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The Oneness of the Religions of God.

(A book dedicated to the peace of mankind)

Prologue

(Please read the prologue first, so you will get a better understanding of the nature of this work and get the instructions on how to use this book!!!)

((If the message is truly important and God really wants us to know it, then it is found in The Word of God!!! The whole Word of God, from all of God's divine teachers and manifestations, in all of God's Holy Divine Religions, sent to all of mankind, and not just a few, scattered, groups of people, here or there!!!)) If you can't accept this? If you can't accept the fact, that God does, in reality, actually love all of His children and is therefore, actually teaching and instructing all of mankind, and not just a few scattered groups of people living here on this world with us; then I suggest you just set this work aside and don't read any farther; and stop wasting your time reading this book; because **this book is actually about The Oneness of God, The Oneness of Mankind, and, absolutely, The Oneness of The Religions of The One Real, True God! This book is about unity and peace, and the very real word of God; and all of God's very real, divine religions; and the actual word of God, actually agreeing, and making very real sense when you read it; because we, as in all of us, are actually supposed to read the word of God, and we are, actually supposed to study the word of God, for our very own selves: 1 Thessalonians 5:21 "Prove all things; hold**

fast that which is good,” Using very, real reason and very real, actual, common sense, to know and understand, all that we are reading. So if you can’t do this? If you can’t accept that God actually does love all of mankind, and that He is actually teaching all of humanity, and that His word is actually a spiritual teaching, that actually does make very real sense, when we actually apply, real actual, reason and common sense to our investigation, then I must really tell you, go no farther, because this work is not for you; because in this book you are told to study and really think for your very own self and come to your very own personal conclusion about the unified nature of the whole word of God, from all of His Divinely Revealed Religions and how they all actually, do in fact, actually interact and agree with one another, thereby setting the, very real stage, for real possible unity and the very real possibility of peace within the complete, entire human race, through the actual, spiritual teachings of The Whole, Unified, Nature of The Complete Word of God, and their very real actual teachings of peace, unity and true good will towards all of mankind!

He is God!!! (The Creator, The Ever Existing, The Most Great Life, Haiyi, The First and The Last, Yahweh, I Am That I Am, Jehovah, The Uncreated One, The Eternal Being, Brahma, Vishnu, The Most Great Spirit, Ahura Mazda, Allah, The Alpha and The Omega, The Almighty, The All-powerful-Omnipotent One, The All-knowing-Omniscient One); and any of the number, of the untold, infinite number of other names our Creator goes by etc... His teachings, the teachings of the religions of God (**Allah/The Creator**) are like a huge, all-encompassing puzzle. A puzzle that takes untold centuries to solve, and many, thousands of years, spanning between the many different religions God has sent to mankind, for man’s investigation; but if we take the time, and carefully look through these seemingly different religions, these religious pieces come together forming a vast picture, that spans the centuries and forms the social glue that forms the society of humanity, up to the present day. But for us, what this means, is that, we can take these seemingly, different religious pieces, that form the framework for the development of the human society and the advancement of the human soul and look at these pieces individually; and we can see how these religions all interact with one another, and how each of these religions builds on the messages and teachings of the other religions, before it, and how each religion builds on the further development of the society

of men and the advancement of the soul in man. This is also a way, I have found, to shed some light on the activities of God, with regards to humanity and what His great plans may be for us here, in this earthly life. It also reveals to us, a vast network of, teachings and prophecies, that tell us, of a story, of how the works of the various prophets and manifestations of God (messengers of God), relate to one another and how their many prophecies all interact with one another, indicating the advent of the various messengers in relation to one another; and telling a story of the oneness of God, the oneness of the religions of God and the overall oneness of all of mankind into one human family; which is told, in such a way, that it would seem to have indicated, that the messengers of God would have appeared to have personally known one another, and yet, this is something that is, really, totally out of the question, given the great distances between the places in which these messengers of God appeared on this earth and the vast distances and intervals of time between their revelations; which I believe, is a pretty good indicator, in itself, as to the existence of a God, or a creator, or an uncreated one overseeing these various manifestations; but that story is for another time.

The purpose of this book is to help people learn to understand one another through the writings of God's Holy Manifestations, (The Holy Messengers). The true reasoning behind this whole work is to help free up mankind, from these awful, debilitating, preconceived notions that one group of people is somehow better than another group of people, because they feel their religious writings is the one best way to get to God, and that all the other religious teachings are just plain wrong, or lacking in the right spiritual teachings to allow people to get to know God, or allow people to get into heaven; which is an all controlling, all-encompassing factor in the way many of these religious people think and behave towards one another.

In my studies, into this topic, I find that there is no one and only way to God and that all the essential religious teachings are found in all of the religions of God; it's just with some of the newer religions there is more clarity and more spiritual content to be studied and understood. Statements to this effect and other quotations from the writings of the religions have been indicated by quotation marks, singling out these religious quotations away from my statements. 62. "Those who believe (in the Qur'án) and those who follow the Jewish (Scriptures), and the

Christian (Scriptures) and the Magians, (the followers of Zarathustra, (Zoroaster) and the Sabians, (Sabeans, the writings of Adam (the father of mankind) and his 3rd son Seth) and who believe in Allah (God) and the last day, and who work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.” (The Qur’án Yu-suf Ali, Surahs 2, 22) This spiritual truth was taken from right out of The Qur’án in Muhammad’s very own words. And we can also hear this teaching taught right out of the Yasnas of The Zoroastrian Religion by Zoroaster, himself: “And we worship the former religions of the world devoted to Righteousness, which were instituted at the creation, the holy religions of The Creator Ahura Mazda (God), The Resplendent and Glorious.” (The Zend-Avesta, Avesta – Yasna 3:16). AND “Ahura Mazda (God) is not unmindful of His creatures and sends a prophet to each and every nation (and people). He had already said that the religion(s) taught by all the prophets is one in all essential points.” “Do not make any distinction between any of the prophets.” (ZOROASTER, Hymns of Atharvan p. 651) Hosea 12:9 “And I -- am the Lord thy God, (and) I have spoken by the prophets, (Manifestations) and I have multiplied visions and used similitude’s, by the ministry of the prophets.” Luke 1:70 “He (God) spake by the mouth of His holy prophets, which have been since the world began:” John 10:16 “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” With this one statement Jesus implies the oneness of religion. He has other sheep not of the fold he is with; the other religions of God. Christ tells us: John 10:16 “Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd,” or there will be one religion with one shepherd overseeing all through the oneness of religion. Not through the unity of the Catholics and Baptists etc... as I have actually heard some people imply, as to the true meaning of this statement; because, of course, these splintered Christian groups of people did not, actually exist in the world at the time of Christ, when he made this statement to his disciples; but the actual other religions of God did actually exist on the earth at that time, and so he seems to be telling us that these other religions actually also need to be united under the true oneness of God’s religions, into a single religious understanding. “UNTO every people We have sent down The Book in their own language.” “There is One God; mankind is one, the foundations of religion are one.” (Bahá’í

Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 20 and The Selections from the Writings of the Bab, p. 44)

These are just a few statements hidden away in the writings of God's holy religions that enlighten us to the truth, of the oneness of religion, by way of the essential teachings found in all of God's great religions. It just takes some searching and study on the part of the one looking for these similar religious teachings to see this truth; but because these, essential teachings, are not so readily apparent in some of the older religions, conflicts between the religions sometimes tends to arise; but the reality is, the concepts of these teachings are found scattered throughout all of God's religions, and when you put some of these statements together with some of the other statements and concepts, you will find that the essential teaching is, in reality, taught in the religion; it just takes the gathering together of these combined truths found throughout God's writings to reveal to you that this true, essential teaching, is actually taught in this religion, as well as, being taught in all the other religions of God.

Another thing that I find, in these various books of God, is that the exact wording, and or phrasing, may differ from one religious faith to another, but if you take the time, and look up the meanings of these words, in a good reliable thesaurus or a very good dictionary, you will find that the synonyms of the words have roughly the same meaning as the words that are used in all of the other religious books of God; therefore, in principle, the meaning of the words are accentually the same as far as the meaning of the words go. As for the different kinds of phrasing used in these various religious books, the wording of God's books may vary from one manifestation to another, due to the various uniqueness's of the different manifestations and the uniqueness's of the cultures we find them in, but the actual meanings of the phrases found in these various, different books of God have accentually, again, the same meanings as those found in all of the other books of God. So, accentually all of the teachings of God are the same from one of God's religions to another; which again, helps us to establish the accentual oneness and unity of the religions of God; for if we have only one God, then we should also, only have one religion, which I find to be the real case; because God, who loves all mankind, has been sending various manifestations and prophets to all of the different groups and races of people to establish the accentual unity and oneness of all of mankind,

and the oneness of all the religions of God; because, as I said earlier, we only have one God, who loves all of mankind, not just a few groups of people scattered around this world of ours. "Among all the Buddhas there is a sameness of Buddha-nature, there is no distinction among them except as they manifest various transformations according to the various different dispositions of beings who are to be disciplined and emancipated by various means." (Buddha, Lankavatara Sutra) But, John 3:12 "If I have told you earthly things, and ye believe (me) not, how shall ye believe, if I tell you of heavenly things?" For, 16:12 "I have yet many things to say unto you, but ye (you) cannot bear them now." 16:13 "Howbeit when he, the Spirit of truth, is come, (unto you, for) he will guide you into all truth: for he shall not speak of himself; but what-so-ever he shall hear, that shall he speak: and he will shew you things to come." For, Acts 17:24 "God that made the world and all things therein and seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though He needed any-thing, seeing (that) He giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth." Malachi 2:10 "Have we not all one Father, hath not one God created us? 1 Peter 1:22 "See that ye love one another with a pure heart fervently." Romans 13:8 "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Galatians 6:10 "As we have therefore opportunity, let us do good unto all men," The Bab "This is the divinely inscribed Book, the outspread Tablet - the utterance which lay concealed (within God's Holy Word)." All of, "These utterances are revealed according to your (limited) measure, not to God's, and unto this beareth witness that, which is enshrined in the knowledge of God, did ye but know. Unto this testifieth He Who is the Mouthpiece of God, could ye but understand. By the righteousness of God! Were We to lift the veil (and reveal what We know), ye would swoon away." The Bab: "O ye that are invested with the Bayan! Denounce ye not one another, ere the Day-Star of the ancient eternity shineth forth above the horizon of His sublimity. We have created you from one tree and have caused you (all) to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another. Regard ye not others save as ye regard your own selves, that no feeling of aversion may prevail amongst you so as to shut you out from Him Whom God shall make manifest on the Day of

Resurrection. It behooveth you all to be as one indivisible people; thus should ye return unto Him Whom God shall make manifest.” Selections from the Writings of the Bab, pp. 6, 127 and 154) And, Bahá'u'lláh: “O SON OF BEAUTY! By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed to thee with the tongue of power and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.” A fundamental “principle or teaching of Bahá'u'lláh is the proclamation of the oneness of the world of humanity -- that all (men) are servants of God and belong to one family; that God has created all and, therefore, His bestowals are universal; and that His providence, training, sustenance and loving-kindness surround all mankind.” And so: “A fundamental teaching of Bahá'u'lláh is the oneness of the world of humanity. ‘Ye are all leaves of one tree and the fruits of one branch.’ By this it is meant that (all) the world of humanity is like a tree and the nations (and the) people(s) are the different limbs or branches of that tree and the individual human creatures are as the fruits and blossoms thereof.” (Baha'u'llah, The Arabic Hidden Words, Baha'i World Faith - Abdu'l-Baha Section, p. 246 and The Promulgation of Universal Peace, p. 106) The same God that is found in all the religions is the one same creator of all mankind: “A Bahá'í denies no religion; he accepts the Truth in all (religions), and would die to uphold it. He loves all men as his brothers, of whatever class, of whatever race, or nationality, of whatever creed, or color, whether good or bad, rich or poor, beautiful or hideous.” (The Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 56)

Now, as to the essential teachings I mentioned earlier? By essential teachings, I mean the spiritual teachings and the spiritual laws found throughout all of the religious books of God, because these teachings are eternal truths, that are never subject to change, because they are spiritual truths, sent to us by God Himself, through all God's heavenly manifestations; because they are eternal spiritual truths that deal with the development of good, praiseworthy, moral, traits and the spiritual development of all mankind. A simple way to look at all of this is: If it is important enough for some of us to know, it is important enough for God to put in all of His writings and religious Holy Books, so everybody and everyone that He has ever created and loves, unconditionally will, in fact, know. Abdu'l-Baha tells us that: “The divine religions contain

two kinds of laws (and) ordinances. One division concerns the world of morality and ethical institutions,” (our spiritual development and our interactions with others). “These are the essential ordinances. They instill and awaken the knowledge and (the) love of God, the love for humanity, the virtues of the world of mankind, the attributes of the divine kingdom, rebirth and resurrection from the kingdom of nature. These constitute one kind of divine law which is common to all and never subject to change. From the (very) dawn of the Adamic Cycle unto the present day this fundamental law of God has ever continued changeless. This is the foundation of divine religion.” (Abdu'l-Baha, Foundations of World Unity, p. 81) And again, Abdu'l-Baha tells us: “The divine religions embody two kinds of ordinances; First, those which constitute essential or spiritual teachings of the Word of God. These are faith in God, the acquirement (and attainment) of the virtues which characterize a perfect manhood, praiseworthy moralities, the acquisition of the bestowals and bounties emanating from the divine effulgences; in brief, the ordinances which concern the realm of (good) morals and ethics. This is the fundamental aspect of (all) the religions of God and this is of the highest importance, because knowledge of God is the fundamental requirement of man. Man must comprehend the oneness of divinity. He must come to know and acknowledge the precepts of God and (he must) realize, for a certainty, that the ethical development of humanity is dependent upon religion. He must get rid of all defects and seek the attainment of heavenly virtues in order that he may prove to be the image and likeness of God (for which we were created in the first place). It is recorded in The Holy Bible that God said, ‘Let us make man in our image, after our likeness.’ It is than, self-evident, that the image and likeness mentioned does not apply to the form and semblance of a human being, (or our physical body), because the reality of divinity is not limited to any form or figure.” For John 4:24 “God is a Spirit:” (King James Bible,) “Nay, rather (it’s) the attributes and characteristics of God intended. Even as God is pronounced to be just, man must likewise be just. As God is loving and kind to all men, man must likewise manifest loving-kindness to all (of) humanity. As God is loyal and truthful, man must show forth the same attributes in the human world. Even as God exercises mercy toward all, man must prove himself to be the manifestation of mercy. In a word, ‘the image and likeness of God,” or man must acquire and obtain all the attributes

of God to become the true image of God on this earth. (Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity p. 92) So "hard is the Buddhas rise." And, we clearly find in his teachings and writings the teaching of the: "Abstention from all evil," and the teaching of the "Cultivation of what is good and wholesome," and of the "Purification of the heart;" and we find we are clearly told, "This is the Message of the Buddhas." "Forbearance is the highest ascetic practice, Nirvana is the supreme way of life; say all of the Buddhas." "He is not a gone forth who harms another." "He is not a recluse who molests another." And we should certainly learn to avoid: "To speak ill of another" and "to do harm to someone," and "we should also observe all of Brahma's lifesaving, life changing rules;" "for This is the Message of the Buddhas." (plural as in more than one, as in all of the Buddhas that are found throughout all of the records of history, as in all of the divine manifestations of Brahma (God) that has come into this world throughout all of time. "This is the Message of the Buddhas." (Buddhist, Dhammapada) Or as Jesus Christ tells us: 2 Peter 3:2 "Be (ye) mindful of the words which were spoken before, by the holy prophets (of God), and of the commandment(s); for since the fathers fell asleep, all things continue as they were from the beginning of creation." Then, Isaiah 46:9 "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: I have spoken it and I will also bring it to pass; (for) I have purposed it, I will also do it. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry." Or, as we hear from King David: For Psalms 119:151 "Thou art near, O LORD; and all Thy commandments are truth," and "Thy testimonies, I have known of old that Thou hast founded them for-ever." And 143:5 "I will remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands," 74:12 "for God is my King of old, working salvation in the midst of the earth (unto all humanity, unto ancient times, of old)." Hosea 12:9 "And I that am the Lord thy God, I have also spoken by the (mouths of the) prophets, (The Holy Manifestations) and I have multiplied visions and used similitude's, by the ministry of the prophets." 4 Ezra 6:38 "O Lord, thou spakest from the beginning of the creation," by the mouth of the holy prophets. Isaiah 40:21 "Have ye not known? (And) have ye not heard? Hath it not been told (to) you from the (very) beginning? Have

ye not understood from the foundations of the earth?" Luke 1:70 "**He (God) spake by the mouth of His holy prophets, which have been since the world began:**" Luke 1:68 "**Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began, that we should be saved.**" And again, Acts 3:21 "**God hath spoken by the mouth of all His holy prophets since the world began.**" For, John 1:1 "**In the beginning was the Word and the Word was with God and the Word was God.**" "**And the Word was made flesh, and dwelt among us,**" (The Holy Manifestations, messengers of God sent for the education of mankind since the foundations of the world)." (King James Bible) And: 9. "**We have, without (a) doubt, sent down the Message; and We will assuredly guard it; (for) We did send Messengers before thee amongst the religious sects of old:**" 104. "**And no reward dost Thou ask of them for this: it is no less than a Message for all (of Allah's) creatures.**" (The Qur'an (Yusuf Ali tr), Surahs 12 and 15) And, 35. "**If Allah (God) had so willed, we should not have worshipped aught but Him -- neither we nor our fathers -- nor should we have prescribed prohibitions other than His. So did those who went before them. But what is the mission of the Messengers but to preach the Clear Message? For We (most) assuredly sent amongst every People a Messenger, (with the Command), 'Serve Allah and eschew Evil:' of the people were some whom Allah guided, and some on whom Error became inevitably (established). So travel through the earth and see what was the end of those who denied the Truth?" (The Qur'an (Yusuf Ali tr), Surah 16) 23. "**Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects"** "**None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah (God) hath power over all things? Knowest thou not that to Allah (God) belongeth the dominion of the heavens and the earth! And besides Him ye have neither patron nor helper.**" (The Qur'an (Yusuf Ali tr), Surahs 2 and 39) 136. "**Say ye: 'We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the (Jewish) tribes, and that given to Moses and Jesus Christ and that given to all the Prophets of old, from their Lord. We make no difference (or distinction) between one and another of them, and We (all) bow to (the will of) Allah.'**" 84.**

“Say: ‘We believe in Allah (God), and in what has been revealed to us and in what was revealed to Abraham, Isma’il, Isaac, Jacob, and the Tribes, and in (The Books) given to Moses, Jesus, and The Prophets, from their Lord; we make no distinction between one and another from among them, and to Allah do we (all) bow our will.’” (The Qur’an (Yusuf Ali tr), Surahs 2 and 3) 12. “To Him (Allah/God) belong the keys of the heavens and the earth:” 13. “The same religion has Allah established for you as that which He enjoined on Noah the-which We have sent by inspiration to thee and, that which, We enjoined on Abraham, Moses, and Jesus (and all of the other prophets of God, from the beginning of time): Namely, that ye should remain steadfast in Religion, and make no divisions therein.” (The Qur’an (Yusuf Ali tr), Surah 42) 3. “And we worship the former religions of the world, devoted to Righteousness, which were instituted at the creation, the holy religions of the Creator Ahura Mazda (God/Allah/Brahma/Haiyi), The Resplendent and Glorious;”

“and we worship the utterances of Zarathushtra, (Zoroaster) and His (Ahura’s) religion, His faith and His lore.” (The Zend-Avesta, Avesta – Yasna 16) “In all essential matters there is no difference between (the spiritual teachings) of one prophet and another;” all are the same. But, because, “the busy world is apt to forget the most important lessons of this life, The Merciful, Ahura Mazda (God) sends prophets, now and then, to help remind men of their highest destiny.” In which case we are again reminded, that “the path, O Ahura, which You tell us to be of conscience of, and which happens to be the religion of all the prophets and which, by good deeds, happens to promote rectitude, which brings to the righteous recompense, of which Ahura Mazda is the giver; (by) the way of all the saints (saoshyants): for in all the essential matters, of the religions of Ahura, there is no difference between one prophet and another. In as much as, the same God is worshipped everywhere. All of them are different phases of the same religion;” Because, “Ahura Mazda is not unmindful of His creatures and sends a prophet to every nation (and people, as needs be). He had already said that the religion taught by all the prophets is one in all essential points.” “Do not make any distinction between any of the prophets.” (ZOROASTER, Hymns of Atharvan pp. 314 thru 316, 651 and 769) Meanwhile, Krishna tells us: “I come, and go, and come again. Whenever, Righteousness Declines, O Bharata! Whenever, wickedness Is strong (in the world and takes hold of mankind), I rise, from age to age, and take on the visible shape and

move, a man with men; Succouring the good, thrusting the evil back,
 And setting Virtue on her seat again.” “As I before have been, so will I
 be again, for thee; with lightened heart behold! Once more, I am thy
 Krishna, the form thou knew'st of old!” (Hindu, Bhagavad Gita (Edwin
 Arnold tr) chapters 4 and 9) “Emanations, (the prophets from Brahma)
 constantly proceed and return. It has been explained in various ways
 by the ancient prophets.” (Hindu, Upanishads vol. 1, Introduction to
 the Upanishads, vol. 1) For, “His (**Brahma/God's**) manifestations have
 been declared before (throughout time unto all nations and peoples).”
 (Hindu, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad) And of-
 course, Buddha tells us: “The Perfect Ones (Buddhas) appear in the
 world (throughout the ages) my past existence at that time real, but
 unreal the future and present existence and my future existence will
 be at one time real, but unreal the past and present existence; and my
 present existence is now real, but what is unreal is the past and future
 existence. All these are merely popular designations and expressions,
 mere, conventional terms of speaking, mere popular notions, of the
 notions of The Perfect Ones. Indeed, The Perfect Ones, The Buddhas,
 makes use of all of these, without, however, clinging to them.” ((The
 Eightfold Path), Buddha, the Word (The Eightfold Path)) “I am not the
 first Buddha who came upon earth, nor shall I be the last. In due time
 another Buddha will arise.... He shall reveal to you the same eternal
 (essential) truths, which I have taught you. He will preach to you His
 religion, glorious in its origin, glorious at the climax and glorious at the
 goal, in the spirit and in the letter.” (Sermon of the Great Passing)
 Than last, but not least, Adam tells us: “In the Name of the Great Life
 (**Haiyi/God**) Vines shone in the water, and in the Jordan mightily they
 grew. Ye are flourishing offshoots. Messengers hither I bring you.”
 “Establishing and revealing to us Your (**Haiyi/God's**) likeness and giving
 us light. Let your radiance (**Haiyi**) than shine upon us,” messengers
 and manifestations of God, on this earth. “We have acknowledged,
 Your Praises, and ‘Thee (**O Life, Haiyi, God**); so that there may be
 commemoration for You on this, Thy earth, by the revelations of all
 Thy prophets, (since the foundation of the world).” (Sabeanism, Ginza
 Rba- chapters 77, 114, 177 and 382) So then, we can clearly see now,
 from each, and all of these religions of God, that “Each of the divine
 religions embodies two kinds of ordinances. The first is those (laws)
 which concern spiritual susceptibilities, the development of moral

principles and the quickening of the (soul and) conscience of man. These are essential and fundamental, one and the same in all of the (divine) religions, changeless and eternal -- reality not subject to transformation (or change).” “These (are the true) foundations of the Religions of God, which are spiritual and which are the virtues of all humanity and cannot be abrogated; they are irremovable and eternal, and are renewed in the cycle of every Prophet.” “For the independent Prophets are founders; They establish a new religion and make new creatures of men; They change the general morals and promote new customs and rules, and (They) renew the cycle and the Law. Their appearance is like the season of spring, which (when it comes), arrays all earthly beings in a new garment, and gives them a new life.” Or as Jesus Christ again confirms: 2 Peter 3:2 “Be (ye) mindful of the words which were spoken before by the holy prophets (of God), and of the commandment(s); for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” (King James Bible)

“The second kind of ordinances (or laws) in the divine religions are those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time. For instance, in the days of Moses Ten Commandments in regards to murder were revealed by Him. These (laws and) commandments were in accordance with the (exigencies) (and the) requirements of that day and time. Other laws embodying (other) drastic punishments were (also) enacted by Moses.” “For instance: ‘An eye for an eye, a tooth for a tooth,’ (and) ‘the penalty for theft was amputation of the hand.’ These laws and penalties were applicable to the degree of the Israelites people of that period, who (were brutish and) dwelt in the wilderness and desert under conditions where severity was necessary and justifiable. But in the time of Jesus Christ this kind of law was not expedient; therefore, Christ abrogated and superseded the commands of Moses.” (Bahá’í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 106 and Some Answered Questions, pp. 47 and 164). CHRISTIANITY: Matthew 5:38 “Ye, (you) have heard that it hath been said, ‘An eye for an eye, and a tooth for a tooth:” 5:39 “But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” (King James Bible)

This is one of the reasons why the various religions of the world appear to disagree. Different material laws were needed at different times, by mankind, so these material laws would appear to differ from one religion to another, which in turn, has been reflected in the way some of the people treat one another. These differences between the religions of God has led to some of the most terrible disagreements, the most devastating wars and some of the most horrific crimes one man can perform against another human being; that heartfelt words don't seem capable of describing such events and atrocities; and it seems that all of the religions of God have, at one time or another, been the subject of such confrontations from the adherents of one religion or another, or the adherents of that religion have been the ones tormenting the adherents of another religion. This seems to be very typical of the behavior on the part of some of the adherents of every religion that God has sent to man at one time or another; and it only gets worse with the coming of each new manifestation of God, because, it seems, the adherents of the previous religions, especially those of the religion immediately preceded by the new religion, seem to be extremely intent on putting out the light, of the new word that God has sent to mankind, in, at times, extremely harsh methods and cruelties. In fact, this seems to be one of the main ways a person can recognize a new dispensation from God, from just man-made religious minutia; according to Muhammad. The adherents, usually of the very religion immediately preceded by the new religion of God, try to, in no uncertain terms, completely destroy, or devastate the new message from God and stop, by all means necessary, the adherents of the new faith, from spreading God's new teachings to mankind. (Islam) 21. "As to those who (would) deny the Signs of Allah, and in defiance of right, slay the Prophets and slay those people who teach just dealings with mankind, announce to them a grievous penalty." 30. "Remember how these unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans, but the best of planners is Allah." "Ah! alas for (My) servants! There comes not an messenger to them but they mock Him!" (The Qur'an (Yusuf Ali tr), Surahs 3, 8 and 36) (Christianity) Matthew 5:11 "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." So, 5:12 "Rejoice, and be exceeding glad: for great is your reward in heaven: for

so persecuted they the prophets, which were before you.” John 16:2 “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God a service.” (Bahá’í Faith), “Men are killing their brothers, believing this to be the cause of salvation, believing that such work is approved by God, believing that those whom they kill will be sent (straight) to hell.” (The Bahá’í Faith, Abdu’l-Baha, Divine Philosophy, p. 101)

Another thing we find in the writings of God, that seems to be mostly over looked by many of the parishioners of the previous religious faiths of God, is the independent investigation of truth, or the call on man to study the writings of God for himself, by which, each individual needs to study and look into God’s holy word and writings for him or herself; for the ultimate betterment and spiritual development of the individual souls of all the men and women living on this planet. CHRISTIANITY: 1 Thessalonians 5:21 “Prove all things (and) hold fast (to) that which is good.” JUDAISM: Deuteronomy 27:26 “Cursed be he that confirmeth not all the words of this law to do them.” ZOROASTERIANISM: “Hear the best with your ears, and discern by pure mind. Choose the-ought, man by man (every man), for his own self; before the great trial comes, wake up to this my counsel.” “One should rely on his own convictions, and not allow himself to be swayed or drifted by the opinion of others.” (ZOROASTER, Hymns of Atharvan pp. 87 and 197) HINDUISM: 106. “(To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life and it (leads to) supreme bliss.” (Hindu, Laws of Manu chapter 1). BABISM: “When We educate one we give him a copy of the Scriptures to read for himself.” (The Bábí and Baha’i Religions, p. 195) ISLAM: 121. “Those to whom We have sent the book, study it as it should be studied; they are the ones that believe therein; those who reject faith therein, the loss is their own.” 48. “To thee We sent the Scripture in truth, confirming all of the scripture that came before it, and guarding it in safety; so judge then, between them, by what Allah hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee.” (The Qur’an (Yusuf Ali tr), Surahs 2 and 5) SABEANISM: “My chosen, ye sought and ye found, moreover ye shall seek and ye shall find. Ye have sought and found, my chosen ones, as the first (souls?) sought and found.” “Be ye careful and make enquiry and display kindness and show compassion.” “Enlargement of life there shall be for the believing ones.” (Sabeanism,

