 89.6-14, p. 1086. Isaiah 2.12-17: Cf. 1 Samuel 2.4-9, pp. 545f.; Matthew 3.12, p. 545; Erubin 13b, p. 545; Isaiah 24.18-23, p. 1098.

All our righteousnesses are as filthy rags.

15. Judaism and Christianity. Isaiah 64.6

If you desire to obtain help, put away pride. Even a hair of pride shuts you off, as if by a great cloud.

16. Shinto. Oracle of Kasuga

The Buddha restrained Shariputra, "If I preach this matter [the Lotus Sutra], all the gods, men, and asuras in all the worlds shall be alarmed, and the arrogant monks shall fall into a great trap. Indeed...

My dharma is subtle and hard to imagine.
Those of overweening pride,
If they hear it, shall surely neither revere it nor
believe in it."

Yet Shariputra again addressed the Buddha, "I beseech you to preach, I beseech you to preach!..." [The Buddha, prevailed upon by Shariputra, began to teach, but as he began,] in the

assembly monks, nuns, lay brothers, and lay sisters to the number of five thousand straightway rose from their seats and, doing obeisance to the Buddha, withdrew. For what reason? This group had deep and grave roots of sin and overweening pride, imagining themselves to have attained and to have borne witness to what in fact they had not. Having such faults as these, therefore they did not stay. The World-honored One, silent, did not restrain them.

The Buddha declared to Shariputra, "My assembly has no more branches and leaves, it has only firm fruit. It is just as well that such arrogant ones as these have withdrawn. Now listen well, for I will preach to you."

17. Buddhism. Lotus Sutra 2

"Subhuti, what do you think? Does a holy one say within himself, 'I have obtained Perfective Enlightenment?'" Subhuti replied, "No, World-honored One... If a holy one of Perfective Enlightenment said to himself, 'Such am I,' he would necessarily partake of the idea of an ego-identity, a personality, a being, a separated individuality."

18. Buddhism. Diamond Sutra 9

Isaiah 64.6: This passage was originally a complaint by certain Israelites that they were being shunned by society despite their faithfulness to God. But in the Christian tradition, it been understood as an exclamation of the worthlessness of worldly fame or knowledge as mere pretense in the presence of the divine majesty. Oracle of Kasuga: Cf. Sutta Nipata 798, p. 65; Sutra of Hui Neng 6, p. 399. The grand shrine of Kasuga, in Nara prefecture, is one of Japan's oldest Shinto shrines. Lotus Sutra 2: The Buddha seeks to weed out the prideful and retain only sincere disciples before he begins to preach the wonderful Dharma of the Lotus Sutra. Cf. Sutta Nipata 798, p. 65. Diamond Sutra 9: Cf. Dhammapada 63, p. 915; Tao Te Ching 71, p. 915; Shinran, pp. 913f.

Shun all pride and jealousy. Give up all idea of "me" and "mine".... As long as there is consciousness of diversity and not of unity in the Self, a man ignorantly thinks of himself is a separate being, as the "doer" of actions and the "experiencer" of effects. He remains subject to birth and death, knows happiness and misery, is bound by his own deeds, good or bad.

19. Hinduism. Srimad Bhagavatam 11.4

He who has in his heart faith equal to a single grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.

20. Islam. Hadith of Muslim

Where egoism exists, Thou are not experienced,
Where Thou art, is not egoism.
You who are learned, expound in your mind
this inexpressible proposition.

21. Sikhism. Maru-ki-Var, M.1, p. 1092

In thinking, "This is I" and "That is mine," he binds himself with his self, as does a bird with a snare.

22. Hinduism. Maitri Upanishad 3.2

Travelling powerless, like a bucket traveling in a well:
First with the thought "I," misconceiving the self,
Then, arising attachment to things with the thought "mine."

23. Buddhism. Candrakirti, Madhyamakavatara 3

Not knowing the consequence of good and evil karmas, he is afflicted and hurt. Nevertheless, he, due to his egotism, piles up [more] karmas and undergoes births and deaths again and again.

24. Jainism. Acarangasutra 2.55-56

The fool who thinks he is wise is called a fool indeed.

25. Buddhism. Dhammapada 63

Hadith of Muslim: Cf. Hadith of Bukhari, p. 911; Bhagavad Gita 18.58, p. 685. Maitri Upanishad 3.2: Cf. Digha Nikaya ii.276, p. 390; Bhagavad Gita 2.71, p. 896. Madhyamakavatara 3: Candrakirti (ca. 560-640) wrote the Madhyamakavatara to explain Nagarjuna's view of sunyata. It consists of twelve chapters.

Following the Dashabhumi Sutra, the first ten chapters explain the ten stages of perfections leading to the Buddha-wisdom, and the final two chapters explain the stages of Bodhisattva and of Buddha. Cf. Sutta Nipata 205-6, p. 914.

If I justify myself, my own mouth shall condemn me:
If I say, I am perfect, it shall also prove me perverse.

26. Judaism and Christianity. Job 9.20

Whoever proclaims himself good,
know, goodness approaches him not.

27. Sikhism. Adi Granth, Gauri Sukhmani 12, M.5, p. 278

Confucius said, A faultless man I cannot hope ever to meet; the most I can hope for is to meet a man of fixed principles. Yet where all around I see Nothing pretending to be Something, Emptiness pretending to be Fullness, Penury pretending to be Affluence, even a man of fixed principles will be none too easy to find.

28. Confucianism. Analects 7.25

He who tiptoes cannot stand;
He who strides cannot walk.
He who shows himself is not conspicuous;
He who considers himself right is not illustrious;
He who brags will have no merit;
He who boasts will not endure.
From the point of view of the Way, these are like "excessive food and useless excrescences"
Which all creatures detest.
He who has the Way does not abide in them.

29. Taoism. Tao Te Ching 24

Pride has seven forms:

Boasting that one is lower than the lowly,
Or equal with the equal, or greater than
Or equal to the lowly
Is called the pride of selfhood.

Boasting that one is equal to those
Who by some quality are better than oneself
Is the pride of being superior. Thinking
That one is higher than the extremely high,

Who fancy themselves to be superior,
Is pride greater than pride;
Like an abscess in a tumor
It is very vicious.

Conceiving an "I" through ignorance
In the five empty [aggregates]
Which are called the appropriation
Is said to be the pride of thinking "I."

Thinking one has won fruits not yet
Attained is pride of conceit.
Praising oneself for faulty deeds
Is known by the wise as wrongful pride.

Deriding oneself, thinking
"I am senseless," is called
The pride of lowliness.
Such briefly are the seven prides.

30. Buddhism. Nagarjuna, Precious Garland 406-12

Gauri Sukhmani 12, M.5: See Gauri Sukhmani, M.5, p. 950. Analects 7.25: Cf. Chuang Tzu 1, p. 916. Tao Te Ching 24: Cf. Tao Te Ching 71, p. 915.

World Scripture

SELFISH DESIRE, LUST, AND GREED

Passion, greed, covetousness, hatred, lust: these emotions dominate the soul, causing blindness and leading to destruction. Every major religion recognizes that suffering and evil are caused by excessive desires or desires directed toward a selfish purpose. Buddhism has summed up this principle in the second of the Four Noble Truths and denotes these desires by the term "craving." Craving is a fetter: poisoning the heart, deluding the mind, and binding people to evil courses of action.

While all religions view selfish desire as baneful and the cause of much suffering, they differ in explaining these selfish desires in relation to human psychology. Buddhism, and similarly Jainism, reject desire of all kinds, even the grasping for existence itself, as harmful and a source of bondage. In the monotheistic religions: Christianity, Judaism, Islam, and in some texts from Sikhism and Hinduism, the passions of the flesh--which are evil--are distinguished from the healthy ambition for goodness and the passion for God. Chinese religion condemns only excessive desire and selfish desire: Desires themselves may be good if they are in harmony with the Tao. Similarly, Hinduism honors desire when it takes its rightful place within the dharma of family and society; this ambivalence is illustrated from a passage which identifies Kama, the god of desire, with the generative forces of nature.

To these condemnations of selfish desires, the reader may add many additional passages concerned with their renunciation, which may be found in The Noble Truth of the Origin of suffering is this: It is craving that leads back to birth, bound up with passionate greed. It finds fresh delight now here and now there, namely, craving for sense pleasures, craving for existence and becoming, and craving for non-existence.

1. Buddhism. Samyutta Nikaya lvi.11: Setting in Motion the Wheel of Truth

Have you seen him who makes his desire his god, and God sends him astray purposely, and seals up his hearing and his heart, and sets on his sight a covering? Who, then, will lead him after God [has condemned him]? Will you not then heed?

2. Islam. Qur'an 45.23

What causes wars, and what causes fighting among you? Is it not your passions that are at war in your members? You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions.

3. Christianity. James 4.1-3

The man who gathers flowers [of sensual pleasure], whose mind is distracted and who is insatiate in desires, the Destroyer brings under his sway.

4. Buddhism. Dhammapada 48

Let no one say when he is tempted, "I am tempted by God;" for God cannot be tempted with evil and he himself tempts no one; but each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death.

5. Christianity. James 1.13-15

In desire is man born;
From desire he consumes objects of various tastes;
By desire is he led away bound,
Buffeted across the face.
Bound by evil qualities is he chastised--

6. Sikhism. Adi Granth, Sri Raga Ashtpadi, M.1, p. 61

Envy and desire and ambition drive a man out of the world.

7. Judaism. Mishnah, Abot 4.28

Samyutta Nikaya lvi.11: Cf. Dhammapada 212-16, p. 927. James 4.1-3: Cf. 1 Peter 2.11, p. 926; also Great Learning 7, p. 928; Maitri Upanishad 6.28, p. 1054. Abot 4.28: Cf. Itivuttaka 45, p. 390; Uttaradhyayana Sutra 23.38, p. 390; Sorath, M.3, p. 390.

There are three gates to self-destructive hell: lust, anger, and greed.

8. Hinduism. Bhagavad Gita 16.21

If a man fails to overcome illicit lustful desires, and pursues them, he will bring ruin upon himself. In the end, he will bring destruction to this world and universe.

9. Unification Church. Sun Myung Moon, 1-3-86

Arjuna:
What is the force that binds us to selfish deeds, O Krishna? What power moves us, even against our will, as if forcing us?

Krishna:
It is selfish desire and anger, arising from the state of being known as passion; these are the appetites and evils which threaten a person in this life.

Just as a fire is covered by smoke and a mirror is obscured by dust, just as an embryo is enveloped deep within the womb, knowledge is hidden by selfish desire--hidden, Arjuna, by this unquenchable fire for self-satisfaction, the inveterate enemy of the wise.

Selfish desire is found in the senses, mind, and intellect, misleading them and burying wisdom in delusion. Fight with all your strength, Arjuna! Controlling your senses, conquer your enemy, the destroyer of knowledge and realization.

10. Hinduism. Bhagavad Gita 3.36-41

Clinging, in bondage to desires, not seeing
in bondage any fault, thus bound and fettered,
never can they cross the flood so wide and mighty.

Blinded are beings by their sense desires
spread over them like a net; covered are they
by cloak of craving; by their heedless ways
caught as a fish in the mouth of a funnel-net.
Decrepitude and death they journey to,
just as a sucking calf goes to its mother.

11. Buddhism. Udana 75-76

Bhagavad Gita 3.36-41: Cf. Maitri Upanishad 6.34, p. 389. Udana 75-76: Cf. Udana 72, p. 401.

The fish that is excessively attached to water, without water dies.
For love of the lotus is the humming-bee destroyed,
Finding not the way of escape...
Subdued by lust is the elephant caught,

Helpless under others' power.
For the love of sound the deer bows his head,
Thereby torn to pieces.
Beholding his family, by greed is man attracted,
With wealth involved:
Deeply in wealth involved, regarding it as his own,
Which inevitably he must leave behind.
Whoever with other than the Lord forms love,
Know him to be eternally the sufferer.

12. Sikhism. Adi Granth, Dhanasari, M.5, pp. 670-71

Just as a tree with roots unharmed and firm, though hewn down, sprouts again, even so while latent craving is not rooted out, this sorrow springs up again and again.

If in anyone the thirty-six streams of craving that rush towards pleasurable thoughts are strong, such a deluded person torrential thoughts of lust carry off.

The streams of craving flow everywhere. The creeper sprouts and stands. Seeing the creeper that has sprung up, with wisdom cut off the root.

In beings there arise pleasures that rush towards sense-objects, and such beings are steeped in craving. Bent on happiness, they seek happiness. Verily, such men come to birth and decay.

Folk enwrapt in craving are terrified like a captive hare. Held fast by fetters and bonds, for long they come to sorrow again and again....

That which is made of iron, wood, or hemp, is not a strong bond, say the wise; the longing for jewels, ornaments, children, and wives is a far greater attachment. That bond is strong, say the wise. It hurls down, is supple, and is hard to loosen. This too the wise cut off, and leave the world, with no longing, renouncing sensual pleasures.

Those who are infatuated with lust fall back into the stream, as does a spider into the web spun by itself. This too the wise cut off, and wander, with no longing, released from all sorrow.

13. Buddhism. Dhammapada 338-47

Dhanasari, M.5: Cf. Gauri Purabi, Ravi Das, p. 401. Dhammapada 338-47: Vv. 338-42, 345-47. Cf. Dhammapada 334-37, pp. 927f.; Itivuttaka 114-15, p. 542.

Confucius said, "I have never seen anyone whose desire to build up his moral power was as strong as sexual desire."

14. Confucianism. Analects 9.17

There is no crime greater than having too many desires;
There is no disaster greater than not being content;
There is no misfortune greater than being covetous.

15. Taoism. Tao Te Ching 46

They say that woman is an enticement.
No, No, she is not so.
They say that money is an enticement.
No, No, it is not so.
They say that landed property is an enticement.
No, No, it is not so.
The real enticement is the insatiable appetite of the mind,
O Lord Guheswara!

16. Hinduism. Allama Prabhu, Vacana 91

All things are full of weariness; a man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing.

17. Judaism and Christianity. Ecclesiastes 1.8

Desire never rests by enjoyment of lusts, as fire surely increases the more butter is offered to it.

18. Hinduism. Laws of Manu 2.94

Not by a shower of gold coins does contentment arise in sensual pleasures.

19. Buddhism. Dhammapada 186

Passion makes the bones rot.

20. Judaism and Christianity. Proverbs 14.30

Analects 9.17: Repeated at Analects 15.12. Allama Prabhu, Vacana 91: Allama Prabhu was a Shaivite contemporary of Basavanna. This passage opposes the tendency to despise women as responsible for men's downfall. Rather, men are at fault for their self-begotten lusts. Guheswara is a name of Shiva.

The ignorant one craves for a life of luxury and repeatedly hankers after pleasures. Haunted by his own desires he gets benumbed and is rewarded only with suffering.

The benighted one is incompetent to assuage sufferings, because he is attached to desires and is lecherous. Oppressed by physical and mental pain, he keeps rotating in a whirlpool of agony. I say so.

21. Jainism. Acarangasutra 2.60, 74

The love of money is the root of all evils.

22. Christianity. 1 Timothy 6.10

Wealth is the fountainhead of inordinate craving.

23. Islam (Shiite). Nahjul Balagha, Saying 56

What is that love which is based on greed?
When there is greed, the love is false.

24. Sikhism. Adi Granth, Shalok, Farid, p. 1378

He who loves money will not be satisfied with money; nor he who loves wealth, with gain: this also is vanity.

25. Judaism and Christianity. Bible, Ecclesiastes 5.10

Even were the wealth of the entire world bestowed lavishly on a man, he would not be happy: contentment is difficult to attain.

26. Jainism. Uttaradhyayana Sutra 8.16

O my wealth-coveting and foolish soul, when will you succeed in emancipating yourself from the desire for wealth? Shame on my foolishness! I have been your toy! It is thus that one becomes a slave of others. No one born on earth did ever attain to the end of desire.... Without doubt, O Desire, your heart is as hard as adamant, since though affected by a hundred distresses, you do not break into pieces! I know you, O Desire, and all those things that are dear to you! The desire for wealth can never bring happiness.

27. Hinduism. Mahabharata, Santi Parva 177

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1 Timothy 6.10: This is frequently misquoted. It states that it is the love of money, not money itself, which is the root of all evils. Cf. Matthew 4.4, p. 937; 6.24, p. 937; 19.21-24, p. 837; Deuteronomy 32.15, p. 409. Shalok, Farid: Cf. Asa-ki-Var, M.2, p. 1000.

He who considers wealth a good thing can never bear to give up his income; he who considers eminence a good thing can never bear to give up his fame. He who has a taste for power can never bear to hand over authority to others. Holding tight to these things, such men shiver with fear; should they let them go, they would pine in sorrow. They never stop for a moment of reflection, never cease to gaze with greedy eyes--they are men punished by Heaven.

28. Taoism. Chuang Tzu 14

Carnality is nothing but mundane existence, and mundane existence is nothing but carnality. Stupefied by the acute torments caused by tempting passions, a sensual person dwells in mundane existence, uttering, "My mother, my father, my brother, my sister, my wife, my son, my daughter, my daughter-in-law, my friend, my kith and kin, my vast property and means, my food and clothes." Infatuated by deep attachments to these, he dwells with them. He lives constantly tormented by avidity; he endeavors to amass wealth in season and out of season; being desirous of sensual pleasures, he is avid for money, so much so that he becomes an out and out rogue committing theft or injury.... Such a man repeatedly becomes a killer of living beings.

29. Jainism. Acarangasutra 2.1-3

Do men delight in what they see?--they are corrupted by colors. Do they delight in what they hear?--they are corrupted by sounds. Do they delight in benevolence?--they bring confusion to

virtue. Do they delight in righteousness?--they turn their backs on reason. Do they delight in rites?--they are aiding artificiality. Do they delight in music?--they are aiding dissolution. Do they delight in sageliness?--they are assisting artifice. Do they delight in knowledge?--they are assisting the fault-finders. As long as the world rests in the true form of its inborn nature and fate, it makes no difference whether these eight delights exist or not. But if the world does not rest in the true form of its nature and fate, then these eight delights will begin to grow warped and crooked, jumbled and deranged, and will bring confusion to the world. And if on top of that the world begins to honor them and cherish them, then the delusion of the world is great indeed!

30. Taoism. Chuang Tzu 11

The gods asked Shiva to revive Kama [Desire], and they said, "Without Desire the whole universe will be destroyed. How can you exist without Desire?" But Shiva replied in anger, "The universe must continue without Desire, for it was he who caused all the gods, including Indra, to fall from their places and become humble, and it is Desire who leads all creatures to hell. Without Desire a man can do no evil.... I burnt Desire in order to give peace to all creatures, and I will not revive him, since he is the evil at the root of all misery. Now all of you should set your minds on asceticism." The gods and sages said, "What you have said, Shiva, is no doubt the very best thing for us, but nevertheless, all of this universe was created by means of Desire, and all of it is the form of Desire, and that Desire cannot be killed. How can you have burnt Kama? You yourself made him and gave him the ability he has just used." But Shiva merely scowled and vanished.

31. Hinduism. Skanda Purana 1.1.21

Acarangasutra 2.1-3: Cf. Bhagavad Gita 16.7-16, p. 397. Chuang Tzu 11: Cf. Tao Te Ching 12, p. 934; Great Learning 7, p. 928. Skanda Purana 1.1.21: Kama, here personified, is the principle of desire. Later, Shiva accedes to the gods' request and revives Kama. The tension between asceticism and desire is a theme which continues throughout the cycle of Shiva myths. Pure asceticism, by whose ardor (tapas) the gods and sages sustain their divinity, and desire, whose energy engenders all life, are apparently irreconcilable, yet both are necessary. Kama (love) is praised as the divine source of all creation in Atharva Veda 9.2.19-20, p. 138.

CHAPTER 8: Fall and Deviation

- The Human Fall
- Demonic Powers
- Heresy
- Degraded Human Nature
- God's Grief

This chapter deals with topics around the theme of fall and deviation. The Fall can refer to the primordial human fall posited by Christianity, or to a continual falling away from the purpose of existence in the life of each individual person, or both. In Adam's sin we all have sinned: this can mean we are genetically damaged by an Original Sin or that Adam was the archetypal sinner whose fall we repeat continually. Regardless of how the Fall is understood, once having deviated, fallen humans do not manifest their purpose of existence. In particular, we no longer experience the immediate presence of God, nor are we truly ourselves. Hence we require salvation to be restored to our original purpose.

The theme of deviation includes the topic of demonic powers. These have no place in a world that fulfills its true purpose, yet they manifestly exist and wreak damage in our world. A related topic is heresy, where error masquerades as true teachings and leads people astray.

A fourth section describes how the original human nature has been defiled, occluded, or damaged. Animal instinct rather than wisdom has come to dominate behavior, and people's value as temples of the divine spirit has been lost. The chapter closes with passages depicting the sadness, grief, and pity which this human deviation elicits from the heart of God.

World Scripture

THE HUMAN FALL

Belief that humanity fell from a primordial state of unity with God is a doctrine of the Abrahamic faiths, and similar beliefs are also found in the mythology of many primal religions and in the doctrines of new religions influenced by Christianity. Among the Abrahamic faiths the doctrine of the Fall takes varying forms. In Christianity, the sin of the original man and woman is imputed to all humanity, and created an enduring separation between humans and God which can only be remedied by Christ.[1] In Islam, on the other hand, Adam's sin was his alone, and he, like all human beings, could return to a position of acceptance by submission (Islam) to God. But the Fall did bring into existence Satan, setting up for all humanity a trial which only some are able to endure. In Judaism we find a mixture of beliefs; rabbinic passages gathered in this section which accept the biblical doctrine that the fall of Adam and Eve brought a curse into the world are counterbalanced by other passages emphasizing individual responsibility[2] and denying that we are culpable for the sins of our ancestor Adam. The Evil Inclination which directs the soul to do evil may have been induced by a fall, but then again, it may have been created by God.[3]

The human Fall is a significant teaching only in certain religions. It is logically necessary only for religions in which (1) God is the only Creator, (2) the Creation was purposed to be good, and (3) evil is regarded as real and contrary to the purpose of creation. But these three premises are found together only in the Abrahamic faiths and in some other theistic religions. In Zoroastrianism, where there are two creators--God and the devil--the origin of evil does not involve a fall. Neither is there a doctrine of a fall in Buddhism, which lacks a doctrine of creation. Hinduism, which (in Sankhya philosophy) regards matter to partake of evil elements, or in which creation is an act of play (lila) and hence without moral purpose, also does not require a doctrine of the Fall. Nevertheless, even religions like Buddhism and Hinduism have traditions which speculate on a primordial fall from grace in order to explain the discrepancy between the cosmos's pure origin and its present state of suffering.

The first group of passages are derived from or related to the story of the Fall in Genesis. The accounts of this event are full of symbolism and open to varied interpretations. The Tempter--variously called Satan, Lucifer, or Iblis--instigates Adam and Eve to disobey God's command, often with the hint that the act of the fall involved sexual misconduct. While the Bible attributes the Fall mainly to the mistake of a woman, the Qur'an regards Adam and Eve as equally culpable. The next group of passages are independent traditions from the primal religions, Hinduism, Buddhism, and Shinto which give some account of the cause for the present deviation of humanity from its pure origin. These traditions resemble the account of the fall in the Abrahamic faiths in one or more respects: the theme of disobedience, of eating a forbidden food, of sexual misconduct, and the culpability of the woman. The last group of passages, from the Eastern religions, describe a belief that this world has declined from an original golden age of purity and godliness. God's creation was originally pure, but with the progression of the ages the Law has gradually fallen into disuse and human nature has degenerated.

11 Corinthians 15.21-22, p. 547. 2Ezekiel 18, pp. 681f. 3Kiddushin 30b, p. 526.

The Lord God took the man [Adam] and put him in the Garden of Eden to till it and keep it. And the Lord God commanded the man, saying, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him. So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed.

Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden'?" And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.'" But the serpent said to the woman, "You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, "Where are you?" And he said, "I heard the sound of Thee in the garden, and I was afraid, because I was naked; and I hid myself." He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" The man said, "The woman whom Thou gavest to be with me, she gave me fruit of the tree, and I ate." Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent beguiled me, and I ate." The Lord God said to the serpent, "Because you have done this,

Cursed are you above all cattle,
and above all wild animals;

Upon your belly you shall go,
and dust you shall eat all the days of your life.
I will put enmity between you and the woman,
and between your seed and her seed;
He shall bruise your head,
and you shall bruise his heel."
To the woman He said,
"I will greatly multiply your pain in childbearing,
in pain you shall bring forth children,
Yet your desire shall be for your husband,
and he shall rule over you."
And to Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,'
cursed is the ground because of you;
in toil you shall eat of it all the days of your life;
Thorns and thistles it shall bring forth to you;
and you shall eat the plants of the field.
In the sweat of your face you shall eat bread
till you return to the ground,
for out of it you were taken;
you are dust,
and to dust you shall return."

The man called his wife's name Eve, because she was the mother of all living. And the Lord God made for Adam and for his wife garments of skins, and clothed them.

Then the Lord God said, "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever"--therefore the Lord God sent him forth from the Garden of Eden, to till the ground from which he was taken. He drove out the man; and at the east of the Garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.

1. Judaism and Christianity. Bible, Genesis 2.15-3.24

It is We Who created you and gave you shape; then We bade the angels, "Bow down to Adam," and they bowed down; not so Iblis, he refused to be of those who bow down. [God] said, "What prevented you from bowing down when I commanded you?" He said, "I am better than he; You created me from fire, and him from clay." God said, "Get down from this place; it is not for you to be arrogant here; get out, for you are of the meanest of creatures." He said, "Give me respite till the day when they are raised up." God said, "Be among those who are to have respite."

He said, "Because you have thrown me out of the Way, lo! I will lie in wait for them on Your Straight Way: Then will I assault them from before them and behind, from their right and their left: nor will You find, in most of them, gratitude." God said, "Get out from this, disgraced and expelled. If any of them follow you, I will fill hell with all of you.

"And Adam, dwell, you and your wife, in the Garden, and enjoy its good things as you wish, but approach not this tree, or you will run into harm and transgression."

Then Satan began to whisper suggestions to them, bringing openly before their minds all their shame that was previously unnoticed by them. He said, "Your Lord only forbade you this tree, lest you should become angels or such beings as live forever." And he swore to them both, that he was their sincere advisor. So by deceit he brought about their fall: when they tasted of the tree, their shame [private parts] became apparent to them, and they began to sew together the leaves of the Garden over their bodies.

And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you both?" They said: "Our Lord! we have wronged our own souls. If You do not forgive us and do not grant us Your mercy, we shall certainly be lost." God said, "Get you down, with enmity between yourselves. On earth will be your dwelling place and your means of livelihood--for a time. Therein shall you live, and therein you shall die; but from it shall you be brought forth at last."

O Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness--that is the best. Such are among the signs of God, that they may receive admonition.

O Children of Adam! Let not Satan seduce you in the same manner as he got your parents out of the Garden, stripping them of their clothing in order to expose their private parts. He and his tribe watch you from where you cannot see them! We have made the devils friends only to those without faith.

2. Islam. Qur'an 7.11-27

Genesis 2.15-3.24: Cf. Luke 10.19-20, pp. 314f.; Qur'an 2.30-33, p. 313. On the primitive harmony of paradise, cf. Chuang Tzu 9, p. 320.

God created man incorruptible, and made him in the image of his own nature, but through the devil's envy, death came into the world.

3. Christianity. Bible, Wisdom of Solomon 2.23-24

Rabbi Aha said, "God deliberated how to create man. He said to Himself, 'If I create him like the angels, he will be immortal. If I create him like the beasts, he will be mortal.' God decided to

leave man's conduct to his own free choice, and if he had not sinned, he would have been immortal."

4. Judaism. Midrash, Genesis Rabbah 8.11

Rabbi Abba said, "If Adam had not sinned, he would not have begotten children from the side of the evil inclination, but he would have borne offspring from the side of the holy spirit. But now, since all the children of men are born from the side of the evil inclination, they have no permanence and are but short-lived, because there is in them an element of the 'other side.' But if Adam had not sinned and had not been driven from the Garden of Eden, he would have begotten progeny from the side of the holy spirit--a progeny holy as the celestial angels, who would have endured for eternity, after the supernal pattern."

5. Judaism. Zohar 61a

What was the wicked serpent contemplating at that time? He thought, "I shall go and kill Adam and wed his wife, and I shall be king over the whole world."

6. Judaism. Talmud, Abot de Rabbi Nathan 1

Qur'an 7.11-27: Cf. Qur'an 17.61-64, p. 440. In the last verses, the Qur'an relates Satan's deed in the Garden to the pagan orgies of Muhammad's day. It also compares this primordial purpose of clothing with the better way to protect one's purity, by modesty born of submission to God. Wisdom of Solomon 2.23-24: The fall brought death into the world, meaning spiritual death and loss of our original relationship to God; cf. 1 Corinthians 15.21-22, p. 547; Romans 6.23, p. 580; cf. Berakot 18ab, p. 583; Genesis Rabbah 10.4, p. 1113. Genesis Rabbah 8.11: The prevailing Jewish conception of the Fall regards Adam as typical of all human beings. Like Adam, we all sin; we all fall. We are not condemned for an original sin; we all have the choice of death or eternal life placed before us--cf. Ezekiel 18, pp. 681f. If this passage is interpreted as referring specifically to Adam, it is affirming that God treated Adam as responsible and free to choose, contrary to certain views which regard the fall as an ascent from innocence to responsibility, to 'knowledge of good and evil'--compare Book of Mormon, 2 Nephi 2.19-26, below. Zohar 61a: This passage speaks of an 'original sin,' as the fall is regarded as the source of the Evil Inclination which is inherited by all humankind; see also Shabbat 145b-146a, p. 547. On the other hand, in Kiddushin 30b, p. 526 there is the opinion that the Evil Inclination was created by God.

Rabbi Joshua ben Qarhah said, "Why does the scripture not place the verse 'And the Lord God

made for Adam and his wife garments of skin' (Genesis 3.21) immediately after 'And they were both naked, and were not ashamed' (Genesis 2.25)? It teaches you through what sin that wicked creature inveighed them: Because [the serpent] saw them engaged in their natural relations, he conceived a lust for her."

7. Judaism. Midrash, Genesis Rabbah 18.6

After Adam and Eve had partaken of the forbidden fruit they were driven out of the Garden of Eden, to till the earth.

And they have brought forth children; yea, even the family of all the earth.

And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For He gave commandment that all men must repent; for He showed unto all men that they were lost, because of the transgression of their parents.

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the Garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of Him who knows all things.

Adam fell that men might be; and men are, that they might have joy.

And the Messiah comes in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon.

8. Church of Jesus Christ of Latter-day Saints. Book of Mormon, 2 Nephi 2.19-26

Genesis Rabbah 18.6: In the dominant Jewish tradition Adam and Eve enjoyed married life prior to the fall. In the Christian tradition, on the other hand, they are usually depicted as living chaste while in the Garden. Illustrating the latter point of view we give the following passages from the Book of Mormon and Divine Principle. On the devil's lust, cf. Shabbat 145b-146, p. 547. For another Jewish interpretation of the forbidden fruit, see Sanhedrin 70ab, p. 499. Book of Mormon, 2 Nephi 2.19-26: The scriptures of

the Latter-day Saints give positive value to the human fall, agreeing with a minority tradition in Christianity that views the fall as a 'happy fault' [felix culpa]. The fall was necessary both for procreation and for the exercise of moral agency--to know the joy of ethical living. In addition, without the fall humankind could not know the grace of redemption in Christ. For these reasons, the fall is considered to have been within the plan of God; compare Hadith of Muslim, p. 523. The contrary Jewish position--that unfallen humans were created endowed with moral agency, is given above in Genesis Rabbah 8.11.

All things were created to receive God's dominion through love. Therefore, love is the source of life and the essence of happiness; love is the ideal of all creation. Accordingly, the more one receives God's love, the more beautiful he or she becomes. So it was very natural that Eve looked most beautiful in Lucifer's eyes. Moreover, when [immature] Eve was susceptible to his temptation, Lucifer was strongly stimulated by an impulse of love toward Eve. At this point, Lucifer dared to seduce Eve at the risk of his life. Lucifer, who left his position due to excessive desire, and Eve, who desired to have her eyes opened like God's through a sexual relationship before she was ready for it, thus formed a reciprocal base, and had sexual intercourse with each other. The power of love derived from their give and take action was not based on the principle, and they fell into an illicit relationship of spiritual love.

Eve received certain elements from Lucifer when she joined in one body with him through love. First, she received from Lucifer the sense of fear, which came from his guilty conscience because of their violation of the purpose of creation. Second, she received wisdom enabling her to perceive that her intended spouse in the original nature of creation was not Lucifer but Adam.... Eve then seduced Adam in the hope that she might rid herself of the fear derived from the fall and stand before God by becoming, even then, one body with Adam, who was meant to be her spouse.

Adam and Eve were meant to have become husband and wife, eternally centered on God, after their perfection. However, at that time Eve was still in the period of immaturity. Eve joined with Adam after she had the illicit relationship with the archangel and while Adam, too, was in his period of immaturity. The premature conjugal relationship thus established between Adam and Eve was centered on Satan and caused the physical fall.

Eve, having become one body with the archangel through their illicit sexual relationship, was in the position of the archangel to Adam. Therefore Adam, whom God loved, looked very beautiful to her. Adam was Eve's only hope of returning to God. Feeling this, Eve tempted Adam, just as the archangel had tempted her. Adam and Eve formed a reciprocal base, and through their give and take action, the power of love drew them closer. This powerful love made Adam leave his original position and finally caused Eve and him to have an illicit sexual relationship.

Adam, by becoming one body with Eve, inherited all the elements Eve had received from Lucifer, in the same manner she did. These elements were then transmitted to their descendants... and mankind has multiplied sin to the present day, thus perpetuating the lineage of Satan.

9. Unification Church. Divine Principle I.2.2.2

Divine Principle I.2.2.2: The fall is here regarded as a corruption of human love. Love is meant to be the most glorious and fulfilling emotion, expressing at the same time intimacy with God, but love was misused and degraded. The fall was consummated when Adam and Eve had their first sexual relationship, at the instigation of Satan, and expressing an evil motivation. Since then, human love has been infected with self-centered elements. On the premise that the world would have been completed through the God-centered love of perfected Adam and Eve, married under God's blessing, see Divine Principle I.1.2.3.4, p. 253; cf. Sun Myung Moon, 10-20-73, p. 467; 3-30-90, p. 1091; 8-20-89, p. 577.

You must know, monks, that after the floods [that put out the conflagration that ended the last cosmic cycle] receded and the earth came back into being, there was upon the face of the earth a film more sweet-smelling than ambrosia. Do you want to know what was the taste of that film? It was like the taste of grape wine in the mouth. And at this time the gods of the Abhasvara Heaven said to one another, "Let us go and see what it looks like in Jambudvipa now that there is earth again." So the young gods of that heaven came down into the world and saw that over the earth was spread this film. They put their fingers into the earth and sucked them. Some put their fingers into the earth many times and ate a great deal of this film, and these at once lost all their majesty and brightness. Their bodies grew heavy and their substance became flesh and bone. They lost their magic and could no longer fly. But there were others who ate only a little, and these could still fly about in the air. And those that had lost their magic cried out to one another in dismay, "Now we are in a very sad case. We have lost our magic. There is nothing for it but to stay here on earth; for we cannot possibly get back to heaven." They stayed and fed upon the film that covered the earth, and gazed at one another's beauty. Those among them that were most passionate became women, and these gods and goddesses fulfilled their desires and pleasure in one another. And this was how it was, monks, that when the world began love-making first spread throughout the world; it is an old and constant thing. And that woman should appear in the world, this too is an old thing, and not only a matter of today.

And the gods who had returned to heaven looked down and saw the young gods that had fallen, and they came down and reproached them, saying, "Why are you behaving in this unclean way?" Then the gods on earth thought to themselves, "We must find some way to be together without being seen by others." So they made houses that would cover and hide them. Monks, that was how houses first began.

[Now the people] seeing this thing of husbands and wives had begun, hated and despised such couples and seized them with the left hand, pushed them with the right hand and drove them away. But always after two months or maybe three they would come back again. Then the people hit them or pelted them with sticks, clods of earth, tiles or stones. "Go and hide yourselves! Go

and hide yourselves properly!" That is why today when a girl is married she is pelted with flowers or gold or silver or pieces of clothing or rice, and the people as they pelt her say, "May peace and happiness, new bride, be yours!" Monks, in former times ill was meant by these things that were done, but nowadays good is meant.

10. Buddhism. Ekottara Agama 34 and Ch'i-shih Ching

Ekottara Agama 34 and Ch'i-shih Ching: These are both texts from the Chinese Tripitaka. The Ekkotara Agama is the Chinese translation of portions of the Anguttara Nikaya of the Pali scriptures. In the case of this text, however, the parallel Pali version is found not in the Anguttara Nikaya, but in Digha Nikaya iii.27, the Aggana Suttanta. See Dialogues of the Buddha, III, 82-85.

The deities Izanagi and Izanami descended from Heaven to the island Ono-goro and erected a heavenly pillar and a spacious palace.

At this time Izanagi asked his wife Izanami, "How is your body formed?" She replied, "My body, though it be formed, has one place which is formed insufficiently." Then Izanagi said, "My body, though it be formed, has one place which is formed to excess. Therefore, I would like to take that place in my body which is formed to excess and insert it into that place in your body which is formed insufficiently, and thus give birth to the land. How would this be?" "That will be good," said Izanami. "Then let us, you and me, walk in a circle around this heavenly pillar and meet and have conjugal intercourse," said Izanagi. "You walk around from the right, and I will walk around from the left and meet you."

After having agreed to this, they circled around; then Izanami said first, "How delightful! I have met a lovely lad!" Afterwards, Izanagi said, "How delightful! I have met a lovely maiden!" After each had spoken, Izanagi said to his wife, "It was not proper that the woman should speak first." Nevertheless, they commenced procreation and gave birth to a leech-child. They placed this child into a boat made of reeds and floated it away.

Then the two deities consulted together, "The child which we have just borne is not good. It is best to report this before the heavenly gods." So they ascended together and sought the will of the heavenly gods. The gods thereupon performed a grand divination, and said, "Because the woman spoke first, the child was not good. Descend once more and say it again."

Then they descended again and walked once more in a circle around the heavenly pillar as before. "How delightful! I have met a lovely maiden!" "How delightful! I have met a lovely lad!" Thus they united and gave birth to children, [the eight islands of Japan].

11. Shinto. Kojiki 4.1-6.1

Kojiki 4-6: The deities Izanagi and Izanami represent the union of opposites, yang and yin, which is the source of all life divine and human--cf. I Ching, Great Commentary 1.1.i-iv, p. 178. However, these deities at first erred in the ritual of conjugal intercourse by which they were to create the land and all things. Their mistake was in allowing the woman to take initiative--a parallel to Eve's haste to eat the fruit in the Genesis story. The 'leech-child' (piru-go) was a monstrosity who was allowed to die of exposure. Izanami, too, would eventually die in childbirth (Kojiki 7.22); compare the curses in Genesis 3.3 and 3.16.

The Japanese philosopher Nishida regards this myth as the Shinto version of Original Sin. According to Nishida, as Izanagi and Izanami were brother and sister, everything in the universe originated from an incestuous marriage. The procession around the heavenly pillar was a ritual designed to overcome the incest taboo, but the error in carrying out this ritual nullified its effect. Hence all humanity is the result of incest. The death of Izanami, the symbolic death of their daughter Amaterasu-omi-kami (Kojiki 15) and the expulsion of their son Susanoo (Kojiki 17.25) were punishments endured by the Shinto gods to atone for this original mistake.