Ginza Rba- chapters 71, 74 and 99) Man must look for the truth in all things if he really wants to know what God is trying to say. And if he proves all things for himself he doesn't blindly go down the wrong path. CHRISTIANITY: Matthew 15:14 "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Luke 6:39 "Can the blind lead the blind? Shall they not both fall into the ditch?" (King James Bible) HINDUISM: 5. "Fools dwelling in darkness wise in their own conceits all puffed up with vain knowledge, (and so they) go round and round, staggering to and fro, like blind men led by the blind." (Upanishads vol. 2, Katha-Upanishad), BUDDHAISM: "A string of blind men clinging to one another, the foremost cannot see the way, the middle ones cannot see the way, nor can the hind most; the talk of the Brahmans versed in the three Vedas is but blind (empty) talk. The first sees not, the middle (ones) sees not, and the hindmost sees not. The talk then of these Brahmans turns out to be (completely) ridiculous, mere words, vain and empty." (Buddhist Dharma, TEVIGGA SUTTA) So then, One, as in you, or I, has got to be one's own guard in the study of God's Holy Word, for who else is there going to be, that is really responsible for one's own actions and the consequences they will, eventually have, on one's own soul. BUDDHISM: 25. "One is one's own guard. What other guard could one have? (For), One is one's own destiny. Therefore, one should train oneself, like a merchant does a thoroughbred horse." "By confidence, virtue, effort and concentration, by the investigation of the doctrine, by being endowed with knowledge and conduct, and by keeping your mind alert, Will you leave this great suffering behind." (The Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards)). So then, men, mankind, us; have got to study and investigate the truth of God's Holy Words for our very own selves; this is beyond question! It is emphatically expressed, in all of the holy religions of God; there must be truth to it; and it only makes sense and stands to reason. It makes complete sense that God would want men to study His writings and teachings for their very own personal selves. I mean, how else is it best for us, than, for us to truly study, His (God's**) Holy Words, for our very own selves, personally? This way we will truly learn to know and love God, The One Who really, actually created us. I mean really; how else will we truly learn to become more like Him, but through our very own personal actions, and not just because someone else was doing this; our own true actual work; for us. This way, we will**

become more like Simon Peter, who Jesus Christ praised in The Holy Bible for his deep understanding, clear vision and foresight: Matthew 16:18 “And I say, also, unto thee, That thou art Peter, and upon this rock, I will build my church; and the gates of hell shall not prevail against it.” (The King James Bible) So then, it is through our very own actual, personal investigations on our part, that we actually build, for ourselves, spiritual houses, resting on firm, solid, stone foundations, created from, our very own, very real, personal knowledge of God, and the very real, spiritual strength, of our very own spiritual convictions; that we obtained through our very own personal studies; not through the words and actions of someone else; and the gates of hell shall not prevail against us. This is real spiritual strength, this is real spiritual conviction, and it comes through real studies and real actions on our part; not because we just sit and listen, and hope that God will take it, in His heart, to make the effort for us, and just give us enlightenment; and not through some half-hearted attempts on our part to know God. The effort you put into knowing your Creator, is the effort you will get back again, in return; think about it: JUDAISM: Jeremiah 29:13 “And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.” And, BAHA’I FAITH “He saith, and He verily speaketh the truth: ‘Whoso maketh efforts for Us, in Our ways shall We assuredly guide him.’” (The Gems of Divine Mysteries, p. 27) CHRISTIANITY: So then, James 4:8 “Draw nigh unto God, and He will draw nigh unto you.” For, Hebrews 11:6 “He (God), is a rewarder of them that diligently seek Him.” ISLAM 69. “And (to) those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah (God) is with those who do right.” (Qur’an (Yusuf Ali tr), Surah 29) ZOROASTRIENISM So then, “Make it clear that I (Ahura/God) am The Guide for both worlds.” 6:61 “When you should move (forward) three steps towards Religion, (I) shall come forward a thousand steps to meet,” thee. (Zoroaster, The Zend-Avesta, Avesta - Vendidad and Denkard) HINDUISM 9. “Set your faith fast on Me! Fix heart and thought on Me! Adore Me, make Me your super most joy and with undivided (attention) unto Me, rest your spirits (and ye) shall be guided.” “For he that laboureth (maketh effort) right for love of Me, shall finally attain (unto Me)!” (Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 9 and 12) BUDDHISM “Of all that is created, you know the Uncreated, Holy One.” Seek Him with all thy heart and He, in His ways, will guide you. (Buddhist, Dhammapada - Sayings of

the Buddha 2 (tr. J. Richards)) **SABEANISM** “Those who seek of Him (**Haiyi/God**) find, and to those who ask of Him it will be given. For to him that standeth at a closed door, Thou wilt open the closed door.” (Sabeanism, *Ginza Rba-* chapter 35) **BADISM** “Has not God revealed in His Book: ‘Whoso maketh efforts for Us, in Our ways will We guide them?’” (The Bab: (Shoghi Effendi, *The Dawn-Breakers*, p. 47) **BAHA’I FAITH** So then, “When-so-ever he (man) hath fulfilled the conditions implied in the verse: ‘Whoso maketh efforts for Us,’ he shall enjoy the blessings conferred by the words: ‘In Our Ways shall We assuredly guide him.’” (Baha’u’llah, *Gleanings from the Writings of Baha’u’llah*, p. 266) This is also a teaching, “The Independent Investigation of Truth” that is, most certainly, expressed; even almost stressed one could even say, even almost insistently you could even say, and repeatedly, in the Writings of Bahá’u’lláh, the prophet founder of The Bahá’í Faith; which is also very good advice to follow, whenever you are reading this book and following the format for the studies of the writings and verses that are found within this work. So then, “The first teaching of Bahá’u’lláh is the duty incumbent upon all, to investigate reality. What does it mean to investigate reality? It means that man must forget all hearsay and examine truth (for) himself, (for his very own self), for he does not know, whether the statements he hears, are in accordance with reality, or not. Wherever he finds truth, or reality, he must hold to it, forsaking, discarding all else; for outside of reality there is naught, but superstition and imagination.” “He (Bahá’u’lláh) lays stress on the search for Truth. This is most important, because the people are too easily led by tradition. It is because of this that they, (mankind) are often antagonistic to each other, and dispute with one another. But the manifesting of Truth, discovers the darkness, and becomes the cause of Oneness of faith and belief: because Truth cannot be two! That is not possible!!!” Quite impossible one could say. (Bahá’í Faith, *Abdu'l-Baha, The Promulgation of Universal Peace*, p. 62 and *Abdu'l-Baha in London*, p. 27 thru 28).

You may be asking yourself, just why I went into so much detail into the assertion of the investigation of truth being expressed in all the religions of God, and to this I say, it is incumbent on everyone to investigate the truth for him or herself; because people look at things differently from one to another; God has created us that way. If you really want to know the truth, beyond question, you have to look into it

for yourself. You must look into it for yourself, because the things you are hearing from the one who is supposed to know what he or she is talking about, may not be in accordance with what is truth, or may only be in accordance with only the amount of truth that he or she knows, but there may be much more truth to know. You may, also be asking yourself, just why I am stressing the study of the writings of God for one's self almost insistently. And to this I say, you may not see things the way I do, and this is really, just perfectly fine, because God has created us to see things differently and to understand His writings with our very own minds and eyes, looking at His words from various, perspectives and standpoints; so we can learn from one another and see things in the writings of God from new and fresh perspectives.

What I see in the different writings of God, is the truth in the way I see things, and may not always be in accordance with the way you see things; and I must admit, some of these writings, I have had to look at more than once to see what I had originally saw in the scripture, in the first place. I have also, taken the time to underlined certain key words and key phrases in some of the paragraphs, to help the reader to see the message, in the scriptures, that I see; but then you and I, being different people and maybe from different cultures and back grounds; we are bound to see and understand things differently at times, and that is a good thing; because, just because someone sees things a little differently than someone else, it doesn't mean that one person is wrong and only one person knows the truth; like some of the people, in this world we live in, seem to, so strongly believe. This is the word of God and the words of God have more than only one interpretation. This is the Creative Word of God; and the meanings of the words of God, our Creator, Who is, in fact, an All-powerful, All-knowing, All-encompassing Creator, have an infinite and inexhaustible, wide range of possibilities, interpretations and understandings; that we can through time, patients and spiritual development come to see and understand for ourselves; if we will only take the time and study and seek out the other meanings of the words for ourselves. "There are also, many other ways to look at the words of God. In fact, there are, inevitably, always other meanings and ways to look at the Holy Writings of God: 'for it is impossible (for man) to know and understand (all of) the hidden truths of God, which are in His writings and sayings, and the multitude of their meanings.'" (From the writings of St. John) For: "Every knowledge hath seventy

meanings, of which one only is known amongst the people; ‘We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain.’” (Bahá’í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 254) “The Words of God have innumerable significances and mysteries of meanings -- each one a thousand and more.” “Divers and manifold are the interpretations of (God’s) words.” (The Bahá’í Faith, Abdu'l-Baha, Promulgation of Universal Peace, p. 155 and Baha'u'llah, The Kitab-i-Iqan, pp. 78) 7. “He (Allah/God) it is Who hath sent down to thee The Book (The Qur’án): in it are verses basic and fundamental, others are allegorical,” with “hidden meanings, but no one knows all of its hidden meanings and understandings, except Allah and those who are firmly grounded in knowledge and none will grasp the Message except men of (true) understanding.” And, 18. “Those who listen to the Word, and follow the best (meaning) in it: those are the ones to whom Allah has (truly) guided, and those are the ones endued with (real), understanding.” 10. “There is a Hadis (Hadith) to the effect that each word of the Qur’án has seven meanings.” For “The Qur’án has been revealed in seven different ways.” “We have put forth for men, in this Qur’án every kind of parable, in order that they (the believers) may receive admonition.” 27. “And if all the trees on earth were pens and the Oceans (were ink), with seven Oceans behind it to add unto its (supply), yet would not the Words of Allah be exhausted: for Allah is Exalted in Power and Full of Wisdom.” 5. “From Allah, verily nothing is hidden on earth, or in the heavens. He it is Who shapes you in the wombs as He pleases. There is no god but Him, The Exalted in Might, The Wise. He, it is, Who has sent down unto thee the Book: in it are verses basic or fundamental, while others are allegorical.” 35 “And Allah (does speak) to mankind in allegories, for Allah is The Knower of all things.” 18. And “Those who listen to the Word, and follow the best in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.” (Mathnavi of Rumi, Masnavi Vol 3 and Hadith, Bukhari Vol 3, Book 41, # 601 and Qur’an, Surahs 24, 31 and 39) (The Qur’an (Yusuf Ali tr), Surahs 3 and 39) And, 11. “This Our word I have proclaimed (to thee) as a symbol to be learned. So, to whom will this hidden, mystic gift of Ours be given, that he may (learn to know all the multitude of hidden meanings found within) The Zend-Avesta.” “Then consider this, too, thus: namely that one ought to endeavor most for meditations on the Religion, that is, on the

(mysterious) *Avesta* and Zand; for the soul.” (Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1 and Denkard) John “for it is impossible (for a man) to understand (all) the (many) hidden truths of God which are in His sayings, and the multitude of their meanings.” (From the writings of St. John) John 6:63 “The words that I speak unto you, they are spirit, and they are life.” Colossians 2:1 “For I would that ye knew what great conflict I have for you that their hearts might be comforted, being knit together in love, and of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;” 2:3 “In whom are hid all the treasures of wisdom and knowledge.” For, 1 Corinthians 2:7 “we speak the wisdom of God in a mystery, even the hidden wisdom, which God (hath) ordained before the world unto our glory.” (The King James Bible) And, 218. “As the man who digs with a spade (into the ground) obtains water, even so the obedient (pupil) obtains the knowledge (and understanding), which lies hidden (in Brahma’s words);” “the hidden truths of religion, embalmed within the ancient Upanishads.” (Hindu, Laws of Manu chapter 2 and the Mahabharata) And, “As I understand the meaning of the Blessed One’s (Buddha’s) discourses, he has no (real, absolute) system of doctrine that can be specifically formulated. And why is this? Because of, what the Blessed One adumbrates (gives partial disclosure or hints at) in the terms of the Dharma which is, in reality, inscrutable and inexpressible. With the true message being of a purely spiritual concept,” (Buddha, Diamond Sutra) So, “Lord of the mystic books of truth, Lord of ‘Letters-of-Truth’ “The name of the Life (**Haiyi/God**) and the name of Manda-d-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee and the name of the great Mystery, of the mystic Word, is pronounced upon thee.” (Sabeanism ,Ginza Rba- 173 and 410,)

This is one of the reasons we humans see things, in the writings of God, a little differently from one person to another; there is more than one way to look at, and understand the writings of God; because this is The Living Word of God. There are innumerable ways to look at and understand the messages God is trying to get across to us, and this is, as I said earlier, a very good thing, because we can help to train and teach each other and learn from one another, the various intricacies that are found hidden within God’s holy word. “O peoples of the world! Cast away, in My name that transcendeth all other names, the things

ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.” “Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid within its depths.” (Bahá’í Faith, Bahá’u’lláh, Gleanings from the Writings of Baha'u'llah, pp. 33 and 136)

We have much to learn from our Creator in this life of ours, if we will just learn to work together, one with another. Think of all that we can truly accomplish together, if we only learn to work together. Together, we can unravel the secrets and mysteries that lie hidden within God’s Holy Words. We can study and learn the words of God together, in true unity, not conflict; for the more we know, about our Creator, the closer we can come to our Heavenly Father and the more we can become like our Creator and Heavenly Father, which is, in reality what we were put here for in the first place; if you think about it: Genesis 1:26 “And God said, Let us make man in our image, after our likeness: (Genesis King James Bible). “Surely, when we realize how God loves and cares for us, we should so order our lives that we may become more like Him.” (Abdu'l-Baha, Paris Talks, p. 120) 1 John 3:1 “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; And every man that hath this hope in Him purifieth himself, even as He is pure.” (King James Bible)

The more we become like God the more we will become united in a common cause and the more we worship and love God, the closer we become like the one human family God created us to be: BAHA’I: “The unity which is productive of unlimited results is first (of all) a unity of mankind, which recognizes that all (men) are sheltered beneath the overshadowing glory of the All-Glorious; that all are servants of One God; for all breathe the same atmosphere, live upon the same earth, move beneath the same heavens, receive effulgence from the same sun and are under the protection of One God.” “For God is One and humanity is one and the only creed of the prophets is love and unity.” (Abdu'l-Baha, Foundations of World Unity, pp. 66 and 99) THE BAB (The forerunner of Baha’u’llah): “Unity (was/is) the goal that 'excelleth every goal!” (The Bábí & Baha'i Religions, p. 83) ISLAM: 148. “To each is a

goal to which Allah turns him; then strive together (as in a race) (even as one race) toward all that is good. Where-so-ever ye are, Allah will bring you together, for Allah hath power over all things.” “The Prophet said, ‘I just wanted to attract and unite their hearts (of men).’” (Islam, The Qur’an (Yusuf Ali tr), Surah 2 and Hadith, Bukhari Vol 9, Book 93, # 527) **CHRISTIANITY: Ephesians 4:2** “With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One God and Father of all, who is above all, and through all, and in you all.” **JUDAISM: Psalms 133:1** “Behold, how good and how pleasant it is for brethren to dwell together in unity!” **ZOROASTEISM:** “Love attracts, while fear repels. Thus love is the principle of unity, unity with God and unity with men.” “When men love and help one another to the best of their power they derive the greatest pleasure from loving their fellow men,” (in unity) (ZOROASTER, Hymns of Atharvan p. 500, 507) **HINDU:** “The world is overcome- aye! even here! By such as fix their faith on Unity. The sinless Brahma dwells in Unity, and they in Brahma, (dwell together in unity).” “He who thus vows His soul to the Supreme Soul, quitting sin, Passes unhindered to the endless bliss Of unity with Brahma,” and unity with one another. (Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 5 and 6) **BUDDHISM:** “He avoids tale-bearing, and abstains from it. What he has heard here, he does not repeat there, so as to cause dissension there; and what he heard there, he does not repeat here, so as to cause dissension here. Thus he unites those that are divided; and those that are united, he encourages.” ((The Eightfold Path), Buddha, the Word (The Eightfold Path)) **SABEANISM:** “Praise Be Thee, for amongst them all hatred, envy and dissensions exist not (for they are united together, in true unity). The Place which is all portals of radiance, light and glory Praiseth Thee.” (Sabeanism, Ginza Rba- chapter 75) **Bahá’í Faith:** “He Who is the Lord of Being is witness that this Wronged One hath besought from God for His creatures whatever is conducive to unity and harmony, fellowship and concord, by the righteousness of God!” (Baha’u’llah, Epistle to the Son of the Wolf, p. 38)

Unity, the unity of man, the unity with God; unity is an extremely, extremely, important concept taught in all of God’s religions; I hope you can see that now. Clearly, all of the writings of God, express the

need for mankind to be united in love and harmony, and live together in peace and goodwill with one another; and yet men somehow fail to see this. Clearly, there are still a great many human beings, living on this little planet of ours, that still don't read and study the writings of God for themselves? These people must be letting other people read and interpret God's Holy Writings for them; because, if we still don't have peace and love amongst all of mankind, something is definitely wrong with this whole picture. Because, even if you don't believe in or follow the writings, of the other religions books of God, that still leaves the religious writings that you claim to believe in, which does, in fact, state that we should be living in peace with one another; so, you really have no excuse for bad, hateful behavior towards another. Maybe this is just one of those very sound, practical reasons why all of God's holy manifestations, so strongly encourage all of mankind to read and study God's holy writings for themselves. So, other men, who have their own personal, twisted agendas, can't lie to us and confuse and twist God's Holy Word around, for their own personal gain, while they lead the rest of mankind around by the nose, while they play out their sick, twisted, depraved little games, to the detriment of the rest of humanity. I mean let's think about this for a minute? Why do men of hate, hate and hurt one another, and claim that it's all in the name of God? Surly this can't be, because they are reading God's holy writings, for themselves, with a completely open mind, unbiased by hatred, or things they have been told to believe. I mean really, think about it? Where does it really teach of hate and cruelty in the writings of God? I mean get real; God is not a God of meanness and hate; His teachings and writings speak of love and good will towards all of humanity. John 13:34 "Love one another; as I have loved you, that ye also love one another." Romans 13:8 "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." 1 John 4:7 "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 3:11 "For this is the message that ye heard from the beginning, that we should love one another." 4:8 "He that loveth not knoweth not God; for God is love." So, 4:11 "Beloved, if God so loved us, we ought, also to love one another." Deuteronomy 7:13 "And He (God) will Love thee, and bless thee, and multiply thee." 23:5 "Nevertheless The LORD thy God – loved thee." 33:12 "And, The beloved of The LORD shall dwell in safety by Him; and The Lord shall cover him, all the day long, and He

shall dwell between His, (man's) shoulders (and His, God's, love shall be found in the heart of men)." 10:19 "Love ye therefore the stranger: for ye were strangers in the land of Egypt." Leviticus 19:18 "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am The LORD." (King James Bible) Then I say, 177. "Believe in Allah and the Angels, and the Book, and spend of out your substance out of your love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; be than, steadfast in prayer and practice regular charity, fulfill the contracts, which ye have made and be patient, in all things; pain, suffering and adversity throughout all the periods of (your life). Such are these people of a truth the Allah fearing." (Qur'an (Yusuf Ali) Surah 2) 31. And, "Allah will love you, and forgive you -- for Allah is (Loving), Oft-Forgiving and Most Merciful." 79. "Be ye true worshippers of Allah, Who is truly the Cherisher (Lover) of all, praise be to Allah, the Cherisher and Sustainer of the Worlds!" (The Qur'an (Yusuf Ali) Surahs 3 and 10) For, "You should be a source of comfort, love and respect." (Islam, Ali b. Abi Taalib) 10. "The (real, true) believers are but a single Brotherhood: So make peace and reconciliation -- and fear Allah, that ye may receive (His) Mercy." (The Qur'an (Yusuf Ali tr), Surah 49) "God (Ahura Mazda) is really all about love, and His Loving Presence may be felt everywhere." "Zarathustra (Zoroaster) enjoins love for the whole of mankind. One who does not love man, does not really love God; for it should be realized that one soul resides in all of mankind. Thus one should be a friend to everyone. This is the social service, which is the concrete of the life of society and the individual, it is not to be held, or confined, to any particular country, but should extend throughout the world to the whole of humanity." (ZOROASTER, Hymns of Atharvan pp. 547, 548 and 834) "The brotherhood of man is the idea that appealed to Him (God/Ahura Mazda) most. And that is the only meaning of the Service of the soul of the world." "For if God is The One Father of all men, then all men are equal." (ZOROASTER, Hymns of Atharvan pp. 549 and 550) "Love attracts, while fear repels. Thus love is the magnet and principle of unity, unity with God and unity with all men." "When men love and help one another to the best of their power they derive the greatest of pleasure from loving their fellowmen." "The religion of The Gatha (Zoroastrianism) is The Religion of Love and Mazda is the friend of men." (ZOROASTER, Hymns of Atharvan p. 500, 507 and

Denkard) 6. In Hinduism and Buddhism we find that many gods are talked about by many different names, but I have discovered through my research into the many, various religions of God that the Hindu and Buddhist people actually believe in only one God, like the majority of the other religions found here on this earth; it's just that God, in the Hindu and Buddhist beliefs, is known by many different names; but all of those names are actually, in reality, names of The One and only God we all know: He is "BRAHMA (God) and the flaming AGNI, VISHNU lord of heavenly light, INDRA and benign VIVASAT ruler of the azure height, SOMA and the radiant BHAGA, and KUVERA lord of gold, and VIDHATRI The Great Creator, worshipped by the saints of old, VAYU breath of the living creatures, YAMA monarch of the dead, VARUNA with His fetters, which the trembling sinners dread and the Holy Spirit of GAYATRI goddess of the morning prayer, VASUS and the hooded NAGAS, golden-winged GARUDA the fair, KARTIKEYA the heavenly leader strong to conquer and to bless, DHARMA god of human duty, and of human righteousness, that Shrines of all these bright Immortals ruling in the skies above and Filling the pure and peaceful forest with Calm and Holy Love!" And we, as followers of (Brahma/Vishnu/God) are to "Show love and kindness to all here below." (Hinduism, Ramayana (R. Dutt, abridged tr) and Vedas, Rig Veda - Book 10) And, "I Am alike for all! I know not hate, I know not favour! What is made is Mine! But them that worship Me with love, I love; they are in Me, and I in them!" "Yea! Knowing Me the source of all; by Me all creatures are wrought. The wise in spirit cleave to Me, into My Being brought; with Hearts fixed on Me; breaths breathed to Me; praising Me, each to each. So have they happiness and peace, with pious thought and speech and unto these- thus serving well. Thus loving ceaselessly- I give a mind of perfect mood, whereby they draw to Me; and all for love of them I with-in their darkened souls dwell, and, with bright rays of wisdom's lamp, their ignorance I dispel." "And with Endless Life, and boundless Love, and power sustaineth each one of them." So, again, now in Hinduism and Buddhism we find that God, by whatever name He chooses to go by, is all about Love and His teachings are for us to show forth love and fellowship to one another. God is not a God of meanness and hate, as some people would have us believe; but God is All Loving and His real teachings are all about love and fellowship for all of us: "Love is the mainspring of every energy! Tolerance towards each other, desire of

understanding each other, knowing each other, helping each other, forgiving each other (is a requirement for all).” “The divine purpose is that men should live in unity, concord and agreement and should love one another” “O Son of Man!” “I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.” 5. “O SON OF BEING!” “Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.” (Moojan Momen, *The Bábí and Baha’i Religions*, p. 60 *The Bahá’í Faith*, *The Kitab-i-Aqdas*, p. 175 and *The Arabic Hidden Words of Bahá’u’lláh*) “The true Samana (student) who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with (true) thoughts of love far reaching beyond measure, all embracing. Regard all with mind set free and filled with deep felt love. This is the way to a state of union with Brahma (**God/ Who is all love**). Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure, all-embracing even for all things that have form, or life with deep felt pity, sympathy and equanimity not one is set aside (love all equally).” (Buddha the *Tevigga Sutra*) “Diffuse Thy light over all who love.” For Thy sake do we love all that liveth, humanity is one in love. (Sabeanism, *Ginza Rba-* chapter 76) “We will pray with Thee the uthras prayer and ask of Thee, of The Great (**Life or Haiyi or God**), a petition for ourselves and for our friends, for our friends’ friends and for those who love the great Family of Life.” “Praise Thee, amongst them all hatred, Envy and dissensions exist not, (does not exist).” “The Place which is all portals of radiance and light and glory, Praised be to Thee.’ ‘May the gate of sin be barred to them and the gate of light be open for them.’ ‘May they all be knit together in the communion of Life, in which there is no separation.’ ‘I will come and will fly and will reach the sons of my Name,’ ‘the sons of my Sign, and the sons of the great Family of Life.’” “Diffuse Thy light (and Thy love), over all who love!’ And ‘For Thy sake do we love all that liveth; therefore, humanity is one in love; and brotherhood.” (The *Ginza Rba-* chapters 34, 75 and 76) “Diffuse Thy light over all who love! For Thy sake do we love all that liveth; and (all of) humanity is one in Thy love. (Sabeanism, *Ginza Rba-* chapter 76)

So, “The divine purpose is that men should live in unity, concord and agreement and should love one another”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 245)

I think this pretty much gets my message across that God is really a God of love and not hate, and that His religions are also about love and not hate. If these various verses that I have picked out for your perusal don't meet with your approval, or you feel that I haven't really made a true case that God is really a God of love, Who is telling all of mankind to love one another and to live in peace with one another; then let me challenge you. Open up the books of God and read and study His word and holy writings for yourself? And if you find a real aversion to this, at least open up the book of God that you are familiar with, and read it. If you really want to know the real truth, for yourself, you are just going to have to clear your mind of all the previous things you have been told to just believe in and just accept, and you are actually going to have to physically read what God's Holy Writings actually say for yourself, and make a decision about all of this, for yourself. Then if you still feel that the writings of God teach you to hate others and find that your heart is still filled with hate for your fellow man, than at least you have looked for yourself and came to your very own conclusion and you are not just being told what you should believe in. As for all the rest and what your final actions are going to be towards others, that is something you are just going to have to take up with God, because He is watching you, no matter what you say or do, no matter what you do to, or for others? We will all be held accountable for our actions and beliefs in the end!!!

You may have also noticed that there are quite a few words and sentences enclosed in parentheses? In most cases this is the way I found the passages in the writings of God, but in some cases I have used this to help indicate a certain meaning I see being expressed in the writings, or to help enlighten the reader to a certain truth I see being conveyed to us. You may also have noticed that some of these topics seem to appear more than once throughout this work, and to this I say, the writings of our Creator have more than one meaning, as I have already demonstrated; and since these topics, I am using, look at the writings of God from different angles and standpoints the reader can, again, come to see that the writings of God can be viewed from different perspectives and points of view.

So to recap: All the religions of God tell us that we should be united together, as one human family, which only makes sense, because we all worship one God: “We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow.” Therefore, 103 “Hold (ye) fast, all together, by the rope (The Love) which Allah stretches out for you, and be not divided amongst yourselves; and remember with gratitude Allah’s favor on you; for ye were enemies and He joined your hearts in love, so that by His grace, ye became brethren; Thus doth Allah make his signs clear to you: that ye may be guided.” (The Qur’an (Yusuf Ali tr), Surahs 3 and 29) Malachi 2:10 “Have we not all one Father (God)? hath not one God created us?” Zechariah 7:9 “Thus speaketh (God) The LORD of hosts, shew mercy and compassions every man to his brother” Mark 12:32 “For there is one God; and there is none other but He:” 1 John 4:21 “And this commandment have we from him, That he who loveth God (shall) love his brother also.” 1 John 3:11 “For this is the message that ye heard from the beginning, that we should love one another.” (King James Bible) “Mazda is not The God, of any particular tribe. The doors of Ahura Mazda are not closed to foreigners. So as soon as anyone of them becomes fit, he is to be included in the fold.” “Love of God is calculated to remove the distinction(s) between one nation and another.” Thus, “Zarathustra enjoins love for the whole of mankind. One who does not love mankind, does not really love God. It should be realized that one soul resides in all. Thus one should be a friend to everyone.” (ZOROASTER, Hymns of Atharvan pp. 542, 544, 547 and 548) “Thou art Brahma, and thou art Vishnu, thou art Mazda, thou art Rudra, thou Pragapati, thou art Agni, Varuna, Vayu, thou art Indra.” “And when they say sacrifice to this, or sacrifice to that god, each god is but His manifestation, for He is all of the gods.” “Fourfold are our human duties: first to study holy lore, Then we are to live as good householders, feed the hungry at our door, Then to pass our days in penance, last to fix our thoughts above, But the final goal of virtue, it is Truth and deathless Love,” on all alike. “Be united, be in harmony, in affection, Radiant, with kindly thought Clothed in good and strength; united have I made your minds, your ordinances, your hearts.” (Hindu, Upanishads vol. 2, Brihadaranyaka, Maitrayana-Brahmaya and Hindu, Mababharata and Vedas, Yajur Veda - Kanda IV) “I (Brahma/God**) am known by uncounted trillions of names. They address me by (these)**

different names, not realizing that they are all names of the one same (God), Tathagata. Some recognize me as Tathagata, some as The Self-existent One, some as Gautama the Ascetic, some as Buddha. Then there are others who recognize me as Brahma, as Vishnu, as Ishvara; some see me as Sun, as Moon; what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata.” (Buddha, Lankavatara Sutra) So than, “After they, (these people) attain to self-realization, they will find themselves reacting spontaneously to the impulses of a great and compassionate heart that is endowed with skillful and boundless means and sincerely and they will find themselves wholly devoted to the emancipation of all the human beings. Not until all discrimination is abandoned is their perfect emancipation.” (Buddha, Lankavatara Sutra) So than, now, “Owing to their original vows they will be transported by emotions of love and compassion, as they become aware of the part they are to perform in the carrying out of their vows for the emancipation of all beings. Thus for they do not enter into Nirvana, but, in truth, they too are already in Nirvana, because in their emotions of love and compassion there is no rising of discrimination; henceforth, with them, discrimination no more takes place (only brotherhood with all mankind).” (Buddha Lankavatara Sutra) “Manda d-Haiyi (**Haiyi/Hiia/God**), Sublimest of beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, Magnified is Thy name, Honoured is Thy name, Blessed is Thy name And Abiding is Thy name. Victorious art Thou and Victorious is Thy name. Victorious are the words of Truth, which proceed from out of Thy mouth Over all deeds.” “He is, The Great Life, God is His name; the God of all names.” (Sabeanism, Ginza Rba- chapter 75) So, “We will pray with Thee and ask of Thee, of the Great (**Life, God**), a petition for ourselves, for our friends, for our friends’ friends and for those who love the great Family of Life.” “Praise be to Thee, for amongst them all hatred and Envy and dissensions exist not. The Place, which is all portals of radiance, light and glory, Praiseth Thee.” “May the gate of sin be barred to them and the gate of light be open for them. May they all be knit together in the communion of Life in which there is no separation.” “I will come and will fly And will reach the sons of my Name, the sons of my Sign, and the sons of the great Family of Life.” “Diffuse Thy light over all who love. For Thy sake do we love all that liveth; therefore, humanity is one in love and brotherhood.” (Sabeanism, Ginza Rba- chapters 34, 75 and

76) And, "There is none other God but Thee, the Omnipotent, the Self-Subsisting; Thou art God, there is no God besides Thee and that all men shall be raised up to life through Thee." So, "Denounce ye not one another, ere the Day-Star of Ancient Eternity shineth forth above the horizon of His sublimity. We have created you (all) from one tree and have caused you to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another. Regard ye not others save as ye regard your own selves, that no feelings of aversion may prevail amongst you, (for) it behooveth you all to be one indivisible people." (Selections from the Writings of the Bab, pp. 1 and 127) "There is one God; mankind is one; the foundations of religion are one." And so, "Our God is one God, The Creator of all mankind (and) He provides for and protects all." So "there can be no doubt, what-so-ever, that 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 Creator and The One Heavenly Father)." (Abdu'l-Baha in London, p. 20 Baha'i World Faith p. 279 and Baha'u'llah, The Proclamation of Baha'u'llah, p. 114)

Unity than, is such a small, tiny word, but its implications are so very grand and its implications, so far reaching. I have tried to demonstrate that the religious writings of God all agree, with one another, through the essential religious teachings found throughout all of the religions of God; with the oneness of God being taught in all of these religious faiths; so we can see the oneness of religion and the oneness of man being taught and envisioned through the words of the manifestations of God; which should, in principal, lead to a united world and peace on earth like it is in heaven; which up to this point has not happened yet. "Inasmuch as human interpretations and blind imitations differ widely, religious strife and disagreement have arisen among mankind and the light of true religion has been extinguished and the unity of the world of humanity destroyed." (Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith Abdu'l-Baha Section, p. 225) So than, it all comes back down to us, and the very, real investigation into the writings of God, independently, and the search of truth for ourselves? If man is ever going to find and have any real peace, men are going to have to open up their eyes and take a real look for him, or herself, instead of just blindly accepting whatever dogma and theology the clergy wishes for us to believe: "O my brother, when a true seeker determineth to take the step of search in the path

leading to the knowledge Of The Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement and sanctify his soul from all that pertaineth to water and clay (and) from all shadowy and ephemeral attachments. He must so cleanse his heart, that no remnant of either love or hate may linger therein, lest that love blindly incline him to error or that hate repel him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error. That seeker must, at all times, put his trust in God, (he) must renounce the peoples of the earth, detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He, (the seeker) must never seek to exalt himself above any one, must wash away from the tablet of his heart, every trace of pride and vainglory, must cling unto patience and resignation, observe silence, and refrain from idle talk. For the tongue is a smoldering fire, and (the) excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth, but for a (short) time, whilst the effects of the latter endure a century.” “That seeker should also regard backbiting as grievous error, and keep himself aloof from its dominion, in-as-much as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and freed from all inordinate desire. He should treasure the companionship of those that have renounced the world, and regard avoidance of boastful and worldly people (as) a precious benefit. At the dawn of every day he should commune with God, and with all his soul persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succour the dispossessed, and never withhold his favour from the destitute. He should show kindness to (all) animals, how much more (than), unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the

censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart should the seeker avoid fellowship with evil doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the celestial Concourse. And how often hath a devout believer, at the (very) hour of his soul's ascension, been so changed as to fall into the nethermost fire. Our purpose in revealing (all of) these convincing and weighty utterances, is to impress upon the seeker, that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.” (Bahá’í Faith, Baha'u'llah, The Kitab-i-Iqan, pp. 192 thru 194)

Now this doesn’t mean that we should never listen to what someone else has to say, it just means that we are responsible to ascertain, for ourselves, whether what we are being told is in accordance with truth or not; which means that we have to investigate the word of God along with anything and everything else that is said to us, for our very own selves; “because there is your truth and my truth and then there is the truth,” which is found by investigation into what we are being told and in the teachings and writings of God; which brings us back full circle to the reason why I spent all of these years doing research and spent another number of years writing this book, along with the others that are in the planning stages. I am trying to help mankind to get along with one another by demonstrating that there is, but one God and He loves all of mankind, and He has a plan for all of mankind, which He has been trying to tell us, all along, through these different religions, which all add up to the one religion, which comprises all the religions. So, all of these splintered activities on the part of men, and all these conflicts and confrontations are just baseless and the lack of a good, thorough, moral education on the part of these flawed individuals who are perpetrating all these terrible crimes against humanity; and I say again, a severe lack of good, moral, spiritual, religious education on the part of these really depraved individuals, who would destroy all of humanity, just to satisfy, what they think is their own right, or cause; twisting and turning, and recreating God’s Holy Word just to suit their

own debased, twisted needs; because anyone who has truly studied the writings of God, with a searching, inquiring, open mind, knows that real God given morals, don't condone such activities, as violence and hatred against fellow human beings, or the total disregard for human welfare and life. God's religions teach of the love of one another and respect and mercy and justice and a whole number of other spiritual teachings, that place mankind on a firm foundation of righteousness and spiritually, promoting healthy life and activities, that lead all of humanity down a road of prosperity and spiritual happiness, that brings all of humanity closer to God, and eventually leads him to a home in heaven; which I hope I have already demonstrated, and will continue to demonstrate throughout the rest of this book.

I dedicate this book to peace, in the hope that this work, this whole massive undertaking, may help to bring an end to all of this senseless hatred and violence, that has hindered the true progress of humanity up to this point; and help mankind to get along with one another and help bring unity to the world of mankind, through the truths that are discussed in this work. We just need to open up our hearts to the all-encompassing love God has for all of mankind, not just one little group of people; which, in itself, would help prevent most, if not, all of these senseless atrocities and criminal activities men do to one another; in the name of self-indulgence and love of self. We also need to keep an open mind to the various truths found within all of God's holy writings, which leads to our overall spiritual education and development; and we need to also be observant of the good traits found within our fellow human brothers and sisters, which will help lead us to true harmony and fellowship with one another within this wonderful human family of ours.

Now as to the format of this work, this book is not broken down into chapters like most books, but is written in a format of individual topics that allows the reader to either read this whole, entire work through from cover to cover, gleaning what he can from these writings as he goes along, or allow him to pick and choose from any of the over 370+ topics and subtopics, giving him the freedom to skim over the list of subjects and pick and choose what is interesting to him, or is useful to him in his investigation.

Also, I have taken the extra time and made it a point to indicate, for the reader, where I located each individual quotation from, at either

the beginning or ending of each quotation, or series of quotations; so the reader, or researcher can find the book the quote is found in, and read it for him or herself; allowing each reader to verify the truth and validity of the quotations, used within this work, with relative ease; although I must admit, that some of these quotations varied from one translation to another, and the quotations can also vary, as-well, from one book printing to another, due to academic revisions; and some of these quotations are buried deeply within lengthy works that have no paragraph, or page number indicated; and there is nothing I was able to do about that. "It is what it is" as a friend of mine sometimes tells me, when life gets a little complicated; and there is not much any of us can do about it. Man is always trying to change things, and make, what he thinks are improvements to things, such as the writings of God, which of course, changes the perspective for the reader, as to what he thinks the scripture is trying to say, and as I said earlier, "it is what it is" and all we can do is try to understand what we have been given and hope that we are, at least, on the right track, as to what truth God's holy manifestation was originally trying to say to us. And, I must also admit, that I myself, may be guilty of some of these slight modifications and infractions, because in some instances, there were so many very, good quality examples of topic passages by one manifestation or another, to choose from, that instead of leaving many quotes out, due to the sheer bulk of this endeavor, I chose to lump some of these quotes together, so the reader would have more good quality information to absorb, to help him, or herself make better, more in-formed decisions about the word of God and how they may use it for the benefit of mankind.

Also, the reader might have notice that some of these topics I have chosen to include in this work, may not actually be the type of topics that only deal with good morals and the improvement of good genuine character development, or are of the essential religious teachings I talked so much about in this work? And this is because, not all of the various topics, I keep finding, that seem to keep appearing over and over again, throughout all the writings of God, are essential teachings, that always deal with good character development and the knowledge of and about God; but instead, some of these teachings are warnings to mankind; while others are prophecies of events that occur over and over again, with each new manifestation from God; while, still others, just seem to be, in general, just guidelines that help guide us along in

our quest for better spiritual understanding of God and, in general, just help us to get along with one another; while revealing other teachings, that are ever building on an ever greater developing human civilization that is slowly moving humanity to the point of being one human family, which will end all warfare and bring about the general hope of a better future for our children and our children's children, and so forth, into an ever advancing human civilization blossoming across the whole face of the earth.

As to the word hope, it is my hope that you will get out of this work, something that will help you along in whatever path you have chosen for yourself, and that maybe you will come to understand a little more about what God's purpose is for us, here in this life; and maybe you will come just a little bit closer to your Creator and your fellow human brothers and sisters; and that love and peace may finally become a reality in this human world of ours.

As for all of these years of research I have put into this work, the main religions I used in the research of this book were Sabeanism; (Sabeian, found in the bible or the Sabians of the Qur'an, which is the religion of Adam, the father of mankind, and his 3rd son Seth, and also maybe some of the writings of Enoch). I have also used the religion of Hinduism, or Hindu, the religion of Krishna; and Zoroastrianism, which is the religion of Zoroaster (Zarathustra). Buddhism is also one of the main religions I used, in this book, from Buddha; and Judaism, the religion of Moses, as well as The Bible, which is about, The Christian religion, founded by Jesus Christ. I also used quotes from Islam, the religion of Muhammad, which was also one of the main religions I used in the writing of this book; and then I also used writings of the religion of The Bab (the forerunner of Baha'u'llah); and then finally I have used many, many quotes from The Bahá'í Faith, the religion of Bahá'u'lláh, the prophet founder of the newest revelation from God on this earth. The main books I used in this project were quite numerous; many of these books were found right in the Bahá'í Writings, which can now be accessed on line. I also used The Selections from the Writings of The Bab and the Dawn breakers. The Qur'án, the book of Muhammad, and The Holy Bible, and the Torah, the writings of both Moses and Jesus Christ were also used. The Eight Fold Path, the Dhammapada and The Buddhist Bible were among the many religious books I used from The Buddha, as well as the writings of the, Bhagavad gita, The Laws of

Manu, The Mahabharata, The Ramayana, and The Vedas as well as The Yoga Sutras of Patanjali, I used all from the religion of Krishna. The Avesta, The Denkard and the Hymns of Zarathustra were the books I used from the writings of Zoroaster (Zarathustra), and The Ginza Rba, the canonical prayer book of Mandaeanism from the Sabean religion, which is the writings of Adam, the father of mankind, I also used.

I sought out the Sabean Writings with some difficulties. I wanted to give the person, reading my work, something different that he or she can study, that is not so readily available, and yet, one can easily see, from the writings of this religion, that this religion, like the nine other religions, I used in the makeup of book, is unmistakably the work of The One, True, God; Who has been guiding the hands and mouths of all of His holy manifestations, to mankind, from the beginning of time.

Now I am sure there are some people out there that are thinking to themselves “Ha I could take the writings from these very same books of religion, you used, and write a book ten times the size of this one you wrote, showing all of the discrepancies and differences between all of these religions,” and I am the first to admit, I would agree with you on every occasion. I could have written a book based completely on the material laws or the accidental laws, that are subject to change with the advent of each and every manifestation of God and absolutely shown how the writings of, each and every one of these religions, differed from one dispensation to another dispensation, or from one religion to another religion; and all of this would be absolutely 100% true. The, more than numerous, differences between these different religions, of God, would seem to appear almost insurmountable, in the dissimilarities, divergences and discrepancies between these different religions; but then again, we would, also have to take into account, all the, all too real, differences and divergences, in the human culture of mankind at these various periods in history if we were really being true and sincere and honest with ourselves. Because, everything dealing with humanity, would have been completely different from one age to the next, and so there would have been the need for different laws and ordinances for mankind at these times; so, these major, dissimilarities in all of these material laws and ordinances, given to mankind at these different periods of time, would have been justified, in each and every case; and that is not to even mention, all of the various traditions and dogmas that man would have had time to come up with and create, for

himself through the clergy, which would almost, certainly differ from one religion to the next.

The thing is, I chose to write about all of the essential laws and teachings of these religions of God, that are the same with each and every religion and dispensation; because these are the ordinances and instructions, that come to us from God, that deal with the progressive nature of the soul in man, and the spiritual advancement of the human soul towards it's Creator. These are the laws that count! These are the rules that cause the growth and advancement of mankind in this world and in the next. These are the actual, real laws that are actually going to unify man of the future, and bring about "peace on earth like it is in heaven." The rest of these laws and teachings, are really just dealing with the differing problems and conditions of this mortal world we live in; which are not useless by any means, because, all of these laws and regulations deal with the very, real formation and advancement of an ever progressing human civilization throughout the world of mankind, moving us closer towards real solutions to and for, our ever changing, ever present problems of mankind's interactions with one another; and I'll leave it at that.

Now, I know that there are some people out there, who are not going to believe in what I am trying to accomplish here, or agree with what I am trying to demonstrate to mankind, no matter how much logic and reason I use, or how many verses and quotations from the different religions of God I quote, and that's just fine. I am not trying to convert or change anyone from who or what they are; that is something that is strictly between you and God, your Creator. I am only stating what the religions of God are, in fact, actually saying in His religious books. I'm not sugar coating it, or trying to reinvent it. This is not some new form of theology or dogma, or any other form of man-made inventions and interpretations of the word of God. This is all just, plain and simple, straight, forward quotations, that I have found in the writings of God, as close to what I could locate, of the true actual statements of the messengers, as I could find. I am not trying to reinterpret the writings of God, though I do state what I think the writings of God are actually saying about the various topics and how they all fit together in this grand puzzle of His, and how they reflect His will towards us; but I'm also telling you to come to your own conclusions about God's writings for your very own selves. I am absolutely not trying to convince you to

think the way I do. If you don't see something the way I do, that's fine. This is not something that is between you and me. I am only putting the writings out there for the people to look at and come to their very own conclusions based on the information and evidence at hand; this is not some preconceived ideas and notions that have been passed down throughout the ages, telling you what to believe in. Your belief is something that is strictly between you and your God. These quotations are all from His verses and His quotations, that He has revealed to all of mankind throughout the ages, through His various manifestations. The only thing I had to do, with any of this, was to search throughout the religious writings of His prophets, find the particular quotations, about the various religious topics, I found of interest in His religious books, and record them; generally giving brief statements on what I believe the quotations are actually saying to us and telling us, and why these writings are pertinent to that particular topic, and to the general overall needs of humanity at this particular juncture in time; and again, all of this, is based on the quotations I have found in His Holy Books.

This book is designed for you to examine freely and privately, if you choose, unhindered by people telling you what you should or shouldn't believe in, so you can come to your very own, personal, conclusions based on what God's writings actually have to say about the particular topics indicated here. Your thoughts and conclusions and what you actually decide to do about them, is again, strictly between you and your Creator. The only thing I am doing here is putting the message of God, and His various prophets, out there for you and everyone else to look at and judge for yourselves.

As to your investigations, whoever you might be, male or female; Good luck in your studies and in all of your future endeavors. May the gift God has chosen to bequeath on us, settle upon you and those you love, and may true happiness, become more abundantly into your lives and that of your families; and God's will finally be done on this earth.

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Introduction: God has created us, one and all, so live together, in unity and harmony.

“God has created us, one and all, (so) why do we act in opposition to His wishes, when we are all His children and love the same Father? All (of) these divisions we see on all sides, all (of) these disputes and opposition(s) are caused because men cling to (the) ritual and outward observances, and forget the simple, underlying truth. It is the outward practices of religion that are so different, and it is they (these outward practices) that cause disputes and enmity -- while the reality is always the same, and one.” “The fundamental basis of the revealed religion of God is immutable, unchanging throughout the centuries, not subject to the varying conditions of the human world.” “Therefore it is our duty in this radiant century to investigate the essential (teachings) of divine religion (and) seek the realities underlying the oneness of the world of humanity and discover the source of fellowship and agreement, which will unite mankind in the heavenly bond of love (and fellowship).”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks p. 120 and Baha'i World Faith - Abdu'l-Baha Section, pp. 229 and 275)

“You who are His spiritual children must by your deeds exemplify His (God's) virtues, and witness to His glory.” “Become as true brethren in the one and indivisible religion of God, free from distinction, for verily God desireth that your hearts (all men's), should become mirrors unto your brethren in the Faith, so that ye find yourselves reflected in them, and they in you. This is the true Path of God, The Almighty, and He is indeed watchful over your actions.”

(The Bab, Selections from the Writings of the Bab, pp. 56 and 91)

CHRISTIANITY: 2 Peter 3:1 “I stir up your, (mankind's) pure minds by way of remembrance: 3:2 That ye may be mindful of the words which were spoken before by the holy prophets,” 3:4 “...as they were from the beginning of the creation.” Colossians 2:8 “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men.” For we are all the children of the same Spiritual Father and

therefore must search and seek out the truth found in the writings of God, least we become deterred by the ritual and outward observances that have long since lost their conformity with the true religion of God. **Matthew 5:44** “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;” “That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

1 Corinthians 1:10 “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”

Romans 15:5 “Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:”

Romans 15:6 “That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

Galatians 6:10 “As we have therefore opportunity, let us do good unto all men (in unity).”

JUDAISM: Sirach 36:15 “Give testimony unto those that Thou (**God**) hast possessed from the beginning, and raise up prophets that have been in Thy name.” (Deuterocanonical Apocrypha,)

Hosea 12:9 “And I that am the LORD thy God; I have also spoken by the prophets, and I have multiplied visions and used similitude’s, by the ministry of the prophets.” The prophets have all taught the same messages, but similitude’s (allegories) sent down from God to test the spiritual receptiveness of mankind, has made the teachings appear to differ, when the spiritual content was, in reality, the same, but the spiritually, unreceptive people of that time couldn’t see this, and after a time the outward observances of religion started to change causing the other religions of God to appear to differ from one another, which caused even more divisions to appear, when, in reality, these religions all come from the very same God, and all try to teach all of humanity the same immutable truths. **JUDAISM: Malachi 2:10** “Have we not all one Father? hath not one God created us?” **Deuteronomy 10:19** “Love ye therefore the stranger: for ye were (once) strangers in the land of Egypt.” **Leviticus 19:18** ‘thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as

thyself: I am The LORD.” So then, Psalms 133:1 “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

“Those who have the same religion as you have; they are brothers to you, and those who have religions other than that of yours, they are human beings like you. Men of either category suffer from the same weaknesses and disabilities that human beings are inclined to, they commit sins, indulge in vices either intentionally or foolishly and (or) unintentionally without realizing the enormity of their deeds. Let your mercy and compassion come to their rescue and help in the same way and to the same extent that you expect Allah (God) to show mercy and forgiveness to you.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

3. “The same religion has He (Allah, God) established for you as that which He enjoined on Noah, the which, We have sent by inspiration to thee and that which We have enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: (thus, we should live in harmony with all of these people) and to those who worship other things than Allah, hard is the (way) to which thou callest them, for Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).”

(The Qur'an (Yusuf Ali tr), Surah 42)

25. “The Sacred Mosque, which We have made (open) to (all) men -- equal is the dweller there and the visitor from the country.” 52. “Verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other).”

(The Qur'an (Yusuf Ali tr), Surahs 22 and 23)

“The path, O Ahura, which You told me to be of conscience, and which happens to be the religion of all the prophets, and which, by good deeds promotes rectitude as well, and which brings to the righteous recompense of which You are the giver; the way of all the saints (saoshyants) may be said to be only one. For in essential matters,

there is no difference between one prophet and another. In as much as the same God is worshipped everywhere. All of them are different phases of the same religion.” All religions appear to differ do to differing outward observances and understandings of the teachings, but are, in reality, one and the same. (ZOROASTER, Hymns of Atharvan pp. 314 thru 316)

“No one should make a distinction between himself and another person. All men should be treated as equals. No one should claim for himself an exception.” “Zarathustra (Zoroaster) enjoins love for the whole of mankind. One, who does not love man, does not really love God. It should be realized that one soul resides in all. Thus one should be a friend to everyone. This social service, which is the concrete of the life of the individual, is not to be confined to any particular country but should extend throughout the world to the whole of humanity.” (ZOROASTER, Hymns of Atharvan pp. 547, 548 and 634)

“I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again.”

“As I before have been So will I be again for thee; with lightened heart behold! Once more I am thy Krishna, (Noah, Moses, Jesus, Muhammad, Baha’u’llah) the form thou knew’st of old!” Thus, “be united in harmony, in affection, Radiant, with kindly thought Clothed in good and strength, United have I made your minds, your ordinances and your hearts.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 4 and 9 and Vedas, Yajur Veda - Kanda IV)

“The womb of the Tathagata, (The Buddha) the highest perfect wisdom of the all-embracing Mirror. Though these are all different in name yet in nature they are all pure and perfect whether they use the same name or some other different name:” Muhammad, Krishna, Jesus, The Bab and Baha’u’llah, to name just a few. (Buddha, Surangama Sutra)

“Among all the Buddhas there is a sameness of Buddha-nature, there is no distinction among them except as they manifest all the various

transformations according to the different dispositions of the beings who are to be disciplined and emancipated by various means. In the Ultimate Essence which is Dharmakaya, all the Buddhas of the past, present and future, are of one sameness.” “The self-realization of Noble Wisdom by all the Tathagatas is the same as my own self-realization of Noble Wisdom; there is no more, no less, no difference.” Only their outward religious practices seem to differ, due to the exigencies of time. (Buddha, Lankavatara Sutra)

“Owing to their original vows they (mankind/humanity) are transported by emotions of love and compassion as they become aware of the part they are to perform in the carrying out their vows for the emancipation of all beings (all mankind). Thus they do not enter into Nirvana, but, in truth, they too are already in Nirvana because in their emotions of love and compassion (for all beings), there is no rising of discrimination; henceforth, with them, discrimination no more takes place.” (Buddha, Lankavatara Sutra)

“To you do I call and (you) do I teach; men who have received the Sign. Certainly have ye held to established truth, ye have held to the certainty about which I instructed you. I call to my chosen ones (all of mankind), so that Ye may not turn your thought away from Me.” “In the Name of the Great Life (Haiyi** or **God**). Vines shone in the water, And in the Jordan mighty they grew. Ye are flourishing offshoots. Messengers hither I bring you.” “Establishing Your likeness and giving us light, Let Your radiance shine upon us.” “Arise (mankind) and worship and praise the Great Life (**Haiyi/God**); and praise His Counterpart that is the image of the Life (**God**).” (Adam, the manifestation of **Haiy/Godi**, the Image of **God** on this earth) (Sabeanism, Ginza Rba- chapters 89, 114, 177 and 382)**

“We will pray with Thee the ‘Uthras’ a prayer and ask of Thee, of the Great Life (Haiyi** or **God**), a petition for ourselves, for our friends, for our friends’ friends and for those who love the great Family of Life.”**

“Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee.” “Any man who is not steadfast, whose mind is turned against

me, whose mind is turned from me, Great and not small will be his hurt.” (Sabeanism, Ginza Rba- chapters 75, 76 and 89)

“The chief aim of Bábism is still however the unity of every religion. It advocates therefore toleration of all creeds (all mankind), abolition of polygamy, emancipation of females, and other reforms in the (Muslim) world.”

(Bábí and Baha'i Religions, p. 363)

“The principle or teaching of Bahá'u'lláh is the proclamation of the oneness of the world of humanity -- that all are servants of (the One) God and belong to one (human) family; that God has created all and, therefore, His bestowals are universal; and that His providence (and) training, sustenance and loving-kindness surround all mankind.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 106)

Accountable: God will hold us to account for all of our actions.