The Creator, Fidi Mukullu, made all things including man. He also planted banana trees. When the bananas were ripe He sent the sun to harvest them. The sun brought back a full basket to Fidi Mukullu, who asked him if he had eaten any. The sun answered "no," and the Creator decided to put him to a test. He made the sun go down into a hole dug in the earth, then asked him when he wanted to get out. "Tomorrow morning, early," answered the sun. "If you did not lie," the Creator told him, "you will get out early tomorrow morning." The next day the sun appeared at the desired moment, confirming his honesty. Next the moon was ordered to gather God's bananas and was put to the same test. She also got out successfully. Then came man's turn to perform the same task. However, on his way to the Creator he ate a portion of the bananas, but denied doing so. Put to the same test as the sun and the moon, man said that he wanted to leave the hole at the end of five days. But he never got out. Fidi Mukullu said, "Man lied. That is why man will die and will never reappear."

12. African Traditional Religions. BaSonge tradition (Zaire)

In the beginning God was very close to man, for the sky then lay just above the earth. There was no death, sickness, sorrow, or hunger, and men were content with one grain of millet a day granted them by God. One day, a greedy woman, who wanted to pound more than the one grain permitted, used a long-handled pestle and struck the sky. This angered God, who withdrew with

the sky to its present position far above the earth. Since then the country has become spoiled, and men are now subject to death, sickness, hunger, and disease.

13. African Traditional Religions. Dinka tradition (Sudan)

In the olden days, when God still lived among men, Death did not live among men. Whenever he happened to stray onto the earth, God (Imana) would chase it away with his hunting dogs. One day during such a chase, Death was forced into a narrow space and would have been caught and destroyed. But in his straits he found a woman, and promised her that if she hid him he would spare her and her family. The woman opened her mouth and Death jumped inside. When God came to her and asked her if she had seen Death, she denied ever seeing him. But God, the All-Seeing One, knew what happened, and told the woman that since she had hidden Death, in the future Death would destroy her and all her children. From that moment death spread all over the world.

14. African Traditional Religions. Urundi tradition (Burundi)

Dinka tradition: Many African myths explain how in primordial times God withdrew far from the human realm. Variations on this particular version of the myth of God's withdrawal are found in the traditions of many African peoples. Cf. Dinka song, p. 459; Fang tradition, p. 410.

Formerly, all creatures were virtuous, and by themselves they obtained divinity. Therefore the gods became worried, so Brahma created women in order to delude men. Then women, who had been virtuous, became wicked witches, and Brahma filled them with wanton desires, which they in turn inspired in men. He created anger, and henceforth all creatures were born in the power of desire and anger.

15. Hinduism. Mahabharata 13.40.5-12

Formerly Prajapati brought forth pure creatures, who were truthful and virtuous. These creatures joined the gods in the sky whenever they wished, and they lived and died by their own wish. In another time, those who dwelt on earth were overcome by desire and anger, and they were abandoned by the gods. Then by their foul deeds these evil ones were trapped in the chain of rebirth, and they became atheists.

16. Hinduism. Mahabharata 3.181.11-20

In the Krita [golden age], Dharma is four-footed and entire, and so is Truth; nor does any gain accrue to men by unrighteousness.

In the other three ages, by reason of unjust gains, Dharma is deprived successively of one foot, and through the prevalence of theft, falsehood, and fraud the merit gained by men is diminished by one-fourth in each.

Men are free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta [silver age] and in each of the succeeding ages their life is lessened by one quarter.

The life-[span] of mortals... the desired results of sacrificial rites and the supernatural power of embodied spirits are fruits apportioned among men according to the character of the age.

One set of duties is prescribed for men in the Krita age, different ones in the Treta and in the Dvapara, and again another set in the Kali [the present age], in proportion as those ages decrease in length.

In the Krita age the chief virtue is declared to be the performance of austerities, in the Treta divine knowledge, in the Dvapara the performance of sacrifices, and in the Kali liberality alone.

17. Hinduism. Laws of Manu 1.81-86

When the Tao was lost, there was virtue;
When virtue was lost, there was benevolence;
When benevolence was lost, there was rectitude;
When rectitude was lost, there were rules of propriety.
Propriety is a wearing thin of loyalty and good faith,
And the beginning of disorder.

18. Taoism. Tao Te Ching 38

Mahabharata 13.40.5-12: In this and similar Hindu traditions, the motive for the human fall lies with the gods, who grew jealous of people and desired to keep them out of heaven. This compares with the jealousy of the angels in the Qur'anic and biblical accounts of the fall. Mahabharata 3.181.11-20: Philosophical Hinduism explains evil by the doctrines of karma and reincarnation, but logically, karma itself must have an origin. This passage allows how, though the Creator be good, the chain of evil karma could begin. Laws of Manu 1.81-86: This is the Hindu doctrine of the Four Ages (Yugas), which together make up a complete world-cycle. We now live in the Kali Age, which is said to have begun with the death

of Krishna shortly after the Mahabharata war (1500-1000 b.c.e.). Cf. Vishnu Purana 4.24, pp. 1092, 1106f; Linga Purana 1.40.72-83, p. 1115; Bhagavad Gita 8.17-21, p. 122. Tao Te Ching 38: On the harmony of the golden age of the 'Great Tao,' or 'Grand Unity,' cf. Book of Ritual 7.1.2, p. 293; Tao Te Ching 18-19, p. 294; Chuang Tzu 9, p. 320.

World Scripture

DEMONIC POWERS

Footnotes complete through the 13th passage.

Click on the number for a link to the passage; click on the citation for a link to the footnotes and further connectivity.

The scriptures of all religions testify to demonic beings and powers. Some regard them as real and rival powers to God (Dualism); others consider them to be a manifestation of ignorance and ultimately unreal (Monism). They testify that at their head is a chief, known by various names: Satan, Beelzebub, Lucifer, Iblis, Mara, Angra Mainyu, among others. We have already met some of them in the various accounts of the human fall and the origin of evil. But the demonic powers are continually active, drawing people's hearts to do wickedness. While rationalists have difficulty accepting the reality of the Devil, merely looking at the horrors of the twentieth century causes one to realize that the capability of human beings to inflict evil on one another transcends the realm of reason. Scriptures teach that when a person has the desire to do a small evil, the devil has a claim and may influence him to do something far worse. Conversely, many people on the religious path experience the temptations of the devil precisely at the point when they are about to make great progress in their path.

We begin with descriptions of the Evil One from the texts of many religions. Some emphasize the devil's power, some his enmity to God, and some his wrong teachings. Some identify him with death and disease, others with lusts and selfish desires. We then include two passages, one from Zoroastrianism and one from Native American religions, which describe a dualism in which the Evil One creates all evil in the world to counter God's good creation. However, for the monotheistic faiths that emphasize the goodness of God's creation, the demons themselves are resultant beings who must have fallen from being good creations of God. Thus, the following group of passages in this section portray the fall of the angels. A fourth selection of passages treats the theme of the devil's disguises as a being of light, and next come two passages on the devil's positive role to test and prove the faith of human beings. Finally, we give texts on the devil's temptations and the manner in which people make themselves vulnerable to his influence.

The Evil Ruler spoils the Word,
the plan of life, by his teachings.
He, indeed, deprives me
of the exalted goal of Good Thought.
With the word of my spirit,
I pray to You, O Wise One, and to truth!

1. Zoroastrianism. Avesta, Yasna 32.9

O believers, follow not the steps of Satan; for whoever follows the steps of Satan will assuredly be bid to indecency and dishonor. But for God's bounty to you and His mercy not one of you

would have been pure ever; but God purifies whom He will; and God is All-hearing, All-knowing.

2. Islam. Qur'an 24.21

Jesus said to them... "Why do you not understand what I say? It is because you cannot bear to hear my word. You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, it is according to his own nature, for he is a liar and the father of lies. But, because I tell the truth, you do not believe me."

3. Christianity. Bible, John 8.43-45

For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.

4. Christianity. Bible, Ephesians 6.12

The foremost of your armies is that of Desire, the second is called Dislike. The third is Hunger-Thirst and the fourth is Craving. The fifth is the army of Lethargy-Laziness and the sixth is Fear. The seventh is Doubt and the eighth is Obstinacy-Restlessness. Then there are Material Gain, Praise, Honor, and Fame... These, O Mara, are your forces, the attackers of the Evil One. One less than a hero will not be victorious over them and attain happiness.

5. Buddhism. Sutta Nipata 436-39

The Essence of Mind or Suchness is the real Buddha,
While heretical views and the three poisonous elements [greed, anger delusion] are Mara.
Enlightened by right views, we call forth the Buddha within us.
When our nature is dominated by the three poisonous elements
We are said to be possessed by the devil;
But when right views eliminate from our mind these poisonous elements
The devil will be transformed into a real Buddha.

6. Buddhism. Sutra of Hui Neng 10

You, trees, hear my words, and you, grass, hear my words, and you, Divinity, hear my words and you, earth, hear my words. Repeat, ee! O Divinity, because of sickness, you help out my tongue. For we have dedicated the ox and invoked over it. And if a man has hated Akol [and his sickness is the result of malice] then that man will find what he deserves.... And you, ox, we have given

you to the Power [the illness]. And you fetish-bundles, they say that you kill people. Leave off, you are shamed. You fetish, I have separated you, cease! And you Macardit they say that you kill people, I have separated you, cease! Thus!

7. African Traditional Religions. Dinka Invocation at an Ox Sacrifice (Sudan)

Seated on his golden throne, blazing like flame, Ravana resembled a great fire kindled on an altar kept alive by sacrificial offerings. Unconquered by gods, gandharvas, rishis or other creatures, that warrior, who resembled death itself with wide-open jaws, bore on his person the wounds inflicted by the thunderbolts in the war between gods and titans... He, the scourge of the gods, who transgressed every moral law, the ravisher of others' wives, the wielder of celestial weapons, the destroyer of sacrifices, who descended into the city of Bhogavati and subdued the serpent Vasuki, from whom, on his defeat, he stole the gentle consort; he who scaled Mount Kailasha and overcame Kuvera depriving him of his aerial chariot Pushpaka, which transported him wherever he desired; he who in his anger destroyed the garden of Chaitaratha, the lotus pool and the Nandana Grove and all the pleasurable retreats of the gods... proud of his strength, he stole the Soma juice, sanctified by mantras, before its pressing by the twice-born in the sacrifice; this perverse wretch, Ravana of evil deeds, slayer of the brahmins, ruthless, pitiless, delighting in causing harm to others, was verily a source of terror to all beings.

8. Hinduism. Ramayana, Aranya Kanda 32

The first of the good lands and countries which I, Ahura Mazda, created, was Paradise, by the good river Araxes. Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the serpent in the river and winter, a work of the devils.

The second of the good lands and countries which I, Ahura Mazda, created, was the plains in Samarkand. Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the fly Skaitya, which brings death to the cattle.

The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Merv. Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft sinful lusts....

The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures. Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of pride.

9. Zoroastrianism. Videvdad 1.3-11

Many winters in the past, the Earth was entirely covered by a great blanket of water. There was no sun, moon, or stars and so there was no light. All was darkness. At that time, the only living creatures of the earth were water animals such as the beaver, muskrat, duck, and loon. Far above

the earth was the Land of Happy Spirits where lived Rawennio, the Great Ruler. In the center of this upper world was a giant apple tree whose roots sank deep into the ground.

One day, Rawennio pulled this giant tree up by its roots. The Great Spirit called his daughter, who lived in the Upper World, and commanded her to look into the pit caused by the uprooted tree. This woman, who was to be the mother of the Good and Evil Spirits, came and looked into the hole by the uprooted tree. She saw far below her the Lower World covered with water and surrounded by heavy clouds. "You are to go to this world of darkness," said the Great Spirit. Gently lifting her, he dropped her into the hole. She floated downward....

[The water animals then dive beneath the water to find some dry land for her to land upon; they erect the land on the back of a giant turtle.]

After a time, the Sky Woman gave birth to twins. One, who became the Good Spirit, was born first. The other, the Evil Spirit, while being born, caused her mother so much pain that she died during his birth.

The Good Spirit immediately took his mother's head and hung it in the sky. It became the sun. From his mother's body he fashioned the moon and stars and placed them in the sky. The rest of his mother's body he buried under the earth. That is why living things find nourishment in the soil. They spring from Mother Earth.

The Evil Spirit put darkness in the western sky to drive the sun before it. The Good Spirit created many things which he placed upon the earth. The Evil Spirit tried to undo the work of his brother by creating evil. The Good Spirit made tall and beautiful trees such as the pine and hemlock. The Evil Spirit stunted some trees. In others he put knots and gnarls. He covered some with thorns, and placed poison fruit on them. The Good Spirit made animals such as the dear and the bear. The Evil Spirit made poisonous animals, lizards and serpents to destroy the animals of the Good Spirit's creation. The Good Spirit made springs and streams of good, pure water. The Evil Spirit breathed poison into many of the springs. He put snakes into others. The Good Spirit made beautiful rivers protected by high hills. The Evil Spirit pushed rocks and dirt into the rivers causing the current to become swift and dangerous. Everything that the Good Spirit made, his wicked brother tried to destroy.

Finally, when the earth was completed, the Good Spirit fashioned man out of some red clay. He placed man upon the earth, and told him how he should live. The Evil Spirit, not to be outdone, fashioned a creature out of the white foam of the sea. What he made was the monkey.

After mankind and the other creatures of the world were created, the Good Spirit bestowed a protecting spirit upon each of his creations. He then called the Evil Spirit, and told him that he must cease making trouble upon the earth. This the Evil Spirit refused to do. The Good Spirit became very angry with his wicked brother and challenged him to combat, the victor to become ruler of the earth. They fought for many days; finally the Evil Spirit was overcome. The Good Spirit now became ruler over the earth. He banished his wicked brother to a dark cave under the earth. There he must always remain.

But the Evil Spirit has wicked servants who roam the earth. These wicked spirits can take the shape of any creature that the Evil Spirit desires them to take. They are constantly influencing the minds of men, thus causing men to do evil things. The Good Spirit continues to create and protect mankind. He controls the spirits of good men after death. The Evil Spirit takes charge of the souls of wicked men after death.

That is why every person has both a bad heart and a good heart. No matter how good a man seems, he has some evil. No matter how bad a man seems, there is some good about him. No man is perfect.

10. Native American Religions Mohawk tradition

How you are fallen from heaven,
O Lucifer, son of the morning!
How you are cut down to the ground,
you who weakened the nations!
For you said in your heart,
"I will ascend into heaven,
I will exalt my throne above the stars of God;
I will sit also upon the mount of the congregation,
in the sides of the north;
I will ascend above the heights of the clouds;
I will be like the Most High."
Yet you shall be brought down to hell,
to the depths of the pit.

11. Judaism and Christianity. Bible, Isaiah 14.12-15

And when We said to the angels, "Bow yourselves to Adam," they bowed themselves, save Iblis; he said, "Shall I bow myself to one whom You have created of clay?" He said, "What do you think? This [creature] You have honored above me, if You defer me until the Day of Resurrection I shall assuredly master his seed, save a few."

Said He, "Depart! Those of them that follow you--surely hell shall be your recompense, an ample recompense! And startle any of them whom you can with your voice; and rally against them your horsemen and your foot [soldiers], and share with them in their wealth and their children, and promise them!"

But Satan promises them naught, except delusion.

12. Islam. Qur'an 17.61-64

The Lord God spoke to Moses, saying, "That Satan... is the same who was from the beginning,

and he came before me, saying, 'Behold, here am I; send me, I will be Thy son, and I will redeem all mankind, that not one soul shall be lost. Surely I will do it; therefore give me my honor.'

"But my Beloved Son, who was my Beloved and Chosen from the beginning, s aid to me, 'Father, Thy will be done, and the glory be Thine forever.'

"Therefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give to him my own power; by the power of my Only Begotten [Christ], I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."

13. Church of Jesus Christ of Latter-day Saints. Pearl of Great Price, Moses 4.1-4

The gods and the demons, both having the Creator as their origin, were rivals of each other. So the demons, swollen with pride, said, "In what, pray, should we place the oblation?" And they proceeded to place the oblation in their own mouths. The gods then proceeded to place their oblations each in the mouth of one of his fellows. And the Creator gave himself over to them. In this way they became owners of sacrifice, for sacrifice is really the food of the gods.

14. Hinduism. Satapatha Brahmana 5.1.1.1-2

Even Satan disguises himself as an angel of light.

15. Christianity. Bible, 2 Corinthians 11.14

Mara the Evil One will expound to the bodhisattva a counterfeit of the Path.

16. Buddhism. Large Sutra on Perfect Wisdom 382

O men, God's promise is true; so let not the present life delude you, and let not the Deluder delude you concerning God. Surely Satan is an enemy to you; so take him for an enemy. He calls his party only that they may be among the inhabitants of the Fire.

17. Islam. Qur'an 35.5-6

When I first heard Buddha preaching the Greater Vehicle,
In my heart I was greatly alarmed:
"Surely Mara is playing Buddha,
Confusing my thoughts!"

The Buddha by resort to various means,
Parables, and cunning phrases preaches,
But his thought is as calm as the sea;
When I hear him, my net of doubt is severed...
The World-Honored One preaches the Real Path,
While Mara has none of this.
By this token I know for a certainty
That this is no Mara playing Buddha,
But that I, through having fallen into a net of doubt,
Thought this was the work of Mara.
When I hear the Buddha's gentle voice,
Profound, far removed from the ordinary understanding, and
extremely subtle,
Setting forth the pure Dharma,
My heart is overjoyed,
My doubts and second thoughts are cleared away forever.

18. Buddhism. Lotus Sutra 3

The Maras who play the devil in the innumerable universes of the ten directions are all bodhisattvas dwelling in the inconceivable liberation, who are playing the devil in order to develop living beings through their skill in liberative technique. Those miserable beggars who come to the bodhisattvas to ask for a hand, a foot, an ear, a nose... a kingdom, a wife, a son, gold, silver, jewels... these demanding beggars are usually bodhisattvas living in the inconceivable liberation who, through their skill in liberative technique, wish to test and thus demonstrate the firmness of the high resolve of the bodhisattvas. Why? Bodhisattvas must demonstrate that firmness by means of terrible austerities.

19. Buddhism. Holy Teaching of Vimalakirti 6

Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. The Lord said to Satan, "Whence have you come?" Satan answered the Lord, "From going to and fro on the earth, and from walking up and down on it." And the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" Then Satan answered the Lord, "Does Job fear God for naught? Hast thou not put a hedge about him and his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land. But put forth Thy hand now, and touch all that he has, and he will curse Thee to thy face." And the Lord said to Satan, "Behold, all that he has is in your power."

20. Judaism and Christianity. Bible, Job 1.6-12

Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour.

21. Christianity. Bible, 1 Peter 5.8

One of the nights [when I "lamented"] the bad spirits came and started tearing the offerings off the poles; and I heard their voices under the ground, and one of them said, "Go and see if he is crying." And I heard rattles, but all the time they were outside the sacred place and could not get in, for I had resolved not to be afraid, and did not stop sending my voice to Wakan-Tanka for aid.

Native American Religions. Black Elk (Sioux)

When a man grasps at things, Mara stands beside him.

Buddhism. Sutta Nipata 1103

The Lord said to Cain, "Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it."

24. Judaism and Christianity. Bible, Genesis 4.6-7

The Messenger of God said, "There is none among you with whom is not an attache from among the jinn (evil spirits)." The Companions said, "With you, too?" He said, "Yes, but God helps me against him and so I am safe from his hand."

Islam. Hadith of Muslim

And Satan says, when the issue is decided, "God surely promised you a true promise; I also promised you, then I failed you, for I had no authority over you, but that I called you, and you answered me. So do not blame me, blame yourselves."

Islam. Qur'an 14.22

"We do not do all the evil that we do because of our own desire," said the Rakshasa. "It is because of your evil karma, and your disfavor toward us. Our faction increases because of the brahmins who behave like Rakshasas and the evil actions of the other three classes. Those who dishonor brahmins become Rakshasas, and their ranks are swelled by the sexual sins of evil women."

27. Hinduism. Vamana Purana Saromahatmyam 19.31-35

Whoever lives contemplating pleasant things, with senses unrestrained, in food immoderate, indolent, inactive, him verily Mara overthrows, as the wind blows down a weak tree.

Whoever lives contemplating the impurities of the body, with senses restrained, in food moderate, full of faith, full of sustained energy, him Mara overthrows not, as the wind cannot shake a rocky mountain.

28. Buddhism. Dhammapada 7-8

Shall I inform you on whom it is that the devils descend? They descend on every lying, wicked person, into whose ears they pour hearsay vanities, and most of them are liars. And the Poets--it is those straying in Evil, who follow them: do you not see them wandering distracted in every valley? They preach what they never practice.

Islam. Qur'an 26.221-26

Endowed with two dharmas does the Bodhisattva become one hard to assail by the evil Maras: he surveys all phenomena from emptiness, and does not abandon any being. Endowed with two other dharmas does the Bodhisattva become one hard to assail by the evil Maras: as he speaks so he acts, and he is brought to mind by the Buddhas, the Lords.

30. Buddhism. Large Sutra on Perfect Wisdom 431

World Scripture

HERESY

Among the most insidious causes of deviation from the religious path is the lure of false teaching, or heresy. The scriptures of every major religion warn against it. "Heresy" means opinion, and the wisdom of orthodox tradition is not something to be denied or perverted on the basis of mere opinion. The orthodox tradition carries with it the deposit of wisdom inherited from the founders, prophets, saints, and sages who have had the surest and deepest insight into truth. It is rare that a novel teaching can hope to attain the same level of insight.

Yet every genuine religion, when it was first born, was branded a heresy by the leaders of the orthodox establishment. The founders of religion gave their teachings based on profound religious insights or new revelation, not mere opinion. But how could members of the establishment orthodoxy know that? How, beyond the criterion of orthodoxy, do we distinguish a false teaching from a true one? This requires careful discernment.

The fundamental error of heresy is that it deceives innocent people by leading them to deny the truth. A number of the passages gathered below also attack false prophets and heretics for having base motives: they are hypocrites using religion for worldly gain (although orthodox teachers could have the same flaw). Others point to their rotten fruits: licentious living, greed, and the sowing of dissension. Still others attribute these false teachings to the work of demons and evil spirits. But some heresies deceive through advocating a standard of conduct even more austere or a faith even more extreme than what is called for in the correct path. These selections conclude with two examples: First is the schism of the Buddhist order led by Devadatta, who advocated extreme austerities beyond those of the Middle Path. The second is the conflict between Jeremiah and the false prophet Hananiah; while Jeremiah expected God to judge Israel for its sins, Hananiah had such extreme faith that he believed God would defend Jerusalem at all costs.

Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits.

1. Christianity. Bible, Matthew 7.15-16

God's Messenger is reported as saying, "In the last times men will come forth who will fraudulently use religion for worldly ends and wear sheepskins in public to display meekness. Their tongues will be sweeter than sugar, but their hearts will be the hearts of wolves. God will say, 'Are they trying to deceive Me, or are they acting presumptuously towards Me? I swear by Myself that I shall send trial upon those people which will leave the intelligent men among them confounded.'"

2. Islam. Hadith of Tirmidhi

The prophets who lead my people astray,

who cry "Peace" when they have something to eat,
but declare war against him who puts nothing into their mouths.

3. Judaism and Christianity. Bible, Micah 3.5

There will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who brought them, bringing upon themselves swift destruction. And many will follow their licentiousness, and because of them the way of truth will be reviled. And in their greed they will exploit you with false words; from of old their condemnation has not been idle, and their destruction has not been asleep.

4. Christianity. Bible, 2 Peter 2.1-3

Some shameless men, becoming monks, propagate a doctrine of their own. And others believe in it, put their faith in it, adopt it, saying, "Well, you speak the truth, O brahmin or O sramana! We shall present you with food, drink, spices, and sweetmeats, with a robe, a bowl, or a broom." Some have induced others to honor them, and some have made their proselytes to honor them. Before, they were determined to become [genuine] sramanas, poor monks who would have neither sons nor cattle, to eat only what should be given them by others, and to commit no sins. But after having entered the religious life they do not cease from committing sins, they cause others to commit sins, and they assent to another's committing sins. Thus they are given to pleasures, amusements, and sensual lust; they are greedy, fettered, passionate, covetous, the slaves of love and hate; therefore they cannot free themselves nor free anyone else.

5. Jainism. Sutrakritanga 2.1.18-19

Matthew 7.15-16: Cf. Matthew 7.16-20, p. 465; 1 John 4.1, p. 380. Sutrakritanga 2.1.18-19: Cf. Mark 7.6-7, pp. 489f.

Thus have We appointed unto every Prophet an adversary--devils of humankind and jinn--who inspire in one another plausible discourse through guile.

6. Islam. Qur'an 6.112

Now the Spirit expressly says that in later times some will depart from the faith by giving heed to

deceitful spirits and doctrines of demons, through the pretensions of liars whose consciences are seared.

7. Christianity. Bible, 1 Timothy 4.1-2

Brahma and Vishnu were arguing, each shouting that he was supreme. In anger, Brahma cursed Vishnu: "You will be deluded and your devotees will have the appearance of brahmins, but they will be against the Vedas and the true path of release."

8. Hinduism. Parasara Purana 3

Mara, the Evil One, may come along in the guise of a teacher, and say, "Give up what you have heard up to now!... What you have heard just now, that is not the word of the Buddha. It is poetry, the work of poets. But what I here teach to you, that is the teaching of the Buddha, that is the word of the Buddha." If, on hearing that, a Bodhisattva wavers and is put out, then one should know that he has not been predicted by the Tathagata, that he is not fixed on full enlightenment. But... an Arhat, a monk whose outflows are dried up, does not go by someone else whom he puts his trust in, for he has placed the nature of Dharma directly before his own eyes.

9. Buddhism. Perfection of Wisdom in Eight Thousand Lines 17.2

Indeed, the causes of discord and rebellion against religion are that in opposition to the laid-down orders of the Book of God, people follow dictates of their mind and introduce innovations and schism. Consequently, in spite of the commands of God, such persons are considered heads of religion who know nothing about religion.

The fact is, had falsehood been allowed to show separately from truth, seekers of truth would have easily discerned it, and would have kept away from false- hood. And had truth been allowed to appear distinct from falsehood, people would not have found [it] easy to criticize religion. But unfortunately men started mixing parts of truth with falsehood, and Satan exploited this situation, and got complete control over the minds of its followers. Only such persons can escape its trap, who have advanced with the help of God towards sober and rational ways of meditation.

10. Islam (Shiite). Nahjul Balagha, Khutba 55

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1 Timothy 4.1-2: Cf. 1 John 4.1, p. 380. Parasara Purana 3: In this passage the sectarian feuds in Hinduism--here the devotees of the Vaishnavite bhakti sects are labeled heretics--have their origins in

quarrels among the gods. The very human quarrels and jealousies of the gods in Hindu popular traditions should be counterpoised with the philosophical Vedic and Upanishadic doctrine that all the gods are transcendentally One. Perfection of Wisdom in Eight Thousand Lines 17.2: Cf. Large Sutra on Perfect Wisdom 382, p. 441.

Be not those who ascribe partners unto God--those who split up their religion and become schismatics, each sect exulting in its tenets.

11. Islam. Qur'an 30.31-32

The demons, led by Prahlada, had stolen the sacrificial portions of the gods, but they were so full of svadharma, Vedic worship, and asceticism that they could not be conquered. Vishnu created a man of delusion to lead the demons from the path of the Vedas; the man was naked, bald, carrying a peacock feather fan; he went where the demons were practicing asceticism at the banks of the Narmada and made them all into Arhats, discouraging them from their asceticism and teaching them contradictory tenets about dharma.... Then the man put on red garments and taught the rest of the demons that the sacrifice of animals was an evil act. He taught, "If the animal slaughtered in the sacrifice is assured of arrival in heaven, why does the sacrificer not kill his own father?" Then the demons became Buddhists, and they caused others to become heretics, abandoning the Vedas and reviling the gods and brahmins, discarding their armor of svadharma. The gods attacked them and killed them.

12. Hinduism. Vishnu Purana 3.17-18

Qur'an 30.31-32: The schismatic, by exalting in human opinions, is in effect joining other gods with God. Vishnu Purana 3.17-18: In Vaishnavite Hinduism, the Buddha is regarded as an avatar of Vishnu who teaches heresy in order to delude the demons. Thus, begrudgingly, Buddha is honored as a savior against the demons while his teaching is condemned. In this passage the Buddha avatar is a composite figure: he walks naked like a Jain, and he also teaches a second heresy recognizable as Materialism by its satire on the traditional rationalization for animal sacrifices. In this case, as in Mahabharata 13.40, p. 433, spiritual beings of high status are jealous of other beings with superior virtue; compare Brihadaranyaka Upanishad 1.4.10, p. 405; Isaiah 14.12-15, p. 439; Qur'an 17.61-64, p. 440. In Hinduism, traditions about demons aspiring for divinity are often metaphors for people of inferior caste aspiring to a destiny beyond their station; sometimes they are successful--cf. Matsya Purana 180.5, p. 710, and Vishnu Purana 1.17-20, pp. 889f.--but in this case their aspirations are foiled.

As Devadatta was meditating in private, a reasoning arose in his mind thus: "Whom could I now please so that, because he is pleased with me, much gain and honor would accrue to me?" And he thought of Prince Ajatasattu. Throwing off his own form and assuming that of a young boy clad in a girdle of snakes, he became manifest in the prince's lap. Terrified, he asked who he was.

"I am Devadatta."

"If that is really so, please become manifest in your own form." And Devadatta, throwing off the young boy's form stood, wearing his outer cloak and his robes and carrying his bowl, before Prince Ajatasattu. Greatly pleased with this wonder of psychic power, morning and evening he went to wait on him with five hundred chariots, bringing five hundred offerings of rice cooked in milk as a gift of food. And in Devadatta, overcome by the gains, honors, and fame, his mind obsessed by them, there arose the longing to be the one to lead the Order of monks. But at its very occurrence Devadatta declined in his psychic power.

Moggallana then warned the Lord of Devadatta's longing. He replied: "Moggallana, this foolish man of himself will now betray himself. The teacher who is not pure in moral habit, or in mode of livelihood, or in teaching Dhamma, or in the exposition, or in the vision of knowledge... pretends that he is pure, and that his moral habit, etc., are pure, clean, untarnished. Although disciples know this about him, they think, 'If we should tell this to householders, he would not like it, and how could we speak about what he would not like? Moreover [by his reputation] we receive the requisite of robes, alms food, lodgings, and medicines...' Disciples protect such a teacher and such a teacher expects protection from them. But I, Moggallana, am pure in moral habit, in mode of livelihood... Disciples do not protect me and I do not expect protection from them.

"Do not, monks, envy Devadatta's gains, honors, and fame. For as long as Prince Ajatasattu goes to him morning and evening, Devadatta's wholesome mental states may be expected to decline, not to grow, just as a fierce dog would become much fiercer if a bladder were thrown at his nose. Devadatta's gains, honors and fame bring about his own hurt and destruction."

Now at that time the Lord was sitting down teaching Dhamma surrounded by a large company which included a king. And Devadatta got up, saluted the Lord and spoke thus, "Lord, the Lord is now old, stricken in years and at the close of his life. Let him be content to abide in ease here and now, and hand over the Order of monks to me. It is I who will lead the Order of monks."

"Enough, Devadatta, please do not lead the Order of monks. I would not hand over the Order even to Sariputta and Moggallana. How then to you, a wretched one to be vomited up like spittle?"

And Devadatta, angry and displeased at having been disparaged, went away. The Lord addressed the Order of monks, saying, "Let the Order carry out a formal act of information against Devadatta, to the effect that whereas Devadatta's nature was formerly of one kind, now it is of another; and that whatever he should do by gesture or by voice, in that neither the Buddha nor the Dhamma nor the Order is to be seen, but only Devadatta."

On hearing the news Devadatta sought to deprive the recluse Gotama of life. He saw the Lord pacing up and down in the shade of Mount Vulture Peak, and having climbed it he hurled down a great stone. But two mountain peaks, meeting, crushed it and only a fragment fell down; but it drew blood on the Lord's foot. Looking upward he said to Devadatta, "You have produced much demerit, foolish man, in that you, with your mind malignant and set on murder, drew the Tathagata's blood."

Then Devadatta appealed to some friends of his, saying, "Come, we will approach the Lord and ask for five policies, saying, 'Lord, the Lord in many a figure speaks in praise of desiring little, of being contented, of expunging evil, of being punctilious, etc. Lord, the following five policies are conducive thereto: Monks must be forest dwellers for as long as they live; whoever should abide in a village, sin would besmirch him. They must be beggars for alms; whoever should accept an invitation to a meal would commit sin. They should wear rags; whoever accepts a robe given by a householder, commits sin. They should dwell at the root of a tree; whoever should go under cover commits sin. They should never eat fish and flesh; whoever eats fish or flesh commits sin.' The recluse Gotama will not allow these five policies, but we will win the people over to them."

Devadatta's friends replied, "It is possible, with these five policies, to make a schism in the recluse Gotama's Order, a breaking of the concord. For, your reverence, people esteem austerity." So Devadatta and his friends approached the Lord, and put the matter of these five policies before him.

"Enough, Devadatta," he said. "Whoever wishes, let him be a forest dweller, whoever wishes, let him stay in a village; whoever wishes, let him be a beggar for alms; whoever wishes, let him accept an invitation; whoever wishes, let him wear rags; whoever wishes, let him accept robes given by a householder..."

Devadatta was joyful and elated that the Lord did not accept these five policies. He entered Rajagaha and taught them to the people, and such people as were of little faith thought that Devadatta and his friends were punctilious while Gotama was permissive of profligacy. But the people who had faith and were believing complained to the monks that Devadatta was creating a schism, and the monks told the Lord. He said to Devadatta, who acknowledged the truth of the complaint,

"Do not let there be a schism in the Order, for a schism in the Order is a serious matter, Devadatta. He who splits an Order that is united sets up demerit that endures for an eon and he is boiled in hell for an eon. But he who unites an Order that is split sets up sublime merit and rejoices in heaven for an eon."

13. Buddhism. Vinaya Pitaka ii.184-98

In the beginning of the reign of Zedekiah the son of Josiah, king of Judah, this word came to Jeremiah from the Lord. Thus the Lord said to me, "Make yourself thongs and yoke-bars, and put them on your neck. Send word to... Zedekiah king of Judah, 'Bring your necks under the yoke of

the king of Babylon, and serve him and his people, and live. Why will you and your people die by the sword, by famine, and by pestilence, as the Lord has spoken concerning any nation which will not serve the king of Babylon? Do not listen to the words of the prophets who are saying to you, "You shall not serve the king of Babylon," for it is a lie which they are prophesying to you. 'I have not sent them,' says the Lord, but they are prophesying falsely in my name, with the result that I will drive you out and you will perish, you and the prophets who are prophesying to you.'"

In that same year... Hananiah the son of Azzur, the prophet from Gibeon, spoke to me in the House of the Lord, in the presence of the priests and all the people, saying, "Thus says the Lord of Hosts, the God of Israel, I have broken the yoke of the king of Babylon. Within two years I will bring back to this place all the vessels of the Lord's House, which Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. I will also bring back to this place Jeconiah the son of Jehoiakim, king of Judah, and all the exiles from Judah who went to Babylon, says the Lord, for I will break the yoke of the king of Babylon."

Then Jeremiah the prophet spoke to Hananiah the prophet in the presence of the priests and all the people who were standing in the House of the Lord; and the prophet Jeremiah said, "Amen! May the Lord do so; may the Lord make the words which you have prophesied come true, and bring back to this place from Babylon the vessels of the House of the Lord, and all the exiles. Yet hear now this word which I speak in your hearing and the hearing of all the people: The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. As for the prophet who prophesies peace, when the word of that prophet comes to pass, then it will be known that the Lord has truly sent the prophet."

Then the prophet Hananiah took the yoke-bars from the neck of Jeremiah the prophet, and broke them. And Hananiah spoke in the presence of all the people, saying, "Thus says the Lord, 'Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all the nations within two years.'" But Jeremiah the prophet went his way.

Sometime after... Jeremiah the prophet said to the prophet Hananiah, "Listen, Hananiah, the Lord has not sent you, and you have made this people trust in a lie. Therefore thus says the Lord, 'Behold, I will remove you from the face of the earth. This very year you shall die, because you have uttered rebellion against the Lord.'" In that same year, in the seventh month, the prophet Hananiah died.

14. Judaism and Christianity. Bible, Jeremiah 27-28

Vinaya Pitaka ii.184-98: Cf. Itivuttaka 11, p. 273; Digha Nikaya i.167, p. 950.

DEGRADED HUMAN NATURE

In previous chapters, we have gathered passages which testify to humanity's true status as the highest sentient being; passages which describe the purity and goodness of the original human nature; passages which describe the perfection of human existence, filled with divine love and compassion. Yet in fact, most people exhibit a character that is more animal-like than divine. Human nature has fallen far from the ideal of love and holiness which is exalted by the world's religions.

Many people, influenced by the Darwinian theory of evolution, regard the animal within human beings as an integral part of human nature, an inheritance from our ape-like progenitors. Indeed it is undeniable that the human being, by virtue of having a body, possesses instinctive and animal-like appetites and desires. But the position of most religions is that the essence of the human being is to be found in his spirit, which should dominate and control the body. Perhaps the meaning of evolution is that humans are in the process of transcending the animal stage and evolving to the point where the rational and ethical sense will be dominant.

Thus, while human behavior often may be instinctual and low, it is not the expression of the human essence. It is rather a corruption of human nature and a regression from realizing the true purpose of life. In theistic religions, such behavior is viewed as the result of humankind's separation from God. A degraded human being may be regarded as even lower than an animal, for at least an animal strives to realize its limited purpose, while benighted humans stray far from theirs.

The scripture passages gathered here approach this theme in three ways. Most people have deviated from their original nature, their hearts having become defiled and alienated from communion with God. The accumulation of sinful deeds, deluded thoughts, and base passions creates fetters that enslave those who indulge in them. Being thus degraded, they have sunk to the level of beasts and even lower.

God made man upright, but they have sought out many devices.

1. Judaism and Christianity. Bible, Ecclesiastes 7.29

Surely We created man of the best stature;
Then We reduced him to the lowest of the low,
Save those who believe and do good works,
and theirs is a reward unfailing.

2. Islam. Qur'an 95.4-6

A little confusion can alter the sense of direction; a great confusion can alter the inborn nature.

3. Taoism. Chuang Tzu 8

4. Be not like those who forget God, and therefore He made them forget their own souls!

Islam. Qur'an 59.19

The effect of wrong belief is so dominant that the self does not evince its inborn inclination to the real path, just as the invasion of a bile-infected fever brings an aversion to sweet juice.

5. Jainism. Nemichandra, Gomattasara

This consciousness (citta) is luminous, but it is defiled by adventitious defilements.

6. Buddhism. Anguttara Nikaya i.10

Delusion is a sort of demonic force. People's original mind is pure but it becomes perverted due to delusion and other karmas.