For God, will hold us to account for all of our actions; so we need to be prepared to give account for our actions before God: “Woe betide him from whose hands floweth evil and blessed the man from whose hands floweth good. Unto no one do I take My plaint save to God; for He is the Best of Judges. Every state of adversity, or bliss is from Him alone, and He is the All-Powerful, the Almighty.” “By God! If ye do well, to your own behoof, will ye do well; and if ye deny God, and His signs, We, in very truth, having God, can well dispense with all creatures and all earthly dominion.” “Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.” (Bahá'í Faith, The Bab, Selections from the Writings of the Bab, pp. 15 and 39 and Baha'u'llah, The Arabic Hidden Words) God is the ultimate judge, He watches over everything, and is well aware of

all, everything in existence, and is ready to judge our actions at a moment's notice; for, as Bahá'u'lláh tells us, death unheralded shall come and take us, at any moment, at any time, and there we will be, giving account for our actions, before those who are going to hold us accountable for all of our, own actions, in this life of our's. **JUDAISM:** Ecclesiastes 11:9 "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

Ecclesiastes 12:14 "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

2 Chronicles 6:30 "Then hear Thou from heaven Thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest; for Thou only knowest the hearts of the children of men:"

2 Samuel 3:39 "The LORD shall reward the doer of evil according to his wickedness."

Proverbs 24:12 "If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

CHRISTIANITY: Romans 14:12 "So then, every one of us, (everybody) shall give account of himself to God." We will be asked of our doings in this life, when we pass out of this mortal life, into the hands of God:

Hebrews 9:27 "And as it is appointed unto men once to die, but after this the judgment:" Once we pass beyond this mortal world we are judged according to our actions in this life, which only makes sense.

Matthew 7: 21 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Matthew 16:26 "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Matthew 16:27 "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Matthew 12:36 "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

Revelations 2:23 “I will give unto every one of you, according to your works.”

Revelations 20:12 “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” 20:13 “And they were judged every man according to their works.”

Letter 27. “O (ye) creature of Allah! Remember that the Almighty Lord is going to take an account of every one of your sins, major or minor, and whether committed openly or secretly. If He punishes you for your sins, it will not be an act of tyranny and if He forgives you, it will be because of His Great Mercy and Forgiveness.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

139. “Say: Will ye dispute with us about Allah (God**), seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours;” and He is The Judge of both of us, “and that we are sincere (in our faith) in Him?”**

(The Qur'an (Yusuf Ali tr), Surah 2)

30. “On the day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (to remember) Himself. And Allah is full of kindness to those that serve Him.”

(The Qur'an (Yusuf Ali tr), Surah 3)

11. “But to no soul will Allah grant respite when the time appointed (for it) has come: and Allah is well-acquainted with (all) that ye do.”

(The Qur'an (Yusuf Ali tr), Surah 63)

59. “With Him, (Allah**) are the keys of the Unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a**

grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record Clear (to those who can read).”

60. “It is He Who doth take your souls by night, and hath knowledge of all that ye have done by day. By day doth He raise you up again; that a term appointed be fulfilled; in the end unto Him will be your return, then will He show you the truth of all that ye did.”

61. “He is the Irresistible (watching) from above over His worshippers and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.”

62. “Then are men returned unto Allah, (God), their Protector, The (Only) Reality: is not His the Command? And He is the swiftest in taking account.”

(The Qur'an (Yusuf Ali tr), Surah 6)

“It cannot be that the consequences of a good deed and those of a bad deed would be the same. They are sure to yield different results. The underlying principle of (divine reckoning, reward and punishment) is laid down here.” 14. “Fulfill (then) upon them through their actions and judgments that judgment, which at the last shall bring them to the House of the Lie.”

(ZOROASTER, Hymns of Atharvan p. 160 and The Zend-Avesta, Avesta – Yasna 51)

Denkard: Zarathustra (Zoroaster), “Be it known that a man must do himself personally good deeds for his soul's benefit. If a man does not do a deed required for his spiritual welfare, no other man can do that for him.” “(Every) man makes (his) account-book himself.” “The fruit of every goodness is delight; the fruit of every harmful action is distress.” “Be it known that the final judgment of the soul bears a relation to its desires and capacities.”

232. “Having thus considered in his mind what results will arise from his deeds after death; let him always be good in thoughts, speech, and actions.” For, 81. “With whatever disposition of mind (a man) forms any act, he reaps its results.”

(Hindu, Laws of Manu chapters 11 and 12)

“And here they say that a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap (the result of his actions).”

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

“Not in the air, nor ocean-midst, nor hidden in the mountain clefts, nowhere is found a place on this earth, Where man is freed from evil deeds; INHERITANCE OF DEEDS (KARMA). For, owners of their deeds (karma) are the beings, heirs of their deeds; their deeds are the womb from which they sprang; and with their deeds they are bound up; their deeds are their refuge. Whatever deeds they do, good or evil, of such they will be the heirs.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

1. “Here and beyond he suffers. The wrong-doer suffers both ways. He suffers and is tormented to see his own depraved behaviour.”

1. “Here and beyond he is glad. The doer of good is glad both ways. He is glad and rejoices to see his own good deeds.”

1. “Here and beyond he is punished. The wrong-doer is punished both ways. He is punished by the thought, ‘I have done Evil,’ and is even more punished when he comes to a bad state.”

1. “Here and beyond he rejoices. The doer of good rejoices both ways. He rejoices at the thought, ‘I have done good,’ and rejoices even more when he comes to a happy state.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Exert yourself in order to come face to face with Mind-Essence and relax not; For death may come suddenly and put an end to your earthly existence.” (Buddha, Sixth Patriarch)

“Allah (Al-iah, God) created the universe from nothing, that every human being is responsible to our Lord and will have to account to Him in the Hereafter, and that they will be rewarded in the Hereafter for what they did in this world. Therefore each (man or woman) must properly evaluate their actions in this life.” “O Messenger! Transmit what has been sent down to you from your Lord.” (Hanif, from the writings of Abraham, al-Ma'ida: 67)

“The good will see and will be found ready, (But) The wicked will be discomfited (and held accountable).” (Sabeanism, Ginza Rba- chapter 35 and 76)

“Who will guide me past the watch-house of Sāmīs?’ ‘Your reward, your works, your alms, and your goodness will guide you.” (Sabeanism, The Song)

“The good behold and are refreshed:” “The good will see and will be found ready, (But) The wicked will be discomfited, chastised by Manda-d-Hiia (Savior God).” (Sabeanism, Seth son of Adam and Sabeanism, Ginza Rba- chapters 35 and 171)

“The names of righteous and believing people Will be established in the Place of Light. Thy name giveth out light.” “To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering shall come and take with both hands,” (Sabeanism, Ginza Rba- chapters 77 and 123)

“The worlds assembled for judgement, For judgement the worlds are assembled, And judgement was pronounced on them, On them was judgement pronounced, On those who did not perform the works Of right-dealing Man. But thou alone, Chosen and Pure One, Fair Mana, that art burnished bright, Thou goest not to the judgement hall and Judgement will not be pronounced over thee, Over thee judgement will not be pronounced; Because thou didst perform the works Of right-dealing mankind.” (Sabeanism, Ginza Rba- chapter 92)

“Persevere steadfastly as Thou art bidden and let not the faithless amongst men nor their utterances grieve Thee, since Thy Lord shall,

by the righteousness of God, the Most Great, pass judgement upon them (men) on the Day of Resurrection, and surely God witnesseth all things.” “This is the Day of Resurrection (of judgment) the day when all secrets shall be searched out. Not by their outward appearance, but by the character of their beliefs and the manner of their lives, does God judge His creatures, be they men or women.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 70 and 551)

“On the Day of Judgment, when men stand before their Lord, they will not be questioned as to their education and the degree of their culture -- rather will they be examined as to their good deeds.”

(Bahá'í Faith, Abdu'l-Baha, The Secret of Divine Civilization, p. 101)

“Set before thine eyes God's unerring Balance and, as one standing in His Presence, weigh in that Balance thine actions every day, every moment of thy life. Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 236)

“This period of time is the Promised Age; the assembling of the human race to the Resurrection Day (when all shall be judged) and now is the great Day of Judgment.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 351)

Assistance: God tells us, He will aid us, and help us, guide us and sustain us and render us assistance if need be; because of His great love for us.

GOD! The one and only Creator of this whole, entire universe we find ourselves living in, is there to aid and assist us, and to take care of us, if needs be; and it's God's real, love and desire, to help us along our path of enlightenment, drawing us ever closer to His love and all-encompassing mercy: This God giving desire, to aid and assist His children, is almost, seemingly, a God loving prerequisite, found through-out all of the religions of God; and He is just waiting for our prayers to reach Him to act; but one just needs to realize that His (God's) actions will only be in our own, very best spiritual interests and not necessarily what we are personally, physically looking for; as it has been clearly stated by some of the people of wisdom: "Thank God for Unanswered prayers," or, in short, prayers that will do us much more harm than good; if we only knew at the time we were asking; or to say the least, we will find ourselves thanking Him, instead of cursing Him, at some future date and future time, for not answering our misguided requests. JUDAISM: Judith 9:4 "I (Call) upon Thee (only) for aid: O God, O my God, hear me." 1 Esdras 8:27 "Therefore was I encouraged by the help of the Lord my God," Tobias 19. "Bless the Lord thy God always, the Lord himself giveth all good things." (Deuterocanonical Apocrypha)

1 Chronicles 12:18 "Peace be to thine helpers; for thy God helpeth thee." 29:12 "Both riches and honour come of Thee (from God), and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all." 29:14 "All things come of Thee." All things come to us, or are given to us, from God! 2 Chronicles 26:7 "And God helped (aided) him!" Joshua 23:15 "Therefore, all good things are come upon you, which the LORD your God promised you." 1 Kings 12:24 "For consider how great things He hath done for you," for God aids and assists those He loves.

Isaiah 41:10 "Fear thou not; for I (God) am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." For, 48:17 "I am

the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.”

Psalms 48:14 “For this God is our God forever and ever: He will be our guide even unto death.”

CHRISTIANITY: 1 Corinthians 9:9 “Doth God take care (of us)?” 9:10 “Saith He (doth) it altogether for our sakes.” God aids and takes care of us for our very own sakes. 2 Corinthians 5:18 “And all (good) things are of (from) God,”

James 1:17 “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

Luke 12:32 “Fear not, little flock; for it is your Father’s good pleasure to give (to) you.” James 1:17 “Every good gift and every perfect gift is from above, and cometh down from the Father (above).”

Acts 26:22 “Having therefore obtained help of God, I continue unto this day, witnessing, (preaching) both to small and great,” Hebrews 13:6 “So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.” The Lord, God is our True, Helper and He assists us, and watches over us, always throughout our lives, on this earth we find ourselves living on. 2:4 “The goodness of God leadeth thee (and assisteth thee).”

1 Thessalonians 3:11 “Now God Himself and our Father, and our Lord Jesus Christ, direct (guideth) our way.”

“All things have been created for your sakes, and for the sake of naught else hath your creation been ordained. Fear ye God and take heed lest forms and apparels debar you from recognizing Him. Render ye thanksgiving unto God that perchance He may deal mercifully with you.” “O Lord! Assist those who have renounced all else but Thee, and grant them a mighty victory. Send down (then) upon them, O Lord, the concourse of the angels in heaven and earth and all that is between, to aid Thy servants, to succour and strengthen them, to enable them to achieve success, to sustain them, to invest them with glory, to confer upon them honour and exaltation, to enrich them and to make them triumphant with a wondrous triumph.” “Thou art their Lord (and helper), the Lord of the heavens and the earth, and the Lord of all the worlds.”

(The Bab, Selections from the Writings of the Bab, pp. 161 and 192)

13. “But Allah doth support with His aid whom He pleaseth. 39. Verily, Allah is Most powerful for their aid.” 157. “They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.” 257. “Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light.”

(The Qur'an (Yusuf Ali tr), Surahs 2, 3 and 22)

79. “Whatever good, (O man!) happens to thee is from Allah (God), but whatever evil happens to thee, is from your (very own self, your own soul). But whatever 73. “Good fortune comes to you (is, in deed) from Allah.” “And We have sent thee, as a Messenger, to (instruct) mankind: and enough is Allah for a witness.” “Call in remembrance the benefits (ye have received) from Allah: so that, ye may prosper.” 53. “And ye have no good thing, but it is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans;” So then, 81. “Eat ye of the good things We have provided for your sustenance, but commit ye no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed! and 40. Allah will certainly aid all of those who aid His (cause); for verily Allah is Full of Strength and Exalted in Might, (Able to do and enforce His Will and assist those whom He chooses).”

(The Qur'an (Yusuf Ali tr), Surahs 4, 7, 16, 20 and 22)

277. “Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.” 156. “Who say, when afflicted with calamity: ‘To Allah we belong, and to Him is our return.’” 5. “They are on (true) guidance, from their Lord (Allah/God).” 157. “They are (in deed) those on whom (descend the) blessings from Allah and His Mercy and they are the ones that receive guidance (and aid from above).” 16. “Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light and guideth them to a Path that is Straight.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 5)

“I will (aid him and) bring his soul over the Bridge of Chinvat, I who am Ahura Mazda, (God) (I will help him to pass over it) to Heaven (the best life),”

(The Zend-Avesta, Avesta – Yasna 19)

“I ascribe all good to Ahura Mazda (God).” 5. “Thou, O Ahura Mazda! Didst think, speak, dispose, and do all things good for us.” 13. “All the amenities of life appertain to the 'good' Mazda, (and come) from Him.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 12, 13 and 19)

5. “Thou, O Ahura Mazda! didst think, speak, dispose, and do all things good (for us), so to Thee would we give, so would we assign to Thee our homage; so would we worship Thee with our sacrifices.”

(The Zend-Avesta, Avesta – Yasna 14)

“Yea, we worship in our sacrifice that Deity and Lord, who is Ahura Mazda (God), The Creator, The Gracious Helper, The Maker of all good things; and we worship in our sacrifice Zarathushtra Spitama, that is the chieftain (of the rite).” 20. “Your blessings shall Ye give us, all that are one in will, with whom Right, Good Thought, Piety, and Mazda (are one) according to the promise, giving Your aid when worshipped with reverence.”

(The Zend-Avesta, Avesta – Yasnas 51 and 70)

2. “Come to my aid, O Mazda, I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“O Mazda, let rectitude flourish through conscience. Where ever You may lead us, that shall be for our welfare.” “When a man has complete faith in the goodness of Mazda and believes that whatever God does is ultimately for his good, he welcomes every event, however unpleasant it apparently is; he derives joy from every event.” (ZOROASTER, Hymns of Atharvan pp. 704 and 776)

“Ahura Mazda (God) is the source of all that is (good) and valuable in this life.” “Mazda sustains the moral order. He is the source of all that is worthy in life.” “It is only when Ahura Mazda is pleased to lead (to assist and guide us) that man can tread the path of virtue (all that is good comes to us through Ahura Mazda’s good will).”

(ZOROASTER, Hymns of Atharvan pp. 310, 491 and 688)

20. “What protector hast Thou given unto me, O Ahura Mazda! Reveal therefore to me Thy Religion as Thy rule!” “Who is the Victorious who will protect Thy teaching? Make it clear that I (Ahura) am the guide for both worlds.”

(The Zend-Avesta, Avesta - Vendidad)

“I give, and will to help, and all cometh of My gifts!” “He who cleaves (to Me), who seeks in Me a Refuge from birth and death, those have the Truth! Those know ME, BRAHMA (God): know Me, Soul of Souls, know of KARMA, My work; Worship Me well, with hearts of love and faith, And find and hold (to) Me in the hour of death.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

“He, The God, (Brahma/Vishnu) endows us with: (gives to us all that is) good.” 17. “This is the best support (assistance to us from Brahma), this is the highest support; he who knows this support is magnified in the world of Brahma.”

(Hindu, Upanishads vol. 2, Svetasvatara and Katha-Upanishad)

24 “(He) God (Vishnu/Brahma) gives thee (us) all goodly things; gives all things fair.” He watches over us and His great love is there for us when we are in need.

(Hindu, Vedas, Rig Veda - Book 4)

20 “Let not Thy bounteous gifts, let not Thy saving help fail us, Good Lord (Brahma/God), at any time;” “All good things hast Thou sown for him (us), Auspicious One!” He God, by whatever name we call Him, is there giving us assistance, “saving help,” and is bestowing on us “all good things,” and His help is never going to fail us; at any time.

(Hindu, Vedas, Rig Veda - Book 1)

“Wisdom He is And Wisdom's way, and Guide of all the wise, Planted in every heart.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

HE IS GOD! “BRAHMA and the flaming AGNI, VISHNU lord of heavenly light, INDRA and benign VIVASAT ruler of the azure height, SOMA and the radiant BHAGA, and KUVERA lord of gold, and VIDHATRI The Great Creator worshipped by all the saints of old and VAYU the breath of all the living creatures, YAMA monarch of the dead, And VARUNA with his fetters which the trembling sinners dread, The Holy Spirit of GAYATRI goddess of the morning prayer, VASUS and the hooded NAGAS, golden-winged GARUDA fair, KARTIKEYA heavenly leader strong to conquer and to bless, DHARMA god of human duty and of human righteousness, Shrines of all these bright Immortals ruling in the skies above, Filled the pure and peaceful forest with a calm and holy love!”

(Hindu, Ramayana (R. Dutt, abridged tr)

“I (God) am known by uncounted trillions of names. They address Me by many different names not realizing that they are all names of the One True Tathagata. Some recognize me as Tathagata, some as The Self-Existent One, some as Gautama The Ascetic, some as Buddha. Then there are others who recognize Me as Brahma, as Vishnu, as

Ishvara; some see Me as Sun, as Moon; some as a reincarnation of the ancient sages; some as one of ‘the ten powers;’ some as Rama, some as Indra, and some as Varuna. Still there are others who speak of Me as The Unborn, as Emptiness, as ‘Suchness,’ as Truth, as Reality, as Ultimate Principle; still there are others who see Me as Dharmakaya, as Nirvana, as the Eternal; some speak of Me as the sameness, as non-duality, (as in Oneness), as undying, as formless; some think of Me as the doctrine of Buddha-causation, (Who causes, or makes and assists all important things to happen), or of Emancipation, or of the Noble Path; and some think of Me as Divine Mind and Noble Wisdom. Thus in this world and in other worlds am I known by these uncounted names, but they all see Me as the moon is seen in water. Though these people all honor (and) praise and esteem Me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words (from) their canonical books, or to what has been told them, or to what they have imagined, and fail to see that the name they are using is only One of the many names of The Tathagata,” The One who watches over us and guides us, with aid and assistance ever close at hand. “The Tathagatas are in close fellowship with each individual comforting, encouraging, guiding, and strengthening.” (Buddha, Lankavatara and Surangama Sutra)

“Undisturbed shall Our mind remain, no evil words shall escape Our lips; friendly and full of sympathy shall We remain, with heart full of love, that person shall We penetrate (and aid), with loving thoughts, wide, deep and boundless.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“The true Samana, who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love. This is the way to a state of union with Brahma. Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure all-embracing even for all things that have form or life with deep felt pity, sympathy and equanimity not one is set aside.”

“He will not be filled with anger or malice, his mind will be pure free of lust, he will have self-mastery he will be free from cares, and this one at death at the dissolution of his body will become united with Brahma,” who only desires good benefit for us and is there to support and lead us, ‘who are of the same condition.’” (Buddha, Tevigga Sutra)

9. “Do not think lightly of good that not the least consequence will come of it. The good man encounters the good consequences;” gifts, from the realm of the Uncreated, Ever-bestowing One.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

76. “Thou, Manda-d-Hiia (Haiyi/God**), callest the caller, nourishest the nourisher, buildest the builder, 113. I am Manda-d-Hiia, emanation of the Mighty First Life (**Haiyi, Qadmai** or **God**). I rise up and go, set off, descend to the earthly world, To that world which is all birth, To be with the Elect Righteous, Men formed of flesh and blood. Hold them in thy grasp, strengthen them, Stand by them, (aid and assist) and take care of them, Give to them strength and fortitude, (help them). So that they may stand and worship and praise The Mighty Sublime Life!” Or, in a word, aid and assist and help all of them in all ways!!! (Sabeanism, Ginza Rba- 76 and 113)**

“Enlargement of life, (the adding or addition of life) there shall be for the believing. 71. Thou, Manda-d-Hiia, callest the caller, nourishest the nourisher, buildest the builder,” Haiyi/God aids and assists all mankind. (Sabeanism, Ginza Rba- chapter 76)

“Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear hath not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us (or guided us) out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith, so that Life cometh and expelleth the darkness and goodness cometh and casteth out evil.” Goodness (and assistance) cometh to man from The First Life (Haiyi/God**) above; “(as the mingling of wine with water, so may Thy truth, Thy righteousness**

and Thy faith be added to those who love Thy name of Truth, And Life be praised. In a very, very big way, Adam tells us that, God/Haiyi, is there to aid and assist and help all of us, all of humanity, in all possible ways. (Sabeanism, Ginza Rba- chapter 45)

“Good is (given from) the Good One (Haiyi/God), for the good. He (God) set His nature upon those who love His name.” **“For He will come and will aid and heal me, Will lift me up and raise me and confirm me, Will direct my eyes to the Light, And my feet to steadfastness (My mouth to wisdom, teach) and my heart to vigilance.”** **“To every man whose term of life is over Thou wilt be a Helper, Saviour and Guide”** (Sabeanism, Ginza Rba- chapters 76, 117 and 170)

“Render (ye) thanks to God for having graciously assisted you to attain your heart's desire, and for having quaffed from the sealed wine of His utterance.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 61)

“Commit them to the care of God,” **“He will surely protect and watch over them.”** **“For verily I say, the heavenly Father is ever with you and keeps watch over you. If you be faithful to Him, He will assuredly exalt you above all.”**

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 52 and 92)

“For God (Allah, The Creator) hath ordained that all the good things which lie in the treasury of His knowledge shall be attained through obedience unto Me.” The good in this life comes to us and is given to us, from God, through His great love for us.

(The Bab, Selections from the Writings of the Bab, p. 11)

“All things have been created for your sakes, and for the sake of naught else hath your creation been ordained. Fear ye God and take heed lest forms and apparels debar you from recognizing Him. Render ye thanksgiving unto God that perchance He may deal mercifully with you.” **“Thou (God) hast created in heaven and earth and whatsoever**

lieth between them; inasmuch as he will inherit the heavenly home, through the revelation of Thy favours, and will partake of the goodly gifts Thou hast provided therein; for the things which are with Thee are inexhaustible. This indeed is Thy blessing which according to the good-pleasure of Thy Will Thou dost bestow on those who tread the path of Thy love.” “Know that if ye aid God, He will, on the Day of Resurrection, graciously aid you,” God will, in fact, aid, assist and help all of us who love Him, the Bab tells us: for “GOD hath, at all times and under all conditions, been wholly independent of His creatures. He hath cherished and will ever cherish the desire that all men may attain His gardens of Paradise with utmost love, that no one should sadden another, not even for a moment, and that all should dwell within His cradle of protection and security until the Day of Resurrection which marketh the dayspring of the Revelation of Him Whom God will make manifest.”

(The Bab, Selections from the Writings of the Bab, pp. 43, 86, 161 and 189)

“Commit them to the care of God,” “He will surely protect and watch over them.” “He is the One Who guideth at His Own behest whom-so-ever He pleaseth.” “I pray to God graciously to assist you to weather the storms of tests and trials which must needs beset you, to enable you to emerge, unscathed and triumphant, from their midst, and to lead you to your high destiny.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 6, 42 and 52)

THE UNITY!!! “Behold how its light is now dawning upon the world’s darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendour. The fifth candle is the unity of nations – a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens

of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 32)

“We entreat God -- exalted and glorified be He -- to aid all men to be just and fair-minded, and to graciously assist them to repent and return unto Him. He, verily, heareth, and is ready to answer.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 34)

“O people of God! Adorn your temples with the adornment of trustworthiness and piety. Help, then, your Lord with the hosts of goodly deeds and a praiseworthy character. We have forbidden you dissension and conflict in My Books, and My Scriptures, and My Scrolls, and My Tablets, and have wished thereby naught else save your exaltation and advancement. Unto this testify the heavens and the stars thereof, and the sun and the radiance thereof, and the trees and the leaves thereof, and the seas and the waves thereof, and the earth and the treasures thereof. We pray God to assist His loved ones, and aid them in that which beseemeth them in this blest, this mighty, and wondrous station.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 120)

“We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.” “For God hath ordained (for mankind) every good thing, whether created in the heavens or in the earth.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 75 and Gleanings from the Writings of Baha'u'llah, p. 276)

“Be (ye) humble and submissive unto God, (and then) chant the (holy) verses of thanksgiving at morn and eve, for that He guided thee unto the Manifest Light and showed to thee the straight Path and destined to thee the station of nearness in His wonderful Kingdom.” “Inasmuch as our God is one God and the creator of all mankind, He provides for and protects all,” and “He is the most generous and the best helper.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, pp. 279, 359 and 436)

“O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!” “Know thou, that I (your God) have wafted unto thee all the fragrances of (My) holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self.” “Verily God speaketh the truth and leadeth the Way. He is the Powerful, the Mighty, the Gracious.” “Be then content with My pleasure and thankful unto Me.” “Should a man wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves of His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words 70 Tablets of Baha'u'llah, p. 44 and Gleanings from the Writings of Baha'u'llah, p. 275)

Animal nature: the various religions of God tell us, that man has a lower, worldly, animalistic nature.

Humans have a lower, meaner, baser, harsher, more brutal, more callous, insensitive, animalistic nature, that some call an ego, that, if we let it, controls our darker earthly nature;

veiled, supposedly in our hidden subconscious: There are two natures in man, the higher nature, or the spiritual side of man, and the lower, earthly, animalistic side of man; which lives for the world. The Christian Bible tells us: **1 Corinthians 15:44** Paul, “There is a natural body, and there is a spiritual body.” The spiritual side of man craves light and seeks to know its maker. The lower side, like the animal, craves the things of this life and seeks its fulfillment in this world. **1 Corinthians 2:14** “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

JUDAISM: Ecclesiastics 3:18 “I said in mine (own) heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.”

Ecclesiastics 3:19 “For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no (special) preeminence above a beast: for all is vanity.”

Ecclesiastics 3:20 “All go unto one place; all are of the dust, and all turn to dust again.”

Ecclesiastics 3:21 “Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?” Worldly.

CHRISTIANITY: Jude 1:10 “But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.”

Jude 1:11 “Woe unto them! For they have gone in the way of Cain, and ran greedily after the error.”

2 Peter 2:12 “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;”

2 Peter 2:13 “And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;”

“May I get blind if, after having passed so many years of my life, I now turn into an animal in human form!”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

21. “Nor be like those who say, ‘We hear,’ but listen not: For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not. For the worst of beasts in the sight of Allah, are those who reject Him: They will not believe.” The human beasts!

(The Qur’an (Yusuf Ali tr), Surah 8)

Denkard: Zoroaster, “Men themselves incline to two different sides (good or evil); either to the side of the Spiritual (happy) existence, or to that of this (animal) world existence. -- The ruler of the former one, is the soul. Moreover it was on account of the exit of the soul from the body that the power of (animal) life and speech died away (from him). So long as the animate organic person of Gayomard lived in purity, his power of life and speech existed. By the Mazdayasnian religion there is exaltation (unto men) from their own base (animal) condition.”

Denkard: Zoroaster, “Those that are evil have no hope of saving their souls in the other world of God. Thus without any thought of spiritual faith they become strong for evil through the power of their latent animal passions.”

“Rectitude, conscience and Godliness are features that distinguish mankind from the animal-world, human beings from nature.” “Mazda is the only Saviour. He redeems man by rectitude and conscience, lifts him up from mere animal existence.” (ZOROASTER, Hymns of Atharvan pp. 64 and 691)

147. “Let him consider that (he received) a (mere animal) existence, when his parents begat him through mutual affection, and when he was born from the womb (of his mother).”

“These be my lower Nature; learn the higher, Whereby, thou Valiant One! this Universe Is, by its principle of life, produced;”

(Hindu, Laws of Manu chapter 2 and 7)

“Those who want to study ancient man, must learn to study him as he really was, an animal, with all the strength and weaknesses of an

animal, though an animal that was to rise above himself, and in the end discover his true self, after many struggles and many defeats.”

(Hindu, Upanishads vol. 1, Introduction to the Upanishads, vol. 1

“The Buddha did not teach that Ego-entities hasten through the ocean of rebirth, but merely life-waves, which, according to their nature and activities (good, or evil), manifest themselves here as men, there as animals, and elsewhere as invisible beings.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

24. “The pleasures of creatures (our hidden, latent animal tendencies) are wide-ranging and extravagant. Embracing those pleasures (of the world) and holding on to them, they undergo birth and decay again and again.”