7. Jainism. Kundakunda, Pancastikaya 38

Ecclesiastes 7.29: Cf. Romans 1.21-25, p. 396; Book of Songs, Ode 255, p. 385. Qur'an 95.4-6: Cf. Qur'an 70.19-22, p. 384. Chuang Tzu 8: Cf. Chuang Tzu 11, p. 421; Book of Songs, Ode 255, p. 385. Anguttara Nikaya i.10: Luminous consciousness is citta. Cf. Sutra of Hui Neng 6, p. 399; Perfection of Wisdom in Eight Thousand Lines 12.3, p. 402; Holy Teaching of Vimalakirti 3, p. 220; Mahaparinirvana Sutra 214-15, p. 219.

Satan said, "I will take of Thy servants a portion marked off; I will mislead them, and I will create in them false desires; I will order them... to deface the fair nature created by God." Whoever, forsaking God, takes Satan for a friend, has of a surety suffered a loss that is manifest. Satan makes them promises, and creates in them false desires; but Satan's promises are nothing but deception.

8. Islam. Qur'an 4.118-20

Your mind, having become diseased and bewildered because of the false sense-conceptions accumulated since beginningless time, has developed many desires, attachments and habits. From these there have arisen, incident to the ever-changing processes of life, arbitrary conceptions concerning self and not-self and as to what is true and what is not true. These arbitrary conceptions have not developed in a normal way from your pure Mind Essence, but in an abnormal way because of the prior false conceptions that had their origin in the sense organs, like the sight of blossoms in the air that come to diseased minds. They falsely appear to have had their origin in the enlightening and Essential Mind but, in truth, they have arisen because of diseased conditions.

9. Buddhism. Surangama Sutra

Behold, the Lord's hand is not shortened, that it cannot save,
or His ear dull, that it cannot hear;
but your iniquities have made a separation between you and your God,
and your sins have hid His face from you so that He does not hear.

10. Judaism and Christianity. Bible, Isaiah 59.1-2

All vices are like chains thrown around the neck.

11. Sikhism. Adi Granth, Sorath, M.1 p. 595

Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin."

12. Christianity. Bible, John 8.34

Through wrong belief, indulgence, negligence, passions and activities the individual self attracts particles of matter which are fit to turn into karma, as the self is actuated by passions. This influx of karma results in bondage.

13. Jainism. Tattvarthasutra 8.1-2

Surangama Sutra: Cf. Chuang Tzu 11, p. 421; Sutra of Hui Neng 6, p. 399. Sorath, M.1: Cf. Gauri Ashtpadi, M.1, p. 531. Tattvarthasutra 8.1-2: Cf. Pancadhyayi 2.57, p. 387.

Denizens of hell are bound by hate,
Hungry ghosts by misery,
And beasts by blindness.
Men by lust are bound,
By jealousy, asuras,
And the devas in heaven by pride.
These Six Fetters are the obstacles to liberation.

14. Buddhism. Milarepa

Bound by the fetters of the fruits of good and evil, like a cripple; without freedom, like a man in prison... thus they call him.

15. Hinduism. Maitri Upanishad 4.2

The heart is deceitful above all things, and desperately corrupt; who can understand it?

16. Judaism and Christianity, Bible, Jeremiah 17.9

Mencius said, "Slight is the difference between man and the brutes. The common man loses this distinguishing feature, while the gentleman retains it."

17. Confucianism. Mencius IV.B.19

By doing evil the self becomes a rogue, an animal, or inhabitant of hell; and always beset by thousands of pains, it strays incessantly.

18. Jainism. Kundakunda, Pravacanasara 1.12

Having attained human birth, which is an open gateway to Brahman, one who... remains attached to the ties of the world is not fit to be called human. Pleasures of sense may be had in all lives: leave them, then, to the brutes!

19. Hinduism. Srimad Bhagavatam 11.3

That man in whom there never kindles
One spark of the love of God,
Know, Nanak, that his earthly vesture
Is no better than that of a swine or dog!

20. Sikhism. Adi Granth, Slok, M.9, p. 1428

Milarepa: Cf. Dhammapada 345-46, p. 418; Digha Nikaya ii.276, p. 390; Udana 75-76, p. 417; Sutta Nipata 948, p. 531. Maitri Upanishad 4.2: Cf. Maitri Upanishad 3.2, p. 412; Bhagavad Gita 3.36-37, p. 417; Mundaka Upanishad 2.2.8, p. 530. Pravacanasara 1.12: Cf. Brihadaranyaka Upanishad 1.4.10, p. 408.

Hear, O heavens, and give ear, O earth,
for the Lord has spoken:
"Sons I have reared and brought up,
but they have rebelled against me.
The ox knows its owner,
and the ass its master's crib;
but Israel does not know,
my people does not understand."

21. Judaism and Christianity. Bible, Isaiah 1.2-3

And recite to them the tiding of him to whom We gave Our signs, but he cast them off, and Satan followed after him, and he became one of the perverts. And had We willed, We would have raised him up, but he inclined towards the earth and followed his lust. So the likeness of him is as the likeness of a dog; if you attack it it lolls its tongue out, or if you leave it it lolls its tongue out. That is that people's likeness who cried lies to Our signs. So relate the story; haply they will reflect....

We have created for hell many jinn and men; they have hearts, but understand not with them; they have eyes, but perceive not with them; they have ears, but they hear not with them. They are like cattle; nay, rather they are further astray. Those--they are the heedless.

22. Islam. Qur'an 7.175-79

If man does worthily, they [i.e., God] say to him, "You were created before the angels of the service"; if he does not, they say to him, "The fly, the gnat, and the worm were created before you."

23. Judaism. Midrash, Genesis Rabbah

Greed and evil are king and minister, falsehood their officer; Lust the counselor who is called for advice--all three hold conclave to chalk out plans. The subjects, bereft of understanding, are carcasses full of straw.

24. Sikhism. Adi Granth, Asa-ki-Var, M.1, p. 468-69

Isaiah 1.2-3: Cf. Exodus Rabbah 31.15, p. 177. Asa-ki-Var, M.1: Cf. Sorath, M.3, p. 390; Luke 9.60, p. 583; Berakot 18ab, p. 583; Maitri Upanishad 6.28, p. 1054.

World Scripture

GOD'S GRIEF

In religious traditions which revere a personal God, the fall and degradation of human beings is often recognized to cause God sorrow. Particularly where God is known as the divine Parent and human beings as His children, the heart of God must feel great sadness over the children's bondage, degradation, and rebellion. In Judaism, and in Islam where God is called the Compassionate One, the suffering of God is an integral part of the tradition. In Christianity, the passion of Jesus Christ has always represented the divine grief, but at the same time the biblical witness to God's sadness has often been eclipsed by the Aristotelian conception that God's perfection requires that God be impassible. Recently, however, Christian theologians have begun to reaffirm that God the Father and Creator also suffers. In Mahayana Buddhism, the compassion of Sakyamuni Buddha is regarded as a specific instance of the compassionate heart of the Dharmakaya, or cosmic Buddha that is the Father of all humanity. The suffering heart of God is also a central affirmation in several of the new religions.

The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of His heart was only evil continually. And the Lord was sorry that He had made man on the earth, and it grieved Him to his heart.

1. Judaism and Christianity. Bible, Genesis 6.5-6

Before He brought on the flood, God Himself kept seven days of mourning, for He was grieved at heart.

2. Judaism. Midrash, Tanhumma, Shemini 11a

Genesis 6.5-6: This passage introduces the story of the Deluge. It has given rise to numerous reflections on God's sorrow, illustrated by the next two selections.

And it came to pass that the God of heaven looked upon the residue of His people, and He wept; and Enoch bore record of it, saying, "How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?" And Enoch said unto the Lord, How is it that you can weep, seeing you are holy, and from all eternity to all eternity?..."

The Lord said unto Enoch, "Behold these your brethren; they are the workmanship of My own hands, and I gave to them their knowledge... and commandment, that they should love one another, and that they should choose Me, their Father; but behold, they are without affection, and

they hate their own blood; and the fire of My indignation is kindled against them; and in My hot displeasure will I send in the floods upon them... misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of My hands; therefore should not the heavens weep, seeing these shall suffer?"

3. Church of Jesus Christ of Latter-day Saints. Pearl of Great Price, Moses 7.28-37

Abu Dharr reported God's Messenger as saying, "I see what you do not see and I hear what you do not hear; heaven has groaned, and it has a right to groan."

4. Islam. Hadith of Ahmad, Tirmidhi and Ibn Majah

God's heart was torn asunder and broke with indescribable grief and tears the moment Adam and Eve fell.

5. Unification Church. Sun Myung Moon, 10-11-59

No one is more patient over injury which he hears than God. Men attribute a son to Him, yet he preserves them and provides for them.

6. Islam. Hadith of Bukhari and Muslim

O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!

7. Christianity. Bible, Matthew 23.37

Rabbi Me'ir said, "When man is sore troubled, the Shechinah says, 'How heavy is my head, how heavy is my arm.' If God suffers so much for the blood of the wicked, how much more for the blood of the righteous."

8. Judaism. Mishnah, Sanhedrin 6.5

Pearl of Great Price, Moses 7.28-37: This is a conversation between Enoch and God shortly before God sent the Flood upon the earth. Like the previous rabbinic passage, it is a meditation on Genesis 6.5-6. Cf. Moses 7.48-49, p. 319. Sun Myung Moon, 10-11-59: Cf. Sun Myung Moon, 5-1-77, p. 609. Hadith of

Bukhari and Muslim: This brings to mind Genesis 3.21, p. 426, when after Adam and Eve fell, God still made garments of skins for them. Matthew 23.37: In these words Jesus lamented over the people who rejected him and refused the great salvation which he offered. On God's longing in general, cf. Yebamot 64a, p. 205. Sanhedrin 6.5: For a Sikh passage intimating the divine burden, see Japuji 16, M.1, p. 138.

"In all their afflictions he was afflicted" (Isaiah 53.9). So God said to Moses, "Do you not notice that I dwell in distress when the Israelites dwell in distress? Know from the place whence I speak with you, from the midst of thorns [the burning bush], it is as if I stand in their distresses."

9. Judaism. Midrash, Exodus Rabbah

Abuk, mother of Deng,
Leave your home in the sky and come to work in our homes,
Make our country to become clean like the original home of Deng,
Come make our country as one: the country of Akwol
Is not as one, either by night or by day,
The child called Deng, his face has become sad,
The children of Akwol have bewildered their Chief's mind.

10. African Traditional Religions. Dinka song (Sudan)

My sickness comes from ignorance and the thirst for existence, and it will last as long as do the sicknesses of all living beings. Were all living beings to be free from sickness, I also would not be sick.... As the parents will suffer as long as their only son does not recover from his sickness, just so, the bodhisattva loves all living beings as if each were his only child. He becomes sick when they are sick and is cured when they are cured.

11. Buddhism. Holy Teaching of Vimalakirti 5

My grief is beyond healing,
my heart is sick within me.
Hark, the cry of the daughter of my people
from the length and breadth of the land:
"Is the Lord not in Zion?
Is her King not in her?"
Why have they provoked me to anger with their graven images,
and with their foreign idols?
"The harvest is past,
the summer is ended,
and we are not saved."

For the wound of the daughter of my people is my heart wounded,
I mourn, and dismay has taken hold on me.
Is there no balm in Gilead?
Is there no physician there?
Why then has the health of the daughter of my people
not been restored?

O that my head were waters,
and my eyes a fountain of tears,
that I might weep day and night
for the slain of the daughter of my people!

12. Judaism and Christianity. Bible, Jeremiah 8.18-9.1

Dinka Song: Deng is the ancestor of the Dinka people and the chief deity, identified with Divinity as a whole and manifest in the fertilizing rain. Abuk is the first woman, earth, and the female principle. This song may refer to the tradition of the separation of heaven and earth at the origin of humanity; cf. Dinka tradition, p. 432. Holy Teaching of Vimalakirti 5: Vimalakirti, apparently sick in bed, utters words which signify the true spirit of a bodhisattva who commiserates with the suffering of all living beings. Cf. Mahaparinirvana Sutra 470-71, pp. 240f.

In the perilous round of mortality,
In continuous, unending misery,
Firmly tied to the passions
As a yak is to its tail;
Smothered by greed and infatuation,
Blinded and seeing nothing;
Seeking not the Buddha, the Mighty,
And the Truth that ends suffering,
But deeply sunk in heresy,
By suffering seeking riddance of suffering;
For the sake of all these creatures,
My heart is stirred with great pity.

13. Buddhism. Lotus Sutra 2

Whatever kind of regret I, God (Tsukihi), may have borne, until now I have overlooked it and kept still patiently....

Never think of this regret as slight! It is the result of the regret which has been accumulated and piled up.

For Me, Tsukihi, all people of the whole world are My children. Although I single-heartedly love them, unaware of this, each and every one of them equally is thinking only of dust.

Think of the regret of God over these dusty minds! It is far beyond expression of My words.

14. Tenrikyo. Ofudesaki XVII.64-70

When Israel was a child, I loved him,
and out of Egypt I called My son.
The more I called them,
the more they went from Me;
they kept sacrificing to the Baals,
and burning incense to idols.

Yet it was I that taught Ephraim to walk,
I took him up in My arms;
but they did not know that I healed them.
I led them with cords of compassion,
with the bands of love,
and I became to them as one
who eases the yoke on their jaws,
and I bent down to them and fed them.

They shall return to the land of Egypt,
and Assyria shall be their king,
because they have refused to return to Me.
The sword shall rage against their cities,
consume the bars of their gates,
and devour them in their fortresses.
My people are bent on turning away from Me;
so they are appointed to the yoke,
and none shall remove it.

How can I give you up, O Ephraim!
How can I hand you over, O Israel!
How can I make you like Admah!
How can I treat you like Zeboiim!
My heart recoils within Me,
My compassion grows warm and tender.
I will not execute My fierce anger,
I will not again destroy Ephraim;
for I am God and not man,

the Holy One in your midst,
and I will not come to destroy.

15. Judaism and Christianity. Bible, Hosea 11.1-9

Jeremiah 8.18-9.1: The prophet Jeremiah, like the bodhisattva in the previous passage, laments heartsick over his people's suffering, ignorance, and unbelief. At the same time, the prophet is speaking the words of God and expressing the divine pathos. Ofudesaki XVII.64-70: In Tenrikyo sin is not endemic in human beings; it is the dust which collects on intrinsically pure minds and which needs to be swept away. See also Ofudesaki VII.109-11, p. 205; XII.43-44, p. 279.

My children,

The Enlightened One, because He saw mankind drowning in the great sea of birth, death and sorrow, and longed to save them, for this was moved to pity.

Because He saw the men of the world straying in false paths, and none to guide them, for this He was moved to pity.

Because He saw that they lay wallowing in the mire of the Five Lusts, in dissolute abandonment, for this He was moved to pity.

Because He saw them still fettered to their wealth, their wives and their children, knowing not how to cast them aside, for this He was moved to pity.

Because He saw them doing evil with hand, heart, and tongue, and many times receiving the bitter fruits of sin, yet ever yielding to their desires, for this He was moved to pity.

Because He saw that they slaked the thirst of the Five Lusts as it were with brackish water, for this He was moved to pity.

Because He saw that though they longed for happiness, they made for themselves no karma of happiness; and though they hated pain, yet willingly made for themselves a karma of pain; and though they coveted the joys of heaven, would not follow His commandments on earth, for this He was moved to pity.

Because He saw them afraid of birth, old age, and death, yet still pursuing the works that lead to birth, old age, and death, for this He was moved to pity.

Because He saw them consumed by the fires of pain and sorrow, yet knowing not where to seek the still waters of samadhi, for this He was moved to pity.

Because He saw them living in an evil time, subjected to tyrannous kings and suffering many ills, yet heedlessly following after pleasure, for this He was moved to pity.

Because He saw them living in a time of wars, killing and wounding one another; and knew that for the riotous hatred that had flourished in their hearts they were doomed to pay an endless retribution, for this He was moved to pity.

Because many born at the time of His incarnation had heard Him preach the Holy Law, yet could not receive it, for this He was moved to pity.

Because some had great riches that they could not bear to give away, for this He was moved to pity.

Because He saw the men of the world ploughing their fields, sowing the seed, trafficking, huckstering, buying, and selling; and at the end winning nothing but bitterness, for this He was moved to pity.

16. Buddhism. Upasaka Sila Sutra

Hosea 11.9-11: The prophet Hosea uttered these words of divine pathos while prophesying against the corruption of Ephraim, the northern kingdom of Israel. He recalls God's motherly love for Israel as a child, when God brought Israel forth from the land of Egypt and raised her as an infant; compare Deuteronomy 32.10-12, p. 145; Isaiah 1.2-3, p. 456. Admah and Zeboiim were cities destroyed long ago along with Sodom and Gomorrah. Upasaka Sila Sutra: The Enlightened One is the all-pervading cosmic Buddha (Dharmakaya), as well as the historical Sakyamuni. See Lion's Roar of Queen Srimala 5, p. 652. This sutra is found in the Chinese Tripitaka.

CHAPTER 9: The Major Sins

- Good And Evil
- Adultery
- Murder
- Theft
- Lying and Deceit
- Hypocrisy
- Slander, Gossip, and Foul Speech
- Addiction

In this chapter we turn from the causes and motivations of evil to its specific manifestations in daily life. In the opening section, we have selected passages on the difference between good and evil. The remaining sections treat each of the major sins individually. There are various ways of classifying evil deeds: sins of the mind, of the mouth, and of the body, for example. Most commonly, however, the variety of evil deeds can be classified according to four major sins: (1) sexual immorality, (2) murder, (3) stealing, and (4) lying. Crimes of the tongue may be further subdivided: lying and deliberate deception, hypocrisy--especially in matters of religion, slander and bearing false witness, and foul speech. The final section deals with addictions to liquor, drugs, and gambling, the so-called "victimless crimes" which are really crimes against oneself.

The world's religions are quite unanimous in their condemnation of these sins and group them together in listing the most serious evils. We refer to injunctions in various expressions of the Decalogue, pp. 166-71, and to the following typical passages:

Whoso in this world destroys life, tells lies, takes what is not given, goes to others' wives, and is addicted to intoxicating drinks, such a one digs up his own root in this world.

Buddhism. Dhammapada 246-47

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolators, nor adulterers, nor sexual perverts, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God.

Christianity. 1 Corinthians 6.9-10

The plunderer of gold, the liquor-drinker, the invader of a teacher's bed, the Brahmin-killer:
These four sink downward in the scale-- And, fifth, he who consorts with them.
Hinduism. Chandogya Upanishad 5.10.9

World Scripture

GOOD AND EVIL

How can we define what is good and what is evil? Are there universal indicators behind, within, or consequent upon an action by which one can determine whether it was a good or an evil act? How can one tell whether a person is good or evil? The scriptures of the world's religions provide a variety of answers to these questions.

The first group of passages define good and evil by their fruits. A good person or a good deed bears good fruits; and an evil person or an evil deed produces evil fruits. From the fruits, the person's heart and sincerity can be known. Among the good fruits, of special importance for their traditions are the Confucian Five Happinesses and the Christian Fruits of the Spirit.

Second are passages which define good and evil by purpose and intention. Purpose may mean to follow an objective standard: the Dhamma or the will of God or Way of Heaven. Or, intention may be known inwardly and intuitively. Defining good and evil by purpose or intention permits one to know good or evil even when the result is not visible. But since intention is often hidden, it may have to be brought to light by testing, as in the final selections.

You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.

1. Christianity. Matthew 7.16-20

If you, Rahula, are desirous of doing a deed with the body, you should reflect on that deed of your body, thus: "That deed that I am desirous of doing with the body is a deed of my body that might conduce to the harm of self and that might conduce to the harm of others and that might conduce to the harm of both; this deed of body is unskilled, its yield is anguish, its result is anguish." If you, Rahula, reflecting thus, should find it so, a deed of body like this, Rahula, is certainly not to be done by you.

2. Buddhism. Majjhima Nikaya i.415, Ambalatthika-Rahulovada Sutta

The five sources of happiness: the first is long life; the second, riches; the third soundness of body and serenity of mind; the fourth, love of virtue; the fifth is an end crowning the life. Of the six extreme evils, the first is misfortune shortening the life; the second, sickness; the third, distress of mind; the fourth, poverty; the fifth, wickedness; the sixth, weakness.

3. Confucianism. Book of History 5.4.9

Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law.

4. Christianity. Galatians 5.19-23

God's messenger said, "Do you know the thing which most commonly brings people into Paradise? It is fear to God and good character. Do you know what most commonly brings people into hell? It is the two hollow things: the mouth and the private parts."

5. Islam. Hadith of Tirmidhi and Ibn Majah

Hear and understand: not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man.... Do you not see that whatever goes into the mouth passes into the stomach, and so passes on? But what comes out of the mouth proceeds from the heart, and this defiles a man. For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man.

6. Christianity. Matthew 15.11-20

How can activity be good or wicked? That which is performed with good intention is good; and that which is performed with evil intention is wicked.... That which purifies the soul or by which the soul is purified, is merit--producing a happy feeling. That which keeps the soul away from good is demerit--producing an unhappy feeling.

7. Jainism. Pujyapada, Sarvarthasiddhi 6.3

Is there a "righteous man" who is good and a righteous man who is not good? He who is good to Heaven and good to man, he is a righteous man who is good; good to Heaven but not good to man, that is a righteous man who is evil... But a wicked man who is evil to Heaven and evil to man, he is a wicked man who is evil; he who is evil to Heaven but not evil to man, that is a wicked man who is not evil.

8. Judaism. Talmud, Kiddushin 40a

"All who commit crimes, robbing, stealing, practicing villainy and treachery, and who kill men or violently assault them to take their property, being reckless and fearless of death--these are abhorred by all." The king says, "O Feng, such great criminals are greatly abhorred, and how

much more detestable are the unfilial and unbrotherly--as the son who does not reverently discharge his duty to his father, but greatly wounds his father's heart, and the father who can no longer love his son, but hates him; as the younger brother who does not think of the manifest will of Heaven, and refuses to respect his elder brother, and the elder brother who does not think of the toil of their parents in bringing up their children, and is very unfriendly to his junior. If we who are charged with government do not treat parties who proceed to such wickedness as offenders, the laws of our nature given by Heaven to our people will be thrown into great disorder and destroyed. You must resolve to deal speedily with such according to the penal laws of King Wen, punishing them severely and not pardoning."

9. Confucianism. Book of History 5.9

Whosoever seeks, by whatever means, merely the happiness of cyclic existence for personal ends, he is to be understood as a mean person.

Whosoever reverses deeds done from base motives and turns back the happiness of worldly pleasures for the sake of his own liberation, that person is called middling.

Whosoever wishes to eliminate completely the sufferings of others through his own sufferings, that is the excellent person.

10. Buddhism. Bodhipathapradipa

God's definition of goodness is total giving, total service, and absolute unselfishness. We are to live for others. You live for others and others live for you. God lives for man and man lives for God. The husband lives for his wife and the wife lives for her husband. This is goodness. And here unity, harmony, and prosperity abound.

Evil is the emergence of selfishness into this world. God's principle of unselfish giving was twisted into an ungodly principle of selfish taking. The ungodly position of desiring to be served rather than to serve was thereby established. The origin of evil is Satan. He was in the position to serve God, but instead he posed as another god and subjugated man for his own benefit.... His motivation was selfishness. Out of his selfishness comes the origin of evil and sin.

11. Unification Church. Sun Myung Moon, 10-20-73

Evil and good are not equal, even though the abundance of evil may amaze you; so heed God, you men of wits, so that you may prosper!

12. Islam. Qur'an 5.100

Easily known is the progressive one; easily known the one who declines. He who loves Dhamma progresses, he who hates it declines.

13. Buddhism. Sutta Nipata 92

The things which men greatly desire are comprehended in meat and drink and sexual pleasure; those which they greatly dislike are comprehended in death, exile, poverty, and suffering. Thus liking and disliking are the great elements in men's minds. But men keep them hidden in their minds, where they cannot be fathomed or measured. The good and the bad of them being in their minds, and no outward manifestation of them being visible, if it be wished to determine these qualities in one uniform way, how can it be done without the use of the rules of propriety?

14. Confucianism. Book of Ritual 7.2.20

The Master said, "The true gentleman is easy to serve, yet difficult to please. For if you try to please him in any manner inconsistent with the Way, he refuses to be pleased; but in using the services of others he only expects of them what they are capable of performing. Common people are difficult to serve, but easy to please. Even though you try to please them in a manner inconsistent with the Way, they will still be pleased; but in using the services of others they expect them [irrespective of their capacities] to do any work that comes along."

15. Confucianism. Analects 13.25

That again which is virtue may, according to time and place, be sin. Thus appropriation of what belongs to others, untruth, and injury and killing, may, under special circumstances, become virtue.

Acts that are apparently evil, when undertaken from considerations connected with the gods, the scriptures, life itself, and the means by which life is sustained, produce consequences that are good.

16. Hinduism. Mahabharata, Shanti Parva 37.11, 14

No creature shall be harmed for one's own sake, one's own enjoyment. All depends upon the purpose; not even a blade of grass shall be cut without a worthy purpose. What is called sin becomes a merit if it is done for a higher purpose, even as what is considered uplifting becomes a force for binding if done in disregard of the higher Truth. Rightly used, rightly directed, the very means of fall become the means for rise....

[In Tantric ritual] wine is not to be taken as wine nor flesh as flesh; nor is it permissible to partake in the ceremonies as a mere human animal ridden with greed and desire. The wine is the

Shakti, the Divine Energy; flesh is the Shiva, the Divine Substance, and he who partakes is none other than Bhairava himself, the Divine Enjoyer. The bliss that arises when all these three are fused in the consciousness of the worshipper is real Release. Bliss is the intimate form of Brahman and it is there installed in each individual body; wine brings out, releases into manifestation this indwelling Bliss... and awakens the sense of godhood which unties the knots of life. To be otherwise, to do otherwise, is simply to be drunk.

17. Hinduism. Kularnava Tantra 5

And verily We shall try you until We know those of you who really strive and are steadfast, and until We test your record.

18. Islam. Qur'an 47.31

Once there lived a housewife named Vedehika who had a reputation for gentleness, modesty, and courtesy. She had a housemaid named Kali who was efficient and industrious and who managed her work well. Then it occurred to Kali the housemaid, "My mistress has a very good reputation; I wonder whether she is good by nature, or is good because my work, being well-managed, makes her surroundings pleasant. What if I were to test my mistress?"

The following morning Kali got up late. Then Vedehika shouted at her maid, "Hey, Kali!" "Yes, madam?" "Hey, what makes you get up late?" "Nothing in particular, madam." "Nothing in particular, eh, naughty maid, and you get up late?" And being angry and offended, she frowned.

Then it occurred to Kali, "Apparently, my mistress does have a temper inwardly, though she does not show it because my work is well-managed. What if I were to test her further?" Then she got up later. Thereupon Vedehika shouted at her maid, "Hey, Kali, why do you get up late?" "No particular reason, madam." "No particular reason, eh, and you are up late?" she angrily hurled at her words of indignation.

Then it occurred to Kali, "Apparently, my mistress does have a temper inwardly, though she does not show it because my work is well-managed. What if I were to test her still further?" She got up still later. Thereupon Vedehika shouted at her, "Hey, Kali, why do you get up late?" and she angrily took up the bolt of the door-bar and hit her on the head, cutting it. Thereupon Kali, with cut head and blood trickling down, denounced her mistress before the neighbors, saying, "Madam, look at the work of the gentle lady, madam, look at the action of the modest lady, madam, look at the action of the quiet lady. Why must she get angry and offended because I got up late and hit me, her only maid, cutting me on the head?" Thus the housewife lost her good reputation.

Analogously, brethren, a person here happens to be very gentle, very humble, and very quiet as long as unpleasant things do not touch him. It is only when unpleasant things happen to a person that it is known whether he is truly gentle, humble, and quiet.

19. Buddhism. Majjhima Nikaya i.123-24, Kakucapama Sutta

World Scripture

ADULTERY

The foremost of sinful actions is adultery or fornication. No other sin has such a baneful effect on the spiritual life. Because it is committed in secret, by mutual consent, and often without fear of the law, adultery is especially a sin against God and against the goal of life. Modern secular societies can do little to inhibit adultery and sexual promiscuity. Only the norms of morality which are founded on religion can effectively curb this sin.

Most of the passages collected here condemn adultery, fornication, and sexual promiscuity in general. A number of passages seek to demarcate limits of behavior that verge on fornication. At the conclusion are passages on related behaviors: divorce and homosexuality.

Approach not adultery: for it is a shameful deed and an evil, opening the road to other evils.

1. Islam. Qur'an 17.32

Let marriage be held in honor among all, and let the marriage bed be undefiled; for God will judge the immoral and the adulterous.

2. Christianity. Hebrews 13.4

We find that to every sin God is long-suffering, except to the sin of unchastity. Rabbi Azariah said, "All things can God overlook save lewdness."

3. Judaism. Midrash, Leviticus Rabbah 23.9

Be sure of this, that no fornicator or impure man... has any inheritance in the kingdom of Christ and of God.

4. Christianity. Bible, Ephesians 5.5

Neither fornicate, for whosoever does that shall meet the price of sin--doubled shall be the chastisement for him on the Resurrection Day.

5. Islam. Qur'an 25.68-69

Violating and misusing love is the gravest of all crimes. Abusing love is a greater crime than cutting the universal root of life [murder].

6. Unification Church. Sun Myung Moon, 3-20-77

Both learning and the practice of the Teaching are lost to him who is given to sexual intercourse. He employs himself wrongly. That is what is ignoble in him.

7. Buddhism. Sutta Nipata 815

A wise man has nothing to do with lust. Lust is nothing but death, and lack of it is serenity. How can one who perceives this indulge in wanton behavior?

8. Jainism. Acarangasutra 2.61

Four misfortunes befall a careless man who commits adultery: acquisition of demerit, disturbed sleep, third, blame; and fourth, a state of woe. There is acquisition of demerit as well as evil destiny. Brief is the joy of the frightened man and woman. The king imposes a heavy punishment. Hence no man should frequent another man's wife.

9. Buddhism. Dhammapada 309-10

When a family declines, ancient traditions are destroyed. With them are lost the spiritual foundations for life, and the family loses its sense of unity. Where there is no sense of unity, the women of the family become corrupt; and with the corruption of its women, society is plunged into chaos. Social chaos is hell for the family and for those who have destroyed the family as well.

10. Hinduism. Bhagavad Gita 1.40-42

Immorality in the house is like a worm in the vegetables.

11. Judaism. Talmud, Sota 3b

Do not approach thy neighbor's wife or maids.

12. Taoism. Tract of the Quiet Way

Let those who cannot find a match keep chaste till God give them independence by His grace.

13. Islam. Qur'an 24.33

Whoever has illicit affairs with the wives of his relatives or friends, either by force or through mutual consent, he is to be known as an outcast.

14. Buddhism. Sutta Nipata 123

The philanderer lusting after numerous women does not give up seeking in others' homes. What he does daily only brings regrets-- In sorrow and greed he is shriveled up.

15. Sikhism. Adi Granth, Dhanasari, M.5, p. 672

Sutta Nipata 815: Cf. Sutra of Forty-two Sections 25, p. 929.

A man should not think incontinently of another's wife, much less address her to that end; for such a man will be reborn in a future life as a creeping insect. He who commits adultery is punished both here and hereafter; for his days in this world are cut short, and when dead he falls into hell.

16. Hinduism. Vishnu Purana 3.11

The lips of a loose woman drip honey,
and her speech is smoother than oil;
but in the end she is bitter as wormwood,
sharp as a two-edged sword.
Her feet go down to death;
her steps follow the path to Sheol;
she does not take heed to the path of life;
her ways wander, and she does not know it....

Drink water from your own cistern,
flowing water from your own well.
Should your springs be scattered abroad,
streams of water in the streets?
Let them be for yourself alone,
and not for strangers with you.
Let your fountain be blessed,
and rejoice in the wife of your youth,

a lovely hind, a graceful doe.
Let her affection fill you at all times with delight,
be infatuated always by her love.
Why should you be infatuated, my son, with a loose woman
and embrace the bosom of an adventuress?
For a man's ways are before the eyes of the Lord,
and he watches all his paths.
The iniquities of the wicked ensnare him,
and he is caught in the toils of his sin.
He dies for lack of discipline,
and because of his great folly he is lost.

17. Judaism and Christianity. Proverbs 5.3-23

If you are handsome, do not go astray after lewdness, but honor your Creator, and fear Him, and praise Him with the beauty which He has given you.

18. Judaism. Pesikta Rabbati 127a

The body is not meant for immorality, but for the Lord... Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?

19. Christianity. 1 Corinthians 6.13-19

Offering presents to a woman, romping with her, touching her ornaments and dress, sitting with her on a bed, all these are considered adulterous acts.

20. Hinduism. Laws of Manu 8.357

A monk who, with sexual desire and a perverse intention, contacts a woman, holding her hand or holding a braid of her hair or rubbing against any part of her body, commits an offense, requiring formal meetings of the Order for its exoneration.

21. Buddhism. Vinaya Pitaka

Because the daughters of Zion are haughty

and walk with outstretched necks,
glancing wantonly with their eyes,
mincing along as they go,
tinkling with their feet;
the Lord will smite with a scab
the heads of the daughters of Zion,
and the Lord will lay bare their secret parts.

22. Judaism and Christianity. Isaiah 3.16-17

Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! God is Aware of what they do.

And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers... or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto God together, O believers, in order that ye may succeed.

23. Islam. Qur'an 24.30-32

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1 Corinthians 6.13-19: Cf. 1 Corinthians 3.16-17, p. 211, on the sacredness of the human body as God's temple. Paul is quoting Genesis 2.24, p. 252. Vinaya Pitaka: The Vinaya Pitaka is the standard text of monastic discipline for Theravada monks. Qur'an 24.30-32: Wearing the veil by Muslim women was instituted in the Qur'an as a practical protection against the temptation to adultery.

A master has said, "He who beholds a beautiful woman should say, 'Blessed be He who hath created such in His universe.'" But is even mere looking permitted? The following can surely be raised as an objection: "Thou shalt keep from every evil thing" [Deuteronomy 23.10] implies that one should not look intently at a beautiful woman, even if she be unmarried, nor at a married woman, even if she be ugly, nor at a woman's gaudy garments, nor at male and female asses or at a pig and a sow or at fowls when they are mating.

24. Judaism. Talmud, Aboda Zara 20ab

The lawful thing which God hates most is divorce.

25. Islam. Hadith of Abu Dawud

The Lord was witness to the covenant between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant.... "For I hate divorce," says the Lord.

26. Judaism and Christianity. Malachi 2.14-16

The husband receives his wife from the gods; he does not wed her according to his own will; doing what is agreeable to the gods, he must always support her while she is faithful.

"Let mutual fidelity continue until death;" this may be considered as a summary of the highest law for husband and wife.

27. Hinduism. Laws of Manu 9.95, 101

And Pharisees came up and in order to test him [Jesus] asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of divorce, and to put her away." But Jesus said to them, "For your hardness of heart he wrote you this commandment. But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder."

And in the house the disciples asked him about this matter. And he said to them, "Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

28. Christianity. Mark 10.2-12

Aboda Zarah 20ab: Cf. Treatise on Response and Retribution, p. 932. Hadith of Abu Dawud: The Islamic law on divorce is found in Qur'an 2.226-32. There a waiting period of four months is prescribed, to allow the decision to be reconsidered. Malachi 2.14-16: Christian and Jewish marriage is not like a secular contract which can be annulled at will; it is a covenant to which God is witness and third partner. Laws of Manu 9.95, 101: Divorce is permitted, but it is not done by virtuous people. According to Narada Dharma Sutra 12.92-100 and Laws of Manu 9.76-81, a man may divorce his wife on the grounds of adultery, profligacy, procuring an abortion, drunkenness, malicious speech, or failure to produce a male

heir. A woman may divorce her husband if he becomes a religious ascetic, is impotent, is expelled from his caste, or is long absent. A waiting period of one to eight years is normally required.

You shall not lie with a male as with a woman; it is an abomination.

29. Judaism and Christianity. Leviticus 18.22

The bodhisattva does not approach the five kinds of unmanly men in order to be friendly with or close to them.

30. Buddhism. Lotus Sutra 14

And Lot said to his people, "You commit lewdness, such as no people in creation ever committed before you. Do you indeed come in unto males?"

31. Islam. Qur'an 29.28-29

God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error.

32. Christianity. Romans 1.26-27

Mark 10.2-12: In the parallel attestation in Matthew 19.3-9, there is an exception for 'unchastity.' Current biblical scholarship does not see this exception as sanctioning divorce on the grounds of marital infidelity. 'Unchastity' is not the same word as adultery; it is thought to refer to the incestuous relations practiced by some pagans before their conversion to Christianity. Jesus is quoting Genesis 1.27, p. 282 and Genesis 2.24, p. 252. Lotus Sutra 14: The 'five kinds of unmanly men' includes homosexuals, hermaphrodites, eunuchs, and those suffering from various kinds of impotence. The Sangha did not want anyone to join the order as an escape; it likewise barred from membership debtors who wanted to renege on their debts and young novices who did not have their parents' permission. Qur'an 29.28-29: This passage refers to the story of Sodom and Gomorrah. According to the Bible (Genesis 19.4-11), when two angels came to Lot's home to warn him of the city's impending destruction, the mob demanded that Lot give the men over to them, that they might rape and sodomize them. Lot defended them and

offered his daughters instead; at which point the mob sought to lay hands on Lot, but the angels rescued him. Romans 1.26-27: The 'due penalty' probably refers to venereal disease. In addition, there is the spiritual damage to the personality of one who engages in such behavior.

World Scripture

MURDER

Murder is condemned by all faiths, as by reason itself. Nevertheless, there is often a line between murder and sanctioned violence, and this line is drawn in various ways. In Jainism, and among some Buddhists, Hindus, and Taoists, the concept of absolute nonviolence (ahimsa) encompasses all animals and living beings. In Judaism, Christianity, and Islam, on the other hand, the scriptural prohibitions against murder are restricted to the killing of human beings.

Some passages in the Christian, Buddhist, Taoist, and Jewish scriptures may be interpreted as teaching that killing a human being is a sin under any and all circumstances. Hence, some in these traditions regard it as wrong to use violent means to defend against harm--cf. Turn the Other Cheek, pp. 708-10. Pacifism and objections to capital punishment likewise derive from this scriptural foundation. Other passages, a selection of which are given here, may be interpreted as restricting the definition of murder to an individual killing for selfish purposes. They permit killing in self-defense, permit killing to prevent greater crimes, sanction state enforcement of the death penalty, and support the waging of war for just cause. Nevertheless, killing in such circumstances should still be viewed as evil, albeit the lesser evil. The inferior morality of killing in self-defense or in retaliation is highlighted in the two versions of the story of Cain and Abel from the Bible and the Qur'an. In the biblical story God grants Cain a mark to protect him from retaliation, and in the Qur'anic version Abel shows his righteousness by refusing to defend himself from Cain's aggression.

Related crimes which are treated in the latter part of this section include infanticide, abortion, and suicide. Abortion is a topic of much current controversy in the West--many religious people regard it as a crime analogous to infanticide--yet there is no mention in the Bible. Abortion is often condemned in the scriptures of Eastern religions. We have also selected a few representative scriptural condemnations of suicide. However, certain religions, notably Jainism, approve of religious suicide as an extremely effective means of penance.

You shall not kill.

1. Judaism and Christianity. Exodus 20.13

The essence of right conduct is not to injure anyone; one should know only this, that non-injury is religion.

2. Jainism. Naladiyar 14-15

He who commits murder must be considered as the worst offender, more wicked than a defamer, than a thief, and than he who injures with a staff.

3. Hinduism. Laws of Manu 8.345

Anyone who kills a believer intentionally will have his reward in hell, to remain there. God will be angry with him and curse him, and prepare awful torment for him.

4. Islam. Qur'an 4.92

Only one single man [Adam] was created in the world, to teach that, if any man has caused a single soul to perish, Scripture imputes it to him as though he had caused the whole world to perish, and if any man saves alive a single soul, Scripture imputes it to him as though he had saved the whole world.

5. Judaism. Mishnah, Sanhedrin 4.5

1Cf. Acarangasutra 7, p. 344. Naladiyar 14-15: 'Non-injury,' that is, ahimsa. Cf. Acarangasutra 5.101-2, p. 173. Sanhedrin 4.5: This scripture is quoted in Qur'an 5.32, below.

All tremble at the rod. All fear death. Comparing others with oneself, one should neither strike nor cause to strike.

All tremble at the rod. Life is dear to all. Comparing others with oneself, one should neither strike nor cause to strike.

Whoever, seeking his own happiness, harms with the rod other pleasure-loving beings, experiences no happiness hereafter.

Whoever, seeking his own happiness, harms not with the rod other pleasure-loving beings, experiences happiness hereafter.

6. Buddhism. Dhammapada 129-32

In wars to gain land, the dead fill the plains; in wars to gain cities, the dead fill the cities. This is known as showing the land the way to devour human flesh. Death is too light a punishment for such men [who wage war]. Hence those skilled in war should suffer the most severe punishments.

7. Confucianism. Mencius IV.A.14

Victory breeds hatred, for the defeated live in pain. Happily live the peaceful, giving up victory and defeat.

8. Buddhism. Dhammapada 201

A man once came before Raba and said to him, "The ruler of my city has ordered me to kill a certain person, and if I refuse he will kill me." Raba told him, "Be killed and do not kill; do you think that your blood is redder than his? Perhaps his is redder than yours."

9. Judaism. Talmud, Pesahim 25b

We could surmise that murdering an enemy whom all people, as well as yourself, dislike cannot be a crime. But even the hated man has the same cosmic value as you. Murdering is a crime, because by murdering a person you infringe upon a cosmic law.

10. Unification Church. Sun Myung Moon, 9-30-79

Then they came up and laid hands upon Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand, and drew his sword, and struck the slave of the high priest, and cut off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword."

11. Christianity. Matthew 26.51-52

Fine weapons are instruments of evil.
They are hated by men.
Therefore those who possess Tao turn away from them....
Weapons are instruments of evil, not the instruments of a good ruler.
When he uses them unavoidably, he regards calm restraint as the best principle.

Even when he is victorious, he does not regard it as praiseworthy,
For to praise victory is to delight in the slaughter of men.
He who delights in the slaughter of men will not succeed in the empire....
For the slaughter of the multitude, let us weep with sorrow and grief.
For a victory, let us observe the occasion with funeral ceremonies.

12. Taoism. Tao Te Ching 31

Dhammapada 129-32: Cf. Dhammapada 201, p. 1004; Sutta Nipata 705, p. 173; Acarangasutra 5.101-2, p. 173; Samyutta Nikaya v.353, p. 173. Matthew 26.51-52: Cf. Treatise on Response and Retribution 5, p. 185.

If a man comes to kill you, forestall it by killing him.

13. Judaism. Talmud, Sanhedrin 72a

Do not take life--which God has made sacred--except for just cause. And if anyone is slain wrongfully, we have given his heir authority to demand retribution; but let him not exceed bounds in the matter of taking life, for he is helped by the law.

14. Islam. Qur'an 17.33

O sons of Abdul Muttalib, let there be no retaliation for the act of murder. Do not roam about with a drawn sword... and do not start a massacre of my opponents and enemies. See that only one man, that is my murderer, is killed in punishment for the crime of murder, and that nobody else is molested or harmed or harassed. The punishment to the man who attempted the murder shall take place only when I die of the wound delivered by him, and this punishment shall be only one stroke of the sword to end [his] life. He should not be tortured before his death; his hands and feet should not be cut off, because I have heard the Holy Prophet saying, "Do not cut off the hands and feet of anybody, be it a biting dog."

15. Islam (Shiite). Nahjul Balagha, Letter 47

Suppose a bodhisattva sees that a vicious robber intends to kill many people for the sake of wealth; or intends to harm virtuous shravakas, pratyekabuddhas, or bodhisattvas; or intends to do other things that will cause him to fall into the Uninterrupted hell. When seeing this, the bodhisattva will think, "If I kill that person, I will fall into the hells; if I do not kill him, he will commit crimes which will lead him to the Uninterrupted hell, where he will suffer greatly. I would rather kill him and fall to the hells myself than let him undergo great suffering in the Uninterrupted hell."

Then, deeply regretting the necessity for this action, and with a heart full of compassion, he will kill that person. In doing this, he does not violate the bodhisattva precepts; instead, he generates many merits.

16. Buddhism. Yogacarya Bhumi Shastra

Nahjul Balagha: `Ali spoke these words as he lay dying of a wound delivered by an assassin. He urged that there be no acts of vengeance outside of the rule of law. Yogacarya Bhumi Shastra: 'Uninterrupted' (Avici) hell is the lowest Buddhist hell.

Now Adam knew Eve his wife, and she conceived and bore Cain... and again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground. In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel brought of the firstlings of the flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering He had no regard. So Cain was very angry, and his countenance fell. The Lord said to Cain, "Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it."

Cain said to Abel his brother, "Let us go out into the field." And when they were in the field, Cain rose up against his brother Abel, and killed him. Then the Lord said to Cain, "Where is Abel your brother?" He replied, "I do not know; am I my brother's keeper?" And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it shall no longer yield to you its strength; you shall be a fugitive and a wanderer on the earth." Cain said to the Lord, "My punishment is greater than I can bear. Behold, you have driven me this day away from the ground; and from your face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me." Then the Lord said to him, "Not so! If any one slays Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who came upon him should kill him. Then Cain went away from the presence of the Lord, and dwelt in the land of Nod, east of Eden.

17. Judaism and Christianity. Genesis 4.1-16

And recite for them the story of the two sons of Adam truthfully, when they offered a sacrifice, and it was accepted of one of them, and not accepted of the other. "I will surely slay you," said one. "God accepts only of the god-fearing," said the other.

"Yet if you stretch out your hand against me, to slay me, I will not stretch out my hand against you, to slay you; I fear God, the Lord of all Beings. I desire that you should be laden with my sin and your sin, and so become an inhabitant of the Fire; that is the recompense of the evildoers."

Then his soul prompted him to slay his brother, and he slew him, and became one of the losers.

Then God sent forth a raven, scratching into the earth, to show him how he might conceal the vile body of his brother. He said, "Woe is me! Am I unable to be as this raven, and so conceal my brother's vile body?" And he became one of the remorseful.

Therefore We prescribed for the Children of Israel that whoever kills a human being, except to retaliate for manslaughter or for corruption done in the land, it shall be as if he had killed all of humankind; and whoso saves the life of one, it shall be as if he had saved the lives of all humankind.

18. Islam. Qur'an 5.27-32

Qur'an 5.27-32: The Qur'an cites the Mishnah, Sanhedrin 4.5, above.

[Evil-doers] kill the baby and cause abortion of the unborn.

19. Taoism. Treatise on Response and Retribution

Slay not your children, fearing a fall to poverty. We shall provide for them and for you. Lo! the slaying of them is great sin.

20. Islam. Qur'an 17.31

It is a capital crime to destroy an embryo in the womb.

21. Judaism. Talmud, Sanhedrin 57b

If a woman is in hard travail, one cuts up the child in her womb and brings it forth member by member, because her life comes before the child.

22. Judaism. Mishnah, Ohalot 7.6

A bhikkhu who intentionally kills a human being, down to procuring abortion, is no ascetic and no follower of the Fraternity of the Buddha.

23. Buddhism. Vinaya, Mahavagga i.78.4

Those versed in the sacred law state that there are three acts only which make women outcastes: the murder of the husband, slaying a learned brahmin, and the destruction of the fruit of their womb.

24. Hinduism. Vasishtha Dharma Sutra 28.7

He who takes his own or another's life becomes an outcaste.

25. Hinduism. Apastamba Dharma Sutra 1.10.28.17

Let him [the ascetic] not desire to die... let him wait for his appointed time, as a servant waits for the payment of his wages.

26. Hinduism. Laws of Manu 6.45

Qur'an 17.31: The motives for female infanticide in pre-Islamic Arabia, where the practice was common, were mainly economic. They are little different from some of the more questionable contemporary rationales for abortion.

"Surely your blood of your lives will I require." [Genesis 9.5]. This includes suicide, except in a case like that of Saul.

27. Judaism. Midrash, Genesis Rabbah 34.13

He who killed himself with steel would be the eternal denizen of the Fire of hell, and he would have that weapon in his hand and would be thrusting that into his stomach for ever and ever; he who killed himself by drinking poison would sip that in the Fire of hell where he is doomed for ever and ever; and he who killed himself by falling from a mountain would constantly be falling in the Fire of hell.

28. Islam. Hadith of Muslim

A monk who intentionally deprives a human being of his life, or provides the means for suicide, or praises death, or incites one to commit suicide, saying, "Of what use to you is this evil,

difficult life? Death is better for you than life," thus having his mind set on the other's death and with the idea that he should die, praises death in various ways or incites him to commit suicide, commits an offense entailing loss of monkhood.

29. Buddhism. Vinaya Pitaka

Genesis Rabbah 34.13: King Saul killed himself on the battlefield rather than allow himself to be captured by the enemy and become a taunt to Israel; see 1 Samuel 31.1-6. For a noble suicide, see Gittin 57b, p. 886.

World Scripture

THEFT

Theft means to take property that belongs to another or to the public. It encompasses fraud, usury, extortion, and dishonest trading.

You shall not steal.

1. Judaism and Christianity. Exodus 20.15

Where you did not sow, do not reap.

2. African Traditional Religions. Igala Proverb (Nigeria)

Because what is yours is not yours, how then can you regard what is not yours as yours?

3. Judaism. Talmud, Derek Eretz Zuta 2.5

To take to oneself unrighteous wealth is like satisfying one's hunger with putrid food, or one's thirst with poison wine. It gives a temporary relief, indeed, but death also follows it.

4. Taoism. Treatise on Response and Retribution 5

The wickedness of evil-minded thieves, who secretly prowl over this earth, cannot be restrained except by punishment.

5. Hinduism. Laws of Manu 9.263

As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from God.

6. Islam. Qur'an 5.38

Lo! those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

7. Islam. Qur'an 4.10

Says Nanak, "To grasp what is another's is as evil
As pig's flesh to the Muslim and cow's flesh to the Hindu.
The Teacher shall intercede for his follower
Only when he has not eaten carrion."

8. Sikhism. Adi Granth, Var Majh, M.1, p. 141

Derek Eretz Zuta 2.5: Even one's own possessions are 'not yours' because they belong to God; we have been given them as a trust. Var Majh, M.1: 'Carrion' refers to ill-gotten gains.

These acts are included in stealing: prompting another to steal, receiving stolen goods, creating confusion to overcharge or underpay, using false weights and measures, and deceiving others with artificial or imitation goods.

9. Jainism. Akalanka, Tattvartharajavartika 7.27

Woe unto the defrauders,
Those who when they take the measure from mankind demand it full,
But if they measure unto them or weigh for them, they cause them loss.

10. Islam. Qur'an 83.1-3

Whoever steals what is considered to belong to others, whether it be situated in villages or the forest, he is to be known as an outcast.

Whoever having contracted debts defaults when asked to pay, retorts, "I am not indebted to you!," he is to be known as an outcast.

Whoever is desirous of stealing even a trifle and mugs a person going along the road in order to take it, he is to be known as an outcast.

11. Buddhism. Sutta Nipata 119-21

Hear this, you who trample upon the needy,
and bring the poor of the land to an end,

saying, "When will the new moon be over,
that we may sell grain?
And the sabbath,
that we may offer wheat for sale,
that we may make the ephah small and the shekel great,
and deal deceitfully with false balances,
that we may buy the poor for silver
and the needy for a pair of sandals,
and sell the refuse of the wheat?"
The Lord has sworn by the pride of Jacob,
"Surely I will never forget any of their deeds.
Shall not the land tremble on this account,
and every one mourn who dwells in it?"

12. Judaism and Christianity. Amos 8.4-8

[Evil-doers] impoverish others for their own gain.
For private ends they neglect public duties.
They break into others' houses to take their property and valuables.
They misdirect the water and light fires to destroy the people's homes.
They upset others' plans so as to prevent their success.
They spoil a worker's utensils to hamper his efficiency.
With violence they seize, with violence they demand.
They delight in fraud, they delight in robbery, they make raids and commit depredations to get rich.
They shorten the foot, they narrow the measure,
they lighten the scales, they reduce the peck.
They adulterate the genuine, and they seek profit in illegitimate business.

13. Taoism. Treatise on Response and Retribution

O ye who believe! Devour not usury, doubling and quadrupling [the sum lent].

14. Islam. Qur'an 3.130

If you lend money to any of my people with you who is poor, you shall not be to him as a creditor, and you shall not exact interest from him.

15. Judaism and Christianity. Exodus 22.25

Do not men despise a thief if he steals to satisfy his appetite when he is hungry?

16. Judaism and Christianity. Proverbs 6.30-31

Qur'an 3.130: All modern societies agree that usury, when it is understood to mean charging exorbitant interest, 'doubling and quadrupling,' is an evil whose prohibition is consistent with sound economics. But the absolute proscription of usury, when it is understood as prohibiting loaning money for any amount of interest whatsoever, has always proved difficult to practice in a mercantile economy. In the Islamic tradition, the wealthy will often make personal loans at no interest to those in need as a form of charity, but this does not apply to loans for business. Where there is a need to raise capital, either by entrepreneurs or by the state, loans are required, and people with capital will lend it only at a price. Therefore, both Christian and Muslim societies that have tried to enforce this prohibition have often winked at loopholes. One typical loophole is to permit loans from nonbelievers. Thus in Medieval Europe Jewish bankers were the accepted creditors for Christians, and today Western banks are often permitted to lend money in Islamic nations. Today, Islamic banks are developing new policies consistent with the Qur'an. Most notable of these is investment as profit sharing. Banks will lend to entrepreneurs in return for a percentage of the profits rather than for a fixed rate of interest. The bank then prospers as the business succeeds, but makes nothing should it fall into the red. Exodus 22.25: Lending at interest is prohibited specifically in the case where the borrower is poor. Cf. Exodus Rabbah 31.15, p. 177. Proverbs 6.30-31: In traditional Roman Catholic moral teaching, when a person is in dire need he may be justified in stealing food to keep from starving. In that case, food is regarded as 'common property.' Cf. Chuang Tzu 25, p. 1070.

LYING AND DECEIT

It is said that the pen is mightier than the sword. Similarly, a lie may do more damage than a gun fired in anger. Lying is the doorway to any number of evils. But we may distinguish between lying in the sense of teaching a falsehood about Reality--e.g., propagating atheism or a false doctrine--and lying in the sense of deliberately misleading and deceiving another about a matter of which he has certain knowledge. The first type of lie may in fact be based on honest conviction; the second type of lie is deliberate deception. In this section, we have gathered passages on lying and falsehood only the latter sense of deliberate deception; untruth in the former sense may be classed as Ignorance, pp. 280-285. Even so, often there is only a short distance between ignorance about truth and lying to one's neighbor, as several passages in this section affirm.

Lying lips are an abomination to the Lord.

1. Judaism and Christianity. Proverbs 12.22

Do not assert with your mouth what your heart denies.

2. Taoism. Tract of the Quiet Way

No man should talk one way with his lips and think another way in his heart.

3. Judaism. Talmud, Baba Metzia 49

Dishonesty in business or the uttering of lies causes inner sorrow.

4. Sikhism. Adi Granth, Maru Solahe, M.3, p. 1062

O you who believe, wherefore do you say what you do not?
Very hateful is it to God, that you say what you do not.

5. Islam. Qur'an 61.2-3

Qur'an 61.2-3: Cf. Matthew 23.2-3, p. 810; Analects 2.13, p. 810; Dhammapada 51-52, p. 811; James 1.22-24, p. 811.

No man who practices deceit shall dwell in my house; no man who utters lies shall continue in my presence.

6. Judaism and Christianity. Psalm 101.7

A speaker of falsehood reaches purgatory; and again so does one who, having done a misdeed, says, "I did not." Both of them, men of base deeds, become equal in the other world.

7. Buddhism. Dhammapada 306

Lying does not mean that one could not be rich;
Treachery does not mean you may not live to old age;
But it is the day of death [judgment] about which one should be baffled.

8. African Traditional Religions. Yoruba Proverb (Nigeria)

Falsehood implies the making of a wrong statement by one who is overwhelmed by intense passions.

9. Jainism. Upasakadasanga Sutra

You brood of vipers! how can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil. I tell you, on the day of judgment men will render account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned.

10. Christianity. Matthew 12.34-37

There is no evil that cannot be done by the liar, who has transgressed the one law of truthfulness and who is indifferent to the world beyond.

11. Buddhism. Dhammapada 176

All things are determined by speech; speech is their root, and from speech they proceed. Therefore he who is dishonest with respect to speech is dishonest in everything.

12. Hinduism. Laws of Manu 4.256

There are three characteristics of a hypocrite: when he speaks, he lies; when he makes a promise, he acts treacherously; and when he is trusted, he betrays.

13. Islam. Hadith of Muslim

Psalm 101.7: Cf. Psalm 24.3-6, p. 229; Shabbat 31a, p. 1020. Yoruba Proverb: Don't think that just because you have used lying to advantage in this world, that lying will similarly avail you in the hereafter. Cf. Yoruba Proverbs, p. 1019. Matthew 12.34-37: Cf. Matthew 15.11-20, p. 860. Dhammapada 176: Cf. Tosefta Shebuot 3.6, p. 397. Laws of Manu 4.256: Cf. Markandeya Purana, p. 494; Matthew 15.11-20, p. 860; James 3.6-9, p. 496.

Confucius said, "I do not see what use a man can be put to, whose word cannot be trusted. How can a wagon be made to go if it has no yoke-bar, or a carriage if it has no collar-bar?"

14. Confucianism. Analects 2.22

The Venerable Rahula saw the Lord coming in the distance; seeing him he made ready a seat and water for washing the feet. The Lord sat down on the seat made ready; as he was sitting down he bathed his feet. And Rahula, having greeted the Lord, sat down at a respectful distance.

Then the Lord put a little quantity of water that was left over into the water vessel and addressed Rahula, saying, "Do you, Rahula, see this little quantity of water that is left over and that is put into the water vessel?"

"Yes, revered sir."

"Even so, Rahula, little is the recluseship of those who have no shame at intentional lying."

Then the Lord, having thrown away that little quantity of water, addressed Rahula, saying, "Do you, Rahula, see this little quantity of water that has been thrown away?"

"Yes, revered sir."

"Even so, Rahula, thrown away is the recluseship of those who have no shame at intentional lying."

15. Buddhism. Majjhima Nikaya i.414, Ambalatthika-Rahulovada Sutta

A liar lies to himself as well as to the gods. Lying is the origin of all evils; it leads to rebirth in the miserable planes of existence, to breach of the pure precepts, and to corruption of the body.

16. Buddhism. Maharatnakuta Sutra 27, Bodhisattva Surata's Discourse

Woe to those who call evil good and good evil,
who put darkness for light and light for darkness,
who put bitter for sweet and sweet for bitter!

17. Judaism and Christianity. Isaiah 5.20

Beings who are ashamed of what is not shameful, and are not ashamed of what is shameful, embrace wrong views and go to a woeful state.

Beings who see fear in what is not to be feared, and see no fear in the fearsome, embrace false views and go to a woeful state.

Beings who imagine faults in the faultless and perceive no wrong in what is wrong, embrace false views and go to a woeful state.

18. Buddhism. Dhammapada 316-18

Analects 2.22: Cf. Analects 15.5, p. 1020. Maharatnakuta Sutra 27: The Maharatnakuta Sutra is a collection of Mahayana sutras in the Chinese Tripitaka.

World Scripture

HYPOCRISY

Wherever people subscribe to a religion or any doctrine of moral excellence, there may arise the sin of hypocrisy. The hypocrite wishes to enjoy the approval of his peers and even the perquisites of a religious office by appearing outwardly moral or religious, while inwardly he is not. Or, where religion makes serious demands upon people's lives, such as Islam's call to jihad or Buddhism's strict precepts of monastic discipline, the hypocrite tries to circumvent these demands while appearing outwardly righteous. The hypocrite does not pay the price of commitment to the religious life and hence does not reap its spiritual benefits; he remains at a low state. Furthermore, when hypocrites rise to high position, they set a bad example for ordinary believers and bring religion itself into disrepute.

Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.

1. Christianity. Matthew 23.27-28

King Alexander Jannaeus said to his wife, "Fear not the [true] Pharisees nor the non-Pharisees, but those hypocrites who ape the Pharisees."

2. Judaism. Talmud, Sota 22b

And Jesus said to them, "Well did Isaiah prophesy of you hypocrites, as it is written,

This people honors me with their lips,
but their heart is far from me;
in vain do they worship me,
teaching as doctrines the precepts of men."

3. Christianity. Mark 7.6-7

Matthew 23.27-28: Cf. Matthew 7.15-16, p. 446; 12.34-37, p. 487; 23.2-3, p. 810; Hadith of Tirmidhi, p. 446. A good example of hypocrisy is the attitude of the priest and Levite to the mugging victim on the road in the Parable of the Good Samaritan, Luke 10.25-37, p. 971. Sota 22b: Although among Christians the term 'Pharisee' has come to mean people with a rigid, formalistic religion, the historical Pharisees were a party of sincere Jewish believers. The New Testament's condemnation of the Pharisees should be taken to refer to the hypocrites among them.

The man of superior "righteousness" takes action, and has an ulterior motive to do so.
The man of superior "propriety" takes action,
And when people do not respond to it, he will stretch his arms and force it on them.

4. Taoism. Tao Te Ching 38

What is the use of your matted hair, O witless man? What is the use of your antelope skin garment? Within, you are full of passions; without, you embellish yourself [with the paraphernalia of an ascetic].

5. Buddhism. Dhammapada 394

Some go to bathe at holy places--
With hearts impure and faculties false.
As one part of impurity they wash, twice more freshly stick to them.
They washed themselves outside; inside they are full of deadly poison.
The pure in soul are pure even without ritual bathing;
The wicked will be wicked in all ritual performances.

6. Sikhism. Adi Granth, Var Suhi, M.1, p. 789

The brahmin's sacred thread binds not his passions and lust for woman.
Each morning his face is covered with shame.
By the thread his feet and hands are not restrained;
Nor his slanderous tongue and lustful eyes...
Listen, O world! to this marvel:
This man, blind in soul, is called wise.

7. Sikhism. Adi Granth, Asa-ki-Var, M.1, p. 471

He who has the character of a sinner, though he lays great stress on the outward signs of his religious calling as a means of living, he who does not control himself though he pretends to do so, will come to grief for a long time.

As hemlock kills him who drinks it, as a weapon cuts him who awkwardly handles it, as a demon harms him who does not incant it, so the Law harms him who mixes it up with sensuality.

8. Jainism. Uttaradhyayana Sutra 20.43-44

Mark 7.6-7: Jesus is quoting Isaiah 29.13. Cf. Matthew 7.21, p. 811; James 3.13-18; Pearl of Great Price, Joseph Smith 2, pp. 598f. Tao Te Ching 38: Lao Tzu is criticizing action according to conventional ethical and social norms as leading to self-righteousness and legalism. Dhammapada 394: Cf. Tevigga Sutta, Digha Nikaya xiii.33-34, pp. 209f. Var Suhi, M.1: Cf. Var Mahj, M.1, p. 485, Udana 6, p. 858. Uttaradhyayana Sutra 20.43-44: Cf. Sutrakritanga 2.1.18-19, p. 446.

Many with a yellow robe on their necks are of evil disposition and uncontrolled. Evil-doers on account of their evil deeds are born in a woeful state.

Better to swallow a red-hot iron ball [which would consume one] like a flame of fire than to be an immoral and uncontrolled person feeding on the alms offered by the devout....

Any loose act, any corrupt practice, a life of dubious holiness--none of these is of much fruit.

9. Buddhism. Dhammapada 307-12

Whoever derives a profit for himself from the words of the Torah is helping on his own destruction.

10. Judaism. Mishnah, Abot 4.7

Not every one who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.

11. Christianity. Matthew 7.21

God's Messenger is reported as saying, "When one commits fornication he is not a believer, when one steals he is not a believer, when one drinks wine he is not a believer, when one takes plunder on account of which men raise their eyes at him he is not a believer, and when one of you defrauds he is not a believer; so beware, beware!"

12. Islam. Hadith of Bukhari and Muslim

The opulent man who is liberal towards strangers, while his family lives in distress, has

counterfeit virtue which will first make him taste the sweets [of fame], but afterwards make him swallow the poison [of punishment in hell].

13. Hinduism. Laws of Manu 11.9

Woe to those who pray
and are heedless of their prayers,
to those who make display
and refuse charity.

14. Islam. Qur'an 107.4-7

Dhammapada 308: Cf. Lotus Sutra 2, p. 411; Var Sarang, M.1, p. 1013; Oracle of Hachiman, p. 728. Abot 4.7: Cf. 2 Thessalonians 3.8-12, p. 1013; James 3.13-18, p. 798; Var Sarang, M.1, p. 1013. Matthew 7.21: Cf. Abot 1.17, p. 811. Hadith of Bukhari and Muslim: Cf. Qur'an 6.151-53, p. 168; 25.63-76, p. 233; Jeremiah 7.1-15, p. 1088. Qur'an 107.4-7: Cf. Qur'an 2.177, p. 861; Shinto Uden Futsujosho, p. 830.

Beware of practicing your piety before men in order to be seen by them; for then you have no reward from your Father who is in heaven.

Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you.

15. Christianity. Matthew 6.1-4

O believers, void not your freewill offerings with reproach and injury, as one who expends of his substance to show off to men and believes not in God and the Last Day. The likeness of him is as the likeness of a smooth rock on which is soil, and a torrent smites it, and leaves it barren. They have no power over anything that they have earned. God guides not the people of the unbelievers.

16. Islam. Qur'an 2.264

When We show favor to a man, he withdraws and turns aside, but when ill touches him then he abounds in prayer.

17. Islam. Qur'an 41.51

I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, I will spew you out of my mouth.

18. Christianity. Revelation 3.15-16

And of mankind are some who say, "We believe in God and the Last Day," when they believe not. They think to beguile God and those who believe, and they beguile none save themselves; but they perceive not. In their hearts is a disease, and God increases their disease. A painful doom is theirs because they lie. And when it is said to them, "Make not mischief on the earth," they say, "We are only peacemakers." Behold they are indeed the mischief-makers but they perceive not.

19. Islam. Qur'an 2.8-12

Matthew 6.1-4: Cf. Matthew 6.5-8, p. 830; Mencius VII.B.11, p. 986. Qur'an 2.264: Cf. Qur'an 2.271, p. 873; Matthew 5.23-24, p. 993. Revelation 3.15-16: This was said to the wealthy church of Laodicea, whose comfortable and lukewarm Christianity was nauseating. Qur'an 2.8-12: 'We are only peacemakers': these were the lukewarm Muslims of Medinah who wanted to maintain their peaceful lives and a comfortable coexistence with the unbelievers, when Muhammad was calling the people to total commitment to the cause of Islam.

As for you, son of man, your people who talk together about you by the walls and at the doors of the houses, say to one another, each to his brother, "Come, and hear what the word is that comes forth from the Lord." And they come to you as people come, and they sit before you as my people, and they hear what you say but they will not do it; for with their lips they show much love, but their heart is set on their gain.

20. Judaism and Christianity. Ezekiel 33.30-31

The evildoers who pursue Devotion held sacred by thine initiate,
Because they have no part in the Good Mind, O Lord,
From them she shrinks back, with Righteousness,
As far as the wild beasts of prey shrink back from us!

21. Zoroastrianism. Avesta, Yasna 34.9

Many are the gurus who are proficient to the utmost in Vedas and Shastras; but rare is the guru who has attained to the supreme Truth.

Many are the gurus on earth who give what is other than the Self; but rare is the guru who brings to light the Atman.

Many are the gurus who rob the disciple of his wealth; but rare is the guru who removes the disciple's afflictions.

Many are they who are given to the discipline and conduct according to caste, stage, and family; but he who is devoid of all volition is a guru rare to find.

He is the guru by whose very contact there flows the supreme bliss; the intelligent man shall choose such a one as the guru and no other.

22. Hinduism. Kularnava Tantra 13

Ezekiel 33.30-31: Cf. Micah 3.5, p. 446.

World Scripture

SLANDER, GOSSIP, AND FOUL SPEECH

A malicious or loose tongue is the cause of much evil in the world. Since talk can cause damage to others and to oneself, one's words should be weighed carefully.

The crime of bearing false witness in a court of law is singled out in the Ten Commandments as a specially grievous sin, since its consequences for the unjustly accused are so dire. In the ancient Mesopotamian law code of Hammurabi, a witness who falsely accused another of a crime was liable, if his perjury were uncovered, to a punishment identical to that for the crime which he laid upon the innocent party. Beyond the court of law, there are many other situations where a person is asked about some event or about the behavior of others. These are opportunities either to be truthful, or to bear false witness and cause others injury by damaging their reputations, sowing discord and mistrust between husband and wife or between friends, or even falsely implicating them in crimes.

Furthermore, much damage can come from words said without careful deliberation and from tales repeated to others without first ascertaining whether they are true. One should be aware of the character and mind of the person to whom the words are said. Also, harsh and foul speech, cursing and reviling others, can lead to fighting and violence.

You shall not bear false witness against your neighbor.

1. Judaism and Christianity. Exodus 20.16

One giving false evidence or uttering falsehood goes to Raurava hell.

2. Hinduism. Markandeya Puranao

Whoever commits a delinquency or crime, then throws it upon the innocent, has burdened himself with falsehood and a flagrant crime.

3. Islam. Qur'an 4.112

When he is cited and questioned as a witness before a council or a company or amid his relations or amid a guild or a royal family, and is told, "Now, my good man, say what you know," although he does not know, he says, "I know," and although he knows, he says, "I do not know"; although he has not seen, he says, "I saw," and although he has seen, he says, "I did not see." Thus his speech becomes intentional lying either for his own sake or for that of another or for the sake of some material gain or other. And he is a slanderer; having heard something at one place, he makes it known elsewhere for causing variance among those people... In this way he sows discord among those who were in harmony or foments those who were at variance. Discord is his

pleasure, his delight, his joy, the motive of his speech.... If this kind of vocal conduct is followed, unskilled states of mind grow much, skilled states of mind decrease.

4. Buddhism. Majjhima Nikaya iii.47-48, Sevitabbaasevitabba Sutta

You who believe, if some perverse man should come up to you with some piece of news, clear up the facts lest you afflict some folk out of ignorance and some morning feel regretful for what you may have done....

You who believe, do not let one folk ridicule another folk. Perhaps they are better than they are. Nor let women mistreat other women; perhaps they are better than themselves. Nor should you find fault with one another nor shout at one another using nicknames; it is bad to use a dirty name instead of one you can believe in. Those who do not turn away from it are wrongdoers.

You who believe, refrain from being overly suspicious: some suspicion is a crime. Do not spy on one another, nor yet any of you slander others. Would one of you like to eat his dead brother's flesh? You would loathe it! Heed God, for God is Relenting, Merciful.

5. Islam. Qur'an 49.6-12

Qur'an 4.112: Cf. Qur'an 4.135, p. 1019. Qur'an 49.6-12: Vv. 6, 11-12.

There are eight faults that men may possess... you must not fail to examine these carefully. To do what is not your business to do is called officiousness. To rush forward when no one has nodded in your direction is called obsequiousness. To echo a man's opinions and try to draw him out in speech is called sycophancy. To speak without regard for what is right and wrong is called flattery. To delight in talking about other men's failings is called calumny. To break up friendships and set kinfolk at odds is called maliciousness. To praise falsely and hypocritically so as to cause injury and evil to others is called wickedness. Without thought for right and wrong, to try to face in two directions at once so as to steal a glimpse of the other party's wishes is called treachery. These eight faults inflict chaos on others and injury on the possessor. A gentleman will not befriend the man who possesses them, an enlightened ruler with not have him for a minister.

6. Taoism. Chuang Tzu 31

You shall not go up and down as a talebearer among your people.

7. Judaism and Christianity. Leviticus 19.16

If the ear does not hear malicious gossip, the heart is not grieved.

8. African Traditional Religions. Yoruba Proverb (Nigeria)

They [young widows] learn to be idlers, gadding about from house to house, and not only idlers but gossips and busybodies, saying what they should not.

9. Christianity. 1 Timothy 5.13

The tongue is an unrighteous world among our members, staining the whole body, setting on fire the cycle of nature, and set on fire by hell. For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by humankind, but no human being can tame the tongue--a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse men, who are made in the likeness of God.

10. Christianity. James 3.6-9

A person is born with an axe in his mouth. He whose speech is unwholesome cuts himself with his axe.

When a person praises someone who should be blamed, or attacks someone worthy of praise, then this man is accumulating evil with his mouth and this evil will not lead to happiness.

It is little harm if one loses money in gambling with dice, even losing everything, including oneself; but if one bears ill-will towards well-conducted ones it is greater harm indeed. Insulting men of real worth, bearing ill-will in thought and speech, leads to eons upon eons in the states of misery.

11. Buddhism. Sutta Nipata 657-60

Leviticus 19.16: Cf. Abot 3.17, p. 920.

A noisy bird builds a bad nest.

12. African Traditional Religions. Kanufi Proverb (Nigeria)

The origin of all trouble
Within this world
Is a single word
Spoken in haste.

13. Shinto. Moritake Arakida, One Hundred Poems About The World

Speak not harshly to anyone. Those thus addressed will retort. Painful, indeed, is vindictive speech. Blows in exchange may bruise you.

14. Buddhism. Dhammapada 133

The Master said, "Where disorder develops, words are the first steps. If the prince is not discreet, he loses his servant. If the servant is not discreet, he loses his life. If germinating things are not handled with discretion, the perfecting of them is impeded."

15. Confucianism. I Ching, Great Commentary 1.8.10

To be always talking is against nature. For the same reason a hurricane never lasts a whole morning, nor a rain storm all day. Who is it that makes the wind and rain? It is Heaven and earth. And if even Heaven and earth cannot blow or pour for long, how much less in his utterances should man?

16. Taoism. Tao Te Ching 23

The Messenger of God... took hold of his tongue and said, "Restrain this." I said, "O Prophet of God, will what we say be held against us?" He said, "May your mother be bereaved of you, Mu`adah! Is there anything that topples people on their faces into hell-fire other than the harvests of their tongues?"

17. Islam. Forty Hadith of an-Nawawi 29

I Ching, Great Commentary 1.8.10: Cf. Micah 7.5-7, p. 953; Yoruba Song, pp. 953f. Forty Hadith of an-Nawawi 29: Cf. Hadith of Tirmidhi and Ibn Majah, p. 465.

World Scripture

ADDICTION

Addiction to liquor, drugs, or gambling is a cause of people's downfall in every society. These so-called victimless crimes render man's spirit blind to the light of God and deaf to the promptings of his conscience. Addictions typically lead to antisocial behavior, destroy families, and promote criminal acts. Despite contemporary medical models of addiction which regard it as a disease, the world's religions generally affirm that people are responsible for their own actions and should be taught to steer clear of addictions.

You who believe! Intoxicants and gambling... are an abomination--of Satan's handiwork: eschew such that you may prosper. Satan's plan is to stir up emnity and hatred among you by means of liquor and gambling, and to hinder you from the remembrance of God and from prayer. Will you not then abstain?

1. Islam. Qur'an 5.90-91

Men who are grave and wise,
Though they drink, are mild and masters of themselves;
But those who are benighted and ignorant
Are devoted to drink, and more so daily.
Be careful, each of you, of your deportment--
What heaven confers, when once lost, is not regained.

2. Confucianism. Book of Songs, Ode 196

Do not get drunk with wine, for that is debauchery; but be filled with the Spirit.

3. Christianity. Ephesians 5.18

Woe to those who rise early in the morning,
that they may run after strong drink,
who tarry late into the evening
till wine inflames them!
They have lyre and harp,
timbrel and flute and wine at their feasts,
but they do not regard the deeds of the Lord,
or see the work of his hands.

4. Judaism and Christianity. Isaiah 5.11-12

Ephesians 5.18: Cf. Wadhans, M.1, p. 239; Acts 2.1-18, p. 577.

Who has woe? Who has sorrow?
Who has strife? Who has complaining?
Who has wounds without cause?
Who has redness of eyes?
Those who tarry long after wine,
those who go to try mixed wine.
Do not look at wine when it is red,
when it sparkles in the cup
and goes down smoothly.
At the last it bites like a serpent,
and stings like an adder.
Your eyes will see strange things,
and your mind utter perverse things.
You will be one who lies down in the midst of the [rolling] sea,
like one who totters to and fro like the top of a mast.
"They struck me," you will say, "but I was not hurt;
they beat me, but I did not feel it.
When shall I awake?
I will seek another drink."

5. Judaism and Christianity. Proverbs 23.29-35

Rabbi Isaac said, quoting Proverbs 23.31, "Wine makes the faces of the wicked red in this world, but pale in the world to come." Rabbi Me'ir said, "The tree of which Adam ate was a vine, for it is wine that brings lamentation to man."

6. Judaism. Talmud, Sanhedrin 70ab

What are the six channels for dissipating wealth? Taking intoxicants; loitering in the streets at unseemly hours; constantly visiting shows and fairs; addiction to gambling; association with evil companions; the habit of idleness....

Gambling and women, drink and dance and song,
Sleeping by day and prowling around by night,

Friendship with wicked men, hardness of heart,
These causes six bring ruin to a man.

Gambling and drinking, chasing after those
Women as dear as life to other men,
Following the fools, not the enlightened ones,
He wanes as the darker half of the moon.

The drunkard always poor and destitute;
Even while drinking, thirsty; haunting bars;
Sinks into debt as into water stone,
Soon robs his family of their good name.

One who habitually sleeps by day
And looks upon the night as time to rise
Licentious and a drunkard all the time,
He does not merit the rank of householder.

7. Buddhism. Digha Nikaya iii.182-85, Sigalovada Sutta

Excessive eating is prejudicial to health, to fame, and to bliss in Heaven; it prevents the acquisition of spiritual merit and is odious among men; one ought, for these reasons, to avoid it carefully.

8. Hinduism. Laws of Manu 2.57

The Gambler:
These nuts that once tossed on tall trees in the wind
but now smartly roll over the board, how I love them!
As alluring as a draught of Soma on the mountain,
the lively dice have captured my heart.

My faithful wife never quarreled with me
or got angry; to me and my companions
she was always kind, yet I've driven her away
for the sake of the ill-fated throw of a die.

Chorus:
His wife's mother loathes him, his wife rejects him,
he implores people's aid but nowhere finds pity.
A luckless gambler is no more good
than an aged hack to be sold on the market.

Other men make free with the wife of a man
whose money and goods the eager dice have stolen.
His father and mother and brothers all say,
"He is nothing to us. Bind him, put him in jail!"

The Gambler:
I make a resolve that I will not go gaming.
So my friends depart and leave me behind.
But as soon as the brown nuts are rattled and thrown,
to meet them I run, like an amorous girl.