(Buddhism, Buddhist, Dhammapada, Buddha)

“Realization itself is within the inner consciousness. It is an inner experience that has no connection with the lower (animal) mind-system.” (Buddha, Lankavatara Sutra)

Avaunt! flee in fear all (ye) evil, restricting, wrathful spirits! (of the lower animal nature), Flee, begone, be vanquished and brought to naught before the glory and light of Manda-d-Hiia! (God/Savior God) (Sabeanism, Ginza Rba- chapter 17)

“In man there are two natures; his spiritual or higher nature and his material or lower (animal) nature.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 60, Bahá'í Faith)

“I assure you, these people become like beasts of prey in their (feral) fanaticism.” “Will you not recognize that neither the beasts of the field nor any moving thing on earth has ever equaled the ferociousness of your acts? How long is your heedlessness to last?”

The Bab: (Nabil, The Dawn-Breakers, p. 282 and The Babi and Baha'i Religions 1844-1944, p. 392)

“As long as man is a captive of habit, pursuing the dictates of self and desire, he is vanquished and defeated. This passionate personal ego takes the reins from his hands, crowds out the qualities of the divine ego and changes him into an animal, a creature unable to judge good from evil, or to distinguish light from darkness.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 133)

“Consider how base a nature it reveals in man that, notwithstanding the favors showered upon him by God, he should lower himself into the animal sphere, be wholly occupied with material needs, attached to this mortal realm, imagining that the greatest happiness is to attain wealth in this world. How purposeless! How debased is such a nature!”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 185)

Ask God: We are to ask God for all of the things we desire from Him; but not for things He would not desire for us.

Ask God for the things you desire, but not for the things He would not desire for us: Do not, out of greed or vanity, pray to God, for the type of things, that can be harmful to our souls, or others, and God has no wish to grant us; for the great harm it will do to our souls. Be not despaired if our prayers are answered contrary to our wishes or not seemingly answered at all. Remember, God only, in reality, desires that which is best for us, even if events in our lives, appear severe in nature to our health and well-being. “We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 75)

Remember, God is trying to groom us for a good life in the next world, not for the vanities and pleasures of life in this plane of existence.

CHRISTIANITY: Matthew 7:7 “Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you:”

Matthew 7:8 “For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

Matthew 7:9 “Or what man is there of you, whom if his son ask bread, will he give him a stone?”

Matthew 7:10 “Or if he ask a fish, will he give him a serpent?”

Matthew 7:11 “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask.”

Matthew 6:7 “But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.”

Matthew 6:8 “Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.” But:

James 4:3 “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” Ask not for things We desire not for you, to do so is to ask amiss of that which is good and seemly.

“O YE servants of God! Verily, be not grieved if a thing ye asked of Him remaineth unanswered, Verily Thy Lord, the God of truth, knoweth the very secrets of hearts.” And, The Lord knows what ye have need of:

(The Bab, Selections from the Writings of the Bab, p. 46)

JUDAISM: 2 Chronicles “Ask help of (from) the LORD.” Deuteronomy 3:14 “Ask diligently (thoughtfully); and behold.” But, Isaiah 7:12 “I will not ask, (amiss) neither will I tempt the LORD,” by asking for things not needed or because of vanity. Ask not for things The Lord desires not for us!

Sirach 20:15 “He giveth little, and upbraideth much; he openeth (up) his mouth like a crier; today he lendeth, and tomorrow will he ask it again: such an one is to be hated of God and man.” He asketh for too much and giveth not back in return. (Deuterocanonical Apocrypha,)

Letter 31. “Sometimes your prayers are turned down, and this is also in your interest; because you often, unknowingly, ask for things that are really harmful to you. If your requests are granted they will do you more harm than good and many of your requests may be such that if they are granted they will result in your eternal damnation. Thus the refusal to accede to your solicitations is a blessing in disguise to you. But very often your requests, if they are not really harmful to you in this life or in the Hereafter, may be delayed but they are granted in quantities much more than you had asked for, bringing in more blessings in their wake than you could ever imagine. So you should be very careful in asking Allah for His Favour. Only pray for such things as are really beneficial to you, and are lasting and in the long run do not end in harm.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

8. “The best I ask of Thee, O Best, Ahura Lord” 10. “Then show me (what is Right, to ask) upon whom I call Mazda.” “Ask Us now what things are here for thee to ask. For thy asking is as that of a mighty one, since he that is able should make thee as a mighty one possessed of thy desire.” 11. “As The Holy One, I recognized Thee, Mazda Ahura, when Good Thought came to me, when first by your very words I was instructed. Shall it bring me sorrow among men.” In-other-words, be very careful when you ask the best of your Creator, and be thoughtful of what is right to ask, that it bring not sorrow to you.

(The Zend-Avesta, Avesta – Yasnas 28 and 43)

“But thou, want not! ask not!” Do not ask for things you do not need. Then, “Find full reward Of doing right in right! Let right deeds be Thy motive, not the fruit which comes from them.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

5. “Let them always ask Me,” but think about what you ask for? “Do not think lightly of evil that not the least consequence will come of it. Do not think lightly of good that not the least consequence will come of it.” “Do not follow after vanity, nor after sensual pleasure nor lust.”

“Do not seek the pleasures of the senses.” “Do not babble on about desires.” “Do not follow (after) what should not be done.” “Do not be thoughtless.” (Always think about what you ask of Brahma) “Do not be careless,” about what you ask for, and ask not that which is not to be desired.

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (J. Richards))

“It will be given. Day by day, hour by hour, behold us Who stand in Thy name and are upheld by (calling on) Thy name.” “In the name of the Great Life (Haiyi** or **God**)! May my thought, my knowledge and my understanding Enlighten me (through good reason).” “(Let) our petition, our prayers and our submission Rise up before Thee, Manda-d-Hiia! (**Savior God**) That which we have done forgive us, And that which we do, forgive us.”**

“Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror.” Ask, of Life, (Haiyi** or **God**) for sincere reasonable assistance. (Sabeanism, Ginza Rba- chapters 75, 76, 78 and 410)**

“O SON OF SPIRIT! Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

Be not afraid God is with us.

Be not afraid for God is with us: Psalms 102:18 “This -- the people shall praise The LORD. For He hath looked down from the height of His sanctuary; from heaven did The LORD behold the earth;” and 53:2 “God (The Lord**) looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God,” 91:11 “For He gives His angels charge over thee, to keep thee (safe, to protect thee) in all thy ways.” 1. “O mankind! Reverence your Guardian-Lord.” For 117. “Thou wast the Watcher over them, and Thou art a Witness to**

all things.” 98. “For Allah is He, that heareth and knoweth (all things).” 52. “And Allah doth watch over all things.” (The Qur’an (Yusuf Ali tr), Surahs 4, 5, 9 and 33) 102. “We sacrifice unto Mithra, (**Ahura/God**), The Lord of wide pastures... sleepless, and ever awake;” 103. “Whom Ahura Mazda has established to maintain and look over all this moving world, and Who maintains and looks over all this moving world; Who, never sleeping, wakefully guards the creation of Mazda; Who, never sleeping wakefully maintains the creation of Mazda.” (Zoroastrianism, the Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

God and His cherubim, angels, are forever, watching over us, and guarding and protecting us, all of the time; trying to help and guide us along in a path that, in reality, is for our own good. Be not despaired, if things contrary to our wishes have been ordained, by our Creator for us. For God, in really, only desires that, which is the best for us; even if these events, in our lives, appear severe in nature, to our very, health and well-being. God is still, in reality, completely on our side in this life we are living here in this world. “O My servants! Sorrow not if, in these days, on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. (For) worlds, holy and spiritually glorious, will be unveiled to your eyes. You are destined by Him, in this world and hereafter, to partake of their benefits, to share in their joys, and to obtain a portion of their sustaining grace. To each and every one of them you will, no doubt, attain.” And, “Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, (and) have perfected through thee, My bounty, and have desired for thee that which I have desired for My Self.” For, “We, verily, desire for you naught save what shall profit you.” So, “Be then content with My pleasure and thankful unto Me.” (Bahá’í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 75 and The Arabic Hidden Words vs. 70 and Gleanings from the Writings of Baha'u'llah, p. 328) **CHRISTIANITY: Luke 12:32** “Fear not, little flock; for it is your Father’s (**God’s**) good pleasure to give you the kingdom (**HEAVEN**).” **JUDAISM Genesis 15:1** “After these things the word of the LORD came unto Abram, saying, Fear not, I am thy shield, and thy exceeding great reward.” And, 26:24 “The LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.”

1 Chronicles 28:20 “Be (ye) strong and of good courage, and..... fear not, nor be dismayed: for the LORD God, even my God, will be with thee.” For **22:18** “Is not the LORD your God with you? and hath He not given you rest.”

Deuteronomy 1:21 “Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.” **20:1** “Be not afraid -- for the LORD thy God is with thee, which brought thee up out of the land of Egypt.”

Deuteronomy 31:6 “Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.” **31:8** “And the LORD, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed.”

2 Chronicles 2:6 “The heaven and heaven of heavens cannot contain Him (God).” **Jeremiah 23:23** “Am I a God at hand, saith the LORD, and not a God afar off?” **23:24** “Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.”

Psalms 139:8 “If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there.” **139:9** “If I take the wings of the morning, and dwell in the uttermost parts of the sea;” **139:10** “Even there shall Thy hand lead me.” For, **18:2** “The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.” For **45:1** “God is our refuge and strength, a very present help in trouble.” **48:14** “For this God is our God forever and ever and he will be our guide even unto death.” For He is always with us, watching over us, and guarding us and guiding us. **61:3** “For Thou hast been a shelter (and a protector) for me, and a strong tower from the enemy.”

2 Kings 22:2 “The LORD is my rock, and my fortress, and my deliverer; The God of my rock; in Him will I trust: He is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies.”

Isaiah 37:6 “And Isaiah said unto them, thus shall ye say unto your Master, thus saith the LORD, Be not afraid.” And **35:4** “Say to them that are of a fearful heart, Be (ye) strong, fear not: behold, your God

will come with vengeance, even God with a recompense; He will come and save you.” 41:13 “For I The LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” 43:1 “But now thus saith the LORD that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee,” 43:5 “Fear not: for I am with thee:” 28:26 “For his God doth instruct him to discretion, and doth teach him.” 48:17 “Thus saith the LORD, thy Redeemer, The Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee, (and guideth thee) by the way that thou shouldest go.” **Ezekiel 2:4** “For thus saith the Lord GOD, -- Son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions, be not afraid 2:7 And thou shalt speak My words unto them.”

Genesis 1:26 “And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” “So God created man in his own image, in the image of God created he him; male and female created he them.” “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

Jeremiah 27:5 “I have made the earth, the man and the beast that are upon the ground, by my great power and by my out-stretched arm, and have given it unto whom it seemed meet unto Me.” (Humanity)

Psalms 115:16 “The heaven, even the heavens, are the LORD’S: but the earth hath He given to the children of men.”

CHRISTIANITY: 1 Corinthians 6:19 “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God,” 2:12 “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” **Matthew 25:35** “For I was an hungered, and Ye gave me meat: I was thirsty, and Ye gave me drink: I was a stranger, and Ye took me in: Naked, and Ye clothed me: I was sick, and Ye visited me: I was in prison, and Ye came unto me.” And, **Acts 17:24** “God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;” “17:25 Neither is worshipped with men's hands, as though He needed anything, seeing

He giveth to all life, and breath, and all things;” All things are given to us from God and we need to show our gratitude to God through our actions performed in honor of His name. Then 7:35 “This Moses whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. 7:25 For he supposed his brethren would have understood how that God by His hand would deliver them: but they understood not.”

Matthew 1:22 “And they shall call his name Emmanuel, which being interpreted is, God with us.” So, **1 Peter 3:13** “Who is he that will (can) harm you, if ye be followers of that which is good,” and that which is right? **3:14** “But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;” “but sanctify the Lord God in your hearts: and be ready always.” For, **James 1:17** “Every good gift and every perfect gift is from above, and cometh down from the Father of lights.” **Colossians 1:16** “All things were created by Him, and for Him:” **1:17** “**And He (The Lord) is before all things, and by Him all things (everything is found and everything) consist(s).**”

2 Corinthians 2:14 “Now thanks be unto God, which always causeth us to triumph..... and maketh manifest the savour of His knowledge..... in every place.” God is found everywhere, and nowhere is He not present. **2:1** “I exhort therefore, that, first of all, the supplications, prayers and intercessions, and giving of thanks, be made for all men;” **1 Timothy 2:2** So “For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.” “For this is good and acceptable in the sight of God our Saviour (and protector);” **4:18** “And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever.” **Hebrews 13:6** “So that we may boldly say, The Lord is my helper, (and guardian) and I will not fear what man shall do unto me.”

Ephesians 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling;” for **4:5** “One Lord, one faith, one baptism,” **4:6** “**One God and Father of all, who is above all, and through all, and in you all.**” There is no place, in this world or the next world, where He is not found. He is ever close and ever with us. So that **Acts 17:27** “They should seek the Lord, if haply they might feel after him, and find him, though **He be not far from every one of us:**” **18:9** “Then spake The Lord, **Be not afraid.**” **18:10** “For I am with thee, and no man shall set on thee

to hurt thee.” Mark 5:36 “Be not afraid, only believe.” Then: Matthew 14:27 “Be of good cheer; it is I; be not afraid.” 28:19 “Go ye therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

1 Thessalonians 3:11 “Now God Himself and our Father, and our Lord Jesus Christ, direct (and guideth) our way.”

2 Timothy 4:18 “And the Lord (God) shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen.” Ephesians: 6:13 “Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”

Ephesians 6:14 “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 6:15 And your feet shod with the preparation of the gospel of peace; 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.”

Ephesians 6:17 “And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

2 Thessalonians 3:2 “And that we may be delivered from unreasonable and wicked men: for all men have not faith.”

2 Thessalonians 3:3 “But the Lord is faithful, who shall stablish you, and keep you from evil.”

“SAY, verily any one follower of this Faith can, by the leave of God, prevail over all who dwell in heaven and earth and in whatever lieth between them; for indeed this is, beyond the shadow of a doubt, the one true Faith. Therefore fear ye not, neither be ye grieved.”

(The Bab, Selections from the Writings of the Bab, p. 153)

5. “They are on (true) guidance, from their Lord,” 157. “They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.” 257. “Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for-ever).”

(The Qur'an (Yusuf Ali tr), Surah 2)

29. "It is He (Allah) who hath created for you all things that are on earth;" 172. "O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship." 38. "We said: 'there comes to you guidance from Me and who-so-ever follows My guidance on them shall be no fear, nor shall they grieve.'" For, 62. "Those who believe (in the Qur'án) and those who follow the Jewish (Scriptures), and the Christians (Scriptures) and the Sabians and who believe in Allah and the last day and work righteousness, all shall have their reward with their Lord; on them shall be no fear, nor shall they grieve." 112. "Nay, whoever submits his whole self to Allah and is a doer of good, he will get his reward with his Lord; on such shall be no fear, nor shall they grieve." 115. "To Allah belong the East and the West; whithersoever ye turn, there is the presence of Allah. For Allah is All-Pervading, All-Knowing."

(The Qur'an (Yusuf Ali tr), Surah 2)

13. "He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are Signs indeed for those who reflect." AND 12. "Allah did aforetime take a Covenant from the Children of Israel, and We appointed twelve captains among them, and Allah said: 'I am with you: if ye (but) establish regular prayers, practice regular charity, believe in My apostles, honor and assist them and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path of rectitude." 80. "Fear not (the beings) ye associate with Allah," "for I am with you:" "unless my Lord willeth, (nothing can happen). My Lord comprehendeth in His knowledge all things: will ye not (yourselves) be admonished?" Allah watches over, guards and protects His followers and believers, assuredly.

(The Qur'an (Yusuf Ali tr), Surahs 5, 6, 8 and 45)

12. “Remember thy Lord inspired the angels (with the message): ‘I am with you: give firmness to the believers: I will instill terror into the hearts of the unbelievers: smite ye above their necks and smite all their finger-tips off them.’”

(The Qur'an (Yusuf Ali tr), Surah 8)

62. “Behold! Verily, on the friends of Allah, there is no fear, nor shall they grieve;” 40. “Have no fear, for Allah is ever with us” 61. “Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.” For, 62. “Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.”

(The Qur'an (Yusuf Ali tr), Surahs 9, 10 and 39)

21. “Allah said, ‘Seize it, and fear not’” 46. “He said: ‘Fear not: for I am with you: I hear and see (everything).’” 112. “But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment (of what is his due).”

(The Qur'an (Yusuf Ali tr), Surah 20)

46. “He (Allah) said: “Fear not: for I am with you: I hear and see (everything).”

(The Qur'an (Yusuf Ali tr), Surah 20)

35. “Be not weary and faint-hearted, for Allah is with you, and will never put you in loss for your (good) deeds.” 17. “But to those who receive Guidance, He increases (the light of) Guidance, and bestows on them their Piety and Restraint (from evil).”

(The Qur'an (Yusuf Ali tr), Surah 47)

“The Prophet said, ‘Allah says: ‘I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too will, remember him in Myself; and if he remembers Me in a group of people,

I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.”

(Hadith, Bukhari Vol 9, Book 93, # 502)

9. “O Moses! Verily, I am Allah, the Exalted in Might, the Wise!.. ‘Now do thou throw thy rod!’ But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: ‘O Moses (it was said), ‘fear not: truly, in My presence, those called as messengers have no fear--”

(The Qur'an (Yusuf Ali tr), Surah 27)

63. “Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: ‘if He only delivers us from these (dangers), (we vow) we shall truly show our gratitude.’?” 64. “It is Allah that delivereth you from these and all (other) distresses:”

(The Qur'an (Yusuf Ali tr), Surah 6)

14. “O Mazda!’ ‘Thine, O Mazda! is the Kingdom.’ And He assigns a nourisher and a protector to the poor, (to all in need), saying: Yim drigubyo dadat vastarem; that is, as a friend to Spitama and (the) word, (even) the whole of this word of Ahura Mazda.” Who Mazda watches over and protects.

(The Zend-Avesta, Avesta – Yasna 19)

1. “Zarathushtra: Can my soul count on any one for help? Who is there found for my herd, who for myself a protector, indeed, at my call other than the Right and thyself. O Mazda Ahura, and the Best Thought?”

(The Zend-Avesta, Avesta – Yasna 50)

2. “Him do we worship, who in the creation of Mazda, the first adored Ahura, who worshipped both the Protector and the Creator, who are (both) creating all things in the creation.”

(The Zend-Avesta, Avesta – Yasna 57)

“Ahura Mazda spake (these words) unto Spitama Zarathushtra, saying: ‘If in this material world, O Spitama Zarathushtra! Thou happenest to come upon frightful roads, full of dangers and fears, O Zarathushtra! And thou fearest for thyself, then do thou recite these words, and then proclaim these fiend-smiting words, O Zarathushtra! Etc...” for Ahura Mazda is ever with us and is watching over us and guarding us from His sanctuary above, so let not fear overtake thee.

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

4. “Therefore did Ahura Mazda give you names, O ye beneficent ones! When He who made the good bestowed upon you His favours; and by these names we worship You (Ahura Mazda, or God**), and by them we would ingratiate ourselves with You, (to You) and with them would we bow before You, and direct our prayers to You with free confessions of our debt. So, 5. “Whether on the road, or in the law, he has to fear not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail,” for Ahura is surly with you always. For, 30. “I created, O Spitama Zarathustra! The stars, the moon, the sun, and the red burning fire, the dogs, the birds, and the five kinds of animals; but, better and greater than all, I created the righteous man who has truly received from me (been given from Me, all things).” “Whereby one may exercise one's convictions at one's free-will;” What we received from Ahura Mazda, the world and all things there in, Ahura challenges us to exercise our own free-will to obtain the fruit of our own convictions, for 36. “The Law of Mazda will not deliver thee unto pain,” but deliver us.**

(Zoroaster: The Zend-Avesta, Avesta – Yasna 18, 31 and Khorda Avesta - Book of Common Prayer pt. 1 and Avesta Fragments)

3. “The Holy Sraosha (obedience), the best protector of the poor, is fiend-smiting; he is the best smiter of the Druj. The faithful one who pronounces most words of blessing is the most victorious in victory; The Law of Ahura Mazda the truest giver of all the good things of all those that are the offspring of the good principle; and so is the Law of Zarathushtra.”

4. “And he who should pronounce that word, O Zarathushtra! when he is in fear, whether on the road, or in the law he has to fear not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him. So pronounce then that word, O Zarathushtra! That word of Ahura to be spoken. We worship the holy Sraosha; we worship The Great Master, Ahura Mazda: The Greatest Lord, Powerful and Wise, Creator, Nourisher, Protector, Compassionate, Virtuous, Forgiver, Pure, A Good Dispenser of Justice and All Powerful.” “Who is supreme in holiness, Who is the foremost to do deeds of holiness. We worship all the words of Zarathushtra, and all the good deeds, those done and those to be done, and all those beings of whom Ahura Mazda watches over and protects, both day and night.” So, “We sacrifice unto the holy, tall-formed fiend-smiting Sraosha who makes the world increase, the holy and master of holiness who strikes the evil-doing man, who strikes the evil-doing woman; who smites the fiendish Druj, and is most strong and world-destroying; who maintains and looks over all this moving world; Who, never sleeping, wakefully guards the creation of Ahura Mazda; who, never sleeping, wakefully maintains the entire creation of Ahura Mazda; who protects all this material world with His club uplifted, from the hour when the sun is down; Who never more did enjoy sleep, who every day and every night, fights with the Mazainya Daevas. He bows not for fear and fright before the Daevas: before him all the Daevas bow for fear and fright reluctantly, and rush away to darkness from Him. For his brightness and glory, for his strength and victorious power....”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

20. “What protector hast thou given unto me, O Ahura Mazda! Reveal therefore to me Thy Religion as Thy rule!” “Who is the Victorious who

will protect Thy teaching? Make it clear that I (Ahura) am the guide for (all the people of) both worlds.”

(The Zend-Avesta, Avesta - Vendidad)

Denkard. Zoroaster “The Lord is the protector; who is not mansionless, but is a possessor of mansions; who is (exists) not to know, but is the originator of (all) knowledge himself; The All Knowing.” “Be it known that towards God (Ahura), the Creator of the soul and its Protector, the soul shows its true love by praise and gratitude.”

“Wisdom He is And Wisdom's way, and a Guide of (for) all the wise, Planted in every heart.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

22. “He is the lord of all, the king of all things, the protector of all things.”

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

50. “The sages declare Brahma, the creator of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.” “For men hath He created earth and waters, and ever helped the prayer of him who worships.” We are under the protection of Brahma/Vishnu/God, “Don't be afraid!” For He is with us always(s)!

(Hindu, Laws of Manu chapter 12, Vedas, Rig Veda - Book 2 and The Dharma Sutras, Apastamba Prasna I, Patala 4, Khanda 14)

“Fear not men, (with these words, Brahma), he fastens it (secures and protects the world), (with) for security.” “Thou art the deliverer.”

(Hindu, Vedas, Yajur Veda - Kanda VI and Upanishads vol. 1, Kaushitaki-Upanishad Hindu)

13 Listen, All-Gods (Brahma, Vishnu, God), to this mine invocation, Ye who inhabit heaven, and air's mid-regions, All ye, O Holy Ones, whose tongue is Agni, seated upon this sacred grass, be joyful. 14. May the All-Gods who claim our worship hear my thought; may the two World-halves hear it, and the Waters' Child. Let me not utter words that ye may disregard. Closely allied with you may we rejoice in bliss." So, Brahma is ever close to us.

(Hindu, Vedas, Rig Veda - Book 6)

11 "Do ye, O Bounteous Gods, protect all our dwelling places by day and night: With you for our defenders may we go unharmed. May we, unharmed, serve bountiful Vishnu (Brahma/God), the God who slayeth none: This is the sure protection we elect, desirable and reaching far; Which, Mitra, Varuna, Aryaman, Brahma, Vishnu, God, etc... afford us, ever watching over us, (guiding us), ever guarding and protecting us!" "Affording us a sure protection, unassailable from near at hand, or from afar."

(Hindu, Vedas, Rig Veda - Book 8)

14. "People driven by fear go for refuge to mountains and forests, to sacred groves and shrines. That is not a safe refuge; that is not the best refuge. After having got to that refuge, a person is not delivered from all pains and fears."

14. "Whoever takes refuge with the Awakened One, (also known as The Buddha, The Tathagata, The Brahma, Vishnu etc...) that is the safe refuge; that is the best refuge; having gone to that refuge, a person is delivered from all pains and fears." "The Tathagata," The One who watches over us and guides us, with aid and assistance ever close at hand. "The Tathagatas are in close fellowship with each individual being comforting, encouraging, guiding, and strengthening." "Thus in this world and in the other worlds am I known by all these uncounted names, etc..." (Buddha Lankavatara Sutra and Surangama Sutra)

"The evil out-flowings that arise from the illusions of the mind and the infatuations of egoism, concern the mental life more directly and are such things as fear, anger, hatred and pride; these are purified by

study and meditation and that, too, must be attained gradually and not instantaneously,” and with Brahma’s aid. (Buddha, Lankavatara Sutra)

“Following this Path you will put an end to suffering. I have taught you the Way after realising the removal of the arrow myself. Making the effort is your affair. The Buddhas have pointed out the Way.” “The Tathagata can but show the Way.” (The Tathagata guides you in the way)

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

6. “Let Him admonish, exhort, And shield (protect) from wrong. Truly, pleasing is He to the good, Displeasing is He to the bad.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Tathagatas are in close fellowship with each individual comforting, encouraging, guiding, strengthening.” (Buddha, Surangama Sutra)

“When worlds came into being and creations were called forth, Thou didst hold in Thy grasp the worlds and generations.” “Thou, Manda-d-Hiia, hast established for thy chosen that which Thou hast (created and) revealed to us from the book. Then Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror.” “The good will see and will be found ready, (But) The wicked will be discomfited.” (Sabeanism, Ginza Rba- chapters 3 35, 53, 75, 76 and 410)

As, “For myself so that there should be someone to commemorate my name on earth and yonder in the celestial worlds of light. For my heart hath loved the Life and mine eyes wait upon Manda-d-Hiia, (Haiyi/God**) who will be to me a support, a deliverer and a rescuer from the sons of Krun And I testify to the Life (**Haiyi/God**) and to my lord Manda-d-Hiia with a true and faithful heart.” (Sabeanism, Ginza Rba- chapter 74)**

So, “I waiteth on the Life (Haiyi/God) and mine eyes upon Manda-d-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light.” “In the name of the Great Life! Hear me, my Father, hear me! Draw me upward (O) Great One.” (Sabeanism, Ginza Rba- chapters 77 and 80)

“For He will come, and will heal me, Will lift me up, raise me, confirm me, Will direct my eyes to the Light, And my feet to steadfastness (My mouth to wisdom, teach) and my heart to vigilance.” “To every man whose term of life is over Thou wilt be a Helper, Saviour and Guide” (Sabeanism, Ginza Rba- chapters 76 and 117)

“Arm me against all that is evil: be for me a bulwark against rebels and a Hand of Truth against the destructive powers of this world.” In other words, our protector against all, in the world, that is evil. (Sabeanism, Ginza Rba- chapter 410)

“All things have been created for your sakes, and for the sake of naught else hath your creation been ordained. Fear ye God and take heed lest forms and apparels debar you from recognizing Him. Render ye thanksgiving unto God that perchance He may deal mercifully with you.” “We will aid Thee to triumph by Thyself and by Thy pen. Grieve not for that which hath befallen Thee, and have no fear. Truly Thou art of them that are secure (for we are always with you).”

(The Bab, Selections from the Writings of the Bab, p. 161 and Shoghi Effendi, The Dawn-Breakers, p. 609)

“Fear not, was His (The Báb’s) reply. ‘Do as you have been bidden, and commit Us to the care of the Almighty.’ We should not fear the things and obstacles of this life, but rely on the kindness and protection from God, our Lord.

(Shoghi Effendi, The Dawn-Breakers, p. 309)

“God, is the Help in Peril, the Self-Subsisting,” “in truth there is none other God but Him, the Help in Peril, the Self-Subsisting...” “Verily God is the mightiest Sustainer, the Helper and the Defender.”

(The Bab, Selections from the Writings of the Bab, pp. 35 and 163)

“Thou art The Helper of the needy, The Deliverer of the captives, The Abaser of the oppressors, The Destroyer of the wrong-doers, The God of all men, The Lord of all created things.”

(The Bab, Selections from the Writings of the Bab, p. 185)

“Glorified be (to) God His Creator; The Lord of Everlasting, Sovereignty. Verily He (Báb) is none other, but the servant of God, The Gate of The Remnant of God your Lord, the Sovereign Truth. O THOU the Supreme Word of God! Fear not, nor be Thou grieved, for indeed unto such as have responded to Thy Call, whether men or women, We have assured forgiveness of sins, as known in the presence of the Best Beloved and in conformity with what Thou desirest. Verily His knowledge embraces all things. I adjure Thee by My life, set Thy face towards Me and be not apprehensive (fearful). For, “Verily Thou art the Exalted One among the Celestial Concourse, and Thy Hidden Mystery hath, of a truth, been recorded upon the Tablet of creation in the midst of the Burning Bush. Ere long God will bestow upon Thee rulership over all men, inasmuch as His rule transcendeth the whole of creation. Verily His decree hath been issued, and the command of God, as given in the Mother Book, hath indeed been revealed... Become as true brethren in the one and indivisible religion of God, free from distinction, for verily God desireth that your hearts should become mirrors unto your brethren in the Faith, so that ye find yourselves reflected in them, and they in you. This is the true Path of God, the Almighty, and He is indeed watchful over (you) and your actions.”

(The Bab, Selections from the Writings of the Bab, p. 54)

“I seek patience only in God. Verily He is the best protector and the best helper. No refuge do I seek save God. Verily He is the guardian and the best supporter...” “Commit them to the care of God,” “He will surely protect and watch over them.” “He is the One Who guideth at His Own behest whomsoever He pleaseth.”

(The Bab, Selections from the Writings of the Bab, pp. 5, 19 and The Dawn-Breakers, p. 52)

“By God verily, The Lord of Hosts is your support, the angels of heaven your assistance, the Holy Spirit your companion and the Center of the Covenant your helper. Be not idle, but active and fear not.”

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 362)

“Inasmuch as our God is one God and the creator of all mankind, He provides for and protects all.” “Be humble and submissive to God and chant the verses of thanksgiving at morn and eve, for that He guided thee unto the Manifest Light and showed to thee the straight Path and destined to thee the station of nearness in His wonderful Kingdom.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, pp. 279 and 359)

“The object of God's teaching to man is that man may know himself in order to comprehend the greatness of God.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 80)

“Praise be to God that our efforts are sincere and that our hearts are turned to the Kingdom. Doubt not that God is with us, on our right hand and on our left, that day by day He will cause our numbers to increase, and that our meetings will grow in strength and usefulness. It is my dearest hope that you may all become a blessing to others, that you may give sight to the spiritually blind, hearing to the spiritually deaf and life to those who are dead in sin.”

(Abdu'l-Baha, Paris Talks, p. 99)

“There is no deliverer for us save Thee.” “The Hand of Divine power can, alone, deliver mankind from this desolating affliction.” “Fear not the tempestuous gales, O Mariner! He Who causeth the dawn to appear is, verily, with Thee.”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 409 and Epistle to The Son of the Wolf, pp. 13 and 36)

“Do as Thou willest, and fear not the ignorant.” “Turn unto Him, and fear not.” “For God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render (then) thanks and praise unto Him, and be of them that are truly thankful.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts and The Kitab-i-Aqdas and Gleanings from the Writings of Baha'u'llah, p. 276)

“Thank God for guiding thee unto the Straight Path, manifesting unto thee the Evident Light.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 361)

“O servants! Follow the path of truthfulness and turn not away from the needy. Make mention of Me before the great ones of the earth and fear not. O servants! Be pure in your deeds, and conduct yourselves in accordance with (all) the words of God. Such are the counsels of the incomparable Lord.”

(Baha'u'llah, Tabernacle of Unity)

(All worlds). All the religions of God hint at other worlds He created besides this one.

(All worlds). All of the religions of God hint at other worlds God has created, besides this one: This is a well-known fact in science today, but somewhere around 33 A.D. how could anyone have possibly known this, except if one of God's messenger told this to him; and this is not just a teaching found in Christianity, but is also spoken

of, in all of the other religions of God, as well. **CHRISTIANITY: Hebrews But 1:1** “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,” “hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things by whom also, He made the worlds.” 11:3 “Through faith we understand that the worlds were framed by the word of God.” So here we have, compelling verbal evidence, from the words of The Apostle Paul, of there being, in fact, other worlds created by God, before other worlds from God have, in fact, been discovered. This is just one of the ways, God sometimes, informs mankind of other hidden facts found within the world of nature and within the universe, before they are, in reality, known to man. This is just one little piece of evidence of there being a Higher, All Creating, Intelligence in existence, that knows and understands everything; Who is, also, sharing this knowledge with, all of the rest of mankind. This is just, again, one little piece of evidence, of the existence of a God; and we find this little piece of evidence, being shared and taught, in all of the rest of God’s divine religions to humanity, to again help us come to see and understand the unity and oneness of God, and all of His divine religions being sent to, and taught to all of mankind.

JUDAISM: Psalms 89:11 “The heavens are Thine (and) the earth also is Thine: as for the world(s) and the fullness thereof, Thou hast founded them.” Them as in plural, as in more than one world; God has founded them, all of the worlds.

2. “Praise be to Allah (**God**) the Cherisher and Sustainer of the Worlds.” 71. “Say: ‘Allah’s guidance is the guidance, and we have been directed to submit ourselves to the Lord of the worlds;’ 72. ‘To establish regular prayers and to fear Allah; for it is to him that we shall (all) be gathered together.’ And 73. ‘it is He, Who created the heavens and the earth in true (proportions).’”

(The Qur’an (Yusuf Ali tr), Surahs 1 and 6)

104. “Moses said: ‘O Pharaoh! I am a Messenger from the Lord of the worlds (**of God**).’” (The Qur’an (Yusuf Ali tr), Surah 7)

“Blessed be Allah, the cherisher and sustainer of the worlds!” “It is nothing less than a Message to all the worlds.” “Allah is full of bounty to all of the worlds.”

(The Qur'an (Yusuf Ali tr), Surah 2, 7 and 68)

1. “Zarathushtra asked of Ahura Mazda: O Ahura Mazda, O Thou most bounteous Spirit! Maker of the corporeal worlds, The Holy One!”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 19)

“All the worlds know Him (Who is) Ahura Mazda.” (ZOROASTER, Hymns of Atharvan)

1. “How am I to please thee Mazda Ahura? I know wherefore, O Mazda, I have been unable (to achieve) anything, for only a very few herds are mine, (and therefore it is so), and because I have got, but few people. I cry unto thee, see thou then to it, O Ahura Mazda, granting me support, a friend gives to a friend. Teach me through Right what the acquisition of Good Thought there is. When, Mazda, will the sun risings come forth for the worlds winning of Right, through the powerful teachings of the wisdom of the future Deliverers? And who are they to whose help good thought shall come? I have complete faith that Thou wilt, Thyself fulfill this for me, O Ahura;” “since the two Spirits made the worlds.”

(The Zend-Avesta, Avesta – Yasna 46 and 57)

“Yea! For he who knows Me, Who am He that heeds the sacrifice and worship, God revealed; And, He who heeds not, being Lord of Worlds, Lover of all that lives, God Unrevealed, Wherein who will shall find surety and shield!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

“By Me, (Brahma/Vishnu/God), this whole vast Universe of things, is (called into being, and is) spread abroad; and by Me, The Unmanifest! In Me are all existences contained; not I in them! And yet they are not contained, those visible things! Receive and strive to embrace the

mystery majestic! My Being-Creating all, sustaining all- still dwells Outside of all! See, as the shoreless airs move in the measureless space, but are not space, [And space were space without the moving airs]; so, all things are in Me, but are not I.”

“By Energy and help of Prakriti, my outer Self, again, and yet again, I make go forth the realms of visible things without their will all of them, by the power of Prakriti. Yet these great makings, Prince! Involve Me not enchain Me not! I sit apart from them, Other, and Higher, and Free; nowise attached! Thus doth the stuff of worlds, moulded by Me, Bring forth all that which is, moving or still, living or lifeless! Thus the worlds go on!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

**“Thy Universe, Thy worlds are filled with wonder.” “Lord of Worlds.”
“Who seeth Me, Lord of the Worlds, with faith-enlightened eyes,
Unborn, Undying, Unbegun.”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 5, 10 and 11)

“Look beyond this world, see with like clearness, all the worlds of God, even hundreds of thousands of worlds (infinite numbers). It is the same with the Tathagatas of the ten quarters of all the universes, their sight reaches everywhere.” (Buddha, Surangama Sutra)

“By any striving, one will radiate its influence to infinite worlds, like a gem reflecting its variegated colors,” “Thus in this world and in other worlds am I known by these uncounted names,” (Buddha Lankavatara Sutra)

“The Lord Buddha continued: ‘Subhuti, within all of these innumerable worlds are every form of sentient life, with all of their various mental capacities, dispositions, and temperaments; all alike are fully known to the Tathagatas, and the Tathagatas are filled with compassion for all of them.’ (Buddha, Diamond Sutra)

“All worlds adore and praise The Mighty, (Life/God). When the worlds came into being and creations were called forth,” “Thou didst hold in

Thy grasp the worlds and all of the generations.” (Sabeanism, Ginza Rba- chapters 3 and 53)

“Yea, for The Mighty, First, Sublime Life (Haiyi Qadmai** or **God**) from, worlds of light, the Ineffable above all works!” (Sabeanism, Ginza Rba- chapter 8)**

“Praised be to all the ways and paths of The Almighty, (Life/Haiyi/God**); praised be all the mighty celestial worlds of Light.” (Sabeanism, Ginza Rba- chapter 25”**

“Dost thou not dread the wrath of thy Lord, the Almighty, the Lord of the heavens, the Lord of all worlds?”

(The Bab, Selections from the Writings of the Bab, p. 24)

“Thou art their Lord, the Lord of the heavens and the earth, the Lord of all the worlds.”

(The Bab, Selections from the Writings of the Bab, p. 192)

“Thine are the kingdoms of Creation and Revelation, O Thou Who art the Lord of all the worlds.”

(The Bab, Selections from the Writings of the Bab, p. 185)

Let’s think about it? “This physical universe is infinite, and if material existence is endless, how much more so, are the worlds of God! When we think, of the visible worlds (of God) as infinite, how can we (really) think that the worlds of God are limited? There is no beginning and no end to the material, or spiritual worlds. Man passes through different phases (of consciousness) and when (he is) in a lower consciousness, he cannot comprehend the consciousness above (him).”

(Bahá’í Faith, Abdu'l-Baha, Divine Philosophy, p. 117)

“Verily I say, the creation of God embraceth worlds besides this world, and creatures apart from these creatures. In each of these worlds He

hath ordained things which none can search except Himself, the All-Searching, the All-Wise.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 152)

“Thou hast, moreover, asked Me concerning the nature of the celestial spheres, (worlds). To comprehend their nature, it would be necessary to inquire into the meaning of the allusions that have been made in the Books of old to the celestial spheres (worlds) and the heavens, and to discover the character of their relationship to this physical world, and the influence, which they exert upon it. (Each and) every heart is filled with wonder at, so bewildering a theme, and every mind is perplexed, by its mystery. God alone (knows), can fathom its import. The learned men, that have fixed, at several thousand years, the life of this earth, have failed, throughout the long period of their observation to consider either the number, or the age of the other planets. Consider, moreover, (all of) the manifold divergences, that have resulted from the theories propounded by these men. Know thou (moreover), that every fixed star hath its own planets, and (that) every planet its own creatures, whose number no man can compute.” Here Bahá'u'lláh tells us that each star has its own fixed planets and that there is life on other worlds beyond our comprehension.

In modern science, just in the last few years, we are just beginning to discover other planets around, other distant stars; and we are still arguing amongst ourselves about, the possibility, of life on these other worlds; though we have found hints of life? Recently we discovered a new bacteria, right here on this earth, that has followed a completely new and different pathway of development and evolution, far beyond anything we have even considered, as possible, for life on this planet. This bacterium uses entirely different substances for nutrients, then the life forms that we are familiar with, here on earth; up to this point. And it uses, an entirely new and different energy transport systems, or, in more simple, laymen's terms, energy development and energy usage and consumption systems; that we didn't even know was possible for life; which, really argues the point, that if it can happen right here, on this earth, we live on; then why not on other worlds, in other forms, that up to this point, we might not have even thought possible; that we

might not even really recognize, as other forms of life, at this time. And here we find that, Bahá'u'lláh was talking about this subject, of life on other worlds, well over one hundred years ago. If this is not a form religion teaching us facts about science, before the scientific discoveries have yet been made, I don't know what else is? This life form is found in an environment that is completely hostile and alien to what we have even consider life to be here on this planet; and yet here it is.

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 162)

We are allowed to come to God, by His choice.

We are allowed to come to God, only by His choice: This may seem like a very strange thing to say, since all religion, definitely tells us, that God loves all of us, so very much, but the various religions of God, also tell us that irregardless of our free will and choice God does, in fact, pick and choose who He will allow to recognize Him, and who He will not be allowing to recognize Him. In fact, it's God's choice who He even allows to come near Him, and who is not allowed to approach Him; as strange as all of this seems. And don't think, just because you cry out Lord, Lord with every breath you make in this life, that you are one of the chosen, preferred ones. Matthew 7:21 "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." For, "Many will say to me in that day Lord, Lord, have we not prophesied in Thy name? 'And in Thy name have cast out devils?' 'And in Thy name done many wonderful works?' And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Luke 6:45 "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." "And why call ye Me, Lord, Lord, and do not the things which I say?" "Who-so-ever cometh to Me, and heareth My sayings, and doeth them, I will shew you to whom he is like:" "He is like a man which built an house,

and digged deep, and laid the foundation on a rock: and when the flood rose the stream beat vehemently upon that house and could not shake it: for it was founded upon a rock.” “But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.” Luke 13:23 “Then said one unto him, Lord, are there few that be saved? And he said unto them: Strive to enter in at the strait gate for many, I say unto you, will seek to enter in, and shall not be able.” And, “When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying Lord, Lord, open to us, and He shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in Thy presence and Thou hast taught in our streets.” “But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity.” And, “There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets, in the kingdom of God, and you yourselves thrust out.” There are many, many people who claim, beyond a doubt, that they are right with God, that they have everything in hand and everything, absolutely under control, as far as the nature of their soul’s relationship with God is concerned. I mean they, whoever they may be, man or woman, absolutely believe this with their whole, entire heart, that they have everything right and under control with God; they absolutely, absolutely know this to be true, because they, in fact, do everything, possibly, that they can do, perfectly right, as far as God’s Holy Word is concerned; I mean, how can anything possibly, go wrong with their plans, for their future? Then let me ask you what I believe to be, a really pertinent question? Why does Jesus Christ tell us that this is the real truth about mankind: Matthew 22:14 “For many are called, but few are chosen.” 20:16 “So the last shall be first, and the first last: for many be called, but few chosen.” For there are many people called to God’s way, but there are, in fact, very few real, thinking people who are actually chosen to share in God’s true plans for humanity; why is this, people need to ask themselves? For: JUDAISM: 4 Ezra “The Most High hath made this world for many, but the world to come for few. There be many created, but few shall be saved.” ISLAM: 24. “Those who believe and work deeds of righteousness,how few are they?” 40. “But only a few believed with him.” 46. “But (very) few of them will

(actually) believe.” (The Qur’an (Yusuf Ali tr), Surahs 4, 11 and 38) “In these days how few are those who abide by the standard laid down in The Qur’án. Nay, nowhere are they to be found, except such as God hath willed. Should there be, however, such a person, his righteous deeds would prove of no avail unto him, if he hath failed to follow the standard revealed in the Bayan; (The Bab, Selections from the Writings of the Bab, p. 102) **ZOROASTERISM**: 2. “I know wherefore, O Mazda, I have got, but few people.” “And (in the majority) are people of small understanding who do not seek for better understanding;” so only a few will seek out the truth and be chosen. (Zoroaster, Zend-Avesta, Avesta – Yasna 46 and Vendidad) **HINDUISM**: “Of the many thousands of mortals, one, perchance, Striveth for Truth; and of those few that strive- Nay, and rise high- one only- here and there Knoweth Me, as I Am, the very Truth.” “All creatures live bewildered, save some few who, quit of sins, holy in act, informed, Freed from the opposites, and fixed in faith, Cleave unto Me.” (Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7) **BUDDHISM**: 6. “Few are those among men, (mankind) who have crossed over to the other shore, while the rest of mankind runs along the bank.” 13. “Blinded indeed is this world. Few are those who see the truth. Like a bird breaking out of the net, few are those who go to heaven.” (Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards)) **SABEANISM**: “In the name of the Great Life (**Haiyi/God**) to you do I call and (you) do I teach; men who have received the Sign. Out of those, “He brought out those (few) who love His name of Truth from Darkness to Light and from Evil to Good and from Death to Life and set them On roads of Truth and Faith.” “I call to my chosen ones so that ye may not turn your thought away from Me.” “I prepared a path for the good ones and made a gateway for the world. A gateway for the world I made.” (Sabeanism, Ginza Rba- chapters 75, 89 and 90 and The way of Salvation, from Adam) **Bahá’í Faith**: For, “Many are called but few are chosen.” And, “Many are called, but few are chosen.’ The chosen have heard and understood the call from the divine assembly.” (Bahá’í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 364 and Divine Philosophy, p. 59) And so: “O My servant, who hast sought the good pleasure of God and clung to His love on the Day when all except a few who were endued with insight have broken away from Him! May God through His (all abiding) grace, recompense thee with a generous, an incorruptible and everlasting reward, inasmuch as thou hast sought

Him on the Day when (the) eyes were blinded.” “Only a few have as yet quaffed from this peerless, this soft-flowing grace of (from) the Ancient King.” (Bahá’í Faith, Gleanings from the Writings of Baha'u'llah, pp. 36 and 107) As you can clearly see, from the writings of all these religions from God, few people, in fact, very few people are chosen to recognize and approach God, The Father; as the writings from God, The Creator’s numerous religions, do in fact, clearly tell us? Indeed, just because a man calls on the name of The Lord, both day and night, and professes himself, to be a real, true believer, and acts with works of seemingly, true, righteousness, does it mean that he is, in reality, right with God, and that he is truly saved, and that he has, absolutely nothing to fear? Because, just because you think that you know Him, the real question has to be ask; do you really, really know God? And, of course, the next pertinent question to be asked; what of all of your seemingly, so pious actions and so pious works? I mean, the real question, you should be asking yourself is; what is it that, really truly motivates your actions and what are your true, actual, motivations and intentions behind all of these works; because God, and all of His angels, will be asking you all, these very questions; you can count on it? I believe it is really, just a matter of the heart, and where your heart truly is, and what is really in your heart, and what you truly perceive with your heart, and what your true, pure motives behind all of your actions are; I think, maybe? But then, what do I really know, beyond what I can read in God’s writings? “Who-so-ever cometh to Me, and heareth My sayings, and doeth them,” The really big question here is? Do we really, actually hear what God and His messengers and manifestations are trying to say to us; and do we really understand their subtle, hidden, messages and the allusions given to us? For: John 4:22 “ye worship ye know not what,” for “God is a Spirit: and they that worship Him must worship Him in spirit and in truth.” For, “the hour cometh, and now is, when the true worshippers shall worship The Father in spirit and in truth: for The Father seeketh such to worship Him.” Or in-other-words, we humans are supposed to worship God, The Father, in spirit or spiritually, looking for the spiritual hidden content buried away within the verses of God’s Holy Words: For 1 Corinthians 2:7 “We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto Our glory:” For, “God hath revealed them (the words) unto us by His Spirit: for the Spirit searcheth (out) all things, yea the deep things of God.” “For what

man knoweth the things of a man, save the spirit of man, which is in him? Even so the things of God knoweth no man, but the Spirit of God.” For John 6:63 “it is the spirit that (really actually) quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” Mark 4:23 “If any man have ears to hear, let him hear.” The words Christ is speaking to us are spiritual; he states that plainly in John and it’s up to us to try and seek out the words hidden message or to search out the matter. Romans 7:14 “For we know that the law is spiritual:” Romans 8:1 “There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” For, Galatians 5:25 “if we live in the Spirit, let us also walk in the Spirit.” Then, Mark 7:8 “Laying aside the commandment of God, ye hold the tradition of men,” and “Ye reject the commandment of God, that ye may keep your own tradition.” “Making the word of God of none effect, through your tradition, which ye have delivered: and many such like things do ye.” Hosea 12:9 “I that Am the LORD thy God’ and ‘I have also spoken by the prophets, and I have (used) multiplied visions and have used similitude’s, (allegories) by the ministry of the prophets.” So, Proverbs 25:2 “It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.” Amos 2:4 “Thus saith the LORD. They have despised the law of the LORD, and have not kept His commandments and their lies caused them to err, after the which their fathers have walked:” Deuteronomy 29:2 “And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;” “The great temptations which thine eyes have seen, the signs, and those great miracles:” 29:4 “Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.” 2 Corinthians 4:3 “But if our gospel be hid, it is hid to them that are lost:” 4:4 “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

The people of this world are truly blind to the word of God, and it seems that He allows this to happen and continue with some people, for reasons known only to Him. Spiritual blindness, this is something that seems to be fairly universal, and very common, in all the religions of God, in the early days of a religion: “Their hearts are deprived of the power of true insight, and thus they cannot see.” (Selections from the

Writings of the Bab, p. 79) John 8:38 “I speak that which I have seen with my Father: and ye do that which ye have seen with your father.” 104. And, “when it is said to them: ‘Come to what Allah (God) hath revealed; come to the Messenger:’ they say: ‘Enough for us are the ways we found our fathers (and ancestors) following.’ What! Even though their fathers were void of knowledge and guidance?” (The Qur’an (Yusuf Ali tr), Surah 5) One of the very first forms of blindness man can have to God’s messengers and the word of God, comes from following in the ways of our parents and ancestors, blindly; strictly, accepting the ways of our forefathers, without any real investigation into the actual true word of God. When people strictly adhere to that which we were told beforehand, by our parents and religious leaders, it becomes very difficult for people to accept anything new, as when God sends a new messenger and divine teacher to educate mankind with a brand new heavenly message. When people strictly hold onto and adhere to that which they have always been taught and told to believe by their parents and religious leaders, they can’t really see much of anything else beyond the words and instructions of these people; so when God sends a new messenger with a new message, these people are totally blind to God’s new message and bereft of seeing the new teachings of God for themselves.

Spiritually blind people, and those people like them, who cannot see past the literal meaning of the word, often try to rise up and stamp out God’s holy religion. They do this, most often, by trying to destroy God’s holy manifestations and His followers. This has happened throughout the many religious histories; and even those prophets, who like Moses, who was a literal redeemer of the people, even Moses had problems with the people not listening to him and following his words. 83. “But none believed in Moses except some few children of his People.” (The Qur’an (Yusuf Ali tr), Surah 10) There was Pharaoh that Moses had to contend with, of course: For, “none believed in Moses -- because of the fear of Pharaoh and his chiefs, lest they should persecute them, and certainly Pharaoh was mighty on the earth and one who transgressed all bounds,” as well as, the followers of Moses rebelling whenever they were given a chance. His people rebelled and turned away from God on a regular basis, even when he was alive; and God would have to discipline them, once more, and turn their eyes back to Him and the true path. Exodus 32:7 “And the LORD said unto Moses, Go, get thee

down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:" "They have turned aside quickly out of the way, which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt." Deuteronomy 29:4 "Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." Isaiah 42:20 "Seeing many things, but thou observest not; opening the ears, but he heareth not."

Isaiah 42:23 "Who among you will give ear to this? Who will hearken and hear for the time to come?"

Ezekiel 12:1 "The word of the LORD also came unto me, saying," 12:2 "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house."

Hosea 4:6 "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." The people of The Old Testament were blind and refused to see the truth of God's word; this is clear from the writings of Moses, Isaiah, Ezekiel, Hosea, and a number of other prophets, found in the Old Testament, that I chose not to quote. The people were completely blind and chose to ignore or reject the word of God; and Hosea tells us that God chose to ignore, or reject these people. Now this lack of sight, or blindness on the part of so many people, didn't stop there with the sightlessness of the early Hebrew people; but continued on with the coming of Jesus Christ, and his almost total rejection and abandonment by the Jewish people, who use to be called the Hebrew people; thousands of years before.

CHRISTIANITY: John 9:39 "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

Matthew 13:14 "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:" 13:15 "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Luke 6:39 “And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?”

Matthew 15:14 “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

2 Corinthians 4:3 “But if our gospel be hid, it is hid to them that are lost:” **4:4** “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

John 5:46 “For had ye believed Moses, ye would have believed me; for he wrote of me, but if ye believe not his writings, how shall ye believe my words?” Not seeing past the literal interpretation of the words of God is a fairly common mistake on the part of the religious leaders and those who follow them. We plainly see this in the Jewish and Christian scriptures, and we can clearly see this in all the other religions that God’s manifestations have brought to mankind. Man’s sightlessness and blindness to God’s divine teachers and message is clearly part of the overall nature of the manifestations delivery of God’s message to mankind, and the free will God has given to mankind. Clearly, man’s blindness and hostility toward God’s messengers and followers is part of the dynamic nature and process of God’s true word being brought to mankind; and so, this human blindness to God and the spiritual nature of His word is therefore found in all of the religions of God; because, of course, God is a spirit and His word is of a spiritual nature: **John 4:24** “God is a Spirit: and they that worship him must worship him in spirit.” **4:23** “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship him.” God, The Father, is a spirit, therefore His word and teachings are of a true spiritual nature; so, it only makes sense, and stands to reason, that the true worshippers of God must worship Him, in truth, with our true spiritual nature, coming forth, spiritually seeking out the truth of God’s hidden spiritual message found within His words and teachings, for: “The true worshippers shall worship the Father (God) in spirit and in truth.” We need to, absolutely, and in truth, study God’s Holy Word seeking out the spiritual meaning found within His message; and Jesus Christ clearly tells us this in John: “The true worshippers shall worship the Father (God) in spirit and in truth: for the Father seeketh such to worship him.” Jesus Christ is very clearly telling us, in John, that we have to, that we absolutely must, study, his

Father's, holy word, looking for the spiritual content found within God's message. This is an absolute must, absolutely, and yet how many, who profess to be true believers in God, actually do this? This is, of course, the real reason why so many people are blind to the word of God, and why so many people blindly reject God's messengers and the word of God. And this is, of course, why this human blindness, to the word of God is found so universally in all of His religions. God is a spirit and so His message is spiritual, and man, of course, is worldly: 1 Corinthians 3:18 "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. But the natural man receiveth not the things of the Spirit of God: for they are foolish unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things." 2:11 "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." So clearly, according to both Jesus Christ and Paul, God's word and teachings are spiritual in nature; so, of course, most of the people in all of the religions have missed this, because most men are, inherently worldly and materialistic in nature, not really looking for anything beyond the physical nature of this world. So, the spiritual nature of God's word is basically, for the most part, far beyond the thinking of most people. Men are not looking for the spiritual side of anything, or thinking of it; therefore they are not seeing it or hearing it. So therefore, Hosea tells us: Hosea 4:6 "My people are destroyed for lack of knowledge: because thou hast rejected (My) knowledge, I will (now), also reject thee." The people were completely blind, and chose to ignore or reject the word of God; and so, Hosea very clearly tells us, that God then chose to ignore, and, or reject these people. And so, we do in fact, clearly see, that God really does, in fact, actually pick and choose those people who He is going to allow to, actually recognize Him and approach Him, and this is not just something I am coming up with.

**“Verily God guideth whom He will into the path of absolute certitude.”
“How few are those who abide by the standard laid down in the Qur’án.
Nay, nowhere are they to be found, except such as God hath willed.”**

(The Bab, Selections from the Writings of the Bab, pp. 96 and 101)

And so, CHRISTIANITY: John 6:44 “No man can come to me, except the Father which hath sent me draw him:”

John 6:65 For, “no man can come unto me, except it were given unto him of my Father.” Because, 5:19 “I have chosen you out of the world,”

John 15:5 “I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.”