Chorus:
To the meeting place the gambler hastens.
Shall I win? he asks himself, hoping and trembling,
But the throws of the dice ruin his hopes,
giving the highest scores to his opponent.

Dice, believe me, are barbed: they prick and they trip,
they hurt and torment and cause grievous harm.
To the gambler they are like children's gifts, sweet as honey,
but they turn on the winner in rage and destroy him.

Fifty-three strong, this band jumps playfully,
like Savitri, the god whose statutes are true.
They pay no heed to the anger of the powerful;
the king himself bows down before them.

Downward they roll, then jump in the air!
Though handless, they master those who have hands!
Unearthly coals thrown down on the board,
though cold they burn the player's heart to ashes.

Abandoned, the wife of the gambler grieves.
Grieved too, is his mother as he wanders to nowhere.
Afraid and in debt, ever greedy for money,
he steals in the night to the home of another.

He is seized by remorse when he sees his wife's lot,
beside that of another with well-ordered home.
In the morning, however, he yokes the brown steeds
and at the evening falls stupid before the cold embers.

The Gambler to the dice:
To the mighty chieftain of your whole band,
the one who has become the king of your troop,

to him I show my ten fingers extended.
No wealth do I withhold! I speak truly!

Chorus:
Steer clear of dice. Till well your own field.
Rejoice in your portion and value it highly.
See there, O Gambler, your cattle, your wife.
This is the counsel of the noble Savitri.

The Gambler to the dice:
Grant us your friendship, have mercy upon us!
Do not overwhelm us with your fierce attack!
May your anger and evil intention be assuaged!
Let the brown dice proceed to ensnare another!

9. Hinduism. Rig Veda 10.34

CHAPTER 10: Salvation--Liberation--Enlightenment

- Grace
- Universal Salvation
- Atonement And Forgiveness Of Sins
- Healing
- Liberation
- Enlightenment
- Crossing The Waters
- Reversal And Restoration
- Peace
- Help And Deliverance
- The Refining Fire
- Born Anew
- Eternal Life
- The Unitive State

Due to humankind's condition of depravity, ignorance, and bondage to desire, the task of reaching the goal and purpose of life is no simple matter. Chains must be broken, sins forgiven, and ignorance dispelled. Causes of spiritual and physical oppression and bondage must be removed. Once that is done, people may come into intimate communion with God, become clear about the truth of reality, have their innate energies liberated, recover their original selves, and find peace. This process, and its goal, is called variously salvation, liberation, and enlightenment. It is the prerequisite for proper fulfillment of the purposes of life described in Part One.

We begin with a discussion of grace, the divine mercy that wills our salvation. We are in desperate need of grace, for--according to religious teachings with a severe view of human fallenness--we are hopelessly lost, corrupted, and afflicted by evil. The second section extends the theme to the question of universal salvation: is God's grace so all-encompassing and irresistible that all humankind will ultimately be saved? In the remainder of this chapter we gather passages which describe salvation, liberation, and enlightenment under twelve heads which cover a broad range of meanings: (1) atonement, forgiveness, and cleansing of sins; (2) healing of the ills of both body and soul; (3) liberation from the bondage of sin or the fetters of craving; (4) enlightenment, by which primordial ignorance is overcome through wisdom; (5) a journey, crossing the waters of life's suffering to find the shore and solid ground; (6) reversal of an upside-down world or restoration of a broken reality to its original trueness; (7) peace and a calm spirit; (8) help and deliverance in times of distress or oppression; (9) the refining fire to smelt away impurities of the heart; (10) the experience of being born anew as a new person and a

child of God; (11) eternal life, the state where death has no sway; and (12) the unitive state of mystic oneness with all Reality.

World Scripture

GRACE

Most religions recognize that, due to humanity's fallen and degraded condition, it is difficult if not impossible for an individual to attain the goal and purpose of life unaided. In fact, help is available; God's grace is sufficient support for people on the journey of faith. The scriptures often emphasize the priority of divine grace; it is present even before a person responds, eliciting faith in those who otherwise would have no clue of how to escape their mean lot.

First we have selected passages which describe God as the savior of benighted and sinful people. Grace is entirely God's initiative, given to people regardless of their attitude or merit. Furthermore, God's grace far overshadows the merit gained by good works; indeed, nothing can come of a person's good works or austerities endured for the purpose of salvation, in the absence of divine grace. God's grace is also described as sufficient, regardless of the person's burden or strength to bear it.

The section ends with the two parables of the Prodigal Son, one from the New Testament and one from the Lotus Sutra. The teachings of these two stories differ in important respects: the Christian version cautions against self-righteousness on the part of the faithful believer as represented by the prodigal's brother, while the Buddhist version teaches the Buddha's skill in means through the devices of the rich father. Yet the theme of divine compassion for errant humanity shines through both.

Through Thy power, O Lord, Make life renovated, real at Thy will.

1. Zoroastrianism. Avesta, Yasna 34.15

God is the best to take care of man, and He is the Most Merciful of those who show mercy!

2. Islam. Qur'an 12.64

Lord! You are the uninvoked savior, motiveless compassionate being, a well-wisher even when unprayed, a friend even when unrelated.

3. Jainism. Vitaragastava 13.1

For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

4. Christianity. Bible, John 3.16

Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith.

5. Christianity. Bible, Romans 3.23-25

God the Rescuer,
God the Savior,
Almighty, whom we joyfully adore,
Powerful God,
Invoked by all men,
May he, the bounteous, grant us his blessings!

6. Hinduism. Rig Veda 7.100.4

Always created beings He cherishes; The Creator looks to the weal of all. Lord! invaluable are Thy blessings; Without extent is His bounty.

7. Sikhism. Adi Granth, Kirtan Sohila, M.1, p. 12

And the Almighty said to Moses, "I am One and Eternal, so you, too, shall be united as one and you will be an eternal people." He further said, "Thus shall you say to the Children of Israel, 'The Eternal, Who is determined to remove cruelty from all human existence, has sent me to you.'"

8. Judaism. Torah Yesharah, Exodus 3.14

I am the Tathagata,
The Most Honored among men;
I appear in the world
Like unto this great cloud,
To pour enrichment on all
Parched living beings,
To free them from their misery
To attain the joy of peace,
Joy of the present world,
And joy of Nirvana.

9. Buddhism. Lotus Sutra 5

The Lord is my shepherd, I shall not want;
he makes me lie down in green pastures.
He leads me beside still waters;
he restores my soul.
He leads me in paths of righteousness
for his name's sake.
Even though I walk through the valley of the shadow of death,
I fear no evil;
for thou art with me;
thy rod and thy staff,
they comfort me.
Thou preparest a table before me
in the presence of my enemies;
thou anointest my head with oil,
my cup overflows.
Surely goodness and mercy shall follow me
all the days of my life;
and I shall dwell in the house of the Lord
for ever.

10. Judaism and Christianity. Bible, Psalm 23

If we are faithless, he remains faithful--for he cannot deny himself.

11. Christianity. Bible, 2 Timothy 2.13

God is always impartial and compassionate. At least three times He tries to lead even the most wicked men [to salvation] by way of their minds.

12. Unification Church. Sun Myung Moon

We who live in the world, still attached to karmas, can overcome the world by thy grace alone.

13. Hinduism. Srimad Bhagavatam 11.2

Qur'an 12.64: Cf. Qur'an 39.53, p. 519. Vitaragastava 13.1: Cf. Tao Te Ching 62, p. 143. Romans 3.23-25: See Ephesians 2.8-9, p. 756. Rig Veda 7.100.4: Cf. Black Yajur Veda 6.6, p. 139, invoking the grace of God as Shiva; also Bhagavad Gita 18.58, p. 557. Torah Yesharah: This is a traditional interpretive translation of Torah by Obadiah Sforno (1475-1550). It renders the way many Jews have traditionally understood the meaning of the Tetra- grammaton. Compare the modern translation of Exodus 3.13-15, p. 120. Cf. 1 Timothy 2.3-4, p. 514. Lotus Sutra 5: Buddhism is basically a religion of salvation or liberation, as derived from the Four Noble Truths, which both diagnose mankind's ills and explain the process of liberation from them. This passage is from the Parable of the Rain Cloud, pp. 142f; cf. Lotus Sutra 7, p. 637; Larger Sukhavativyuha Sutra 8.18, p. 639; Tannisho of Shinran, p. 757f. Psalm 23: Cf. Psalm 145.8-9, p. 137; John 10.11-16, p. 639, on Jesus the Good Shepherd. 2 Timothy 2.13: Cf. Canticles Rabbah 2.5, p. 764.

All need grace, for even Abraham, for whose sake grace came plenteously into the world, himself needed grace.

14. Judaism. Midrash, Genesis Rabbah 60.2

God promises you His forgiveness and bounties; and God cares for all and He knows all things.

He grants wisdom to whom He pleases, and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding.

15. Islam. Qur'an 2.268-69

The Self is not to be obtained by instruction, Nor by intellect, nor by much learning. He is to be obtained only by the one whom He chooses. To such a one the Self reveals His own person.

16. Hinduism. Mundaka Upanishad 3.2.3; Katha Upanishad 1.2.23

Abu Huraira reported God's Messenger as saying, "There is none whose deeds alone would entitle him to get into Paradise." Someone said, "God's Messenger, not even you?" He replied, "Not even I, but that my Lord wraps me in mercy."

17. Islam. Hadith of Muslim

By assuming numerous garbs [of ascetics], learning, induced meditation, or stubborn practices,
Has none attained Him.
Says Nanak, By His grace alone does one attain to sainthood and enlightenment.

18. Sikhism. Adi Granth, Gauri Bavan Akkhari, M.5, p. 251

Now, if it had not been been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead.

19. Church of Jesus Christ of Latter-day Saints. Book of Mormon, Alma 12.25

Genesis Rabbah 60.2: Cf. Kiddushin 30b, p. 390. Mention of Abraham recalls Paul's argument for faith as superior to works in Galatians 3.1-9, p. 756. Qur'an 2.268-69: Cf. Qur'an 18.23-24, p. 913; 42:19, p. 136; 49.7, p. 752. Mundaka Upanishad 3.2.3: For a different interpretation of this ambiguous text, see p. 685. Hadith of Muslim: Cf. Qur'an 12.53, p. 383; Hadith of Muslim, p. 443; Nahjul Balagha, Khutba 57, p. 778. Gauri Bavan Akkhari, M.5: Cf. Slok, M.9, p. 390; Gauri Purabi, Ravi Das, p. 401; Isaiah 64.4, p. 411. Book of Mormon, Alma 12.25: The 'plan of redemption' refers to the inevitable Last Judgment and eschatological redemption of the righteous. The ultimate justice of God is founded upon his Word, which was declared before the creation of the world. Cf. 2 Peter 3.3-10, p. 1099; Proverbs 8.22-31, p. 151; John 1.1-4, p. 150.

God desires to lighten things for you, for man was created a weakling.

20.

Islam. Qur'an 4.27-28

God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it.

21. Christianity. Bible, 1 Corinthians 10.13

God charges no soul save to its capacity;
standing to its account is what it has earned,
and against its account what it has deserved.
Our Lord! Take us not to task if we forget, or make mistake.
Our Lord! Charge us not with a load as that which You laid upon those before us.
Our Lord! Burden us not beyond what we have the strength to bear.
Pardon us, forgive us, and have mercy on us.

22. Islam. Qur'an 2.286

And Jesus said, "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry.

"Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of his servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

23. Christianity. Bible, Luke 15.11-32: Parable of the Prodigal Son

It is like a youth who, on attaining manhood, leaves his father and runs away. For long he dwells in some other country, ten, or twenty, or fifty years. The older he grows, the more needy he becomes. Roaming about in all directions to seek clothing and food, he gradually wanders along till he unexpectedly approaches his native country. From the first the father searched for his son but in vain, and meanwhile has settled in a certain city. His home becomes very rich; his goods and treasures are incalculable....

At this time, the poor son, wandering through village after village, and passing through countries and cities, at last reaches the city where his father has settled. Always has the father been thinking of his son, yet, though he has been parted from him over fifty years, he has never spoken of the matter to any one, only pondering over it within himself and cherishing regret in his heart, as he reflects, "Old and worn, I own much wealth--gold, silver, and jewels, granaries

and treasuries overflowing; but I have no son. Some day my end will come and my wealth will be scattered and lost, for there is no one to whom I can leave it... If I could only get back my son and commit my wealth to him, how contented and happy should I be, with never a further anxiety!"

Meanwhile the poor son, hired for wages here and there, unexpectedly arrives at his father's house. Standing by the gate, he sees from afar his father seated on a lion-couch, his feet on a jeweled footstool, revered and surrounded by Brahmans, warriors, and citizens, and with strings of pearls, worth thousands and myriads, adorning his body; attendants and young slaves with white chowries wait upon him right and left... The poor son, seeing his father possessed of such great power, was seized with fear, regretting that he had come to this place, and secretly reflects thus, "This must be a king, or someone of royal rank; it is no place for me to obtain anything for hire of my labor. I had better go to some poor hamlet, where there is a place for letting out my labor, and food and clothing are easier to get. If I tarry here long, I may suffer oppression and forced service." Reflecting thus, he hastens away.

Meanwhile the rich elder on his lion-seat has recognized his son at first sight, and with great joy in his heart has also reflected, "Now I have some one to whom I may bequeath my treasuries of wealth. Always I have been thinking of this my son, with no means of seeing him; but suddenly he himself has come and my longing is satisfied. Though worn with years, I yearn for him as of old."

Instantly he dispatches his attendants to pursue him quickly and fetch him back. Thereupon the messengers hasten forth to seize him. The poor son, surprised and scared, loudly cries his complaint, "I have committed no offense against you; why should I be arrested?" The messengers all the more hasten to lay hold of him and compel him to go back. Thereupon the poor son, thinking within himself that though he is innocent yet he will be imprisoned, and that now he will surely die, is all the more terrified, faints away and falls prostrate on the ground. The father, seeing this from afar, sends word to the messengers, "I have no need for this man. Do not bring him by force. Sprinkle cold water on his face to restore him to consciousness and do not speak to him any further." Wherefore? The father, knowing that his son's disposition is inferior, knowing that his own lordly position has caused distress to his son, yet convinced that he is his son, tactfully does not say to others, "This is my son."

A messenger says to the son, "I now set you free; go wherever you will." The poor son is delighted, thus obtaining the unexpected. He rises from the ground and goes to a poor hamlet in search of food and clothing. Then the elder, desiring to attract his son, sets up a device. Secretly he sends two men, doleful and shabby in appearance, saying, 'You go and visit that place and gently say to the poor man, "There is a place for you to work here... we will hire you for scavenging, and we both also will work along with you."' Then the two messengers go in search of the poor son and, having found him, place before him the above proposal. Thereupon the poor son, having received his wages beforehand, joins with them in removing a refuse heap.

His father, beholding the son, is struck with compassion for, and wonder at, him. Another day he sees at a distance, through a window, his son's figure, gaunt, lean, and doleful, filthy and unclean with dirt and dust; thereupon he takes off his strings of jewels, his soft attire, and puts on a

coarse, torn and dirty garment, smears his body with dust, takes a basket in his right hand, and with an appearance fear-inspiring says to the laborers, "Get on with your work, don't be lazy." By such a device he gets near to his son, to whom he afterwards says, "Ay, my man, you stay and work here, do not go again elsewhere; I will increase your wages; give whatever you need, bowls, utensils, rice, wheat-flour, salt, vinegar, and so on; have no hesitation; besides there is an old and worn-out servant whom you shall be given if you need him. Be at ease in your mind; I am, as it were, your father; do not be worried again. Wherefore? I am old and advanced in years, but you are young and vigorous; all the time you have been working, you have never been deceit- ful, lazy, angry or grumbling; I have never seen you, like the other laborers, with such vices as these. From this time forth you shall be as my own begot- ten son."

Thereupon the elder gives him a new name and calls him a son. Then the poor son, though he rejoices at this happening, still thinks of himself as a humble hireling. For this reason, during twenty years he continues to be employed in scavenging. After this period, there grows mutual confidence between them, and he goes in and out and at his ease, though his abode is still in a small hut.

Then the elder becomes ill and, knowing that he will die before long, says to the poor son, "Now I possess abundance of gold, silver, and precious things, and my granaries and treasuries are full to overflowing. The quanti- ties of these things, and the amounts which should be received and given, I want you to understand in detail. Such is my mind, and you must agree to this my wish. Wherefore? Because now I and you are of the same mind. Be increasingly careful so that there be no waste."

The poor man accepts his instruction and commands, and becomes acquainted with all the goods... but has no idea of expecting to inherit as much as a meal, while his abode is still the original place and he is yet unable to abandon his sense of inferiority.

After a short time has again passed, the father notices that his son's ideas have gradually been enlarged, his aspirations developed, and that he despises his previous state of mind. On seeing that his own end is approach- ing, he commands his son to come, and gathers together his relatives, and the kings, ministers, warriors, and citizens. When they are all assembled, he addresses them saying, "Now, gentlemen, this is my son, begotten by me. It is over fifty years since, from a certain city, he left me and ran away to endure loneliness and misery. His former name was so-and-so and my name was so-and-so. At that time in that city I sought him sorrowfully. Suddenly in this place I met and regained him. This is really my son and I am really his father. Now all the wealth which I possess belongs entirely to my son, and all my previous disbursements and receipts are known by this son."

When the poor son heard these words of his father, great was his joy at such unexpected news, and thus he thought, "Without any mind for, or effort on my part, these treasures now come of themselves to me."

World-honored One! The very rich elder is the Tathagata, and we are all as the Buddha's sons. The Buddha has always declared that we are his sons. But because of the three sufferings, in the midst of births-and-deaths we have borne all kinds of torments, being deluded and ignorant and

enjoying our attachment to trifles. Today the World-honored One has caused us to ponder over and remove the dirt of all diverting discussions of inferior things. In these we have hitherto been diligent to make progress and have got, as it were, a day's pay for our effort to reach Nirvana. Obtaining this, we greatly rejoiced and were contented, saying to ourselves, "For our diligence and progress in the Buddha-law what we have received is ample"... The Buddha, knowing that our minds delighted in inferior things, by his tactfulness taught according to our capacity, but still we did not perceive that we are really Buddha's sons... Therefore we say that though we had no mind to hope or expect it, yet now the Great Treasure of the King of the Law has of itself come to us, and such things that Buddha-sons should obtain, we have all obtained.

24. Buddhism. Lotus Sutra 4: Parable of the Prodigal Son

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1 Corinthians 10.13 and Qur'an 2.286: Cf. Qur'an 65.7, p. 686; Jeremiah 10.23-24, p. 571; Matthew 11.28-30, p. 645; Romans 8.26-27, p. 648; Guide to the Bodhisattva's Way of Life 7.22-24, p. 572. Luke 15.11-12: Jesus' Parable of the Prodigal Son speaks not only of God's grace and forgiveness (represented by the father), but also of the ethic that righteousness (represented by the elder brother) be accompanied by forgiveness and compassion for sinners (the younger brother). On the elder brother's attitude, compare Jonah, pp. 904f. and note. Lotus Sutra 4: In the Buddhist Parable of the Prodigal Son, the rich elder represents the Buddha and the son is the ordinary person. The Buddha cannot show his grace directly, so in compassion he resorts to an expedient in order to reach his low-minded son. Cf. the Parable of the Good Physician, Lotus Sutra 16, pp. 1023f.; also 1 Corinthians 9.19-22, p. 1021.

UNIVERSAL SALVATION

The compassion and grace of God know no bounds. In some passages from scripture, the extent of God's saving work is predicted eventually to embrace all humankind. Thus does the Divine Parent's heart yearn for all His children. In Buddhist terms, the essential purpose of absolute Truth is to liberate all sentient beings, and Mahayana Buddhist scriptures express the universality of grace in the vow of the Buddha Amitabha. His vow is similar to the Bodhisattva Vow to save all beings, and in popular Buddhism the great Bodhisattvas who attend the Buddha are revered as manifesting gracious aspects of Ultimate Reality.

Universal salvation is compatible with the belief that there is only one valid and true religion. Salvation may come to all people through one central point: thus in Abraham 'shall all the families of the earth be blessed' (Genesis 12.3). For those who believe in one religion as the only way, the divine mandate to save all humankind is a powerful impetus to missionary activity.

We conclude with several passages which offer salvation to souls in hell. If salvation is to be available universally, to every soul who has ever lived regardless of his or her earthly life, the doctrine may appear at odds with beliefs about hell and the Last Judgment. If God is most essentially just, how can the wicked receive salvation? On the other hand, if God is most essentially gracious and compassionate, how can He permit any creature to suffer in hell eternally? Compassion and justice must go together. Buddhism, Hinduism, and Jainism reconcile these aspects of Ultimate Reality by regarding all states of hell as purgatories, designed to mete out punishments for a limited period of time, that evil karma might be burned up and the soul have a future opportunity to find the Path. Christian and Islamic theologians dispute this question among themselves--some upholding an eternal hell, others looking to universal salvation. The Latter-day Saints practice baptism for the dead, thereby emptying hell of its dead through the efforts of the living.

God our Savior, who desires all men to be saved and to come to the knowledge of the truth.

Christianity. Bible, 1 Timothy 2.3-4

The daily concern of the Parent is single-heartedly how best I can advance arrangements to save all of you.

Tenrikyo. Ofudesaki 14.35

We will make offering unto thee with worship, O Lord, and to the Right, That you may achieve through Good Mind the destiny of all creatures in the Dominion. For the salvation of the man of insight among such as you, O Wise One, will hold good for everyone.

Zoroastrianism. Avesta, Yasna 34.3

The Dharma of the Buddhas
       by the constant use of a single flavor
Causes the several worlds
       universally to attain perfection,
By gradual practice
       all obtain the Fruit of the Way.

Buddhism. Lotus Sutra 5

"As I live," says the Lord God, "I have no pleasure in the death of the wicked."

Judaism and Christianity. Bible, Ezekiel 33.11

When Israel crossed the Red Sea, the angels were about to break forth in song, but the Holy One rebuked them, "My children are drowning, and you would sing?"

Judaism. Talmud, Megilla 10b

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1 Timothy 2.3-4: Cf. 2 Timothy 2.13, p. 507; Torah Yesharah, p. 506. Yasna 34.3: The passage asks that these prayers to God cause all creatures, not just the wise man, to achieve their destiny in God's Kingdom. Lotus Sutra 5: This is the conclusion to the long Parable of the Rain Cloud, pp. 142f. Megilla 10b: 'My children' are the Egyptians who drowned in the waters while the Israelites escaped--Exodus 15.1-11, p. 564. On God's love for Israel's enemies, cf. Amos 9.7, p. 281.

God it is who has sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolators may be averse.

Islam. Qur'an 9.33

Turn to me and be saved,
       all the ends of the earth!
    for I am God, and there is no other.
By myself I have sworn,
    from my mouth has gone forth in righteousness
       an irrevocable decree:
"To me every knee shall bow,
       every tongue shall swear."

Judaism and Christianity. Bible, Isaiah 45.22-23

Miqdad reported that he heard God's messenger say, "There will not remain

on the face of the earth a mud-brick house or a camel's hair tent which God will not cause the confession of Islam to enter, bringing both mighty honor and abject abasement. God will either honor the occupants and put them among its adherents, or will humiliate them and they will be subject to it." Miqdad said, "God will then receive complete obedience."

Islam. Hadith of Ahmad

God is on the watch for the nations of the world to repent, so that He may bring them under His wings.

Judaism. Midrash, Numbers Rabbah 10.1

I testify that Thou art the Lord of all creation, and the Educator of all beings, visible and invisible. I bear witness that Thy power hath encompassed the entire universe, and that the hosts of the earth can never dismay Thee, nor can the dominion of all peoples and nations deter Thee from executing Thy purpose. I confess that Thou hast no desire except the regeneration of the whole world, and the establishment of the unity of its peoples, and the salvation of all them that dwell therein.

Baha'i Faith. Gleanings from the Writings of Baha'u'llah 115

Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him,
he will bring forth justice to the nations.
He will not cry or lift up his voice,
or make it heard in the street;

Qur'an 9.33: Cf. Qur'an 22.56, p. 1111. Isaiah 45.22-23: Cf. Isaiah 2.2-4, p. 1112; 56.7, p. 243; Zechariah 14.9, p. 1111. Hadith of Ahmad: Cf. Qur'an 21.104-05, p. 1111. Gleanings from the Writings of Baha'u'llah 115: Cf. Gleanings from the Writings of Baha'u'llah 111, p. 274; 'Abdu'l-Baha, Promulgation of Universal Peace, pp. 290, 1119.

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a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.
He will not fail or be discouraged
till he has established justice in the earth;
and the coastlands wait for his law.

Judaism and Christianity. Bible, Isaiah 42.1-4

The Tathagatas do not enter ultimate liberation until all living beings have entered ultimate liberation.

Buddhism. Holy Teaching of Vimalakirti 4

God did not call me for myself. He called me expecting that I would develop the universal personality [that can relate well with all people and things].

Unification Church. Sun Myung Moon, 4-14-57

I establish the Vows unexcelled,
And reach the highest path, Bodhi.
Were these Vows unfulfilled,
I would never attain Enlightenment.

I will be the great provider
Throughout innumerable ages.
Should I fail to save all in need,
I would never attain Enlightenment.

Upon my attaining Enlightenment,
If my Name were not heard anywhere
In the ten quarters of the universe,
I would never attain Enlightenment.

Practicing the Holy Way--selflessness,
Depth in right reflection and pure wisdom,
Aspiring toward the highest path,
I will be the teacher of devas and men.

My wondrous power by its great light
Brightens countless lands throughout,
Removes the darkness of the three defilements
And delivers all from suffering and pain.

Buddhism. Larger Sukhavativyuha Sutra 9.1-5: Juseige

Those who are wretched shall be in the Fire... they will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills; for your Lord is the sure Accomplisher of what He plans.

Islam. Qur'an 11.106-07

For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark.

Christianity. Bible, 1 Peter 3.18-20

It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between

the fathers and the children, upon some subject or other--and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place.

Church of Jesus Christ of Latter-day Saints. Doctrine and Covenants 128.18

Isaiah 42.1-4: This 'servant song' is understood differently by Jews and Christians. Jews interpret the servant to be Israel, and view the passage as a statement of Israel's vocation to be a light to the world. Christians understand the fuller meaning of the servant as realized in Christ. Larger Sukhavativyuha Sutra 9.1-5: This is one of the chief hymns of the Pure Land school. One should not interpret this passage as speaking of God's love in the western sense of the divine Being's love for his creatures. Rather, the ideal of the bodhisattva illustrates the Mahayana Buddhist principle that Ultimate Reality is itself all-embracing, inclusive of every living being and of the nature of compassion. One who truly understands this principle cannot help but feel suffering as long as there is even one individual who suffers, for that unfortunate individual is one's very self. This is the essence of the Bodhisattva Vow; see Sikshasamuccaya 280-81, pp. 979f., and Garland Sutra 23, p. 980; see also the Eighteenth Vow of Buddha Amitabha, Larger Sukhavativyuha Sutra 8.18, p. 639. Qur'an 11.106-07: Based on this verse, some Muslim theologians have deduced that the penalties in hell are not eternal, for 'the time that the heavens and the earth endure' has a limit; in the end they are to be dissolved and renewed. 1 Peter 3.18-20: This passage is usually interpreted to mean that Jesus preached to the spirits in hell. Or, if the doctrine of eternal hell is to be upheld, then the 'prison' may be interpreted as an intermediate state of purgatory. Compare Markandeya Purana 13-15, p. 981. Doctrine and Covenants 128.18: The baptism for the dead is an important rite of the Latter-day Saints, bringing salvation to those who have passed away in ignorance--'those who have died in the gospel' are Christians ignorant of the new dispensation--and bringing wholeness and complete salvation to the cosmos. Notice the Bible references to Malachi 4.6 and Hebrews 11.39-40. Cf. Doctrine and Covenants 76.54-93, p. 322.

ATONEMENT AND FORGIVENESS

For people soiled by sin and hence unworthy to enter the presence of God, or corrupted by evil deeds and hence unable to realize their true inner nature, an essential prerequisite for salvation is the forgiveness of sins. The experience of divine forgiveness and pardon is universal, reaching to supplicants in all the world's religions.

The opening passages express God's forgiving nature; it is ever God's desire to forgive. The next few passages treat the idea of atonement; some expiation must be made for sin, either by a Savior, or by a priest, or by the supplicant's own acts of penance and devotion. Several texts discuss the cleansing of sin. We conclude with passages which emphasize the magnitude of divine forgiveness, which can encompass even the most gargantuan evils. Some passages suggest that God even desired sin or favors sinners in order that He may demonstrate His gracious and forgiving nature.

I, I am He who blots out your transgressions for my own sake, and I will not remember your sins.

Judaism and Christianity. Bible, Isaiah 43.25

All evil effects of deeds are destroyed, when He who is both personal and impersonal is realized.

Hinduism. Mundaka Upanishad 2.2.9

Say, "If you love God, follow me, and God will love you, and forgive you all your sins; God is All-forgiving, All-compassionate."

Islam. Qur'an 3.31

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us.

Christianity. Bible, Ephesians 1.7-8

Isaiah 43.25: Cf. Isaiah 1.16-20, p. 729. Ephesians 1.7-8: This passage speaks of the blood of Christ, shed on the cross for the forgiveness of sins. Cf. Romans 3.23-25, p. 506, Hebrews 9.11-14, below; John 1.29, p. 636; 1 Corinthians 11.23-25, p. 851.

Say, "O my Servants who have transgressed against their souls! Despair not of the mercy of God: for God forgives all sins: for He is Oft-forgiving, Most Merciful."

Islam. Qur'an 39.53

Let every person ask pardon of the Great Light Asis,
The Molder of us all.

African Traditional Religions. Kipsigis Tradition (Kenya)

If we have sinned against the man who loves us,
have wronged a brother, a dear friend, or a comrade,
the neighbor of long standing or a stranger,
remove from us this stain, O King Varuna.

Hinduism. Rig Veda 5.85.7

Though a man be soiled with the sins of a lifetime, let him but love me, rightly resolved, in utter devotion. I see no sinner, that man is holy. Holiness soon shall refashion his nature to peace eternal. O son of Kunti, of this be certain: the man who loves me shall not perish.

Hinduism. Bhagavad Gita 9.30-31

Anyone that is fallen into the grip of lust, wrath, or attachment, Attached to stingy greed, Guilty of the four cardinal sins and evils, And demonic sins like murder; Who never has attended to scriptures, holy music, or sacred verse-- By contemplation of the Supreme Being, With a moment's remembrance of God shall he be saved.

Sikhism. Adi Granth, Sri Raga, M.5, p. 70

Hide thy face from my sins,
and blot out all my iniquities.
Create in me a clean heart, O God,
and put a new and right spirit within me.

Judaism and Christianity. Bible, Psalms 51.9-10

Shining brightly, Agni, drive away
our sin, and shine wealth on us.
Shining bright, drive away our sin.

For good fields, for good homes, for wealth,
we made our offerings to Thee.
Shining bright, drive away our sin....

So that Agni's conquering beams
may spread out on every side,
Shining bright, drive away our sin.

Thy face is turned on every side,
Thou pervadest everywhere.
Shining bright, drive away our sin.

Hinduism. Rig Veda 1.97.1-6

Of the sin against the gods Thou art atonement;
Of the sin against men Thou art atonement;
Of the sin against myself Thou art atonement;
Of every kind of sin Thou art atonement.
The sin that I have committed knowingly,
and that I have committed unawares,
Of all sins Thou art atonement.

Hinduism. Yajur Veda 8.13

Let him utter the name, Buddha Amitayus. Let him do so serenely with his voice uninterrupted; let him be continually thinking of Buddha until he has completed ten times the thought, repeating, "Adoration to Buddha Amitayus." On the strength of [his merit of] uttering the Buddha's name he will, during every repetition, expiate the sins which involve him in births and deaths during eighty million kalpas.

Buddhism. Meditation on Buddha Amitayus 3.30

Aaron shall offer the bull as a sin offering for himself, and shall make atonement for himself and for his house. Then he shall take the two goats, and set them before the Lord at the door of the tent of meeting; and Aaron shall cast lots upon the two goats, one lot for the Lord and the other lot for Azazel. And Aaron shall present the goat on which the lot fell for the Lord, and offer it as a sin offering; but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it.... He shall kill the goat of the sin offering which is for the people, and bring its blood within the veil, and sprinkle it upon the mercy seat and before the mercy seat; thus he shall make atonement for the holy place, because of the uncleannesses of the people of Israel.... And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the people of Israel, and all their transgressions, all their sins; and he shall put them upon the head of the goat, and send him away into the wilderness by the hand of a man who is in readiness. The goat shall bear all their iniquities upon him to a solitary land.... And it shall be a statute to you for ever that in the seventh month, on the tenth day of the month... on this day shall atonement be made for you, to cleanse you; from all your sins you shall be clean before the Lord.

Judaism. Bible, Leviticus 16.6-30

Qur'an 39.53: Cf. Qur'an 26.77-82, p. 137; 40.55, p. 743. Kipsigis Tradition: Cf. p. 906. Rig Veda 5.85.7: Cf. Rig Veda 7.86.2-5, p. 904 and note. Bhagavad Gita 9.30-31: Cf. Bhagavad Gita 18.66, p. 770; Srimad Bhagavatam 6.1, p. 909. Sri Raga, M.5: On the four cardinal sins, cf. Chandogya Upanishad 5.10.9, p. 463. Cf. Slok Vadhik, M.3, p. 904. Rig Veda 1.97: This is a litany for the fire ritual. Agni, deity embodied in fire, symbolically burns away sin and mental pollution through the ritual fire. Rig Veda 1.97.1-6: Cf. Rig Veda 10.9.8-9, p. 854. Meditation on Buddha Amitayus: In Pure Land Buddhism, compassion reaches to the nethermost hells! The grace of Buddha Amitayus, the Buddha of Infinite Life, or Buddha Amitabha (Jap. Amida), the Buddha of Infinite Light (who are one in the same), is sufficient to save even the most reprobate sinner. In the Amida Buddha's original vow, he pledged to save all sentient beings who would repeat his name ten times; see Larger Sukhavativyuha Sutra 8.18, p. 639. Leviticus 16.6-30: This is the ancient ritual for the Day of Atonement. The Bible prescribes that the high priest (Aaron) purify the altar and holy place with blood from the bull and goat which are sacrificed, and that the sins of the congregation be placed upon the head of a remaining goat (the 'scapegoat') who is led into the wilderness. In modern Judaism the Day of Atonement is observed with solemn fasting and the "sacrifice of prayer" which replace this archaic ritual. Cf. Menahot 110a, pp. 864f. Hebrews 9.11-14: This passage compares the sacrifice of Christ, who shed his blood on the cross for the forgiveness of sins, with the above ritual of the Day of Atonement. It emphasizes that Christ's sacrifice was 'once and for all,' 'securing an eternal redemption,' while the atoning rites of the Old Testament were only temporary and had to be repeated every year. Since Hebrews was written after the Temple had been destroyed (in 70

But when Christ appeared as the high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once and for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

Christianity. Bible, Hebrews 9.11-14

[The Bodhisattva] Vajrasattva is white, with one face and two hands, holding a scepter in his right hand and a bell in his left. He is sitting in the adamantine posture embracing his consort, Dor-je Nyem-ma, who is white, with one face and two hands, holding a curved knife in her right hand and a skull-cap in her left.... Above a moon in Vajrasattva's heart is a HUM and on the edge of the moon revolves the hundred-syllable mantra.

[I pray], "O Endowed Transcendent Destroyer Vajrasattva, I myself

and others request that you cleanse wrongs and hindrances from all sentient beings and purify every weakened and broken sacred word of honor." Having requested like this, from the HUM and the mantra-rosary in his heart shine out radiant lights, cleansing the wrongs and hindrances from all sentient beings, who come presenting offerings that delight the Awakened Beings and their spiritual sons. Every excellence of their body, speech and mind collects in the form of light and dissolves into the mantra-rosary and the HUM. From there a white stream of nectar flows, pouring from the place of union of the Lord and consort. It enters through the pour aperture at the crown of my head, filling my whole body with a stream of nectar of pristine awareness. I become puri- fied by the cleansing of all evils and hindrances from my three doors.

"Through my ignorance and delusions I have transgressed and weakened my pledges. O my spiritual master, protect me and be my refuge. Lord who holds the adamantine scepter, the embodiment of great compassion, the chief of beings, I go to you for refuge."

In answer Vajrasattva replies, "O child of my family, your wrongs and hindrances and every broken and weakened commitment are cleansed and puri- fied." Having spoken thus, he dissolves into me and my three doors become inseparable from the perfect body, speech, and mind of Vajrasattva.

Buddhism. Cakrasamvara Tantra

Thus hearing the litany, and that there be
no blot of sin in the court or the country,
May the deities bestow their purification that
no offense remain, and
As the wind blows from its origin
to carry away the clouds of heaven,
Even as the wind of morning and the wind of evening
clears away the morning and evening mists,
As the ship in harbor casts off its moorings stem and stern
to be borne out onto the great plain of the sea, and
As the rank grasses beyond the river
are swept away with the clean stroke of the scythe--
Even so, may the deity Seoritsuhime-no-kami,
dwelling in the swift-flowing stream that
falls from the high mountains and low hills,
Carry away these sins and pollutions
without remain, to the wide sea plain.
Our sins thus swept away,
may the goddess Hayaakitsuhimi-no-kami,
who lives in the stream of the sea plain,
Open wide her great mouth
to engulf those sins and impurities, and
When they are thus imbibed,
May the god Ibukidonushi-no-kami,
dwelling in the place where breath is breathed,
blow them out with a great rushing breath.
And when he has thus banished them to the underworld,
may the goddess Hayasasurahime-no-kami disperse them
once and all.
Even in this way, may the sins of
all in the realm, from officials of the court

on down, every transgression within the land,
be washed away.

Shinto. Engishiki 8

Engishiki 8: This is a traditional litany for purification, recited at Shinto shrines. Cf. Kojiki 11, pp. 729f.

God the Almighty has said, "O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it."

Islam. Forty Hadith of an-Nawawi 42

Flowers like the lotus... do not grow on the dry ground in the wilderness, but do grow in the swamps and mud banks. Just so, the Buddha-qualities do not grow in living beings certainly destined for the uncreated but do grow in those living beings who are like swamps and mud banks of passion.

Buddhism. Holy Teaching of Vimalakirti 8

If you were not to commit sins, God would have swept you out of existence and would have replaced you with another people who have committed sin, and then asked God's forgiveness, that He might grant them pardon.

Islam. Hadith of Muslim

Forty Hadith of an-Nawawi 42: Cf. Pesikta Rabbati 32b-33a, p. 785; Canticles Rabbah 2.5, p. 764. Hadith of Muslim: Cf. Book of Mormon, 2 Nephi 2.19-26, p. 428 and note.

HEALING

The condition of fallen humanity has been likened to an infirmity and a disease of the soul. Our ignorance of Reality renders us blind to the truth and deaf to God's voice. Our hearts are heavy with pain and suffering. Hence, salvation may be regarded as healing the soul of its infirmity and restoring it to health where it can realize its true potential. Religious teaching may be regarded as a sovereign remedy, and the founder who bears the truth may be likened to a master physician.

But there is also a causal, psychosomatic relationship between healing of the soul and health of the body. Physical health is thus a welcome by-product of spiritual health. Jesus performed miraculous healings and exorcisms; today healings are performed in every part of the world by spiritual healers of all religions.

O Mankind! There has come to you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and mercy for believers.