JUDAISM: Psalms 65:4 “Blessed is the man whom Thou choolest, and causeth to approach unto Thee, that he may dwell in Thy courts: We shall be satisfied with the goodness of Thy house, even of Thy holy temple.”

1 Chronicles 28:9 “And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake him, He will cast thee off forever.”

Maccabees “Nevertheless, as is the will of God is in heaven, so let him do.” Nothing can happen without God’s absolute permission.

(Deuterocanonical Apocrypha)

15. “Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro).”

(The Qur’an (Yusuf Ali tr) Surah 2)

272. “It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth.” For 100. “No soul can believe, except by the Will of Allah, and He will place Doubt (or obscurity) on those who will not understand.”

(The Qur’an (Yusuf Ali tr), Surahs 2 and 10)

80. "His people disputed with him. He said: "(Come) ye to dispute with me, about Allah (God), when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: unless my Lord willeth, (nothing can happen). My Lord comprehendeth in His knowledge all things: will ye not (yourselves) be admonished?" 51. "Nothing will happen to us except what Allah has decreed for us: He is our Protector': and on Allah let the believers put their trust."

(The Qur'an (Yusuf Ali tr), Surahs 6 and 9)

"Blind are all those who, on this earth, do not follow the religion and do not benefit the living." Denkard So therefore, "Those priests who disseminate vice among men are morally blind."

(Zoroaster, The Zend-Avesta, Avesta Fragments 50)

"It is only when Mazda is pleased to lead, that a man can tread the path of virtue." (ZOROASTER, Hymns of Atharvan p. 688)

Denkard. Zoroaster, "He Himself becomes a bestower among the creation of the precious gift of thoughts regarding Himself,"

11. "Mark those commandments which Mazda hath ordained." 2. "Making straight the paths for the Religion of the future Deliverer which Ahura ordained." 47. "He wields his power according to the wish of Ahura Mazda, the Good Spirit," He is given his power by, and only by Ahura Mazda!

(Zoroaster, The Zend-Avesta, Avesta -Yasna 30, 53 and Avesta Fragments)

"We choose thee." "We choosing you have let Our worship follow its course." We have chosen you to worship us.

(Hindu, Vedas, Rig Veda – Books 5 and 7)

2. “The various doings of all mortal people by Thee are ordered, in Thy wisdom, Indra (Brahma/Vishnu/God).”

(Hinduism, Vedas, Rig Veda - Book 1)

“Blind are the eyes, Which deem the Unmanifested manifest, Not comprehending Me in my true Self!” “In blindness cleaving to their errors, caught Into the sinful course, they trust this lie As it were true- this lie which leads to death- Finding in Pleasure all the good which is, And crying ‘Here it finisheth!’”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 7 and 16)

“I am not seen by all; I am not known- Unborn and changeless- to the idle world. But I, Arjuna! Know all things which were, And all which are, and all which are to be, Albeit not one among them knoweth Me!” “To Him, the far-renowned, the wise Ordainer, ancient and glorious.” “The fool, cheated by self, thinks, ‘This I did’ And ‘That I wrought;’ But all thy dues discharging, for My sake, I am not (own not) even mine eyelid’s Lord without Thee.” We are absolutely nothing without His leave, permission and say-so...

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7 and Vedas, Rig Veda – Books 2 and 5)

“Though they all honor, praise and esteem Me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told them, or to what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata,” and they fail to hear the voice of the Tathagata calling out to His chosen ones. (Buddha, Lankavatara Sutra)

“The memory-habit of erroneous intellection will ever cling to them. To make the matter worse, the simple-minded ones, poisoned by this erroneous view, will declare this incorrect way of thinking taught by

the ignorant, to be the same as that presented by the All-knowing One.” (Buddha, Lankavatara Sutra)

“O Blessed Lord! We have been wandering about in the desolate wilderness (of spiritual depravity, searching) of this world for many kalpas, recognizing no sign of our Lord’s parental (Fatherly) love.” We seek, but only with our Fathers parental blessings descending on us, to reach our true heart’s desire. (Buddhism, The Surangama Sutra)

“We will pray with Thee the ‘uthras’ prayer and ask of Thee, of the Great (Life), a petition for ourselves, for our friends, for our friends’ friends and for those who love the great Family of Life.” A petition is ask because without His help and assistance nothing in this life can happen. “And my lord Manda-d-Hiia will lend them his helping hand.” (Sabeanism, Ginza Rba- chapters 72 and 75)

“To you do I call and (you) do I teach, Men who have received the Sign. Certainly have ye held to established truth, ye have held to the certainty about which I instructed you. I call to my chosen ones so that ye may not turn your thought away from Me.” (Sabeanism, Ginza Rba- chapter 89)

“In the name of the Great Life (Haiyi/God), I call to my chosen ones so that ye may not turn your thought away from Me.” “I prepared a path for the good ones and made a gateway for the world. A gateway for the world I made.” (Sabeanism, Ginza Rba- chapters 75, 89 and 90 and The way of Salvation, from Adam)

“Thou art He who constructeth, and who takest out from amongst the peoples, nations and tongues every man who is summoned, worthy and invited.” (Sabeanism, Ginza Rba- chapter 76)

“There were those who bought my wares (God’s Holy Words). The eyes (of such a one) were filled with light, Filled with light were his eyes on beholding the Great (One) in the House of Perfection. There were those who did not buy my wares. (Chose not to investigate into the Holy word) They went on, reached their end and lay down. They were blind and saw not, Their ears were stopped and they heard not

And their hearts were not awakened To behold the Great One in the House of Perfection. As They called them and they answered not, When they call, who will answer them? Because it was given to them but they took not, Who will give to them when they ask? They hated the Way of Life and its Abode But loved the abode of the wicked. And lo! in the abode of the wicked Will they be held captive.” (Sabeanism, Ginza Rba- chapter 90)

“Grant, O my God, that I may not be reckoned among those whose ears are deaf, whose eyes are blind, whose tongues are speechless and whose hearts have failed to comprehend. Deliver me, O Lord, from the fire of ignorance and of selfish desire, suffer me to be admitted into the precincts of Thy transcendent mercy and send down upon me that which Thou hast ordained for Thy chosen ones. Potent art Thou to do what Thou willest. Verily Thou art the Help in Peril, the Self-Subsisting.”

(The Bab, Selections from the Writings of the Bab, p. 215)

“Some, O my God, Thou didst, through Thy strengthening grace, enable to approach it (Your religion), while others Thou didst keep back by reason of what their hands have wrought in Thy days.” The writings of the Bahá’í Faith tell us that this may be because of actions we may have performed in this life.

(Bahá’í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 76)

“It is for this reason that at the beginning of every Dispensation a vast multitude, who fondly imagine that their deeds are for God, become drowned and ungodly, and perceive this not, except such as He (God) guideth at His behest.” “Better is guidance for him who is guided than all the things that exist on earth, for by reason of this guidance he will, after his death, gain admittance into Paradise.”

(The Bab, Selections from the Writings of the Bab, pp. 93 and 95)

“We cause whom-so-ever We desire to be admitted into the gardens of Our Most Holy and Most Sublime Paradise. Thus is divine revelation inaugurated in each Dispensation at Our behest. We are truly the supreme Ruler. Indeed no religion shall We ever inaugurate unless it be renewed in the days to come. This is a promise We solemnly have made. Verily We are supreme over all things,” and absolutely nothing happens without our permission.

(The Bab, Selections from the Writings of the Bab, p. 158)

“Be thankful to God for having enabled you to recognize His Cause. Whoever has received this blessing must, prior to his acceptance, have performed some deed which, though he himself was unaware of its character, was ordained by God as a means whereby he has been guided to find and embrace the Truth. As to those who have remained deprived of such a blessing, their acts alone have hindered them from recognizing the truth of this Revelation. We cherish the hope that you, who have attained to this light, will exert your utmost to banish the darkness of superstition and unbelief from the midst of the people. May your deeds proclaim your faith and enable you to lead the erring into the paths of eternal salvation.”

(Shoghi Effendi, The Dawn-Breakers, p. 585)

“Nothing whatsoever can frustrate Thy purpose and that Thou art the Knower of all things and the Lord of might and majesty.” “No one can attain anything save by Thy power.” “Verily, there is no power except in God, and sufficient witness unto Me is your Lord, Who is, in very truth, the Omnipotent Avenger.”

(The Bab, Selections from the Writings of the Bab, pp. 1, 6 and 59)

“Only that which is the will of God can happen to me.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 248)

“Shall blind imitations of ancestral forms (of belief) and theological interpretations continue to guide and control the religious life and

spiritual development of humanity today? Shall man gifted with the power of reason unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality? Unquestionably this will not satisfy men of science, for when they find premise or conclusion contrary to present standards of proof and without real foundation, they reject that which has been formerly accepted as standard and correct and move forward from new foundations.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 225)

“O My brother! Forsake thine own desires, turn thy face unto thy Lord, and walk not in the footsteps of those who have taken their corrupt inclinations for their god, that perchance thou mayest find shelter in the heart of existence, beneath the redeeming shadow of Him Who traineth all names and attributes. For they who turn away from their Lord in this day are in truth accounted amongst the dead, though to outward seeming they may walk upon the earth, amongst the deaf, though they may hear, and amongst the blind, though they may see, as hath been clearly stated by Him Who is the Lord of the Day of Reckoning: ‘Hearts have they with which they understand not, and eyes have they with which they see not.’”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries)

“O My servant, who hast sought the good-pleasure of God and clung to His love on the Day when all except a few who were endued with insight have broken away from Him! May God, through His grace, recompense thee with a generous, an incorruptible and everlasting reward, inasmuch as thou hast sought Him on the Day when eyes were blinded.” (Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 36)

“Verily, my God chooses whomsoever He willeth, by His mercy and generosity, for entrance into the Kingdom of Glory and shineth the lights of (His) Beauty upon them.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v2, p. 269)

“Blessed are ye for having been chosen by God for His love, in this new age, and joy be to you for having been guided to the Great Kingdom! Verily, your Lord hath chosen you to show the path to the Kingdom of God, among the people.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 84)

“Nothing whatsoever shall, in this Day, be accepted from you, though ye continue to worship and prostrate yourselves before God throughout the eternity of His dominion. For all things are dependent upon His Will, and the worth of all acts is conditioned upon His acceptance and pleasure. The whole universe is but a handful of clay in His grasp.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 293)

“Some things are subject to the free will of man, such as justice, equity, tyranny and injustice, in other words, good and evil actions; it is evident and clear that these actions are, for the most part, left to the will of man. But there are certain things to which man is forced and compelled, such as sleep, death, sickness, decline of power, injuries and misfortunes; these are not subject to the will of man, and he is not responsible for them, for he is compelled to endure them. But in the choice of good and bad actions he is free, and he commits them according to his own will.”

“The movement of man depend upon the assistance of God. If he is not aided, he is not able to do either good or evil. But when the help of existence comes from the Generous Lord, he is able to do both good and evil; but if the help is cut off, he remains absolutely helpless. This is why in the Holy Books they speak of the help and assistance of God. So this condition is like that of a ship which is moved by the power of the wind or steam; if this power ceases, the ship cannot move at all. Nevertheless, the rudder of the ship turns it to either side, and the power of the steam moves it in the desired direction. If it is directed to the east, it goes to the east; or if it is directed to the west, it goes to

the west. This motion does not come from the ship; no, it comes from the wind or the steam.”

“In the same way, in all the action or inaction of man, he receives power from the help of God; but the choice of good or evil belongs to the man himself.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, pp. 248, 249)

“Nothing whatsoever is possible without His permission; no power can endure save through His power, and there is none other God but He. His is the world of creation, and His the Cause of God. All proclaim His Revelation, and all unfold the mysteries of His Spirit.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 175)

(Attributes of God)! All of this creation reveals a direct evidence of the attributes of God.

(The attributes of God). All of this creation, throughout this whole, entire universe reveals to us, a direct evidence of the attributes of God: All of this existence is begotten by God, and as such, all things in creation have signs and attributes of God found in them, because He, of course, created everything in existence using His all-encompassing knowledge to create all that is; and as such, we can look at this world, and the nature of this universe we live in, and can deduce from it, and use it to learn more about the nature of our Creator, and more about what He might expect from us, and want us to learn and know about Him, and just what He may be wanting us to learn and know about our true, real spiritual existence. CHRISTIANITY: Romans 1:20 “For the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made.” 1:19 “Because, that which may be known of God is manifest in them (these things He created); for God hath shewed it unto them (us).”

Colossians 1:16 “All things were created by Him, and for Him:” “**And He is before all things, and by Him all things (everything, indefinitely, forever) consist.**”

2 Corinthians 2:14 “Now thanks be unto God, which always causeth us to triumph..... **and maketh manifest the savour of His knowledge..... in every place,**” in all things.

Ephesians 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling; **4:5 One Lord, one faith, one baptism, 4:6 One God and Father of all, who is above all, and through all, and in you all.**” There is no place, in this world or the next world, where He is not found.

Acts 17:27 “That they should seek the Lord, if haply they might feel after him, and find him, though **He be not far from every one of us:**”

JUDAISM: Jeremiah 29:13 “And ye shall seek me, and find me, when ye shall search for me with all your heart.” **29:14** “And I will be found of you, saith the LORD:” **23:23** “Am I a God at hand, saith the LORD, and not a God afar off?” **23:24** “Can any hide himself in secret places that I shall not see him? saith the LORD. **Do not I fill heaven and earth? saith the LORD.**”

Psalms 139:8 “If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there.”

Psalms 139:9 “If I take the wings of the morning, and dwell in the uttermost parts of the sea;”

Psalms 139:10 “Even there shall Thy hand lead me.”

Daniel 4:2 “I thought it good to shew **the signs and wonders that the High God hath wrought...** **4:3** **How great are His signs!**”

Nehemiah 9:6 “Thou, even Thou, art (The) LORD alone (and) Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee.” “Now therefore, our God, The Great, The Mighty, and The Terrible God, Who keepest covenant and mercy, let not all the trouble seem little before Thee, that hath come upon us, -- and on all Thy people, since the time - - unto this day. **Howbeit Thou art just in all that is.**”

1. “Observe ye everything that takes place in the heaven, how they do not change their orb its, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and transgress not against their appointed order. **Behold ye the earth, and give heed**

to the things which take place upon it from first to last, how steadfast they are, how none of the things upon earth change, but all the works of God appear to you. 1. **“Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth forever hath made them so. And all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him and their tasks change not, but according as God hath ordained so is it done. And change not their tasks from His commandments.”** (Other Apocrypha, The Book of Enoch chapters 2 and 5) Through nature, through God’s creation we can learn more about our Creator, just because He, did, in fact, create it, and it is therefore part of His knowledge just waiting for us to look into and investigate and to discover what secret, knowledge and hidden mysteries God has hidden within: **“How wondrous is the unity of the Living, the Ever-Abiding God -- a unity which is exalted above all limitations, that transcendeth the comprehension of all created things! He hath, from everlasting, dwelt in His inaccessible habitation of holiness and glory, and will unto everlasting continue to be enthroned upon the heights of His independent sovereignty and grandeur. From the exalted source and out of the essence of His favor and bounty, He hath entrusted, every created thing, with a sign of His knowledge, so that none of His creatures may be deprived of its share in expressing, each according to its capacity and rank this knowledge. This sign is the mirror of His beauty in the world of creation.”**

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 261)

“Whatever evidence of bounty is witnessed in the world is but an image of His bounty; and every-thing owes its existence to His Being.”
“Verily thy God assigneth the measure of all created things as He willeth, by virtue of His behest;”

(The Bab, Selections from the Writings of the Bab, pp. 100 and 161)

99. “It is He who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and

near: and (then there are) gardens of grapes, and (the) olives, and (the) pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, and the ripeness thereof. Behold! in these things there are signs (of The Creator) for people who believe.

(The Qur'an (Yusuf Ali tr), Surah 6)

115. "To Allah belong the East and the West; whithersoever ye turn, there is the presence of Allah. For Allah is All-Pervading, All-Knowing."

(The Qur'an (Yusuf Ali tr), Surah 2)

53. "Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord (Allah) doth witness all things?"

(The Qur'an (Yusuf Ali tr), Surah 41)

7. "I strive to recognize by these things Thee, O Mazda, creator of all things through the Holy Spirit."

(The Zend-Avesta, Avesta – Yasna 44)

Denkard. Zoroastrianism, "Be it known that, the Lord of Existence is manifest through each and every existent and created thing." "That We may recognize the existence of the Creator of the Universe from His formations (i.e. the nature) of the worldly existences." "He alone has created the universe and this fact enables us to infer many of His attributes."

"The Gatha definitely asks us to see the presence of Ahura Mazda everywhere." "Ahura Mazda manifests Himself in the universe. Thus Mazda is present in everything that there is in the universe and the highest object of our life is to make latent Mazda patent to find Him everywhere." "(ZOROASTER, Hymns of Atharvan pp. 100, 350 and 351)

“Know! I am that womb: I make and I unmake this Universe: Than Me there is no other Master! No other Maker! All of these things hang on Me, as hangs a row of pearls upon its string. I am The Fresh Taste of the Water; I am The Silver of the Moon, The Gold of The Sun, The Word of Worship in The Vedas, The Thrill That passeth in The Ether. I am the Good Sweet Smell of The Moistened Earth, I am The Fire's Red Light, The Vital Air moving in All That Which Moves, The holiness of hallowed souls, The Root Undying, Whence Hath Sprung Whatever That Is; The Wisdom of The Wise, The Intellect (Intelligence) of The Informed, The Greatness of The Great, The Splendor of The Splendid! These am I, yet free from passion and desire; yet am I the right desire in all who yearn. Which Nature frames, deduce from Me; but all are merged in Me- not I in them! The world- Deceived by those three qualities of being- Wotteth not Me Who am outside them all, above them all, Eternal! Hard it is to pierce that veil divine of various shows, which hideth Me; yet they who worship Me Pierce it and pass beyond.” “Yea! Knowing Me, The Source of All; by Me all creatures (all creation was) wrought, (created). The wise in spirit cleave (holdeth) onto Me, into My Being brought; Hearts fixed on Me; breaths breathed unto Me; (God, Brahma), praising Me, each to each. So have they happiness and peace, with pious thought and speech; and unto these, thus serving well, thus loving ceaselessly. I give a mind of perfect mood, whereby they draw to Me; and, all of this for love of them and within their darkened souls I dwell and with bright rays of wisdom's lamp, their ignorance I dispel.” “Arjuna yes thou art Parabrahm! The High Abode! The Great Purification! Thou art Brahma (God), The Eternal, All-Creating, Holy First, Without beginning! Lord of Lords and (God of) Gods! Declared by all the Saints- by Narada, Vyasa Asita, and Devalas; and here Thyself, declaring all unto Me! What Thou hast said now know I to be truth, O Kesava! That neither gods nor men Nor demons comprehend, Thy mystery, made manifest, Divinest! Thou Thyself, Thyself alone dost know, Maker (Creator), Supreme! Master of all that is living! Lord of Gods! King of the Universe! To Thee and thee alone belongs all that is, or will be, to tell the heavenly excellence of all of Thy perfections, wherewith Thou dost fill these worlds of Thine; Pervading all, Immanent! Then how shall I learn (to know of thee), of Thy Supremest Mystery? To know Thee, (I know not how), though I muse continually? Under what form of Thine many Unnumbered Forms

Mayest Thou be grasped? Ah! yet again recount clear and complete, of Thy great appearances, the secrets of Thy Majesty and Might, Thou Highest Delight of Men! Never enough can mine ears drink the Amrit of such words! Krishna, Hanta! So be it! Kuru Prince! I will to thee unfold some portions of My Majesty, whose powers are manifold! I am The Spirit seated deep in every creature's heart; from Me they come; by Me they live and at My word they depart! Vishnu of the Adityas I am, those Lords of Light; Maritchi of the Maruts, the Kings of Storm and Bright by day I gleam, the golden Sun of burning cloudless Noon; By Night, amid the asterisms I glide, the dappled Moon! Of Vedas I am Sama-Ved, of gods in Indra's Heaven, Vasava; of the faculties to living beings given The All-Knowing Mind which apprehends all and thinks of all; of Rudras Sankara; of Yakshas and of Rakshasas, Vittesh; and Pavaka of Vasus, and of mountain-peaks Meru Vrihaspati Know Me, mid all the planetary Powers that be; mid warriors heavenly Skanda; of all the water-floods, the Sea which drinketh each, and Bhrigu of the holy Saints, and OM of the sacred speech of the prayers, the prayer which ye whisper; of hills Himila's snow, and Aswattha, the fig-tree, of all the trees that grow; of the Devarshis, Narada; and Chitrarath of them that sing in Heaven, and Kapila of Munis, and the gem of flying steeds, Uchchaisravas, and from Amritwave, which burst; of elephants Airavata; of males the Best and First; of weapons Heaven's hot thunderbolt; of cows white Kamadhuk, from whose great milky udder-teats all hearts desires are struck; of Vasuki of the serpent-tribes, round Mandara entwined; and thousand-fanged Ananta, on whose broad coils reclined Leans Vishnu; and of water-things Varuna; Aryam of Pitris, and, of those that judge, Yama the Judge I am; of Daityas dread Prahlada; of what metes days and years, Time's self I am; of woodland-beasts- buffaloes, deers, and bears- The lordly-painted tiger; of birds the vast Garud, The whirlwind mid the winds; mid chiefs Rama with blood imbrued, Maker mid fishes of the sea, and Ganges mid the streams; "Yea! I am The First, and The Last and the Centre of all which is, or all that seems. I am The Wisdom Supreme, of what is wise (All the knowledge that is); the words on the uttering lips I am, and eyesight of the eyes, and The Endless Life, and Boundless Love; He Whose power sustaineth all, each and every one." "Who wottest all and art Wisdom (knowledge) unto Thyself!"

(Hinduism, Bhagavad Gita (Edwin Arnold tr) chapters 7, 10 and 11)

“He so vowed, So blended, sees the Life-Soul (Brahma) resident In all things living, and all living things In that Life-Soul contained. And whoso thus Discerneth Me in all, and all in Me, which Nature frames, deduce from Me; but all Are merged in Me- not I in them!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 6 and 7)

“He sees indeed who sees in all alike The living, lordly Soul; the Soul Supreme, Imperishable amid the Perishing:”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

“Brahma, who is One, The Only, All-pervading;” “Of Thy perfections! Space Star-sprinkled, and void place From pole to pole of the Blue, from bound to bound, Hath Thee in every spot, Thee, Thee!- Where Thou art not, O Holy, Marvelous Form! is nowhere found!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 3 and 11)

1. “He (Brahma/Vishnu) is inconceivable, without form, deep, covered, Blameless, Unfathomable, without (physical) qualities (or form); The Pure One, The Brilliant (All Intelligent) One, He Who is not caused, A Master-Magician, The Omniscient: (The All Knowing and The All Wise One), The Mighty One, The Immeasurable One, One Who is without beginning or end; The Blissful, Unborn (Uncreated One), The All Wise, Indescribable, Creator of all things (The Creator of the universe), The Self found within All things, The Enjoyer of All Things, The Ruler of All Things, The Center of the Center of All Things.”

(Hinduism, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

“The word sankhara (formations) comprises all things which have a beginning and an end, the so-called created or ‘formed’ things, i.e., all possible physical and mental constituents of existence (earth, heaven, mankind, etc...)” “Since there is an Unborn, Unoriginated, Uncreated, Unformed, (One),” the word (sankhara) formations has an all forming, all creating, all-encompassing meaning. “From all that is (or has been)

created, you know the Uncreated, Holy One.” For He (The Uncreated One) exists everywhere in creation and created all out of His word of command; “with thoughts of love far reaching and beyond measure, all embracing even for all things that have form or life with deep felt pity, sympathy, love and equanimity; not one is (has He) set aside. Regard all with mind set free and filled with deep felt love, for this is the way to a state of union with Brahma.” (Buddha, the Word, The Eightfold Path and The Buddhist, Dhammapada - Sayings of the Buddha 2 and The Tevigga Sutra of Buddha)

“Of all that is created, you know the Uncreated, Holy One.” For He exists everywhere in creation.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“All worlds adore and praise The Mighty (First Life, Haiyi Qadmai or God) When worlds came into being and creations were called forth,” “Thou didst hold in Thy grasp the worlds and generations.” “To you do I call and you do I teach, Men who have received the Sign,” “and light of Manda-d-Hiia!”

(Sabeanism, Ginza Rba- chapter 3, 17, 53 and 89)

“Thou art enduring, First Life (Haiyi/God) before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life.” Found everywhere and yet invisible to the naked eye. “Good is the Good for the good, and His nature is set upon those who love His name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in Thy presence, my lord, Manda-d-Hiia!” (Sabeanism, Ginza Rba – chapters 48 and 72)

“He (God) hath moreover deposited within the realities of all created things the emblem of His recognition, that everyone may know of a certainty that He is the Beginning and the End, the Manifest and the

Hidden, the Maker and the Sustainer, the Omnipotent and the All-Knowing.”

(The Bab, Selections from the Writings of the Bab, p. 111)

“Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God,

“If thou art sailing upon the sea of God's Names, which are reflected in all things, know thou that He is exalted and sanctified from being known through His creatures, or being described by His servants.”

(The Bab, Selections from the Writings of the Bab, p. 123)

“inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that Most Great Light.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 176)

“Every created thing in the whole universe is but a door leading into His knowledge, a sign of His sovereignty, a revelation of His names, a symbol of His majesty, a token of His power, a means of admittance into His straight Path....” “It is clear and evident that when the veils that conceal the realities of the manifestations of the Names and Attributes of God, nay of all created things visible or invisible, have been rent asunder, nothing except the Sign of God will remain, a sign which He, Himself, hath placed within these realities.” “...From that which hath been said it becometh evident that all things, within their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to it's capacity, indicateth, and is expressive of, the knowledge of God. So potent and universal is this revelation, that it hath encompassed all (created) things visible and invisible. Thus hath He revealed: ‘Hath aught else save Thee a power of revelation which is not possessed by Thee, that it could have manifested Thee? Blind is the eye which doth not perceive Thee.’ Likewise hath the eternal King spoken: ‘No thing have I perceived, except that I perceived God within it, God before it, or God after it.’”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah pp. 140, 160 and 177)

God is the creator of all things, but God is separate and apart from His creation.

God is, The creator of everything, but God is separate and apart from His creation; not part of it. The books of God tell us that the heavens cannot completely contain Him, so how can we believe this tiny structure, of a planet, can hold Him, let alone a mere physical human body; as some would have us believe: JUDAISM: 1 Kings 8:27 “But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee (Him/God); how much less this house that I have builded?” 2 Chronicles 6:18 “But will (He) God, in very deed, dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee (The One Creator); how much less this house which I have built!” Psalms 94:9 “He that planted (made) the ear, shall He not hear? (And) He that formed the eye, shall He not see?” 15:3 “The eyes of the LORD are in every place, beholding the evil and the good,” Jeremiah 23:24 “Can any hide himself in secret places that I shall not see him? Saith the LORD. Do not I fill (the) heaven and earth? Saith the LORD.” But Job 37:23 “The Almighty, we cannot find Him:” For: Psalms 145:3 “Great is the LORD, and greatly to be praised; and His greatness is unsearchable” Job 9:10 “(God) Which doeth great things past finding out; yea, and wonders without number.” Job 9:11 “Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not.” Job 23:8 “Behold, I go forward, but He is not there; and backward, but I cannot perceive Him:” 23:9 “On the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him:” 23:10 “But He knoweth the way that I take:” but Him I still cannot perceive; for He is beyond all that is. CHRISTIANITY: Ephesians 1:19 “And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power,”

Ephesians 1:20 “Which He wrought in Christ, when He raised him from the dead, and set him at His own right hand in the heavenly places,”

Ephesians 1:21 “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” He, God, is far, far above, and so far beyond anything we may perceive and/or understand with our senses, in this life, that we cannot even conceive what He truly is, let alone constrain Him to our feeble reality.