Islam. Qur'an 10.57

Whatever defect I have of eye, of heart, of mind,
or whatever excess there is,
may Brishaspati remedy it.
Gracious to us be the Lord of the world.

Hinduism. Yajur Veda 36.2

The Buddha, the Truly Enlightened One, the unexcelled master physician... having developed and perfected the medicines of the Teaching over countless eons, having cultivated and learned all skills in application of means, and fully consummated the power of illuminating spells, is able to quell all sentient beings' afflictions.

Buddhism. Garland Sutra 37

Qur'an 10.57: Cf. Qur'an 26.77-80, p. 137. Garland Sutra 37: Cf. the Parable of the Good Physician, Lotus Sutra 16, pp. 1023f.; Guide to the Bodhisattva's Way of Life 7.22-24, p. 572.

Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then shall the lame man leap like a hart,
and the tongue of the dumb sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert.

Judaism and Christianity. Bible, Isaiah 35.5-6

The Way is like an empty vessel
That yet may be drawn from
Without ever needing to be filled.
It is bottomless; the very progenitor of all things in the world.
In it all sharpness is blunted,
All tangles untied,
All glare tempered,
All dust smoothed.
It is like a deep pool that never dries.

Taoism. Tao Te Ching 4

Under the shelter of the Supreme Being, not a whiff of hot air touches us--
All around us is drawn the mystic circle of divine protection,
Keeping away suffering.
We have met the holy Preceptor, perfection incarnate,
Who has established this state.
He has administered medicine of the divine Name,
And attached our devotion to the Sole Lord.
The divine Preserver has preserved us, and all maladies removed.
Says Nanak, In His grace has the Lord come to succor us.

Sikhism. Adi Granth, Bilaval, M.5, p. 819

Come, let us return to the Lord;
for he has torn, that he may heal us;
he has stricken, and he will bind us up.
After two days he will revive us;
on the third day he will raise us up,
that we may live before him.

Judaism and Christianity. Bible, Hosea 6.1-2

The antidote, assuredly, for the elemental soul [bound to samsara] is this: study of the knowledge of the Veda and pursuit of one's own duty.

Hinduism. Maitri Upanishad 4.3

Isaiah 35.5-6: Cf. Luke 4.16-21, p. 530. Tao Te Ching 4: Cf. Dhammapada 82, p. 553; Elegant Sayings 173, p. 558. Bilaval, M.5: Cf. Sri Raga, M.5, p. 553. Hosea 6.1-2: Cf. Qur'an 26.77-80, p. 137; 2 Chronicles 7.14, p. 902.

The words of the Torah are like a perfect remedy. This may be compared to a man who inflicted a big wound upon his son, and then put a plaster on

his wound, saying, "My son! As long as this plaster is on your wound you can eat and drink what you like, and bathe in cold or warm water, and you will suffer no harm. But if you remove it, it will break out into sores." Even so did God say to the Israelites, "My children! I created within you the Evil Inclination, but I created the Law as its antidote. As long as you occupy yourselves with the Torah, the Evil Inclination will not rule over you. But if you do not occupy yourselves with the Torah, then you will be delivered into its power, and all its activity will be against you."

Judaism. Talmud, Kiddushin 30b

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or "God with us,"--a divine influence ever present in human consciousness.

Christian Science. Science and Health, xi.

A great crowd followed [Jesus] and thronged about him. And there was a woman who had had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, "If I touch even his garments, I shall be made well." And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. And Jesus, perceiv- ing in himself that power had gone forth from him, immediately turned about in the crowd, and said, "Who touched my garments?" And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" And he looked around to see who had done it. But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth. And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

Christianity. Bible, Mark 5.24-34

Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. And a man lame from birth was being carried, whom they laid daily at the gate of the temple which is called Beautiful to ask alms of those who entered the temple. Seeing Peter and John about to go into the temple, he asked for alms. And Peter directed his gaze at him, with John, and said, "Look at us." And he fixed his attention upon them, expecting to receive something from them. But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. And leaping up he stood and walked and entered the temple with them, walking, and leaping, and praising God.

Christianity. Bible, Acts 3.1-8

Kiddushin 30b: Cf. Kiddushin 30b, p. 390; Genesis Rabbah 10.4, p. 1113; Tanhuma, p. 1115. Mark 5.24-34: Cf. Mark 9.17-24, p. 759; Matthew 12.22-24, p. 379; John 9.1-7, p. 701; Isaiah 53.4, 639f.

The World-honored One, the All-compassion and Guide, for the sake of King Ajatasatru, entered into the moonlight-samadhi. Having entered the samadhi, a great light issued. The light was pure and cool, and it went to the king and shone in the king's body. The boils on his body got cured and the choking pains died out. Relieved of the pains of the boils and feeling cool in body, the king said to the Buddha, "Where does this light come from? It shines on me and touches me; it cures all boils, and the body feels peace." The Buddha answered, "O great king! This is the light of the heaven of heavens. This light has no root; it is boundless.... It is seen only where there is a desire to save.... O King, you said before that there was no good doctor in the world who could cure the body and mind. Because of this, this light is first sent out. It first cures your body, and then, your mind."

Buddhism. Mahaparinirvana Sutra 575-76

Sickness arises from total involvement in the process of misunderstanding from beginningless time. It arises from the passions that result from unreal mental constructions, and hence ultimately nothing is perceived which can be said to be sick.

What is the elimination of this sickness? It is the elimination of egoism and possessiveness. What is the elimination of egoism and possessiveness? It is the freedom from dualism. What is freedom from dualism? It is the absence of involvement with either the external or the internal. What is absence of involvement with either external or internal? It is nondeviation, nonfluctua- tion, and nondistraction from equanimity. What is equanimity? It is the equality of everything from self to liberation. Why? Because both self and liberation are void.

Buddhism. Holy Teaching of Vimalakirti 5

Mahaparinirvana Sutra 575-76: Healing King Ajatasatru shows the Buddha's great benevolence to even the most undeserving of grace. For King Ajatasatru (Pali Ajatasattu) was no friend of the Buddha, being a patron of the heretic Devadatta (cf. Vinaya Pitaka ii.184-98, pp. 448ff.), and having killed his father the pious King Bimbisara and imprisoned his mother Queen Vaidehi (according to Meditation on Buddha Amitayus). It is said that the king at last repented and learned the Teaching. Holy Teaching of Vimalakirti 5: Vimalakirti rises from his sick bed and teaches that his sickness was ultimately unreal (sunya); by not being attached to or involved with an illusory reality he is no longer sick. From that demonstration Vimalakirti gives a deeper lesson. Both 'self' and

'liberation' are void because these are mere names, and because such opposing concepts do not possess reality. Even attachment to the idea of void is nothing but void. Compare Christian Science healing, above, which is realized only with faith--a faith that overcomes attachment to self and to the self's perception of illness, and places complete trust in the power of God.

I [God] feel extreme pity for the present world which indulges in excessive use of medicine.... Medicine should be used only in unavoidable instances and with full understanding of its true character. I reveal to you that the true nature of what modern science calls medicine is poison. Although you have been enjoying this poison, even naming it "medicine," you should know that its true nature... has the function of hardening and contaminating your spiritual and physical body. This results in your suffering and in shortening your life span. Nevertheless, humans have made light of this... and moreover have rejected the divine art of deep spiritual cleansing. In addition, you have utilized medicine as a means for making money and have been polluting the earth and atmosphere. You have thus committed a heavy sin towards the Creator of heaven and earth and humans. As a result of the sin and negative karma, you humans are bringing God's judgment upon yourselves. It is truly a pitiful condition.

Therefore, God is finally going to intensely cleanse the poison of your triple self--the spiritual, astral, and physical bodies collectively--and develop your positive spiritual power. Otherwise, the true children of God would lose their original vitality, which would make fruitless the purpose for which God created His children, the earth, and food prepared for them. For this reason, God must finally carry out deep spiritual cleansing....

Those who become obedient to God, come to a realization, come closer to God, and repent, shall receive the Baptism for deep spiritual cleansing by the holy spiritual essence of fire. They shall spiritually receive directly, the True Positive Light through your triple body, which is the way to lessen their compensation. This world shall be saved from the immense number of disturbances working against people's souls by Mahikari-no-Waza.

Mahikari. Goseigen

The hekura... help you bring back stolen souls; thanks to them you don't lose your way. You can repel the demons of disease; they enable you to recognize them by their smell. Each one has its particular odor, and their hammocks are impregnated with it; it comes from the watota, which they all possess. A high-quality hallucinogen enables you to see and name the demon who has just stolen a soul. You think, "It is so-and-so who is guilty!" And it is your turn to hurl your familiar hekura after him.

Native American Religions. Yanomami Shaman's Instruction
(Brazil)

Goseigen: Mahikari-no-Waza, also called okiyome, is a form of spiritual healing by divine Light. Its purpose is not only to heal individual illnesses, but further to purify the earth of pollution, greed, violence, and all spiritual evils. In this revelation, Yoshikazu Okada (1901-1974) is promised that he himself will be the channel for this 'True Positive Light.' This addresses a problem faced by all spiritual healers, which is the inevitable weakening of the healer's power as he or she begins to absorb into his or her own person 'compensation' for the patient's illness. In Mahikari, each practitioner is given a pendant called the omitama through which the Light can be connected to the founder's channel, and thus each can transmit the healing power without absorbing any ill effects. We note that Oriental medicine has, since the time of the Classic of the Yellow Emperor, regarded drugs as heavy poisons to be used only in certain types of illnesses or in conjunction with other forms of treatment such as acupuncture, herbs and changes in diet or environment. - Yanomami Shaman's Instruction: Disease of the body is understood to be the symptom of a stolen soul. Evil spirits steal the soul, which robs the person of his vitality; hence he falls ill. By recovering the soul and restoring it to the body, the shaman effects a cure. For help in this recovery, the shaman calls upon his familiar spirits, called hekura. For more concerning the hekura, see p. 370. Other texts on healing in traditional religions are found scattered throughout this anthology. A comparable passage on the Iglulik Eskimo Shaman Initiation, p. 537, describes how one can recover stolen souls and souls that have been taken to the Land of the Dead. In a Sioux Tradition, p. 370, sacred stones are used to call forth the natural powers of healing. The Dinka might sacrifice an ox (p. 437), to appease the malevolent spiritual powers which are understood to be causing disease. African prayers contain supplications to God to heal disease, for example the Anuak Prayer, p. 83. A Yoruba Hymn, pp. 671f., ascribes to Ifa the power to heal the earth.

LIBERATION

The spiritual freedom experienced by those who are released from the fetters of desires and attachments to worldly things is called Liberation, (Skt. moksha). It is an inner experience of freedom that can be present regardless of the person's external circumstances: the saint is free even in prison, while people with all worldly opportunities and unlimited wealth may be caught in dire bondage. The Christian scriptures speak of a comparable experience of Christian liberty that gives the believer an unlimited sense of freedom to live according to the spirit of Christ independent of external custom or constraint. Naturally, people should have the opportunity to realize the fruits of their spiritual liberation in a free society; inner freedom engenders and is completed through external freedom. Salvation as liberation from external oppression will be discussed under Help and Deliverance, pp. 557-68.

Passages in this section first assert that liberation is found only in the presence of God. Next come passages which describe the nature of liberation: release from bondage to desire, peace of mind, freedom to travel throughout the universe of spirit, freedom from the fetters of karma. Several concluding passages assert that the truth, natural law, or divine law is necessary and conducive to liberation. Law is the way to freedom--just as, in driving, rules of the road are required in order to provide one the freedom to travel to any destination in safety. Thus freedom should not be interpreted as freedom to disregard spiritual law; to do so would return one to a state of bondage.

Proclaim liberty throughout the land to all its inhabitants.

Judaism and Christianity. Bible, Leviticus 25.10

Liberation is the best thing, as the moon is best among the stars.

Jainism. Sutrakritanga 1.11.22

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

Christianity. Bible, 2 Corinthians 3.17

The fetters of the heart are broken, all doubts are resolved, and all works cease to bear fruit, when He is beheld who is both high and low.

Hinduism. Mundaka Upanishad 2.2.8

The Self, indeed, is below. It is above. It is behind. It is before. It is to the south. It is to the north. The Self, indeed, is all this. Verily, he who sees this, reflects on this, and understands this delights in the Self, sports with the Self, rejoices in the Self, revels in the

Self. Even while living in the body he becomes a self-ruler. He wields unlimited freedom in all the worlds. But those who think differently from this have others for their rulers; they live in perishable worlds. They have no freedom at all in the worlds.

Hinduism. Chandogya Upanishad 7.25.2

And [Jesus] came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written,

> The Spirit of the Lord is upon me,
> because he has anointed me to preach good news to the poor.
> He has sent me to proclaim release to the captives
> and recovering of sight to the blind.
> to set at liberty those who are oppressed,
> to proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing."

Christianity. Bible, Luke 4.16-21

Mundaka Upanishad 2.2.8: Cf. Maitri Upanishad 3.2, p. 412; Svetasvatara Upanishad 2.15, p. 843. Chandogya Upanishad 7.25.2: Cf. Acarangasutra 2.173, p. 74. Luke 4.16-21: Jesus is reading from the Old Testament, Isaiah 61.1-2. Historically, Isaiah was proclaiming to a community of impoverished exiles liberation from oppression, captivity, and indebtedness, and the dawn of a new time when God will once again favor Israel with abundance. But for Jesus, it is a proclamation of all-encompassing liberation: release to those captive to sin and enlightenment to the spiritually blind as well as liberty to those suffering external oppression. With liberation comes the fulfillment of all creation, the 'acceptable year of the Lord.'

Desire is a chain, shackled to the world, and it is a difficult one to break. But once that is done, there is no more grief and no more longing; the stream has been cut off and there are no more chains.

Buddhism. Sutta Nipata 948

The quest of pleasure brings nothing but torment abounding;
Man thus makes of his evil desires only a shackle about the neck.
Thou seeker of false delights, liberation comes only through the love of God.

Sikhism. Adi Granth, Gauri Ashtpadi, M.1, p. 222

If there is a man who can dominate Satan, the liberation of the spiritual and physical worlds will take place.

Unification Church. Sun Myung Moon, 2-22-87

Yea, happily he lives, the brahmin set free,
Whom lusts defile not, who is cooled and loosed from bonds,
Who has all barriers burst, restraining his heart's pain.
Happy the calm one lives who wins peace of mind.

Buddhism. Anguttara Nikaya i.137

As the path of the birds in the air or of fishes in the water is invisible, even so is the path of the possessors of wisdom.

Hinduism. Mahabharata 12.6763

He whose corruptions are destroyed, he who is not attached to food, he who has Deliverance, which is void and signless, as his object--his path, like that of birds in the air, cannot be traced.

Buddhism. Dhammapada 93

The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit.

Christianity. Bible, John 3.8

Open yourself, create free space;
release the bound one from his bonds!
Like a newborn child, freed from the womb,
be free to move on every path!

Hinduism. Atharva Veda 6.121.4

Sutta Nipata 948: Cf. Digha Nikaya ii.276, p. 390; Dhammapada 345-46, p. 418; Milarepa, p. 455. Gauri Ashtpadi, M.1: Cf. Sorath, M.1, p. 454. Anguttara Nikaya i.137: Buddha uses the term 'brahmin' not in the sense of a member of the brahmin caste, but as a title for one who is truly liberated. See Dhammapada 393, 396, p. 279. Mahabharata 12.6763 and Dhammapada 93: The invisible path refers to the fact that the liberated do not leave a trail of karma. This is because whatever he does is done with detachment, without a sense of "I," without any desire for reward. Cf. Bhagavad Gita 4.19-21, p. 775. John 3.8: Cf. Romans 8.26-27, p. 648. Atharva Veda 6.121.4: Cf. Tao Te Ching 55, p. 231.

Immediately after attaining release from all karmas, the soul goes up to the end of the universe. Previously driven [by karmas], the soul is free from the bonds of attachment, the chains have been snapped, and it is its nature to dart upwards. The liberated self, in the absence of the karmas which had led it to wander in different directions in different states of existence, darts upwards as its nature is to go up.

Jainism. Ratnakarandasravakacara 10

He has no branches, how then leaves? Whose root is not in the ground. Who is worthy to praise that man inspired, from bondage free?

Buddhism. Udana 77

When a man is free from all sense pleasures and depends on nothingness he is free in the supreme freedom from perception. He will stay there and not return again.

It is like a flame struck by a sudden gust of wind. In a flash it has gone out and nothing more can be known about it. It is the same with a wise man freed from mental existence: in a flash he has gone out and nothing more can be known about him.

When a person has gone out, then there is nothing by which you can measure him. That by which he can be talked about is no longer there for him; you cannot say that he does not exist. When all ways of being, all phenomena are removed, then all ways of description have also been removed.

Buddhism. Sutta Nipata 1072-76

You will know the truth, and the truth will make you free.

Christianity. Bible, John 8.32

No man is free, but he who labors in the Torah.

Judaism. Mishnah, Abot 6.2

Ratnakarandasravakacara 10: This is the state of Nirvana; cf. Ratnakaranda sravakacara 131, p. 136. Liberation is also enlightenment; cf. Tattvarthasutra 10.1-2, p. 537. Udana 77: This is the tree of karma of Indian thought, discussed in Bhagavad Gita 15.1-3, pp. 382f. Cf. Svetasvatara Upanishad 3.9, p. 582; Anguttara Nikaya ii.37-39, p. 654. Sutta Nipata 1072-76: This is a good expression of the freedom that comes from absence of self. Cf. Mumonkan 8, p. 586; Samyutta Nikaya xxii.59, pp. 899f.; Anguttara Nikaya ii.37-39, p. 654; Seng Ts'an, pp. 221f.; Bhagavad Gita 4.19-21, p. 775. John 8.32: Cf. James 1.25, p. 159. Abot 6.2: Cf. Abot 3.6, p. 770; Baba Metzia 10a, p. 670.

That disciplined man
       with joy and light within,
Becomes one with God
       and reaches the freedom that is God's.

Hinduism. Bhagavad Gita 5.24

Subhuti, if you should conceive the idea that anyone in whom dawns the Consummation of Incomparable Enlightenment declares that all manifest standards are ended and extinguished, do not countenance such thoughts.

Buddhism. Diamond Sutra 27

For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery... For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another.

Christianity. Galatians 5.1, 13

Bhagavad Gita 5.24: Cf. Bhagavad Gita 3.31-32, p. 162; Katha Upanishad 2.6.11, p. 840. Galatians 5.1,13: Christian freedom means that the believer is not justified according to how well he or she obeys religious laws. One is justified by faith. Yet in faith, the believer lives by the divine laws because they are helpful in maintaining his or her relationship with Christ. A Christian can still fall into the slavery of passions.

World Scripture

ENLIGHTENMENT

Enlightenment means dispelling the darkness of ignorance. Enlightenment is the primary term used to describe the experience of salvation in Hinduism and Buddhism, yet the experience of enlightenment is common to most religions. According to the manner in which Reality is perceived in the different traditions, enlightenment may be either the intuitive grasping of inner wisdom, illumination by the truth of the Word, or direct apprehension of transcendent Reality. The true self, formerly obscured by false habits of thinking and vain desires, is suddenly revealed. The inner eye, which was blinded by defilements of worldly living, opens to a vision of the true Reality. From that moment life can never be the same, as the enlightened person begins to live by the knowledge he has acquired.

The first group of passages compare God or God's word to a light that shines into the soul. Second are passages which describe enlightenment as inner knowledge, opening the inner eye or the 'eye of the heart.' It is recognizing one's Original Mind, pp. 217-23. Third, we have passages on enlightenment as knowing God, the eternal source of truth. The concluding passage describes one experience of enlightenment: a sudden apprehension of a new gestalt, a quantum leap in thinking, a powerful conversion.

Your word is a lamp to my feet and a light to my path.

Judaism and Christianity. Bible, Psalm 119.105

The truth has come, and falsehood has vanished away. Surely falsehood is ever certain to vanish.

Islam. Qur'an 17.85

Qur'an 17.85. Cf. Mundaka Upanishad 3.1.6, p. 630; Qur'an 39.23, p. 159.

Jesus spoke to them, saying "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

Christianity. Bible, John 8.12

Those who believe will stand alongside [the Prophet], their light streaming on ahead of them and to their right. They will say, "Our Lord, perfect our light for us, and forgive us!"

Islam. Qur'an 66.8

Him the sun does not illumine, nor the moon, nor the stars, nor the lightning--nor, verily, fires kindled upon the earth. He is the one light that gives light to all. He shines; everything shines.

Hinduism. Katha Upanishad 5.15; Mundaka Upanishad 2.2.10;
Svetavatara Upanishad 6.14

It is wonderful, Lord! It is wonderful, Lord! It is as if, Lord, one might set upright that which had been upturned, or might reveal what was hidden, or might point out the path to one who had gone astray, or might bring an oil lamp into the darkness so that those with eyes might see material shapes.

Buddhism. Udana 49

The holy Preceptor by the Word lighted a lamp;
Thereby was shattered darkness of the temple of the self,
And the unique chamber of jewels thrown open.
Wonderstruck were we in extreme on beholding it--
Its greatness beyond expression.

Sikhism. Adi Granth, Bilaval, M.5, p. 821

Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not sound, your body is full of darkness. Therefore be careful lest the light in you be darkness. If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light.

Christianity. Luke 11.34-36

The Atman is the light:
The light is covered by darkness:
This darkness is delusion:
That is why we dream.
When the light of Atman
Drives out our darkness
That light shines forth from us,

Qur'an 66.8: Cf. Qur'an 33.45-46, p. 633; Hadith of Muslim, p. 87. Udana 49: For a vivid pictorial representation of the Buddha's enlightening wisdom, see Garland Sutra 2, p. 99. Luke 11.34-36: Cf. Forty Hadith of an-Nawawi 6, p. 218; Qur'an 22.46, p. 400; Bhagavad Gita 15.9-11, p. 219.

A sun in splendor,
The revealed Brahman.

Hinduism. Bhagavad Gita 5.15-16

God is the Light of the heavens and the earth.
The parable of His Light
is as if there were a Niche,
and within it a Lamp;
the Lamp enclosed in Glass:
The Glass as it were a brilliant star:
Lit from a blessed Tree,
an olive neither of the East nor of the West,
Whose oil is well-nigh luminous,
though fire scarce touched it.
Light upon Light!
God guides whom He will to His Light:
God sets forth parables for men, and God knows all things.

Islam. Qur'an 24.35

Since all Dharmas are immanent in our mind there is no reason why we should not realize intuitively the real nature of Suchness. The Bodhisattva Sila Sutra says, "Our Essence of Mind is intrinsically pure, and if we knew our mind and realized what our nature is, all of us would attain Buddhahood."

Buddhism. Sutra of Hui Neng 2

I am blind and do not see the things of this world; but when the light comes from above, it enlightens my heart and I can see, for the Eye of my heart sees everything; and through this vision I can help my people. The heart is a sanctuary at the center of which there is a little space, wherein the Great Spirit dwells, and this is the Eye. This is the Eye of

the Great Spirit by which He sees all things, and through which we see Him. If the heart is not pure, the Great Spirit cannot be seen.

Native American Religions. Black Elk, Sioux Tradition

The Self within the heart is like a boundary which divides the world from That. Day and night cross not that boundary, nor old age, nor death; neither grief nor pleasure, neither good nor evil deeds. All evil shuns That. For That is free from impurity: by impurity can it never be touched.

Wherefore he who has crossed that boundary, and has realized the Self, if he is blind, ceases to be blind; if he is wounded, ceases to be wounded; if he is afflicted, ceases to be afflicted. When that boundary is crossed, night becomes day; for the world of Brahman is light itself.

Hinduism. Chandogya Upanishad 4.1-2

Bhagavad Gita 5.15-16: Cf. Svetasvatara Upanishad 2.14, p. 843. Qur'an 24.35: See p. 116n. Sutra of Hui Neng 2: Cf. Sutra of Hui Neng 3, p. 218; Seng Ts'an, pp. 221f. Meditation on Buddha Amitayus 17, p. 646. Black Elk: Cf. Forty Hadith of an-Nawawi 6, p. 218; Bhagavad Gita 5.9-11, p. 219.

It is as if some man goes into an intimate friend's house, gets drunk, and falls asleep. Meanwhile his friend, having to go forth on official duty, ties a priceless jewel within the man's garment as a present, and then departs. The man, being asleep, knows nothing of this. On arising he travels onwards till he reaches some other country where, striving for food and clothing, he labors diligently, undergoes exceeding great hardship, and is content even if he can obtain but a little. Later, his friend happens to meet him and speaks thus--"Tut! Sir! How is it you have come down to this, merely for the sake of food and clothing? Wishing you to be in comfort and able to satisfy your five senses, I, formerly in such a year and month and on such a day, tied a price- less jewel within your garment. Now as of old it is present there, yet you in ignorance are slaving and worrying to keep yourself alive. How very stupid! Go you now and exchange that jewel for what you need, and for ever hereafter as you will, free from poverty and shortage."

Buddhism. Lotus Sutra 8

The enlightenment consists of a mysterious light which the shaman suddenly feels in his body, inside his head, within the brain, an inexplicable searchlight, a luminous fire... for he can now, even with closed eyes, see through darkness and perceive things and coming events which are hidden from others: thus they look into the future and into the secrets of others.

The candidate obtains this mystical light after long hours of waiting, sitting on a bench in his hut and invoking the spirits. When he experiences it for the first time, it is as if the house in which he is suddenly rises, he sees far ahead of him, through mountains, exactly as if the earth were one great plain, and his eyes could reach to the end of the earth. Nothing is hidden from him any longer; not only can he see things far, far away, but he can also discover souls, stolen souls, which are either kept concealed in far, strange lands or have been taken up or down to the Land of the Dead.

Native American Religions Iglulik Eskimo Shaman Initiation

Brahman is all in all. He is action, knowledge, goodness supreme. To know him, hidden in the lotus of the heart, is to untie the knot of ignorance.

Hinduism. Mundaka Upanishad 2.1.10

Perfect knowledge is attained on the destruction of deluding karmas, of karmas which obscure knowledge and perception, and of karmas which obstruct [faith]. With the absence of the cause of bondage, the annihilation of all karmas is liberation.

Jainism. Tattvarthasutra 10.1-2

Lotus Sutra 8: For variations of this parable, see Mahaparinirvana Sutra 214-15, p. 219; Chandogya Upanishad 8.3.2, p. 219 Iglulik Eskimo Shaman Initiation: Cf. Yanomami Shaman's Instruction, pp. 528, 376. Mundaka Upanishad 2.1.10: Cf. Bhagavad Gita 15.9-11, p. 219; Kena Upanishad 1.1-2, p. 117; Svetasvatara Upanishad 1.11-12, p. 585; Isha Upanishad 6-7, p. 588.

To know the eternal is called enlightenment
Not to know the eternal is to act blindly, to result in disaster.
He who knows the eternal is all-embracing.
Being all-embracing, he is impartial.
Being impartial, he is kingly [universal].
Being kingly, he is one with Nature.
Being one with nature, he is in accord with Tao.
Being in accord with Tao, he is everlasting,
And is free from danger throughout his lifetime.

Taoism. Tao Te Ching 16

For support, O Far-sighted One,
reveal unto me that which is unique:
That of Thy Kingdom, O Lord,
which are blessings of Good Thought,

Forth, O Beneficent Right-mindedness,
dost Thou reveal Religious commands!

Zoroastrianism. Avesta, Yasna 33.13

Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written,

What no eye has seen, nor ear heard,
nor the heart of man conceived,
what God has prepared for those who love Him,

God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.

Christianity. Bible, 1 Corinthians 2.6-10

The Sixth Patriarch was pursued by the monk Myo as far as Taiyu Mountain. The patriarch, seeing Myo coming, laid the Robe and bowl [of office] on a rock and said, "This robe represents the faith; it should not be fought over. If you want to take it away, take it now." Myo tried to move it, but it was as heavy as a mountain and would not budge. Faltering and trembling, he cried out, "I came for the Dharma, not for the robe. I beg you, please give me your instruction." The patriarch said, "Think neither good nor evil. At this very moment, what is the original self of the monk Myo?" At these words, Myo was directly illuminated. His whole body was covered with sweat. He wept and bowed, saying, "Besides the secret words and secret meaning you have just now revealed to me, is there anything else, deeper still?" The patriarch said, "What I have told you is no secret at all. When you look into your own true self, whatever is deeper is found right there."

Buddhism. Mumonkan 23

Tao Te Ching 16: The phrase 'To know the eternal is enlightenment' is repeated in several passages of the Tao Te Ching; see Tao Te Ching 16, p. 840; 55, p. 231. 1 Corinthians 2.6-10: Cf. 1 Corinthians 1.20-28, p. 798; 2.12-16, p. 805. Mumonkan 23: This incident, when Hui Neng the Sixth Patriarch was fleeing from the followers of his rival Shen Hsiu, is also recounted in the Sutra of Hui Neng. In Zen, Enlightenment frequently occurs in such a manner: a sudden realization grows from an experience of crisis and extreme desperation. When it comes, one no longer depends on cognition or knowledge or secret lore. The authentic self shines forth; cf. Mumonkan 1, p. 841; Seng Ts'an, pp. 221f.

CROSSING THE WATERS

The religions born in India share a common symbol of salvation as crossing the waters. The waters represent the painful existence in the world, plagued by ills, a continual passing from life to death in samsara. Tossed about on the turbulent sea, the wayfarer finds rest only on the other shore, the firm ground of Nirvana. In the Judeo-Christian scriptures, crossing the waters is also a symbol of salvation, drawn from the historical tradition of the Israelites crossing the Red Sea under divine protection and later crossing the Jordan River to reach the promised land.

Carry us across, as by a boat
across the sea, for our good.
Shining bright, drive away our sin.

Hinduism. Rig Veda 1.97.8

The body, they say, is a boat and the soul is the sailor. Samsara is the ocean which is crossed by the great sages.

Jainism. Uttaradhyayana Sutra 23.73

Rig Veda 1.97.8: Cf. Satapatha Brahmana 4.2.5.10, p. 871. Uttaradhyayana Sutra 23.73: See Uttaradhyayana Sutra 10.34, p. 746.

Even if you were the most sinful of sinners, Arjuna, you could cross beyond all sin by the raft of spiritual wisdom.

Hinduism. Bhagavad Gita 4.36

Strive and cleave the stream. Discard, O brahmin, sense-desires. Knowing the destruction of conditioned things, be a knower of the Unmade.

Buddhism. Dhammapada 383

As they call the great ocean a boundless flood of water, difficult to traverse with the arms alone, so should the learned one know and renounce

it [samsara]: that sage is called "Maker of the End."

Jainism. Acarangasutra 2.16.10

Few are there among men who go across to the further shore; the rest of mankind only run about on the bank. But those who act rightly according to the teaching, as has been well taught, will cross over to the other shore, for the realm of passions is so difficult to cross.

Buddhism. Dhammapada 85-86

Save me, O God! For the waters have come up to my neck.
I sink in deep mire, where there is no foothold;
I have come into deep waters, and the flood sweeps over me.

Judaism and Christianity. Psalm 69.1-2

The Lord reigns, he is robed in majesty;
the Lord is robed, he is girded with strength.
Yea, the world is established;
it shall never be moved.
Your throne is established from of old,
You are from everlasting.

The floods have lifted up, O Lord,
the floods have lifted up their voice,
the floods lift up their roaring.
Mightier than the thunders of many waters,
mightier than the waves of the sea,
The Lord on high is mighty!

Bhagavad Gita 4.36: Cf. Bhagavad Gita 12.5-7, p. 761; Mundaka Upanishad 2.2.6, p. 839; Narada Dharma Sutra 1.210, p. 159; Svetasvatara Upanishad 2.8, pp. 842f. Dhammapada 383: Cf. Sutta Nipata 948, p. 531; Dhammapada 414, pp. 231f. Dhammapada 85-86: On desires as the stream, see Dhammapada 338-47, p. 418. On the metaphor of the teaching as a raft for crossing to the other shore, see Majjhima Nikaya i.134-135, p. 802.

Your decrees are very sure;
holiness befits your house,
O Lord, for evermore.

Judaism and Christianity. Psalm 93

Once Rabbi Phinehas was going to the house of study, and the river Ginai which he had to pass was so swollen that he could not cross it. He said, "O river, why do you prevent me from getting to the house of study?"

Then it divided its waters, and he passed over. And his disciples said, "Can we too pass over?" He said, "He who knows that he has never insulted an Israelite can pass over unharmed."

Judaism. Jerusalem Talmud, Demai 22a

Suppose, monks, a man is carried along a river by a current which looks delightful and charming. Then a sharp-sighted man standing on the bank sees him and calls out, "My friend! Though you are being carried along in the river by a current which seems delightful and charming, yet further down here is a pool with waves and whirlpools, with monsters and demons. My friend, when you get there you will come by your death or mortal pain!" Hearing the other's call, that man struggles against the stream with hands and feet.

This parable, monks, I use to explain my meaning. The river current is craving; 'looking delightful and charming' refers to one's own sphere of perception. The pool lower down is the five fetters belonging to this lower world; its waves are the five pleasures of sense; monsters and demons refer to women. His going against the stream refers to renunciation; struggle with hands and feet means to put forth energy. The sharp-sighted man standing on the bank is the Wayfarer, Arahant, a Rightly-awakened One.

Buddhism. Itivuttaka 114-15

Man's life is a poison-laden ship, tossed into the ocean;
The shore is not visible as it floats in the midst of the waters.
Neither is there oar in hand, nor is there a pilot
in this terrible vast sea.
Friend! The world is caught in a mighty snare,
Only by Divine grace and meditating on the holy Name
May man remain afloat.
God is the ship; the holy Word the pilot.
Where there is God's Word, neither wind nor fire, nor waves,
Nor any frightful forms have power:
There the holy eternal Name alone abides,
Which carries man across the ocean of worldliness.
Those going over it, by divine grace reach the other shore.
Engrossed in devotion to the Eternal;
Their transmigration is ended;

Demai 22a: Stories of sages crossing a physical body of water are common to many traditions. There are stories of the Buddha crossing a river to his disciples; Jesus walking on water in Matthew 14.24-31, p. 759; a Taoist sage walking through a cataract in Chuang Tzu 19; and Moses crossing the Red Sea in Exodus 14, pp. 615f. Itivuttaka 114-15: Cf. Dhammapada 338-47, p. 418. 'Wayfarer,' etc. are titles of the Buddha.

Their light is merged into the light of the infinite.

Sikhism. Adi Granth, Maru Ashtpadi, M.1, p. 1009

Awake, awake, put on strength,
O arm of the Lord;
awake, as in days of old,
the generations of long ago.
Was it not you that cut Rahab in pieces,
that pierced the dragon?
Was it not you that dried up the sea,
the waters of the great deep;
that made the depths of the sea a way
for the redeemed to pass over?
And the ransomed of the Lord shall return,
and come to Zion with singing;
everlasting joy shall be upon their heads;
they shall obtain joy and gladness,
and sorrow and sighing shall flee away.

Judaism and Christianity. Bible, Isaiah 51.9-11

When you go over the Jordan, and live in the land which the Lord your God gives you to inherit, and when he gives you rest from all your enemies round about... you shall rejoice before the Lord your God.

Judaism and Christianity. Bible, Deuteronomy 12.10-12

The rocky stream flows on: hold you all together,
quit you like heroes, and cross over, my friends!
Leave here all those that are evil-minded,
let us cross to powers who are undiseased.

Stand erect, and cross you over, my comrades!
This rocky river flows on before us.
Abandon here all those that are malicious,
let us cross to powers, benign and pleasant.

Hinduism. Atharva Veda 12.2.26-27

Maru Ashtpadi, M.1: Cf. Suhi Chhant, M.5, p. 898. Isaiah 51.9-11: Isaiah likens the new salvation of God to God's mighty acts in history. At the creation, He pierced the dragon of chaos (Rahab), which ancient cosmogony identified with the waters of the deep (cf. note to Laws of Manu 1.5-16, p. 131) and dried up the primeval waters to construct the world. At the Exodus God divided the Red Sea and opened a way for the Israelites to cross dry-shod; cf. Exodus 14, pp. 615f. Deuteronomy 12.10-12: In the faith of Black Americans, crossing the Jordan River is a metaphor for crossing from the troubles of this world to the peaceful abode of Heaven. Atharva Veda 12.2.26-27: These verses are sung at funeral ceremonies. On a bridge to cross over the waters of hell, cf. Yasna 46.10-11, p. 349; Hadith of Bukhari and Muslim, p. 349.

REVERSAL AND RESTORATION

Salvation as restoration refers to the undoing of bad habits, modes of thinking, ways of behaving, social relations, and political systems which have grown corrupt and deviated from the proper way. It is a return to the origin, in order to restore the original way of life according to the true principles and purposes of God. Salvation is pictured as a great reversal. God will act to turn the existing social and political order upside down; no longer will the wealthy and powerful lord it over the honest and god-fearing. Internally, salvation brings with it the insight that the way to God is the reverse of the way of the world. Enlightenment brings, as it were, a one-hundred-and-eighty degree change in orientation.

Some passages describe the great reversal as a political image. Others describe an inner reversal: dying to self in order to live, seeking darkness in order to find the light, and abasing the self in order to become prominent. Further passages speak of returning to an original harmony or blessedness which was lost: reversal of the Original Sin that occured at the human fall or a recovery of the original mind which is by nature enlightened. An important expression of this theme of reversion to the origin is found in the Buddhist doctrine of Dependent Origination (paticcasamuppada), which is not just a law of causality but more properly the insight that all causes leading to downfall must be reversed.

The last will be first, and the first last.

Christianity. Bible, Matthew 20.16

Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Christianity. Bible, Matthew 23.12

Him who humbles himself, God exalts; him who exalts himself, God humbles; from him who searches for greatness, greatness flies; him who flies from greatness, greatness searches out: with him who is importunate with circumstances, circumstance is importunate; by him who gives way to circumstance, circumstance stands.

Judaism. Talmud, Erubin 13b

The way of Heaven,
Is it not like stretching a bow?
What is high up is pressed down,
What is low down is lifted up;
What has surplus is reduced,
What is deficient is supplemented.

The way of Heaven,
It reduces those who have surpluses,

To supplement those who are deficient.
The way of man is just not so:
It reduces those who are deficient,
To offer to those who have surpluses.
Who can offer his surpluses to the world?
Only a person of Tao.

Taoism. Tao Te Ching 77

The bows of the mighty are broken,
  but the feeble gird on strength.
Those who were full have hired themselves out for bread,
  but those who were hungry have ceased to hunger.
The barren has borne seven,
  but she who has many children is forlorn.
The Lord kills and brings to life;
  he brings down to Sheol and raises up.
The Lord makes poor and and makes rich;
  he brings low, he also exalts.
He raises up the poor from the dust;
  he lifts the needy from the ash heap,
to make them sit with princes
  and inherit a seat of honor.
For the pillars of the earth are the Lord's,
  and on them he has set the world.

Matthew 23.12: Cf. Luke 18.10-14, p. 902; Isaiah 2.12-17, p. 410; Proverbs 16.18, p. 408; Matthew 5.5, p. 911; Philippians 2.6-11, p. 535. Erubin 13b: Cf. Isaiah 2.12-17, p. 410; Hosea 6.1-2, p. 525. Tao Te Ching 77: Cf. Tao Te Ching 56, p. 840.

He will guard the feet of his faithful ones;
but the wicked shall be cut off in darkness;
for not by might shall a man prevail.

Judaism and Christianity. Bible, 1 Samuel 2.4-9

Whoever is proud of his royal authority
falls into hell, becomes a dog.
Whoever fancies himself for his beauty
takes birth as a filthy worm.
Whoever proclaims his meritorious deeds
whirls in transmigration, fallen into numerous births.
Whoever is proud of wealth and estates
is thoughtless, blind, senseless.
But whoever in whose heart He, in His grace, lodges humility
finds, says Nanak, liberation in this life,
bliss in the hereafter.

Whoever is proud of his wealth,

Know not even a blade of grass shall accompany him.
Whoever pins his confidence on large hoardes and servants
is destroyed in an instant.
Whoever reckons himself powerful over all
is reduced in an instant to ashes.
Whoever in his pride reckons none as his equal
In the end treated with ignominy by the Master of Law.
Whoever by the Master's grace has his pride anulled,
Says Nanak, finds acceptance at the Divine Portal.

Sikhism. Adi Granth, Gauri Sukhmani 12, M.5, p. 278

Sentient beings wish to return to their origin where their nature will be in perfect unity.

Buddhism. Surangama Sutra

Always to know the standard is called profound and secret virtue.
Virtue becomes deep and far reaching,
And with it all things return to their original natural state.
Then complete harmony will be reached.

Taoism. Tao Te Ching 65

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1 Samuel 2.4-9: This is the Song of Hannah. A similar song is sung by Mary--the Magnificat--in Luke 1.47-55. Cf. Pesahim 50a, p. 355; Isaiah 2.12-17, p. 410. Tao Te Ching 65: Cf. Tao Te Ching 16, p. 840; Chuang Tzu 12, p. 589.

Confucius said, "To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him."

Confucianism. Analects 12.1.1

For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.

Christianity. Bible, 1 Corinthians 15.21-22

Why are idolators lustful? Because they did not stand at Mount Sinai. For when the serpent came upon Eve he injected lust into her; as for the Israelites who stood at Mount Sinai, their lustfulness departed; but as for the idolators who did not stand at Mount Sinai, their lustfulness did not depart.

Judaism. Talmud, Shabbat 145b-146a

To save a sick man is to restore him to the status he had before the sickness occurred. To save a drowning man is to restore him to the state he was in before he began to drown. Likewise, to save a man fallen into sin means to restore him to the original sinless position which he enjoyed in the beginning. Therefore, God's providence of salvation is the providence of restoration.

Unification Church. Divine Principle I.3.2.1

Just as if, brethren, a man faring through the forest, through the great wood should see an ancient path, and ancient road traversed by men of former days... And that man, brethren, should bring word to the prince, "Pardon, Lord, know this. I have seen as I fared through the forest, through the great wood, an ancient path, an ancient road traversed by men of former days. I have been along it, and going along it I have seen an ancient city, an ancient prince's domain, wherein dwelt men of former days, having gardens, groves, pools, foundations of walls, a goodly spot. Lord, restore that city." And, brethren, the prince or his minister should restore that city. That city should thereafter become prosperous and flourishing, populous, teeming with folk, grown and thriving. Even so have I, brethren, seen an ancient Path, an ancient road traversed by the rightly enlightened ones of former times.

Buddhism. Samyutta Nikaya ii.106

Analects 12.1.1: On the human being's original state as one of propriety, see Book of Rites 38.18, p. 215; Doctrine of the Mean 1.4-5, pp. 228f.; Mencius II.A.6, p. 216. 1 Corinthians 15.21-22: Cf. Revelation 1.18, p. 648; also Romans 5.12-19. This and the following two passages describe salvation as a reversal of the primordial Human Fall. Paul is arguing from the Jewish doctrine that the Human Fall brought death into the world; cf. Genesis Rabbah 8.11, p. 427; 10.4, p. 1113; Wisdom of Solomon 2.23-24, p. 427. Shabbat 145b-146a: The Israelites who stood at Mount Sinai are understood to include all Jews whenever and wherever they live. On lust as the infirmity of soul brought on through the Fall, see Genesis Rabbah 18.6, p. 428; 10.4, p. 1113. Divine Principle I.3.2.1: Restoration is through "indemnity," which means to lay conditions of faith, obedience, and sacrifice, thereby reversing Adam's unbelief, rebellion, and selfish heart at the time of the Fall; see Sun Myung Moon, 9-11-72, p. 772. Restoration also means to make reparations for the sins of the individual, family, nation, and so on, that have accrued through the course of history.

If you wish to untie a knot, you must first understand how it was tied.

Buddhism. Surangama Sutra

I will teach you Dhamma: If this is, that comes to be; from the arising of this, that arises; if this is not, that does not come to be; from the stopping of this, that is stopped.

Buddhism. Majjhima Nikaya ii.32

The world, O Kaccana, is for the most part bound up in a seeking, attach- ment, and proclivity, but a monk does not sympathize with this seeking and attachment, nor with the mental affirmation, proclivity, and prejudice which affirms an Ego. He does not doubt or question that it is only evil that springs into existence, and only evil that ceases from existence, and his conviction of this fact is dependent on no one besides himself. This, O Kaccana, is what constitutes Right Belief.

That things have being, O Kaccana, constitutes one extreme of doctrine; that things have no being is the other extreme. These extremes have been avoided by the Tathagata, and it is a Middle doctrine he teaches,

On ignorance depends karma;

On karma depends consciousness;

On consciousness depends name and form;

On name and form depend the six organs of sense;

On the six organs of sense depends contact;

On contact depends sensation;

On sensation depends desire;

On desire depends attachment;

On attachment depends existence;

On existence depends birth;

On birth depend old age and death, sorrow, lamentation, misery, grief, and despair. Thus does this entire aggregation of misery arise.

But on the complete fading out and cessation of ignorance ceases karma;

On the cessation of karma ceases consciousness;

On the cessation of consciousness ceases name and form;

On the cessation of name and form cease the six organs of sense;

On the cessation of the six organs of sense ceases contact;

On the cessation of contact ceases sensation;

On the cessation of sensation ceases desire;

On the cessation of desire ceases attachment;

On the cessation of attachment ceases existence;

On the cessation of existence ceases birth;

On the cessation of birth cease old age and death, sorrow, lamentation, misery, grief, and despair. Thus does this entire aggregation of misery cease.

Buddhism. Samyutta Nikaya xxii.90

Samyutta Nikaya ii.106: Cf. Lankavatara Sutra, p. 155. Majjhima Nikaya ii.32: This is a short formula for the doctrine of Dependent Origination (Pali paticcasamuppada. A more complete formulation follows.

For whoever would save his life will lose it,
and whoever loses his life for my sake will find it.

Christianity. Bible, Matthew 16.25

The sage awakes to light in the night of all creatures. That which the world calls day is the night of ignorance to the wise.

Hinduism. Bhagavad Gita 2.69

The Way out into the light often looks dark,
The way that goes ahead often looks as if it went back.
The way that is least hilly often looks as if it went up and down,
The virtue that is really loftiest looks like an abyss,
What is sheerest white looks sullied.

Taoism. Tao Te Ching 41

Sights, sounds, tastes, odors, things touched and objects of mind are, without exception, pleasing, delightful, and charming--so long as one can say "They are";

These are considered a source of happiness by the world with its gods--and when they cease, this is by them considered suffering.

The cessation of phenomenal existence is seen as a source of happiness by us ariyans--this insight of those who can see is the reverse of that of the whole world:

What others say is a source of happiness, that, we say, is suffering; what

others say is suffering, that, we know, as a source of happiness. Behold this doctrine, hard to understand, wherein the ignorant are bewildered.

Buddhism. Samyutta Nikaya iv.127-28

Samyutta Nikaya xxii.90: This enumerates all twelve links in the chain of Dependent Origination, first forwards to show the origin of ill, then back- wards to show its cessation. 'Right Belief' is the first step in the Noble Eightfold Path (see pp. 170f.), namely to understand the Four Noble Truths, of which Dependent Origination is a more detailed explanation. Cf. Buddhacarita 14, pp. 611-12. Matthew 16.25: Cf. Mark 8.34-36, p. 897; John 12.24-25, p. 897; Hadith of Muslim, p. 878; Philippians 2.6-11, p. 616; Hidden Words of Baha'u'llah, Arabic 7, p. 897. Tao Te Ching 41: Note the pun on the way out, which is the Way (Tao). Bhagavad Gita 2.69: Cf. Samanasuttam 135-36, p. 912.

To yield is to to be preserved whole.
To be bent is to become straight
To be empty is to be full.
To be worn out is to be renewed.
To have little is to possess.
To have plenty is to be perplexed.
Therefore the sage embraces the One
And becomes the model of the world.
He does not show himself; therefore he is luminous.
He does not justify himself; therefore he becomes prominent.
He does not boast of himself; therefore he is given credit.
He does not brag; therefore he can endure for long.
It is precisely because he does not compete that the world cannot compete with
him.
Is the ancient saying, "To yield is to be preserved whole" empty words?
Truly he will be preserved, and all will come to him.

Taoism. Tao Te Ching 22

"Blessed One, what is meant by this term Nirvana?" Replied the Buddha, "When the self-nature and the habit-energy of all the sense-discriminations, includ- ing ego (alaya), intellect (manas), and the faculty of judgment (manovijnana), from which issue the habit-energy of wrong speculations--when all these go through a revulsion, I and all the Buddhas declare that there is Nirvana. The way and the self-nature of this Nirvana is emptiness, which is the state of reality."

Buddhism. Lankavatara Sutra 38

Tao Te Ching 22: Cf. Tao Te Ching 28, pp. 912f.; 48, p. 898; I Ching,

Great Commentary 2.5.2-3, p. 177; Hidden Words of Baha'u'llah, Arabic 7, p. 897. Lankavatara Sutra 38: This 'revulsion,' turning all previous ways of thinking upside-down, is the sudden enlightenment of the Zen school. For comparable Theravada passages, see Udana 49, p. 535; Anguttara Nikaya v.322, p. 552.

PEACE

Peace is one of the most desirable fruits of salvation in all the world's religions. We begin with passages describing the fruit of inner peace. The peace that comes with reaching Ultimate Reality brings tranquillity to the heart and clarity to the mind. It is the absence of passions, desires, anxieties, and wandering thoughts; the heart becomes cool and content. Nirvana is often translated 'Peace.' Islam and Christianity both praise the peace and tranquillity that come to the soul that is firm in faith. The soul of the saint has been likened to a deep pond whose surface remains undisturbed by waves despite the many currents or streams that flow into it.

A second group of passages describe the peace of God that brings harmony among people and nations. Outward peace is emphasized in the Abrahamic faiths, for whom the work of God has a social and historical dimension. The love of God breaks down the walls of hostility between people, and thus becomes the foundation for their lasting peace. Yet

peace in this social and political sense is not only given by God; it must also be built by the efforts of human beings. Those who are blessed with inner peace have the responsibility to become peacemakers, reconciling conflict.

Peace I leave with you; my peace I give to you; not as the world gives do I give to you.

Christianity. Bible, John 14.27

In the remembrance of God do hearts find satisfaction.

Islam. Qur'an 13.28

The Master said, "In the morning, hear the Way; in the evening, die content!"

Confucianism. Analects 4.8

This is peace, this is the excellent, namely the calm of all the impulses, the casting out of all "basis," the extinction of craving, dispassion, stopping, Nirvana.

Buddhism. Anguttara Nikaya v.322

O tranquil soul,
return to your Lord
so pleasant and well-pleased!
Enter among My servants
and enter My garden!

Islam. Qur'an 89.27-30

May the Lord lift up his countenance upon you, and give you peace.

Judaism and Christianity. Bible, Numbers 6.26

And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.

Christianity. Bible, Philippians 4.7

He it is who sent down peace of reassurance into the hearts of the believers, that they might add faith to their faith.

Islam. Qur'an 48.4

Thou dost keep him in perfect peace,

whose mind is stayed on thee,
because he trusts in thee.

Judaism and Christianity. Bible, Isaiah 26.3

If a man sings of God and hears of Him,
And lets love of God sprout within him,
All his sorrows shall vanish,
And in his mind, God will bestow abiding peace.

Sikhism. Adi Granth, Japuji 5, M.1, p. 2

Anguttara Nikaya v.322: Nirvana is the Ultimate Good because it is the complete end of all the impulses and passions that produce evil. Cf. Dhammapada 96, p. 230. Qur'an 89.27-30: Cf. Qur'an 56.27, p. 353. Numbers 6.26: Part of the Aaronic benediction, Numbers 6.24-26, p. 56.

Just as a deep lake is clear and still, even so, on hearing the teachings and realizing them, the wise become exceedingly peaceful.

Buddhism. Dhammapada 82

As rivers flow into the ocean but cannot make the vast ocean overflow, so flow the streams of the sense-world into the sea of peace that is the sage.

Hinduism. Bhagavad Gita 2.70

Men do not mirror themselves in running water--they mirror themselves in still water. Only what is still can still the stillness of other things.

Taoism. Chuang Tzu 5

The monk looks for peace within himself, and not in any other place. For when a person is inwardly quiet, there is nowhere a self can be found; where, then, could a non-self be found?

There are no waves in the depths of the sea; it is still, unbroken. It is the same with the monk. He is still, without any quiver of desire, without a remnant on which to build pride and desire.

Buddhism. Sutta Nipata 919-20

The Lord lives in the heart of every creature. He turns them round and round upon the wheel of his Maya. Take refuge utterly in Him. By His grace you will find supreme peace, and the state which is beyond all

change.

Hinduism. Bhagavad Gita 18.61-62

Should anyone be victim of great anxiety, his body racked with maladies,
Beset with problems of home and family, With pleasure and pain alternating, Wandering in all four directions without peace or rest--
Should he then contemplate the Supreme Being, Peaceful shall his mind and body become.

Sikhism. Adi Granth, Sri Raga, M.5, p. 70

Dhammapada 82: Cf. Anguttara Nikaya iii.34, p. 531; Dhammapada 413, pp. 231f. Bhagavad Gita 2.70: Cf. Bhagavad Gita 6.7-9, p. 226. Chuang Tzu 5: Only a person at peace with himself can calm others. Cf. Tao Te Ching 4, p. 525; Great Learning, p. 842; Tao Te Ching 56, p. 840. Sutta Nipata 919-920: Cf. Dhammapada 279, p. 899. The peace which comes from finding union in the midst of the world's bewildering diversity is also expressed in the Peace Chant of the Isha Upanishad, p. 55. Cf. Katha Upanishad 3.13, p. 840, Bhagavad Gita 5.10-12, p. 724. On the wheel of Maya, see Svetasvatara Upanishad 1.6.8, p. 398.

Victory breeds hatred, for the defeated live in pain. Happily live the peaceful, giving up victory and defeat.

Buddhism. Dhammapada 201

Tao invariably takes no action, and yet there is nothing left undone. If kings and barons can keep it, all things will transform spontaneously. If, after transformation, they should desire to be active, I would restrain them with simplicity, which has no name. Simplicity, which has no name, is free of desires. Being free of desires, it is tranquil. And the world will be at peace of its own accord.

Taoism. Tao Te Ching 37

Some children were playing beside a river. They made castles of sand, and each child defended his castle and said, "This one is mine." They kept their castles separate and would not allow any mistakes about which was whose. When the castles were all finished, one child kicked over someone else's castle and completely destroyed it. The owner of the castle flew into a rage, pulled the other child's hair, struck him with his fist and bawled out, "He has spoiled my castle! Come along all of you and help me to punish him as he deserves." The others all came to his help. They beat the child with a stick and then stamped on him as he lay on the ground.... Then they went on playing in their sand castles, each saying, "This is mine; no one else may have it. Keep away! Don't touch my castle!" But evening came, it was getting dark and they all thought they ought to be going home. No one now cared what became of his castle. One child

stamped on his, another pushed his over with both hands. Then they turned away and went back, each to his home.

Buddhism Yogacara Bhumi Sutra 4

Glory to God in the highest, and on earth peace, good will toward men!

Christianity. Bible, Luke 2.14

The whole of the Torah is for the purpose of promoting peace.

Judaism. Talmud, Gittin 59b

Dhammapada 201: Cf. Nitivaktyamrita 344, p. 1052. Tao Te Ching 37: Cf. Chuang Tzu 7, p. 588; Tao Te Ching 80, p. 291. Yogacara Bhumi Sutra 4: In this parable Nirvana is likened to the diminution of jealousy and passion for existence with the cool of evening. In the Pali version (Samyutta Nikaya iii.188) the sand castles are likened to the body, which had been the object of grasping; with Release it becomes a thing to be disregarded and broken up. Luke 2.14: The proclamation of the angelic hosts at the birth of Jesus, the Prince of Peace; see the larger passage Luke 1.26-2:14, p. 596. Cf. Yasna 60.5, p. 289.

All things exist for world peace.

Perfect Liberty Kyodan Precepts, 14

God is peace, His name is peace, and all is bound together in peace.

Judaism. Zohar, Leviticus 10b

For Christ Jesus is our peace, who has made us both one, and has broken down the dividing wall of hostility.

Christianity. Bible, Ephesians 2.14

Our Father, it is thy universe, it is thy will:
Let us be at peace, let the souls of the people be cool.
Thou art our Father, remove all evil from our path.

African Traditional Religions. Nuer Prayer (Sudan)

They shall beat their swords into plowshares,
       and their spears into pruning hooks;
nation shall not lift up sword against nation,

neither shall they learn war any more.

Judaism and Christianity. Bible, Isaiah 2.4

Now is the gracious Lord's ordinance promulgated,
No one shall cause another pain or injury;
All mankind shall live in peace together,
Under a shield of administrative benevolence.

Sikhism. Adi Granth, Sri Raga, M.5, p. 74

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

Christianity. Bible, Matthew 5.9

He brings together those who are divided, he encourages those who are friendly; he is a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.

Buddhism. Digha Nikaya xiii.75, Tevigga Sutta

Precepts, 14: A sentiment common to most of the new religions of Japan. Zohar, Leviticus 10b: In Hebrew, shalom includes the concepts peace, wellness, and wholeness. Cf. Numbers 6.24-26, p. 56; the Kaddish prayer, p. 54. Ephesians 2.14: Cf. John 17.20-21, p. 271; Atharva Veda 7.52.1-2, pp. 272f. Matthew 5.9: Cf. Abot 1.12, p. 239.

If two parties of believers fall to fighting, then make peace between them. And if one party of them does wrong to the other, fight that wrong-doer until it returns to the ordinance of God; then, if it returns, make peace between them justly, and act equitably. Lo! God loves the equitable.

Islam. Qur'an 49.9

During the short eons of swords,
They meditate on love,
Introducing to nonviolence
Hundreds of millions of living beings.

In the midst of great battles
They remain impartial to both sides;
For bodhisattvas of great strength
Delight in reconciliation of conflict.

Buddhism. Holy Teaching of Vimalakirti 8

Peace be to earth and to airy spaces!
Peace be to heaven, peace to the waters,
peace to the plants and peace to the trees!
May all the gods grant me peace!
By this invocation of peace may peace be diffused!
By this invocation of peace may peace bring peace!
With this peace the dreadful I appease,
with this peace the cruel I appease,
with this peace all evil I appease,
so that peace may prevail, happiness prevail!
May everything for us be peaceful!

Hinduism. Atharva Veda 19.9.14

World Scripture

HELP AND DELIVERANCE

In times of distress, danger, and oppression, believers in every tradition look to God for support and help. In times of crisis, in combat, and when confronting death, even non-believers will turn to God for help. And time and again, they find deliverance in ample measure. Conversely, the scriptures warn against reliance on one's own power, allies, or wealth to prevail in the fight when the true source of power is available through faith.

The passages include expressions of confidence in divine deliverance, supplications for help, and texts which describe God's grace as an unassailable refuge. There are several accounts of God's saving deeds in history: from the Bible, Moses at the Red Sea; from the Qur'an, the battle of Badr; and from the Mahabharata, a counsel on the inevitable victory of Krishna in the battle between the Kurus and the Pandavas. The section closes with two hymns, one to the Hindu Goddess Durga, to whom is attributed a great victory in the primeval war between the gods and the demons, and the other praising Kuan Yin, in Chinese Buddhism the Bodhisattva of divine compassion who is said to be ready and able to save anyone in distress. Related passages, exhorting people to do battle in the name of faith or justice with the confidence that God or Right is on

their side, may be found under War Against Evil, pp. 1047-57.

If God is for us, who can be against us?

Christianity. Bible, Romans 8.31

United with me, you shall overcome all difficulties by my grace.

Hinduism. Bhagavad Gita 18.58

Not by might, nor by power, but by my Spirit, says the Lord of hosts.

Judaism and Christianity. Bible, Zechariah 4.6

O you who believe! If you help God's cause, He will help you and will make your foothold firm.

Islam. Qur'an 47.7

God, the Lord, is my strength;
he makes my feet like hind's feet,
he makes me tread upon high places.

Judaism and Christianity. Bible, Habakkuk 3.19

To those who have conformed themselves to the Way, the Way readily lends its power. To those who have conformed themselves to the power, the power readily lends more power.

Taoism. Tao Te Ching 23

Men of little ability, too,
By depending upon the great, may prosper;
A drop of water is a little thing,
But when will it dry away if united to a lake?

Buddhism. Elegant Sayings 173

Up dost Thou raise me, O Lord,
through devotion dost Thou grant me endurance,
Through the Most Holy Spirit,
O Wise One, good award of prayer,
Through Right powerful vigor,
And through Good Thought leadership!

Zoroastrianism. Avesta, Yasna 33.12

Should the lord bestow His might on the tiny ant,

Hordes million-strong it may destroy.
Whomsoever He Himself sends not to death,
He guards by the strength of His arm.
Despite all his efforts,
All man's endeavors turn fruitless.
None other is savior or destroyer:
He Himself is guardian of all beings.
Thou man! why all this anxiety?
Says Nanak, Contemplate Him who is beyond thy understanding,
Who is so wonderful.

Sikhism. Adi Granth, Gauri Sukhmani 17, M.5, p. 285-86

Tao Te Ching 23: 'Power' (te) means the latent power or virtue inherent in nature and in Ultimate Reality. Elegant Sayings 173: Cf. Tao Te Ching 4, p. 525. Gauri Sukhmani 17, M.5: Cf. Devgandhari, M.4, p. 758; Gaund Kabir, p. 881.

Have you not known?
Have you not heard?
The Lord is the everlasting God
the Creator of the ends of the earth.
He does not grow weary, he does not tire,
his understanding is unsearchable.
He gives strength to the weary,
and to him who has no might he increases strength.
Youths may faint and be weary,
and young men may fall, exhausted;
but they who hope in 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 grow faint.

Judaism and Christianity. Bible, Isaiah 40.28-31

God does not leave his child tied up overnight.

African Traditional Religions. Tiv Proverb (Nigeria)

Whosoever keeps his duty to God, God will appoint a way out for him, and will provide for him in a way that he cannot foresee. And whosoever puts his trust in God, He will suffice him. Lo! God brings His command to pass. God has set a measure for all things.

Islam. Qur'an 65.2-3

Leave your fight to Olodumare and look on, for he is defender of the defenseless.

African Traditional Religions. Yoruba Proverb (Nigeria)

God is our refuge and strength,
a very present help in trouble.
Therefore we will not fear though the earth should change,
though the mountains shake in the heart of the sea;
though its waters roar and foam,
though the mountains tremble with its tumult.

Judaism and Christianity. Bible, Psalm 46.1-3

Isaiah 40.28-31: Cf. 1 Samuel 2.4-9, pp. 545f.; 17, pp. 1056f. Tiv Proverb: This is said when help arrives unexpectedly. Cf. Dinka Prayer, p. 146. Yoruba Proverb: 'Olodumare' is a Yoruba name for the Supreme Being. Cf. Psalm 55.22, p. 826. Psalm 46.1-3: The imagery is one of cosmic destruction in the latter days. This psalm was the inspiration for Martin Luther's famous hymn, "A Mighty Fortress is Our God." Cf. Psalm 23, p. 507; Psalm 93, pp. 541f.; Rig Veda 8.69.8, p. 766.

A king is not saved by his great army,
a warrior is not delivered by his great strength.
The war horse is a vain hope for victory,
and by its great might it cannot save.
Behold, the eye of the Lord is on those who fear him,
on those who hope in his steadfast love,
That he may deliver their soul from death,
and keep them alive in famine.
Our soul waits for the Lord;
he is our help and our shield.

Judaism and Christianity. Bible, Psalm 33.16-20

Altar Mountain of the Sacred Forest,
Where, since the divine age,
It has been said the myriad gods descended
To make offerings for safe passage
In the land of abundant rice on the
Plain of reeds.
Spring, and your spring mists rise,
Come the fall, and aflush with rouge,
You, mountain god of the forest altar,
Take for belt the stream of the River Asuka,
Whose current so swift,
No easy birth her stony pillows give to the moss,
Yet still moss on them abounds.
I shall beseech you each new night,
Show me in divined dreams
The way I should pass in peace!

Oh, god with sword-like awe enshrined.

Shinto. The Man'yoshu XIII

Free us, Indra, from the fear of all that we are afraid of.
May thou, with thy saving power,
turn away the hater and the enemy.

We call on Indra, bounteous Giver,
we will be prosperous in men and cattle.
Let not the demon hosts approach us;
turn the hostiles away on all sides.

Adorable Indra, our Savior,
Vritra-slayer and Furtherer of our highest aims,
may he be our Protector from the end,
from the middle, from behind, and from in front.

Lead us to a free world, Wise One,
where lie divine luster, sunlight, and security.
Valiant are the arms of thee, the Powerful;
we will take to their vast shelter.

Hinduism. Atharva Veda 19.15.1-4

Good God of this earth, my Lord!
You are above me, I am below you.
When misfortune comes to me,
As trees keep off the sun from me,
May you keep off misfortune;
My Lord, be my shadow!

Calling upon you, I pass the day.
Calling upon you, I pass the night.
When this moon rises, do not forsake me;
When I rise, I do not forsake you;
Let the danger pass by me.

God, my Lord, you Sun with thirty rays,
When the enemy comes, let not your worm be killed upon the earth;
Keep him off, as we seeing a worm upon the earth,
Crush him if we like, spare him if we like.
As we tread upon and kill a worm upon the earth,
Thus, if you please, you crush us upon the earth.
God, you go, holding the bad and the good in your hand;
My Lord, let us not be killed,
We your worms, we are praying to you.

African Traditional Religions. Boran Prayer (Kenya)

Atharva Veda 19.15.1-4: Indra is the chief Vedic god, who established justice throughout the cosmos by slaying the serpent-demon Vritra, the

personification of all evil, lawlessness, darkness, and drought; see Rig Veda 1.80. Cf. Rig Veda 10.103, p. 1052; Bhagavad Gita 11.26-34, pp. 1044f.

If God gives you a cup of wine and an evil-minded person kicks it over, He fills it up for you again.

African Traditional Religions. Akan Proverb (Ghana)

He who dwells in the shelter of the Most High,
who abides in the shadow of the Almighty,
will say to the Lord, "My refuge and my fortress;
my God, in whom I trust."
For he will deliver you from the snare of the fowler,
and from the deadly pestilence;
he will cover you with his pinions,
and under his wings you will find refuge;
his faithfulness is a shield and buckler.

You will not fear the terror of the night,
nor the arrow that flies by day,
nor the pestilence that stalks in darkness,
nor the destruction that wastes at noonday.
A thousand may fall at your side,
ten thousand at your right hand;
but it will not come near you.
You will only look with your eyes
and see the recompense of the wicked.

Because you have made the Lord your refuge,
the Most High your habitation,
no evil shall befall you,
no scourge come near your tent.
For he will give his angels charge of you
to guard you in all your ways.
On their hands they will bear you up,
lest you dash your foot against a stone.
You will tread on the lion and the adder,
the young lion and the serpent you will trample under foot.

Judaism and Christianity. Bible, Psalm 91.1-13

Akan Proverb: Cf. Banyarawanda Proverb, p. 107.

Knowing It one is not touched by evil action. Therefore he who knows It as such becomes self-controlled, calm, withdrawn into himself, patient, and collected; he sees the Self in his own self; he sees all as the Self.

Evil does not overcome him, but he overcomes all evil. Evil does not afflict him, but he consumes all evil.

Hinduism. Brihadaranyaka Upanishad 4.4.23

One who has a true hold on life, when he walks on land does not meet tigers or wild buffaloes; in battle he is not touched by weapons of war. Indeed, a buffalo that attacked him would find nothing for his horns to butt, a tiger would find nothing for its claws to tear, a weapon would find no place for its blade to lodge. And why? Because such men have no "death-spot" in them.

Taoism. Tao Te Ching 50

Those who are devoted to the perfection of wisdom should expect therefrom many advantages here and now. They will not die an untimely death, nor from poison, or sword, or fire, or water, or staff, or violence. When they bring to mind and repeat this perfection of wisdom, the calamities which threaten them from kings and princes, from king's counsellors and king's ministers, will not take place. If kings, etc., would try to do harm to those who again and again bring to mind and repeat the perfection of wisdom, they will not succeed; because the perfection of wisdom upholds them. Although kings, etc., may approach them with harmful intent, they will instead decide to greet them, to converse with them, to be polite and friendly to them. For this perfection of wisdom entails an attitude of friendliness and compassion toward all beings. Therefore, even though the devotee of the perfection of wisdom may be in the middle of a wilderness infested with venomous vipers, bandits, and ghosts, none can harm them, except as a punishment for past deeds.

Buddhism. Perfection of Wisdom in Eight Thousand Lines 75-76

Master Lieh Tzu said to Barrier Keeper Yin, "The Perfect Man can walk under water without choking, can tread on fire without being burned, and can travel above the ten thousand things without being frightened. May I ask how he manages this?"

The Barrier Keeper Yin replied, "This is because he guards the pure breath--it has nothing to do with wisdom, skill, determination, or courage. Sit down and I will tell you about it. All that have faces, forms, voices, colors--these are all mere things. How could one thing and another thing be far removed from each other? And how could any of them be capable of leading you to what preceded them? They are forms, colors--nothing more. But that which creates things has no form, and it rests where there is no change. If a man can get hold of this and exhaust it fully, then how can things stand in his way? He may rest within the bounds that know no excess, hide within the borders that know no source, wander where the ten thousand things have their end and beginning, unify his nature, nourish his breath, unite his virtue, and thereby communicate with that which creates all things. A man like this guards what belongs to Heaven and keeps it whole. His spirit has no flaw, so how can things enter in and get at him?

"When a drunken man falls from a carriage, though the carriage may

be going very fast, he won't be killed. He has bones and joints the same as other men, and yet he is not injured as they would be, because his spirit is whole. He didn't know he was riding, and he doesn't know he has fallen out. Life and death, alarm and terror do not enter his breast, and so he can bang against things without fear of injury. If he can keep himself whole like this by means of wine, how much more can a man keep himself whole by means of Heaven! The sage hides himself in Heaven--hence there is nothing that can do him harm."

Taoism. Chuang Tzu 19

Psalm 91.1-13:Cf. Luke 10.19-20, pp. 314f.; Matthew 4.1-11, p. 621; Joshua 1.1-9, p. 1056; Daniel 3.1-28, pp. 883f.; Acts 16.19-30, p. 889. Tao Te Ching 50: Cf. Tao Te Ching 16, p. 538.

O Apostle! Sufficient for you is God--for you and for those who follow you among the believers.

O Apostle! Rouse the believers to the fight. If there are twenty among you, patient and persevering, they will vanquish two hundred; if a hundred, they will vanquish a thousand of the unbelievers, for these are a people without understanding.

For the present, God has lightened your task, for He knows that there is a weak spot in you; but even so, if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of God; for God is with those who patiently persevere.

Islam. Qur'an 8.64-66

O you who believe! Remember the grace of God on you, when there came down on you hosts; but We sent against them a hurricane and forces you could not see: but God sees clearly all that you do. Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and you imagined various vain thoughts about God! In that situation were the believers tried; they were shaken as by a tremendous shaking....

And God turned back the unbelievers, for all their fury; no advantage did they gain; and enough is God for the believers in their fight. And God is full of Strength, Able to enforce His will.

Islam. Qur'an 33.9-25

Chuang Tzu 19: Based on this tradition, the drunken man or the fool who is so pliant that he can stagger about and always escape harm is a stock

character in Chinese drama. Cf. Tao Te Ching 55, p. 231; Chuang Tzu 6, p. 584. Qur'an 8.64-66: This revelation was given on the eve of the battle of Badr, where the companions of Muhammad, ill-equipped (the 'weak spot'), defeated a force that outnumbered them by more than three to one.

O king, I say unto thee that Krishna is Eternal and Unfading... the Supreme Lord of all creatures, the great Master. He is warrior, He is Victory, He is Victor, and He is the Lord of all nature. O king, He is full of goodness and divested of all the qualities of darkness and passion. There, where Krishna is, there righteousness is; and where righteousness is, there is victory. It is by the Yoga of his Supreme Excellence, and the Yoga of his Self, that the sons of Pandu, O king, are supported. Victory, therefore, will surely be theirs. He it is that always imparts to the Pandavas understanding endued with righteousness and strength in battle; and He it is who always protects them from danger.

Hinduism. Mahabharata, Bhishma Parva 66

Then Moses and the people of Israel sang this song to the Lord,
"I will sing to the Lord, for he has triumphed gloriously;
the horse and his rider he has thrown into the sea.
The Lord is my strength and my song,
and he has become my salvation;
this is my God, and I will praise him,
my father's God, and I will exalt him.
The Lord is a man of war;
the Lord is his name.

"Pharaoh's chariots and his host he cast into the sea;
and his picked officers are sunk in the Red Sea.
The floods cover them;
they went down into the depths like a stone.
Your right hand, O Lord, glorious in power,
your right hand, O Lord, shatters the enemy.
In the greatness of your majesty you overthrow your adversaries;
you send forth your fury, it consumes them like stubble.
At the blast of your nostrils the waters piled up,
the floods stood up in a heap;
the deeps congealed in the heart of the sea.
The enemy said, 'I will pursue,
I will overtake,
I will divide the spoil,
my desire shall have its fill of them.
I will draw my sword,
my hand shall destroy them.'
You blew them away with your wind,
the sea covered them;
they sank as lead
in the mighty waters.

"Who is like thee, O Lord, among the gods?
Who is like thee, majestic in holiness,
terrible in glorious deeds, doing wonders?"

Judaism and Christianity. Bible, Exodus 15.1-11

Qur'an 33.9-25: Vv. 9-11, 25. This surah describes the Battle of the Trench (

O Goddess, who removest the suffering of thy suppliants, be gracious!
Be gracious, O Mother of the whole world!
Be gracious, O Queen of the universe; safeguard the universe!
Thou, O Goddess, art Queen of all that is movable and immovable!
Thou alone hast become the support of the world,
Because thou dost subsist in the form of the earth!
By thee, who existest in the form of water, all
This universe is filled, O thou inviolable in thy valor!
Thou art Vishnu's energy, boundless in thy valor;
Thou art the Germ of the universe, thou art Illusion sublime!
All this world has been bewitched, O Goddess;
Thou indeed when attained art the cause of the final emancipation from existence on earth!...
O Goddess, be gracious! Protect us wholly from fear of our foes
Perpetually, as thou hast at this very time saved us promptly by the slaughter of the demons!
And bring thou quickly to rest the sins of all the worlds
And the great calamities which have sprung from the maturing of portents!
To us who are prostrate be thou gracious,
O goddess, who takest away affliction from the universe!
O thou worthy of praise from the dwellers in the three worlds,
Bestow thou boons on the worlds!

Hinduism. Markandaya Purana, Candi-mahatmya 10

Exodus 15.1-11: These verses are taken from the victory song which Moses and the Israelites sung at the Red Sea, at the great manifestation of God's power on which the biblical nation of Israel was founded. For other accounts of God's miraculous defeat of the Egyptians at the Red Sea, see Exodus 14, pp. 615f and Qur'an 10.75-92, pp. 614f.; cf. Megilla 10b, p. 514. Candi-mahatmya 10: Worship of the Mother Goddess or feminine principle is prominent in contemporary Hinduism. She is identified with the earth--Atharva Veda 12.1, pp. 296f.; with prakriti/matter, and maya/illusion--cf. Shiva Purana, p. 179. Often she is depicted in her terrible aspect as a dread warrior and destroyer of evil. The Goddess is known by various names: Durga, Kali, Shakti, Devi; in this text she is called by the name Candika.

World-honored Lord and Perfect One,
I pray thee now declare
Wherefore this holy Bodhisat
Is known as Kuan Shih Yin (Hearer of the Cries of the World)?
To this the Perfect One replied
By uttering this song,

The echoes of her holy deeds
Resound throughout the world.
So vast and deep the vows she made
When, after countless eons
Of serving hosts of Perfect Ones,
She voiced her pure desire
[To liberate afflicted beings].

Now hearken to what came of it--
To hear her name or see her form,
Or fervently recite her name
Delivers beings from every woe.

Were you with murderous intent
Thrust within a fiery furnace,
One thought of Kuan Yin's saving power
Would turn those flames to water!

Were you adrift upon the sea
With dragon-fish and fiends around you,
One thought of Kuan Yin's saving power
Would spare you from the hungry waves.

Suppose from Mount Sumeru's peak
Some enemy should cast you down,
One thought of Kuan Yin's saving power
And sun-like you would stand in space.

Were you pursued by evil men
And crushed against the Iron Mountain,
One thought of Kuan Yin's saving power
And not a hair would come to harm.

Were you amidst a band of thieves,
Their cruel knives now raised to slay,
One thought of Kuan Yin's saving power
And pity must restrain their blows.

Suppose the king now wroth with you,
The headsman's sword upraised to strike,
One thought of Kuan Yin's saving power
Would dash the sword to pieces.

Were you close pent by prison walls,
Your wrists and ankles bound by chains,
One thought of Kuan Yin's saving power
Would instantly procure release.

Had you imbibed some fatal draught
And lay now at the point of death,

One thought of Kuan Yin's saving power
Would nullify its poison....

Imbued with supernatural power
And wise in using skilful means,
In every corner of the world
She manifests her countless forms.

No matter what black evils gather--
What hell-spawned demons, savage beasts,
What ills of birth, age, sickness, death,
Kuan Yin will one by one destroy them.

True Kuan Yin! Pure Kuan Yin!
Immeasurably wise Kuan Yin!
Merciful and filled with pity,
Ever longed-for and revered!

O Radiance spotless and effulgent!
O night-dispelling Sun of Wisdom!
O Vanquisher of storm and flame!
Your glory fills the world!

Buddhism. Lotus Sutra 25

Lotus Sutra 25: Kuan Yin (Jap. Kannon) is the Bodhisattva Avalokitesvara, The One who Hears Cries, and thus represents the divine attribute of grace and help to people in distress. In Chinese Buddhism Kuan Yin is a female--the Goddess of compasssion; and this passage is often recited to invoke her aid and offer her worship. Hence we have used a translation of the Lotus Sutra which describes her as a female Bodhisattva, even though in the Sanskrit original Avalokitesvara is depicted as a male. Other Bodhisattavas are also invoked for protection, notably Samantabhadra, whose worship flourished in Japan during the Heian period; cf. Lotus Sutra 28.

BORN ANEW

To leave the condition of worldly existence and enter the realm of God's grace is often understood as a second, spiritual birth. Jesus said, "You must be born anew." The Christian who is born again in Christ becomes a child of God, experiences an intimacy with God, and has the spirit of Christ dwelling in him. The old self dies away, with its worldly desires and false views. To be born again, the Christian must undergo the rite of baptism by which he becomes open to receive Christ and the Holy Spirit. Among the passages from the Christian scriptures, we offer the account of the first Pentecost. The gifts of the Spirit, especially the gift of speaking in tongues, are essential signs confirming the veracity of a person's rebirth in Pentecostal Christian churches.

In Hinduism and Buddhism, the twice-born are those who have received religious instruction and have realized its truths. Their life is now ground- ed in Dharma and they have rejected a life of sense gratification. The Hindu's second birth is the student's initiation into the mysteries of Vedic knowledge; it must be mediated by an able teacher. In Buddhism rebirth means to become a 'son of the Buddha' after education and training, through which the old ways of looking at life are replaced by the new eyes of the Dharma. Buddha's sons and daughters make vows to follow the path that will lead them to eventual Arahantship or Buddhahood. Initiations in the primal religions may similarly bring about a new birth.1 The mystic transformation of rebirth is integral to salvation as offered through several new religions, most notably the Change of Blood Lineage in the Unification Church.

1See Sioux Vision Quest, pp. 847ff.

Today I indeed know that I am really a son of Buddha, born from the mouth of Buddha, evolved from the Law, and have obtained a place in the Buddha-law.

Buddhism. Lotus Sutra 3

To all who received him [Jesus], who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor the will of man, but of God.

Christianity. Bible, John 1.12-13

Monks, I am a brahmin, one to ask a favor of, ever clean-handed, wearing my last body, incomparable physician and surgeon. You are my own true sons, born of my mouth, born into the doctrine, created in the doctrine,

heirs to the doctrine, not carnal heirs.

Buddhism. Itivuttaka 101

Jesus answered him, "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I say to you, 'You must be born anew.'"

Christianity. Bible, John 3.3-7

Repentance makes man a new creature; hitherto dead through sin, he is fashioned afresh.

Judaism. Midrash, Psalms 18

He from whom the pupil gathers the knowledge of his religious duties is called the teacher. Him he should never offend. For he causes the pupil to be born a second time by imparting to him sacred learning. The second birth is the best; the father and the mother produce the body only.

Hinduism. Apastamba Dharma Sutra 1.1

Lotus Sutra 3: The Mahayana goal was that each person himself become a Buddha. Cf. Parable of the Prodigal Son, Lotus Sutra 4, pp. 510ff. John 1.12-13: Cf. Book of Mormon, Mosiah 3.19, p. 912. Itivuttaka 101: In traditional Hinduism, the term 'twice-born' applied only to those who undertook instruction from a brahmin. Sakyamuni Buddha was not a brahmin in the conventional meaning; his caste was kshatriya. But as the Enlightened One, he declares himself to be a brahmin in the true sense of one who has attained Brahman. Thus he is qualified to initiate his followers into the Buddha doctrine and give them a second birth. The words 'born of my mouth' is an allusion to the Vedic myth of the creation of the castes--see Rig Veda 10.90.11-12, p. 275, in which the brahmins were born out of the mouth of the Supreme Being. Buddha is abolishing the caste system by declaring that all his followers are, as it were, brahmins, born out of the mouth of the Buddha by virtue of receiving his instruction. Compare Vacana 589, p. 280. John 3.3-7: To be 'born of water and the Spirit' refers to baptism with water, through which one receives the gift of the Holy Spirit: cf. Acts 2.38, p. 854; Romans 6.3-11, p. 754.

In the eighth year after conception, one should perfom the initiation (upanayana) of a brahmin, in the eleventh year after conception of a kshatriya, and in the twelfth that of a vaishya.

Thus has been described the rule for the initiation of the twice-born, which indicates a new birth, and sanctified.

Of him who gives natural birth and him who gives the knowledge of the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda ensures eternal rewards both in this life and after death.

Hinduism. Laws of Manu 2.36, 68, 146

But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Any one who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you.

So then, brethren, we are debtors, not to the flesh, to live according to the flesh--for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of son- ship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Christianity. Bible, Romans 8.9-17

These same people, though wrapt in all these veils of limitation, and despite the restraint of such observances, as soon as they drank the immortal draught of faith, from the cup of certitude, at the hand of the Manifestation of the All-glorious, were so transformed that they would renounce for his sake their kindred, their substance, their lives, their beliefs, yea, all else save God! So overpowering was their yearning for God, so uplifting their transports of ecstatic delight, that the world and all that is therein faded before their eyes into nothingness. Have not this people exemplified the mysteries of "rebirth"... ?

... Nothing short of this mystic transformation could cause such spirit and behavior, so utterly unlike their previous habits and manners, to be manifest in the world of being. For their agitation was turned into peace, their doubt into certitude, their timidity into courage. Such is the potency of the Divine Elixir, which, swift as the twinkling of an eye, transmutes the souls of men!

Baha'i Faith. Book of Certitude, 155, 157

Apastamba Dharma Sutra 1.1: Cf. Atharva Veda 6.121.4, p. 531. Romans 8.9-17: Cf. Mark 8.34-36, p. 897; Galatians 2.20, p. 898.

Do you have true love? True Parents have absolute and eternal love. But we inherited the wrong root of love through the fall. Here in the Western world, many deny that the fall occurred: "Who has fallen? What has anyone in my lineage done wrong?" But love, in the beginning of mankind, started in the wrong direction. Without recognizing this, then salvation and a religious life become meaningless. What is the final purpose of salvation? Mankind, represented by a tree, has multiplied fallen nature throughout the world. Restoration of love, life, and blood lineage must occur.... For the original "me" to emerge, I must originate in God's love, God's life, and God's lineage. It did not happen [at the time of Adam and Eve], therefore we are still trying to connect to these three things....

In restoring all of these three elements it is necessary to have the parent/child relationship. Fallen man exists only as a shell. Inside he is nothing; it's just like a scarecrow with a form but nothing else. He must receive love and become one with the parents. Before finding new life, there has to be love. In our case, we have life, but since there was no true love, our originating point was not God....

Most Christianity emphasizes Jesus' blood. Why is the blood so meaningful? Jesus' blood means the parents' blood before the fall: true blood.

Can [True] Father alone, by himself, bequeath these three things? Not without [True] Mother! That is why the goal in the Old Testament was to have the Marriage of the Lamb.

Where do fallen people belong? They are born and become mature physically, but in essence they have not been truly born. It is written in the Bible, "Unless you are born again, you cannot be saved," which means exactly that. They have to go back into the mother's womb and even before that--back into the father's bone marrow. That means his blood lineage is mine, his love is mine, his life is my life.... Basically all that we have to know is that True Parents embody the new love, life, and blood lineage. Unless you connect with all three, you cannot connect with God.

Unification Church. Sun Myung Moon, 8-20-89

When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his

own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God." But others mocking said, "They are filled with new wine."

But Peter, standing with the eleven, lifted up his voice and addressed them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these men are not drunk, as you suppose, since it is only the third hour of the day; but this is what was spoken by the prophet Joel,

> And in the last days it shall be, God declares,
> that I will pour out my Spirit upon all flesh,
> and your sons and your daughters shall prophesy,
> and your young men shall see visions,
> and your old men shall dream dreams;
> yea, and on my menservants and my maidservants in those days
> I will pour out my Spirit; and they shall prophesy.

Christianity. Bible, Acts 2.1-18

Sun Myung Moon, 8-20-89: Rebirth means to leave the lineage of Adam and Eve--fallen humanity stained by the original sin (cf. Divine Principle I.2.2.2, p. 429)--and be engrafted onto the lineage of the True Parents, who embody God's true love--as God purposed for Adam and Eve had they not fallen (cf. Divine Principle I.1.2.3.4, p. 253). This Change of Blood Lineage occurs spiritually at the holy wedding; it is substantiated through a God-centered way of life which embodies the True Parents' standard of godly love. Book of Certitude, 155, 157: See Hidden Words of Baha'u'llah, Arabic 7, p. 897. Acts 2.1-18: This is the Bible's account of the first Christian Pentecost. In Judaism, the Pentecost is the day commemorating the giving of the Law to Moses on Mount Sinai. The gift of tongues to the disciples, on the very day commemorating the giving of the Law ages before, marks the beginning of a new dispensation of God's grace, a 'dispensation of the Spirit'--see 2 Corinthians 3.7-16, p. 634. By quoting the prophet Joel, Peter declared that these phenomena of tongues and prophesy are signs of the Last Days and testimony to the Messiahship of Jesus Christ, who had been crucified. Jews and Christians alike, who even today look to a future new age, often describe it as an age of the Spirit, when the Spirit of God will become manifest in the hearts of all people; see Jeremiah 31.31-34, p. 1115 and Tanhuma, p. 1115. Note also that testimony to the Lord in every tongue is a characteristic of the Last Days according to the Jewish prayer Alenu, p. 1112, and in the Jesus' Great Commission to preach the gospel to all nations--see Matthew 28.18-20, p. 1027. Hence the Christian Pentecost is regarded both as the beginning of a new dispensation of the spirit and as the momentary sign of an even greater outpouring of the Spirit which is yet to come. The gift of tongues is a living reality for Pentecostal Christians, manifesting the power of the Spirit to transform their lives and make them new creatures in Christ. Cf. John 3.8, p. 531; Ephesians 5.18, p. 498.

ETERNAL LIFE

The goal of the religious quest is often described as immortality or eternal life. Humanity has always chafed under the limitations of mortality, and people have found in religion the means to transcend the death which seems to proscribe the possibilities of human existence. Yet we have already gathered under Immortal Soul, pp. 326-34, passages from scripture which recognize that every person has an eternal spirit as his or her birthright. Everyone will continue eternally in some form of existence after the end of this physical life. The question of eternal life, therefore, does not mean eternal existence per se, but rather what form it will take, and whether death will remain a barrier to human fulfillment.

We find that the scriptures of many religions give two meanings to the terms "life" and "death." There is the physical meaning of life: existence in this physical realm, and there is the spiritual meaning of life: the state of blessedness which is enduring from life to life and hence transcends death. There is the physical death: the dropping of the body which is an event in the voyage of every soul, and the spiritual death: the condition of distance from God, ignorance, and a hellish existence in the hereafter.

Hence when the question of salvation is at issue, the outcomes called "eternal life" and "immortality" are often ciphers to describe the condition of blessedness. This condition is present already in the physical life of the person who realizes Truth or lives in God's grace, and it will continue, unabated, in the hereafter. The person who gains "eternal life" has accomplished the goal of life, and hence death is not to be feared as a limitation, as it is for a worldly person who has tied all hopes to his possessions and pleasures in the world.

Some Taoist scriptures, on the other hand, promote the ideal of physical immorality. The eternal youth of the Taoist Immortals is a consequence of their life being totally at one with the Tao of nature. Likewise, the doctrine of the resurrection is interpreted by some Christians, Jews, and Muslims as requiring the reconstitution of the dead in their physical bodies, to dwell forever on this earth. Yet these physical interpretations are also based on a spiritual concept of life and death: only the spiritually alive are qualified to enjoy immortality or the fruits of the resurrection.

We note that Buddhist scriptures generally avoid speaking of the state of blessedness as eternal life. Buddhist teaching views the desire for life as a kind of grasping, and hence a fetter to liberation.

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Christianity. Bible, Romans 6.23

Jesus said to her, "I am the resurrection and the life; he who believes in

me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

Christianity. Bible, John 11.25

>From the unreal lead me to the Real!
>From darkness lead me to light!
>From death lead me to immortality!

Hinduism. Brihadaranyaka Upanishad 1.3.28

All Israel have part in the world to come, as it is said, "and they people shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified" (Isaiah 60.21).

Judaism. Mishnah, Sanhedrin 11.1

Romans 6.23: Cf. John 3.16, p. 506; 12.50, p. 634; Midrash, Psalm 18, p. 575. John 11.25: Cf. John 12.24-25, p. 897; Mark 8.34-36, p. 897; Romans 8.9-17. p. 576; Job 19.25-26, p. 587. Brihadaranyaka Upanishad 1.3.28: Cf. Rig Veda 9.113.8-11, p. 354. Sanhedrin 11.1: All Jews are entitled to an eternal kingdom by virtue of membership in the Jewish people and God's heritage and promise which they have received.

Those who have faith and do righteous deeds, they are the best of creatures. Their reward is with God: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; God well pleased with them, and they with Him; all this for such as fear their Lord and Cherisher.

Islam. Qur'an 98.7-8

Having realized the Self, which is soundless, intangible, formless, undecaying, and likewise tasteless, eternal, and odorless; having realized That which is without beginning and end, beyond the Great, and unchanging--one is freed from the jaws of death.

Hinduism. Katha Upanishad 1.3.15

Being in accord with Tao, he is everlasting.

Taoism. Tao Te Ching 16

Eternity does not exist apart from true love.

Unification Church. Sun Myung Moon, 8-18-88

Where one sees nothing but the One, hears nothing but the One, knows nothing but the One--there is the Infinite. Where one sees another, hears another, knows another--there is the finite. The Infinite is immortal, the finite is mortal.

It is written, He who has realized eternal Truth does not see death, nor illness, nor pain; he sees everything as the Self, and obtains all.

Hinduism. Chandogya Upanishad 7.23, 27

Then do I proclaim what the Most Beneficent spoke to me,
The Words to be heeded, which are best for mortals:
Those who shall give hearing and reverence
Shall attain unto perfection and immortality
By the deeds of good spirit of the Lord of Wisdom!

Zoroastrianism. Avesta, Yasna 45.5

The supreme stage of the Soul is free from birth, old age and death; he is supreme, pure, and devoid of eight karmas; he possesses infinite knowledge, intuition, bliss, and potency; he is indivisible, indestructible, and inexhaustible. Besides, he is supersensuous and unparalleled, is free from obstructions, merit, demerit, and rebirth, and is eternal, steady, and independent.

Jainism. Kundakunda, Niyamasara 176-77

Qur'an 98.7-8: Cf. Qur'an 25.75-76, p. 233; 56:10-27, p. 353. Katha Upanishad 1.3.15: Cf. Brihadaranyaka Upanishad 4.4.25, p. 119; Bhagavad Gita 8.20-21, p. 122; 9.30-31, p. 519. Chandogya Upanishad 7.23, 27: Cf. Brihadaranyaka Upanishad 4.4.6-7, p. 927. Niyamasara 176-77: In Jainism there is no pre-existent Supreme Being, but rather the state of Godhood (Paramatman) which is humanity's goal and highest good.

There is the nine-portalled lotus
covered under three bands, in which
lives the spirit with the Atman within,
that the Veda-knowers know.

Desireless, serene, immortal, Self-existent,
contented with the essence, lacking nothing, is He.
One has no fear of death who has known Him,
the Atman--serene, ageless, youthful.

Hinduism. Atharva Veda 10.8.43-44

Death is but another phase of the dream that existence can be material.

Nothing can interfere with the harmony of being nor end the existence of man in Science. Man is the same after as before a bone is broken or the body guillotined. If man is never to overcome death, why do the Scriptures say, "The Last enemy that shall be destroyed is death"? The tenor of the Word shows that we shall obtain the victory over death in proportion as we overcome sin. The great difficulty lies in ignorance of what God is. God, Life, Truth, and Love make man undying. Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual.

Christian Science. Science and Health, p. 427

Higher than this is Brahman, the Supreme, the Great.
Hidden in all things, body by body,
The One embracer of the universe--
By knowing him as Lord men become immortal.

I know this mighty Person
Of the color of the sun, beyond darkness.
Only by knowing Him does one pass over death.
There is no other path for going there.

Than whom there is naught else higher,
Than whom there is naught else smaller, naught greater,
The One stands like a tree established in heaven.
By Him, the Person, this whole world is filled.

That which is beyond this world
Is without form and without ill.
They who know That, become immortal;
But others go only to sorrow.

Hinduism. Svetasvatara Upanishad 3.7-10

Atharva Veda 10.8.43-44: The 'nine-portalled lotus' is the 'city of nine gates' (Bhagavad Gita 5.13), that is, the body. Cf. Kena Upanishad 1.1-2, p. 117, Svetasvatara Upanishad 2.12, pp. 824f. On immortality in the Sikh scriptures, see Ramkali Dakhni Onkar, M.1, p. 776. Svetasvatara Upanishad 3.7-10: Cf. Rig Veda 90.1-4, p. 97. Note the image of the tree--compare Bhagavad Gita 15.1-3, pp. 382f., and of the Supreme Being likened to the Sun--see Isha Upanishad 15-16, p. 74.

Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God.

Christianity. Bible, Luke 9.60

Can he who was dead, to whom We gave life, and a Light whereby he can walk among men, be like him who is in the depths of darkness from which he can

never come out?

Islam. Qur'an 6.122

"For the living know that they shall die" (Ecclesiastes 9.5): these are the righteous who in their death are called living... "but the dead know nothing": these are the wicked who in their lifetime are called dead.

Judaism. Talmud, Berakot 18ab

Thou bringest forth the living from the dead, and thou bringest forth the dead from the living.

Islam. Qur'an 3.27

For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on the immortality, then shall come to pass the saying that is written,

> Death is swallowed up in victory.
> O Death, where is thy victory?
> O Death, where is thy sting?

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Christianity. Bible, 1 Corinthians 15.52-57

The hand of the Lord was upon me, and he brought me out by the Spirit of the Lord, and set me down in the midst of the valley; it was full of bones... and lo, they were very dry. And he said to me, "Son of man, can these bones live?" And I answered, "O Lord God, thou knowest."

Again he said to me, "Prophesy to these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones, Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live. And you shall know that I am the Lord."

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And as I looked, there were sinews on them, and flesh came upon them, and skin covered them.... and breath came into them, and they lived, and stood upon their feet, an exceedingly great host.

Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are clean cut off.' Therefore prophesy, and say to them, Thus says the Lord God, Behold, I will open your graves, and raise you from your graves, O my people, and I will bring you home into the land of Israel.... And I

will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I, the Lord, have spoken, and I have done it, says the Lord."

Judaism and Christianity. Ezekiel 37.1-14

Luke 9.60: Jesus uses two different meanings for the word 'dead' in this proverb. The first 'dead' are those that are physically alive but spiritually dead, in contrast to the true follower of Jesus who shares in eternal life. Qur'an 6.122: Cf. Hidden Words of Baha'u'llah, Arabic 7, p. 897. Berakot 18ab: Cf. Asa-ki-Var, M.1, p. 456. 1 Corinthians 15.52-57: The resurrection brings immortality and victory over death only by virtue of Jesus' victory over death. It is through faith in Jesus that Christians have confidence in their immortality. Otherwise, they will be stung by death, as 'the sting of death is sin.' Cf. 1 Corinthians 15.21-22, p. 547; 15.24-26, p. 1116; 2 Corinthians 4.16-5.10, p. 329; Romans 6.3-11, pp. 854f.; 8.9-17, p. 576.

Nan-po Tsek'uei said to N Y, "How is it, in spite of your great age, you have the freshness of a child?"

N Y replied, "Through living in conformity with the Tao, I have not become exhausted."

"Could I learn this doctrine?" asked Nan-po Tsek'uei.

"You do not have the qualifications. There was Puliang I; he had the disposition required. I taught him. In three days, he had forgotten the outer world. Seven more days, he had lost the notion of objects which surrounded him. In nine more days, he had lost any sense of his own existence. Then he acquired clear penetration, and with it the science of the uninterrupted chain of momentary existence. Having acquired this knowledge, he ceased to distinguish the past from the present and the future, life from death. He understood that in reality killing does not take away life, nor does giving birth add to it, that Tao sustains the being across its endings and becomings. Hence It is justly called the Fixed Constant, since from It, the Fixed, are derived all changes."

Taoism. Chuang Tzu 6

Ezekiel 37.1-14: This passage is traditionally understood to be a prophesy of the resurrection of the dead. In its literal, historical sense it speaks figuratively of the reconstitution of the nation of Israel after years of exile in Babylon. Cf. Berakot 15b, Qur'an 41.39, Yakima Tradition, p. 331. Chuang Tzu 6: On the little child, cf. Tao Te Ching 10, p. 840; 20, p. 608; 55, p. 231.

World Scripture

THE REFINING FIRE

The presence of suffering and hardship in life cannot always be explained on the basis of divine justice. Why, if God is just and gracious, and the true teaching brings forth love and peace, do the righteous seem to suffer about as much as the wicked? The problem of theodicy, particularly when it concerns the problem of the righteous sufferer, has occupied the minds of some of the greatest religious thinkers. Passages relevant to the problem of theodicy are found scattered throughout this anthology according to the various solutions which are posited in scripture: e.g., the human condition is inevitably Ill, pp. 379-85; people are deluded by Ignorance, pp. 395-402; infected by Original Sin from a primordial Human Fall, pp. 422-34; fated to work out accumulated Karma or Inherited Sin, pp. 694-702; or influenced by Demonic Powers, pp. 435-44. One may have an Argument with God, pp. 782-86 that such suffering is unjust, or empathize with God's own Grief, pp. 457-62.

Another way in which the suffering of the righteous is frequently under- stood is as a means to spiritual advancement and hence a manifestation of God's grace. Suffering tries and tests people, purifies their faith, corrects their flaws, and refines their character. This suffering is an expression of grace and love because once people have come out of the refining fire and accepted correction, they will shine with a tested and confirmed faith and a splendid character. Especially those whom God wishes to entrust with a special responsibility, or who are desirous of reaching the highest goal, will be most severely tested and most thoroughly refined. The passages gathered below treat this gracious side of suffering: the refining fire.

Welcome to Thy wrath and to Thy glow!
Our welcome be to Thy flame!
Let Thy missles burn our enemies,
Be our purifier, be gracious to us!

Hinduism. Yajur Veda 36.20

Just as a great conflagration
Can burn up all things,
So does Buddha's field of blessings
Burn up all fabrication.

Buddhism. Garland Sutra 10

As the heat of a fire reduces wood to ashes, the fire of knowledge burns to ashes all karma. Nothing in this world purifies like spiritual wisdom.

Hinduism. Bhagavad Gita 4.37

Just as a fire quickly reduces decayed wood to ashes, so does an aspirant who is totally absorbed in the inner self and completely unattached to all external objects shake to the roots, attenuate, and wither away his karma-body.

Jainism. Samantabadhra, Aptamimamsa 24-27

"From His right hand went forth a fiery law for them" (Deuteronomy 33.2). The words of Torah are compared to fire, for both were given from heaven, both are eternal. If a man draws near the fire, he derives benefit; if he keeps afar, he is frozen, so with the words of the Torah: if a man toils in them, they are life to him; if he separates from him, they kill him.

Judaism. Midrash, Sifre Deuteronomy

I will put this third into the fire,
and refine them as one refines silver,
and test them as gold is tested.

Judaism and Christianity. Bible, Zechariah 13.9

Ambrosia can be extracted even from poison; elegant speech even from a child; good conduct even from an enemy, gold even from impurity.

Hinduism. Laws of Manu 2.239

Garland Sutra 10: Cf. Dhammapada 239, p. 713; Ramayana, Yuddha Kanda 118-20, pp. 783f. Zechariah 13.9: Cf. Hidden Words of Baha'u'llah, Arabic 54, p. 937.

Make chastity your furnace, patience your smithy,
The Master's word your anvil, and true knowledge your hammer.
Make awe of God your bellows, and with it kindle the fire of austerity.
And in the crucible of love, melt the nectar Divine.
Only in such a mint, can man be cast into the Word.

Sikhism. Adi Granth, Japuji 38, M.1, p. 8

Devotion to God's Name is my lamp;
In this lamp is poured the oil of suffering.
The light of realization burns away this oil,
Lifted is the encounter with Death.
Let not the world ridicule this as an idle boast:
Vast loads of firewood are reduced to ashes by a tiny spark of fire.

Sikhism. Adi Granth, Asa, M.1, p. 358

Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us you will be returned.

Islam. Qur'an 21.35

Rabbi Johanan said, "The Israelites are compared to an olive tree, because as the olive yields its oil only by hard pressure, so the Israelites do not return to righteousness except through suffering."

Judaism. Talmud, Menahot 53b

We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts.

Christianity. Bible, Romans 5.3-5

In the whole world it is said that some part of the body is afflicted and painful. It is truly a signpost or guidance from God, though you are ignorant of it.

Tenrikyo. Ofudesaki 2.22

My son, do not despise the Lord's discipline
or be weary of his reproof,
for the Lord reproves him whom he loves,
as a father the son in whom he delights.

Judaism and Christianity. Bible, Proverbs 3.11-12

I know, O Lord, that the way of man is not in himself,
that it is not in man who walks to direct his steps.
Correct me, O Lord, but in just measure;
not in thy anger, lest thou bring me to nothing.

Judaism and Christianity. Bible, Jeremiah 10.23-24

Japuji 38, M.1: Cf. Book of Certitude, 68-69, p. 805. Menahot 53b: Cf. Canticles Rabbah 2.5, p. 764. Proverbs 3.11-12: Quoted in Hebrews 12.5-11. Cf. Job 1.6-12, p. 442; Deuteronomy 6.20-8.20, p. 1084; Book of Mormon, Mosiah 3.19, p. 912.

Yet the suffering
Involved in my awakening will have a limit;
It is like the suffering of having an incision made
In order to remove and destroy greater pain.

Even doctors eliminate illness
With unpleasant medical treatments,
So in order to overcome manifold sufferings
I should be able to put up with some discomfort.

But the Supreme Physician does not employ
Common medical treatments such as these,
With an extremely gentle technique
He remedies all the greatest sins.

Buddhism. Shantideva, Guide to the Bodhisattva's Way of Life 7.22-24

Do men imagine that they will be left [at ease] because they say, "We believe," and will not be tested with affliction? Lo! We tested those who were before you. Thus God knows those who are sincere, and knows those who feign.

Islam. Qur'an 29.2-3

Mencius said, "Shun rose from the fields; Fu Yeh was raised to office from among the builders; Chiao Ke from amid the fish and salt; Kuan Chung from the hands of the prison officer; Sun Shu-ao from the sea and Po-li Hsi from the market. That is why Heaven, when it is about to place a great burden on a man, always first tests his resolution, exhausts his frame and makes him suffer starvation and hardship, frustrates his efforts so as to shake him from his mental lassitude, toughen his nature, and make good his deficiencies."

Confucianism. Mencius VI.B.15

If the Holy One is pleased with a man, he crushes him with painful sufferings. For it is said, "And the Lord was pleased with him, hence he crushed him by disease" (Isaiah 53.10). Now, you might think that this is so even if he did not accept them with love. Therefore it is said, "To see if his soul would offer itself in restitution." Even as the trespass-offering must be brought by consent, so also the sufferings must be endured with consent. And if he did accept them, what is his reward? "He will see his seed, prolong his days." And more than that, his knowledge [of Torah] will endure with him. For it is said, "The purpose of the Lord will prosper in his hand."

Judaism. Talmud, Berakot 5a

Qur'an 29.2-3: Cf. Qur'an 2.153-57, p. 745; 6.165, p. 707; 47.31, p. 468; Majjhima Nikaya iii.21, p. 469; Job 1.6-12, p. 442; Sirach 6.7-17, p. 267;

Dahomey Song, p. 745. Mencius VI.B.15: Cf. Luke 12.48, p. 707. Berakot 5a: The Talmud is explicating on Isaiah 53.10, pp. 639f., a verse from Isaiah's portrayal of God's suffering servant. Cf. Job 23.3-10, p. 783.

And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I [Paul] besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong.

Christianity. Bible, 2 Corinthians 12.7-10

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2 Corinthians 12.7-10: Paul never specifies the nature of his 'thorn'; it was most likely a physical ailment. When he petitioned God for relief, instead he received the response 'My grace is enough for you...' which he takes to be a manifestation in his person of the message of the cross.

THE UNITIVE STATE

The unitive state is the final goal of salvation in the great religions of the East. The experience of this unity is profound, and can be hinted at only vaguely by the words of scripture. It encompasses both union with God or Absolute Reality and union with all existence, the dissolution of subject and object, knower and known. Mystical union is less common in the Abrahamic faiths, which in their uncompromising monotheism have always insisted upon an absolute distinction between the infinite God and even the most saintly of his creatures. Yet the scriptures of Judaism and Christianity speak of a Beatific Vision, an encounter with God's presence that transforms the viewer. In Islam, traditions attributed to Muhammad himself undergird the unitive experiences of Sufi mystics.

Brahman is the end of the journey. Brahman is the supreme goal.

Hinduism. Katha Upanishad 1.3.11

Rooted in Nibbana, the holy life is lived. Nibbana is its goal, Nibbana is its end.

Buddhism. Samyutta Nikaya iii.188

Meditate upon him and transcend physical consciousness. Thus will you reach union with the Lord of the universe. Thus will you become identified with him who is One without a second. In him all your desires will find fulfillment.

The truth is that you are always united with the Lord. But you must know this.

Hinduism. Svetasvatara Upanishad 1.11-12

Katha Upanishad 1.3.11: Cf. Brihadaranyaka Upanishad 4.4.6-7, p. 352. Svetasvatara Upanishad 1.11-12: Cf. Bhagavad Gita 5.24, p. 533; Isha Upanishad 15-16, p. 74.

As rivers flow into the sea and in so doing lose name and form, so even the wise man, freed from name and form, attains the Supreme Being, the Self-luminous, the Infinite. He who knows Brahman becomes Brahman.

Hinduism. Mundaka Upanishad 3.2.8-9

Gettan Osho said, "Keichu, the first wheelmaker, made a cart whose wheels had a hundred spokes. Now, suppose you took a cart and removed both the wheels and the axle. What would you have?

Mumon's Comment, "If anyone can directly master this topic, his eye will be like a shooting star, his spirit like a flash of lightning."

When the spiritual wheels turn,
Even the master fails to follow them.
They travel in all directions above and below,
North, south, east, and west.

Buddhism. Mumonkan 8

That which is the finest essence--this whole world has that as its Self. That is Reality. That is the Self. That art thou.

Hinduism. Chandogya Upanishad 6.8.7

When I love him, I am his hearing by which he hears; and his sight by which he sees; his hand by which he strikes; and his foot by which he walks.

Islam. Forty Hadith of An-Nawawi 38

Heaven and earth contain me not, but the heart of my faithful servant contains me.

Islam. Hadith of Suhrawardi

If the heart of God is not moving within your heart... once the invisible but powerful axis of the heart of God is moved out of you, everything becomes empty. Once the heart of God dwells within you, no matter how lonely you may be you will be filled and the universe will be filled. A person who is completely filled is a joyful person because he lacks nothing.

Unification Church. Sun Myung Moon, 9-11-77

Mundaka Upanishad 3.2.8-9: Cf. Chandogya Upanishad 7.23, 27, p. 581; Katha Upanishad 3.13, p. 840; Maru Ashpadi, pp. 542f. Forty Hadith of an-Nawawi 38: This is a sacred hadith, with God Himself the speaker. Mumonkan 8: 'The wheels and the axel' means the body and mind. Cf. Sutta Nipata 1072-76, p. 532. Sun Myung Moon, 9-11-77: Cf. Sun Myung Moon, 10-20-73, p. 197.

Now are for us no entanglements or snares,
Nor a bit of egoism left.
Now is all distance annulled, nor are curtains drawn between us.
Thou art mine, I Thine.

Sikhism. Adi Granth, Bilaval, M.5, p. 821

I know that my Redeemer lives,
and at last he will stand upon the earth;
and after my skin has been thus destroyed,
then from my flesh I shall see God.

Judaism and Christianity. Bible, Job 9.25-26

Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him.

Christianity. Bible, 1 John 3.2

And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

Christianity. 2 Corinthians 3.18

Some persons asked the Prophet, "Shall we see God on the day of resurrection?" He answered, "Do you feel any trouble in seeing the moon on the night when it is full? Do you feel any trouble in seeing the sun on a cloudless day?" They answered, "No." He said, "In the same way you will see your Lord."

Islam. Hadith of Muslim

Veiled by ignorance,
The minds of man and Buddha
Appear to be different;
Yet in the realm of Mind Essence
They are both of one taste. Some-
Time they will meet each other
In the great Dharmadhatu.

Buddhism. Milarepa

Bilaval, M.5: Cf. Majh, M.5, p. 198; Maru Ashpadi, M.1, pp. 542f. Job 19.25-26: Cf. Isha Upanishad 15-16, p. 74. 1 John 3.2: That is, we shall all become perfect and Christ-like. Thomas Aquinas described this Beatific Vision as "the ultimate goal for the redeemed." Cf. 1 Corinthians 13.12, p. 322. 2 Corinthians 3.18: Cf. 2 Corinthians 3.7-16, p. 634. Hadith of Muslim: Cf. Hadith, p. 87; Isha Upanishad 15-16, p. 74.

Milarepa: The 'Dharmadhatu' is the world of Reality, unclouded by temporal phenomena or grasping for existence, as perceived by those who have attained enlightenment. Cf. Sutra of Hui Neng 3, p. 218; 6, p. 536; Seng Ts'an, pp. 221f.; Surangama Sutra, p. 546; Isha Upanishad 15-16, p. 74.

Buddha said, "Through the Consummation of Incomparable Enlightenment I acquired not even the least thing. This is altogether everywhere, without differentiation or degree."

Buddhism. Diamond Sutra 22-23

Whatever is here, that is there.
What is there, that again is here.
He obtains death after death
Who seems to see a different here.

By the mind, indeed, is this realization to be attained:
There is no difference here at all!
He goes from death to death
Who seems to see a difference here.

Hinduism. Katha Upanishad 2.1.10-11

Those who see all creatures within themselves
And themselves in all creatures know no fear.
Those who see all creatures in themselves
And themselves in all creatures know no grief.
How can the multiplicity of life
Delude the one who sees its unity?

Hinduism. Isha Upanishad 6-7

T'ien Ken was travelling to the south of Yin Mountain. He had reached the river Liao when he met a nameless sage, to whom he said, "I beg to ask about governing the world."

"Go away," said the nameless man, "you are a low fellow. How unpleasant is your question! I would be in companionship with the Maker of things. When wearied, I would mount on the bird of ease and emptiness, proceed beyond the world, wander in the land of nowhere, and live in the domain of nothingness. Why do you come to worry me with the problem of setting the world in order?"

T'ien Ken again asked his question, and the nameless man replied, "Make excursion in simplicity. Identify yourself with nondistinction. Follow the nature of things and admit no personal bias, then the world will be at peace."

Taoism. Chuang Tzu 7

Diamond Sutra 22-23: Cf. Mulamadhyamakakarika 25, pp. 91f. Lankavatara Sutra 78, p. 182. Katha Upanishad 2.1.10-11: Cf. Chandogya Upanishad 7.23, p. 581; Lankavatara Sutra 78, p. 182; Mulamadhyamakakarika 25, pp. 91f; Chuang Tzu 2, p. 181. Isha Upanishad 6-7: Cf. Chandogya Upanishad 7.23, p. 581; 7.25.2, p. 530; Chuang Tzu 22, pp. 98f. Chuang Tzu 7: 'Identify yourself with nondistinction:' see Seng Ts'an, pp. 221f; Chuang Tzu 2, p. 181.

In the Great Beginning, there was non-being. It had neither being nor name. The One originates from it; it has oneness but not yet physical form. When things obtain it and come into existence, that is called virtue [power which gives them their individual character]. That which is formless is divided [into yang and yin], and from the very beginning going on without interruption is called destiny. Through movement and rest it produces all things. When things are produced in accordance with the principle of life, there is physical form. When the physical form embodies and preserves the spirit so that all activities follow their own specific principles, that is nature.

By cultivating one's nature one will return to virtue. When virtue is perfect, one will be one with the Beginning. Being one with the Beginning, one becomes vacuous, and being vacuous, one becomes great. One will then be united with the sound and breath of things. When one is united with the sound and breath of things, one is then united with the universe. This unity is intimate and seems to be stupid and foolish. This is called profound and secret virtue, this is complete harmony.

Taoism. Chuang Tzu 12

Homage to the Perfection of Wisdom, the lovely, the holy!

Avalokita, the holy Lord and Bodhisattva, was moving in the deep course of the wisdom which has gone beyond. He looked down from on high, he beheld but five heaps, and he saw that in their own-being they were empty.

Here, O Shariputra, form is emptiness, and the very emptiness is form; emptiness does not differ from form, form does not differ from emptiness; whatever is form, that is emptiness, whatever is emptiness, that is form. The same is true of feelings, perceptions, impulses, consciousness.

Here, O Shariputra, all dharmas are marked with emptiness; they are not produced or stopped, not defiled or immaculate, not deficient or complete.

Therefore, O Shariputra, in emptiness there is no form, nor feeling, nor perception, nor impulse, nor consciousness; No eye, ear, nose, tongue, body, mind; no forms, sounds, smells, tastes, touchables or objects of mind; No sight-organ element [and so on to] no mind-consciousness element; There is no ignorance, no extinction of

ignorance [and so on through the twelve links of the chain of dependent origination to] there is no decay and death, no extinction of decay and death. There is no suffering, no origination, no stopping, no path. There is no cognition, no attainment, and no non-attain- ment.

Therefore, O Shariputra, it is because of his indifference to any kind of personal attainment that a bodhisattva, through having relied on the perfection of wisdom, dwells without thought-coverings. In the absence of thought coverings he has not been made to tremble, he has overcome what can upset, and in the end he attains to Nirvana.

All those who appear as Buddhas in the three periods of time [are] fully awake to the utmost, right and perfect enlightenment because they have relied on the perfection of wisdom.

Therefore one should know the perfection of wisdom as the great spell, the spell of great knowledge, the utmost spell, the unequalled spell, allayer of all suffering, in truth--for what could go wrong? By the Perfection of Wisdom has this spell been delivered. It runs like this, "Gone, Gone, Gone beyond, gone altogether beyond, O what an awakening, all hail!"

This completes the Heart of perfect wisdom.

Buddhism. Heart Sutra

A monk asked Tozan, "What is Buddha?" Tozan replied, "Three pounds of flax!"

Buddhism. Mumonkan 18

Chuang Tzu 12: This account of creation of all things from non-being leads to the principle that when a person becomes vacuuous he can be united with all things. See Tao Te Ching 40, p. 90; 65, p. 546; Chuang Tzu 15, p. 841; 19, pp. 562f; Doctrine of the Mean 1.4-5, pp. 228f. Heart Sutra: It is said that this short sutra gives the essence of the pefection of wisdom. 'Heaps' in the first paragraph are the skandhas: form, feelings, perceptions, impulses, consciousness. These, the five constituents of human personality, are declared to be in reality empty. Their emptiness is described in the paradoxical dialectic: 'form is emptiness... emptiness is form,' which also describes the transcendental unity of subject and object, self and world, samsara and nirvana that is realized by the bodhisattva coursing in perfect wisdom. The 'dharmas' in the third paragraph refer not to 'things' or 'laws' but to a group of 75 mental and experiental factors enumer- ated in Buddhst Abhidharma philosophy; many are listed in the following paragraph: the five skhandhas, six sense-organs, six sense-objects, six corresponding forms of consciousness, twelve links of the chain of causation, Four Noble Truths, gnosis, and attainment of the fruits of meditation. They are likewise declared to be empty. The final 'spell' or mantra, delivered by Wisdom personified, describes the experience of awakening to the realization of this wisdom. The reader is referred to the excellent commentary on this sutra in Edward Conze, Buddhist Wisdom Books (New York: Harper, 1972). Cf. Lankavatara Sutra, p. 155. Mumonkan 18: This Zen koan stresses the folly of

definition. You do not define the truth; you enter into it. If you think you can simply understand this koan to mean that the Buddha nature enters into everything, what do you make of Mumonkan 1, p. 800? Cf. Chuang Tzu 22, p. 98f., and Mumonkan 21, p. 99n.