Ephesians 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling;” 4:5 “One Lord, one faith, one baptism,” 4:6 “One God and Father of all, who is above all, and through all, and in you all.” Acts 4:24 “Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is:”

Acts 14:15 “The living God, which made heaven, and earth, and the sea, and all things that are therein:”

Acts 17:24 “God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;” 17:25 “Neither is worshipped with men's hands, as though He needed anything seeing He giveth to all life and breath, and all things;”

Colossians 1:16 “For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:” 1:17 “And He is before all things, and by Him all things consist.” But, God is far above this world, this universe, far above any power, might and dominion. He is far above His creation whether we think of this world, or the next world and God is far above and beyond everything, whatever we might think, or conceive, for God is far, far, infinitely far beyond it. **Romans 11:33 “O the depth of the riches both of the wisdom and knowledge of God!” “How unsearchable are His judgments, and His ways past finding out!”** “That which we imagine, is not the Reality of God; He, the Unknowable, the Unthinkable, is far beyond the highest conception of man.” (Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 24) No comparison is there to God and His creation, so far above and beyond is He, and this is told to us by the many religions of God: **Ecclesiastes 3:11 “.....no man can find out the work that God maketh from the beginning to the end.”**

“To every discerning and illuminated heart it is evident that God, the unknowable Essence, the Divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is, and hath ever been, veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. ‘No vision taketh in Him, but He taketh in all vision; He is the Subtle, the All-Perceiving.’”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 46)

“God hath, out of sheer nothingness and through the potency of His command, created the heavens and the earth and whatever lieth between them. He is single and peerless in His eternal unity with none to join partner with His holy Essence, nor is there any soul, except His Own Self, who can befittingly comprehend Him...” “GOD hath, at all times and under all conditions, been wholly independent of His creatures.” “He is verily independent of the whole of creation.”

(The Bab, Selections from the Writings of the Bab, pp. 49, 61 and 86)

103. “No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.” 180. “Glory to thy Lord, the Lord of Honor and Power! (He is free) from what they ascribe (to Him)!”

(The Qur'an (Yusuf Ali tr), Surahs 6 and 37)

64. “To Him belongs all that is in the heavens and on earth: for verily Allah -- He is Free of all wants, Worthy of all praise.”

(The Qur'an (Yusuf Ali tr), Surah 22)

“To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than Allah? For Allah is free of all needs from all creation.”

(The Qur'an (Yusuf Ali tr), Surah 16 and 29

“I am not contained in heaven or earth, yet I am contained in the heart of the devotee.” “Mazda is incomprehensible.” “God (Ahura Mazda) is beyond conception.”

(ZOROASTER, Hymns of Atharvan pp. 643 and 700)

14. “What is Your Kingdom, Your riches; how may I be Your own in my actions, to nourish Your poor, O Mazda? Beyond; yea, beyond all we declare You, far from.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 27)

Denkard. Zoroaster, “Be it known that the One God is the cause of the beginning (of creation) and is the cause of causes. Cause is not for Him (i.e. He is uncaused. The great self-existing God who is a law unto Himself is one and alone.”

“Know! I am that womb: I make and I unmake this Universe: Than Me there is no other Master! No other Maker! All of these things hang on Me, as hangs a row of pearls upon its string. I am The Fresh Taste of the Water; I am The Silver of the Moon, The Gold of The Sun, The Word of Worship in The Vedas, The Thrill That passeth in The Ether. I am the Good Sweet Smell of The Moistened Earth, I am The Fire's Red Light, The Vital Air moving in All That Which Moves, The holiness of hallowed souls, The Root Undying, Whence Hath Sprung Whatever That Is; The Wisdom of The Wise, The Intellect (Intelligence) of The Informed, The Greatness of The Great, The Splendor of The Splendid! These am I, yet free from passion and desire; yet am I the right desire in all who yearn. Which Nature frames, deduce from Me; but all are merged in Me- not I in them! The world- Deceived by those three qualities of being- Wotteth not Me Who am outside them all, above them all, Eternal! Hard it is to pierce that veil divine of various shows, which hideth Me; yet they who worship Me Pierce it and pass beyond.” “Yea! Knowing Me, The Source of All; by Me all creatures (all creation was) wrought, (created). The wise in spirit cleave (holdeth) onto Me, into My Being brought; Hearts

fixed on Me; breaths breathed unto Me; (**God, Brahma**), praising Me, each to each. So have they happiness and peace, with pious thought and speech; and unto these, thus serving well, thus loving ceaselessly. I give a mind of perfect mood, whereby they draw to Me; and, all of this for love of them and within their darkened souls I dwell and with bright rays of wisdom's lamp, their ignorance I dispel." "Arjuna yes thou art Parabrahm! The High Abode! The Great Purification! Thou art Brahma (**God**), The Eternal, All-Creating, Holy First, Without beginning! Lord of Lords and (**God of**) Gods! Declared by all the Saints- by Narada, Vyasa Asita, and Devalas; and here Thyself, declaring all unto Me! What Thou hast said now know I to be truth, O Kesava! That neither gods nor men Nor demons comprehend, Thy mystery, made manifest, Divinest! Thou Thyself, Thyself alone dost know, Maker (Creator), Supreme! Master of all that is living! Lord of Gods! King of the Universe! To Thee and thee alone belongs all that is, or will be, to tell the heavenly excellence of all of Thy perfections, wherewith Thou dost fill these worlds of Thine; Pervading all, Immanent! Then how shall I learn (to know of thee), of Thy Supremest Mystery? To know Thee, (I know not how), though I muse continually? Under what form of Thine many Unnumbered Forms Mayest Thou be grasped? Ah! yet again recount clear and complete, of Thy great appearances, the secrets of Thy Majesty and Might, Thou Highest Delight of Men! Never enough can mine ears drink the Amrit of such words! Krishna, Hanta! So be it! Kuru Prince! I will to thee unfold some portions of My Majesty, whose powers are manifold! I am The Spirit seated deep in every creature's heart; from Me they come; by Me they live and at My word they depart! Vishnu of the Adityas I am, those Lords of Light; Maritchi of the Maruts, the Kings of Storm and Bright by day I gleam, the golden Sun of burning cloudless Noon; By Night, amid the asterisms I glide, the dappled Moon! Of Vedas I am Sama-Ved, of gods in Indra's Heaven, Vasava; of the faculties to living beings given The All-Knowing Mind which apprehends all and thinks of all; of Rudras Sankara; of Yakshas and of Rakshasas, Vittesh; and Pavaka of Vasus, and of mountain-peaks Meru Vrihaspati Know Me, mid all the planetary Powers that be; mid warriors heavenly Skanda; of all the water-floods, the Sea which drinketh each, and Bhrigu of the holy Saints, and OM of the sacred speech of the prayers, the prayer which ye whisper; of hills Himila's snow, and Aswattha, the fig-tree, of all the trees that grow; of the Devarshis, Narada; and Chitrarath of them that sing in Heaven, and

Kapila of Munis, and the gem of flying steeds, Uchchaisravas, and from Amritwave, which burst; of elephants Airavata; of males the Best and First; of weapons Heaven's hot thunderbolt; of cows white Kamadhuk, from whose great milky udder-teats all hearts desires are struck; of Vasuki of the serpent-tribes, round Mandara entwined; and thousand-fanged Ananta, on whose broad coils reclined Leans Vishnu; and of water-things Varuna; Aryam of Pitris, and, of those that judge, Yama the Judge I am; of Daityas dread Prahlada; of what metes days and years, Time's self I am; of woodland-beasts- buffaloes, deers, and bears- The lordly-painted tiger; of birds the vast Garuda, The whirlwind mid the winds; mid chiefs Rama with blood imbrued, Maker mid fishes of the sea, and Ganges mid the streams; "Yea! I am The First, and The Last and the Centre of all which is, or all that seems. I am The Wisdom Supreme, of what is wise (All the knowledge that is); the words on the uttering lips I am, and eyesight of the eyes, and The Endless Life, and Boundless Love; He Whose power sustaineth all, each and every one." "Who wottest all and art Wisdom (knowledge) unto Thyself!"

(Hinduism, Bhagavad Gita (Edwin Arnold tr) chapters 7, 10 and 11)

1. "He (Brahma/Vishnu**) is inconceivable, without form, deep, covered, Blameless, Unfathomable, without (physical) qualities (or form); The Pure One, The Brilliant (All Intelligent) One, He Who is not caused, A Master-Magician, The Omniscient: (The All Knowing and The All Wise One), The Mighty One, The Immeasurable One, One Who is without beginning or end; The Blissful, Unborn (Uncreated One), The All Wise, Indescribable, Creator of all things (The Creator of the universe), The Self found within All things, The Enjoyer of All Things, The Ruler of All Things, The Center of the Center of All Things."**

(Hinduism, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

"Brahma, who is One, The Only, All-pervading;" "Of Thy perfections! Space Star-sprinkled, and void place From pole to pole of the Blue, from bound to bound, Hath Thee in every spot, Thee, Thee!- Where Thou art not, O Holy, Marvelous Form! is nowhere found!" "Which Nature frames, deduce from Me; but All are merged in me- not I in them! The world- Deceived by those three qualities of being- Wotteth

not Me Who am outside of them all, Above them all, Eternal! Hard it is To pierce that veil divine of various shows Which hideth Me; yet they who worship Me Pierce it and pass beyond.”

(Hinduism, Bhagavad Gita (Edwin Arnold tr) chapters 3, 7 and 11)

“By Me the whole vast Universe of things Is spread abroad; by Me, the Unmanifest! In Me are all existences contained; Not I in them!..... My Being- Creating all, sustaining all- still dwells Outside of all!”

“See! as the shoreless airs Move in the measureless space, but are not space, [And space were space without the moving airs]; So all things are in Me, but are not I.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“Neither gods, nor men Nor demons comprehend Thy (Brahma’s) mystery Made manifest, Divinest! Thou Thyself, Thyself alone dost know, Maker Supreme! Master of all the living! Lord of Gods!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

“There are two factors of causation by reason of which all things (everything) came into seeming existence, external and internal factors. To become effective (for this to happen) there must be a principle vested with supreme authority, present asserting itself, independent from all attachments, (a Creator, a Supreme Authority whom some refer to as God, Brahma, etc... external to creation).”

(Buddha, The Lankavatara Sutra)

“There is an Unborn, Unoriginated, Uncreated, Unformed.” (How can the created understand the nature of one who is uncreated, unformed and not born into existence? It’s not possible!) “To beings subject to birth there comes the desire: ‘O that we were not subject to birth! O that no new birth was before us!’ Subject to decay, disease, death, sorrow, lamentation, pain, grief, and despair, the desire comes to them: ‘O that we were not subject to these things! O that these things

were not before us!’ But this cannot be got by mere desiring; and not to get what one desires, is suffering.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Those who see Thee thus, serene and beyond conception, will be emancipated from attachment, will be cleansed of all defilement, both in this world and in the spiritual world beyond.” (Buddha, Lankavatara Sutra)

“In the name of the Life (Haiyi/God**)! I worship the First Life and praise my lord Manda-d-Hiia. Thou art immeasurable, infinite and everlasting;” Immeasurable, beyond this existence and beyond our comprehension. (Sabeanism, Ginza Rba- chapter 75)**

“Thou art enduring, First Life (Haiyi Qadmai or God) before Whom no being had existence, Unearthly One from worlds of light, Supreme Being, Who art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life (You, Creator of All) and above the Truth (*kushta*), which was of old in the Beginning! Thou, Manda-d-Hiia, (Savior God) hast established for thy chosen that which thou hast revealed to us from the book *Nhur* (Be light) release from their bodies was made possible to them.” Found everywhere and yet invisible to the naked eye. “Good is the Good and for the good, and Love of His nature is set upon those who love His name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in Thy presence, my lord, Manda-d-Hiia!” (Sabeanism, Ginza Rba – chapters 48 and 72)

“Out of utter nothingness, O great and omnipotent Master, Thou hast, through the celestial potency of Thy might, brought me forth and raised me up to proclaim this Revelation. I have made none other but Thee my trust; I have clung to no will but Thy Will. Thou art, in truth, the All-Sufficing.” “We are but the embodiments of poverty, of nothingness, of helplessness and of perdition, while Thy whole Being betokeneth wealth, independence, glory, majesty and boundless grace.” “God is immeasurably sanctified above the praise of all men. He is verily independent of the whole of creation.”

(The Bab, Selections from the Writings of the Bab, pp. 47, 58 and 179)

“Divinity is actual Truth and real existence, and not any representation of it. Divinity itself contains All, and is not contained.”

(Abdu'l-Baha, Abdu'l-Baha in London, p. 22)

“Regard thou the one true God as One Who is apart from, and immeasurably exalted above, all created things. The whole universe reflecteth His glory, while He is Himself independent of, and transcendeth His creatures. This is the true meaning of Divine unity. He Who is the Eternal Truth is the one Power Who exerciseth undisputed sovereignty over the world of being, Whose image is reflected in the mirror of the entire creation. All existence is dependent upon Him, and from Him is derived the source of the sustenance of all things. This is what is meant by Divine unity; this is its fundamental principle.”

“Some, deluded by their idle fancies, have conceived all created things as associates and partners of God, and imagined themselves to be the exponents of His unity. By Him Who is the one true God! Such men have been, and will continue to remain, the victims of blind imitation, and are to be numbered with them that have restricted and limited the conception of God.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 165)

Control your anger.

11. Control your anger: The management of anger is a topic mentioned throughout the religions of God. We must control our temper for the sake of each other, for the improvement of what is acceptable interaction between one human and another, or for the sake of humanity as a whole. How many wars would be prevented if men would just sit down and talk to one another calmly, controlling

tempers. How many heart aches in life would be prevented if we would just control ourselves and treat each other decently? The management of anger is a topic of supreme importance in the world today and not something God would just leave to our own devices; anger is addressed for a benefit to mankind in the religions of God.

CHRISTIANITY: Colossians 3:8 “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.”

Colossians 3:21 “Fathers, provoke not your children to anger,”

Ephesians 4:31 “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:”

Ephesians 4:32 “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”

JUDAISM: Ecclesiastes 7:9 “Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.”

Psalms 37:8 “Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.”

Proverbs 16:32 “He that is slow to anger is better than the mighty;”

Letter 53. “Take care and keep control over your temper, your anger and your desire to be arrogant and vain.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

134. “Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good.”

(The Qur'an (Yusuf Ali tr), Surah 3)

18. “I make my claim on thee that I may overwhelm the angry hate of haters.” 28. “Bear off from us the torment and the malice!”

(The Zend-Avesta, Avesta – Yasna 9)

“Protect us for the lives; yea, for both, of this world which is corporeal, and for the world of mind, against unhappy death, and the remorseless Wrath.”

(The Zend-Avesta, Avesta – Yasna 57)

**“If a man shall learn, Even while he lives and bears his body’s chain,
To master lust and anger, he is blest!”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

92. “Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.”

(Hindu, Laws of Manu chapter 6)

15. “There is no fire like desire. There is no weakness like anger. There is no suffering like the khandhas. There is no happiness greater than peace.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

17. “Abandon anger, give up pride, and overcome all fetters.”

17. “When a man governs his rising anger like a chariot going out of control, that is what I call a charioteer. The rest are just holding the reins.”

17. “Overcome anger with freedom from anger. Overcome evil with good. Overcome meanness with generosity, and overcome a liar with truthfulness.”

17. “Speak the truth, don't get angry, and always give, even if only a little, when you are asked. By these three principles you can come into the company of the devas.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“The evil out-flowings that arise from the illusions of the mind and the infatuations of egoism, concern the mental life more directly and are such things as fear, anger, hatred and pride; these are purified by study and meditation and that, too, must be attained gradually and not instantaneously.” (Buddha, Lankavatara Sutra)

“He will not be filled with anger or malice, his mind will be pure free of lust, he will have self mastery he will be free from cares, and this one at death at the dissolution of his body will become united with Brahma who is of the same condition. (Buddha, Teviggā Sutra)

Avaunt! flee in fear all (ye) evil, restricting, wrathful spirits! Flee (anger), begone, be vanquished and brought to naught before the glory and light of Manda-d-Hiia! (Sabeanism, Ginza Rba- chapter 17)

“Thou a lord who art all mercy. Deliver them, save them and protect them from this world of the wicked and the wrathful. Let Thy mercy, Great First Life, (Haiyi Qadmaiyyi) rest upon them.” (Sabeanism, Ginza Rba- chapter 58)

“Despite the shame and cruelties they were made to suffer, not one of these captives was known either to recant or to utter one angry word against his persecutors.” Their anger was controlled by the love of God.

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 577)

“Let nothing grieve thee, and be thou angered at none. It behoveth thee to be content with the Will of God.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 25)

“Be in perfect unity. Never become angry with one another. Let your eyes be directed toward the kingdom of truth and not toward the world

of creation. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 92)

Attributes of God can be found throughout the writings of God.

12. Attributes are one thing found universally in all the great religions of God, and most of the attributes of God can be found throughout the writings of these religions:

a. God is all seeing: CHRISTIANITY: Matthew 6:3 “But when thou doest alms, let not thy left hand know what thy right hand doeth: 6:4 That thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.”

Matthew 6:6 “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

Hebrews 4:12 “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

Hebrews 4:13 “Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do.”

JUDAISM: Proverbs 15:3 “The eyes of the LORD are in every place, beholding the evil and the good.”

Psalms 94:9 “He that planted the ear, shall He not hear? He that formed the eye, shall He not see?”

Jeremiah 23:24 “Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.”

“For the eye of God is observing.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 89)

96. "Allah sees well all that they do." 233. "Fear Allah and know that Allah sees well what ye do." 61. "Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven."

(The Qur'an (Yusuf Ali tr), Surahs 2 and 10)

58. "Allah doth command you to render back your trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which He giveth you! for Allah is He who heareth and seeth all things."

(The Qur'an (Yusuf Ali tr), Surah 4)

59. "With Him (Allah) are the keys of the Unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record Clear (to those who can read)."

60. "It is He Who doth take your souls by night, and hath knowledge of all that ye have done by day. By day doth He raise you up again; that a term appointed be fulfilled; in the end unto Him will be your return, then will He show you the truth of all that ye did."

61. "He is the Irresistible, (watching) from above over his worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty."

62. "Then are men returned unto Allah, their Protector, the (only) reality: is not His the Command? And He is the swiftest in taking account."

(The Qur'an (Yusuf Ali tr), Surah 6)

1. "The holy (Zarathushtra) asked Him: 'O holy Ahura Mazda! I ask Thee; answer me with words of truth, Thou who knowest the

truth. Thou art undeceivable, Thou hast an undeceivable understanding; Thou art undeceivable, as Thou knowest everything. The powerful, all-seeing, undeceivable.” 2. “O Far-seeing One, may Ye manifest unto me those incomparable things Of your Khshathra, O Ahura,”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “He is omnipotent to watch over all His creation. And this great power of His shows us that the possessor of such greatness is, with His wisdom, able to perceive all the powers that move the world, and, the highest strength of His (world) guiding wisdom gives us an idea of His still more mighty wisdom. Again, we perceive from His Mazdayasnian religion that, that religion is the source of (all) wisdom: hereby is made manifest to us the highest superiority of the Mazdayasnian religion. When we find that in every place He rules by religion, we perceive the immense superiority of His rule. Again, when it appears to us that the holy Ohrmazd, (Ahura Mazda) the creator, is primeval and is the birth-giver, maker and mover (of the world) we perceive uniformly thereby that the holy Self-Existent is the best Governor. To perceive the greatness of the Creator.”

“Orbs which see All things, whatever be In all Thy worlds, east, west, and north and south. O Eyes of God!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“He, God (Brahma) with far-seeing eyes.”

(Hindu, Vedas, Rig Veda - Book 1)

“By awareness,” “by vigilance it was that Indra (Brahma) attained the lordship of the gods.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Before thee (in thy sight) all hands are thieving, all lips have lied. Water is in the jordan. Before thee (in thine eyes), Manda-d-Hiia, (Savior) no man is clean: we are slaves who are all sin,” (Sabeanism, Ginza Rba- Chapter 35.

“First Life! (Haiyi Qadmai or God) Lift up Thine eyes upon these souls.” (Sabeanism, Ginza Rba- Chapter 58)

“Thou art the God Who dealeth mercifully with all things, Who judgeth between all things and Whose vision embraceth all things.”

(The Bab, Selections from the Writings of the Bab, p. 186)

“God, who sees all hearts, knows how far our lives are the fulfillment of our words.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 81)

“God is the seer, and the eye is the sign of His vision.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 310)

“Nothing is, or can ever be, hidden from God.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 8)

b. God is all knowing. Omniscience is an attribute of God:
JUDAISM: 1 Chronicles 28:9 “The LORD searcheth all hearts, and understandeth all the imaginations of the thoughts:”
Jeremiah 18:23 “LORD, thou knowest all.” Sirach 42:18 “The Lord knoweth all that may be known,” (Deuterocanonical Apocrypha,) 4 Ezra 26. “The Lord knoweth all.” 54. “Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts.” (Deuterocanonical Apocrypha, Esdras 2)

CHRISTIANITY: 1 John 3:20 “God is greater than our heart, and knoweth all things.”

John 21:17 “Lord, Thou knowest all things; Thou knowest that I love thee.”

Matthew 6:8 “Your Father knoweth what things ye have need of, before ye ask him.”

Luke 12:6 “Are not five sparrows sold for two farthings, and not one of them is forgotten before God?” 12:7 “But even the very hairs of your head are all numbered (and God knoweth every one of them). Fear not therefore: ye are of more value than many sparrows.”

“He is not unaware of the actions of the mischief-makers, inasmuch as nothing whatever in the heavens or on the earth can escape His knowledge.”

(The Bab, Selections from the Writings of the Bab, p. 161)

29. “It is He who hath created for you all things that are on earth; moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things he hath perfect knowledge.”

(The Qur'an (Yusuf Ali tr), Surah 2)

59. “With Him are the keys of the Unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record Clear (to those who can read).”

(The Qur'an (Yusuf Ali tr), Surah 6)

“The holy (Zarathushtra) asked Him: ‘O holy Ahura Mazda! I ask thee; answer me with words of truth, Thou who knowest the truth. Thou art undeceivable, Thou hast an undeceivable understanding; Thou art undeceivable, as Thou knowest everything.’”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “Be it known that, the Lord who is in all things and over every (thing), and Who obeys no one and for no one, is the Omniscient Omnipotent, (all knowing, all powerful) and All-Owning Creator Ohrmazd (Ahura Mazda) Himself; – the Lord who obeys no one, but is the master of all; who is uncreated, but the Creator of all; who holds no kinship, but is the highest (of all).”

“I am not seen by all; I am not known- Unborn and changeless- to the idle world. But I, Arjuna! know all things which were, And all which are, and all which are to be, Albeit not one among them knoweth Me!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

“O God, who knowest all things!” “God that knoweth all.”

(Hindu, Upanishads vol. 1, Vagasaneyi-Samhita-Upanishad and Yajur Veda - Kanda II)

24. “All-Conquering and All-Knowing am I.” 14. “The Awakened, the Omniscient, the Trackless?”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

“First Life! (Haiyi Qadmaiya or God) Lift up Thine eyes upon these souls “For thou openest doors of truth and revealest mysteries and wisdom.” (The Omniscient) (SABEANISM, Ginza Rba- Chapters 35 and 58)

“Manda-d-Hiia (Hiia/Haiyi/God) Sublimest of beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou And victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth Over all deeds,” (Sabeanism, Ginza Rba- chapter 75)

“From all eternity I have indeed recognized Thee and unto all eternity will ever do so through Thine Own Self and not through any one else besides Thee. Verily Thou art the Source of all knowledge, the Omniscient.” “Thou art the Knower of all things and the Lord of might and majesty.” “He is truly the All-Knowing, the All-Powerful.”

(The Bab, Selections from the Writings of the Bab, pp. 1 and 35)

“Verily the knowledge of God embraceth all things.”

(The Bab, Selections from the Writings of the Bab, p. 57)

“Nothing is, or can ever be, hidden from God.” “To this I testify before God, the Almighty, the Exalted, the All-Knowing, the All-Wise.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 8 and 90)

“God, verily, is the Helper, the Knower, the Ordainer, the Omniscient.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 138)

c. God is all powerful. Omnipotence is an attribute of God:

JUDAISM: Deuteronomy 3:24 “O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?” Jeremiah 32:27 “Behold, I am the LORD, the God of all flesh: is there any thing too hard for Me?”

Nehemiah 9:32 “Now therefore, our God, the great, the mighty, and the terrible God,”

2 Maccabees 34. “Declare unto all men the mighty power of God.”

(Deuterocanonical Apocrypha,)

CHRISTIANITY: 1 Peter 5:6 “Humble yourselves therefore under the mighty hand of God.”

Romans 13:1 “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”

John 15:5 “Without Me ye can do nothing.”

Revelation 19:6 “Alleluia: for the Lord God omnipotent (all powerful) reigneth.”

“Verily, there is no power except in God, and sufficient witness unto Me is your Lord, Who is, in very truth, the Omnipotent Avenger.”

(The Bab, Selections from the Writings of the Bab, p. 59

106. “None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah hath power over all things?” 259. “I know that Allah hath power over all things.”

(The Qur'an (Yusuf Ali tr), Surah 2)

10. “Allah made it but a message of hope, and an assurance to your heart: (in any case) there is no help except from Allah: and Allah is Exalted in Power, Wise.”

(The Qur'an (Yusuf Ali tr), Surah 8)

“He is the greatest Lord, powerful and wise, creator, nourisher, protector, compassionate, virtuous, forgiver, pure, a good dispenser of justice and all powerful.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “Be it known that, Ohrmazd (Ahura Mazda) Himself is the Beneficent Spirit, and is all powerful in goodness and glory. He himself is pure, and is the Creator of all the good creatures of this world and the next.”

4. “He, (Brahma) whose power is measureless,”

(Hindu, Laws of Manu)

“God, the Creator and Ruler, the Omniscient and Omnipotent.”

(Hindu, Upanishads vol. 2, Introduction to the Upanishads, vol. 2)

“More than any earthly power, those who are filled with unshaken faith in Me.” (Brahma, The Mighty)

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Great is the strength of Life (Haiyi or God); Abounding the glory of the mighty (Life)! (Sabeanism, Ginza Rba- chapter 115

“Your Father hath great strength, Surpassing all limit.” (Sabeanism, Ginza Rba- chapter 118)

“I bear witness that Thou art the Most Manifest, the Omnipotent.” “Fix your gaze upon the invincible power of the Lord, your God, the Almighty.”

(Selections from the Writings of the Bab, p. 1 and Shoghi Effendi, The Dawn-Breakers, p. 93)

“Verily God and every created thing testify that there is none other God but Me, the Almighty, the Best Beloved...” “He is truly the All-Knowing, the All-Powerful.”

(The Bab, Selections from the Writings of the Bab, pp. 29 and 35)

“Thou art in truth the Mighty, the Powerful, the Gracious, the Strong.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 440)

“Verily thy Lord is He Who giveth and divesteth, the Mighty, the Powerful.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 149)

“Verily, there is none other God beside Me, the Omnipotent Protector, the Self-Subsisting!”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 128)

d. God is a just God. Justice is one of the attributes of God found in the religions of God: JUDAISM: Deuteronomy 32:4 “He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is He.”

Isaiah 45:21 “Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD? and there is no God else beside Me; a just God and a Saviour; there is none beside Me.”

Zephaniah 3:5 “The just LORD is in the midst thereof; He will not do iniquity: every morning doth He bring his judgment to light, He faileth not; but the unjust knoweth no shame.”

CHRISTIANITY: Acts 22:14 “The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One,”

Revelations 15:3 “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints.”

49. “Allah doth sanctify whom He pleaseth but never will they fail to receive justice in the least little thing.”

(The Qur'an (Yusuf Ali tr), Surah 4)

90. “Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.”

(The Qur'an (Yusuf Ali tr), Surah 16)

“He is the greatest Lord, powerful and wise, creator, nourisher, protector, compassionate, virtuous, forgiver, pure, a good dispenser of justice and all powerful.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Pray to Him who wields the bow and arrow (for the vindication of justice) He is both the Deva (God of the Hindu) and the Asura (Ahura, God of the Parsis).” (ZOROASTER, Hymns of Atharvan)

Denkard. Zoroaster, “Be it known that Ohrmazd (Ahura Mazda) by his power of comprehending everything is truthful and the judge of all. And every truthful man gets justice at His hands.”

7. “Through his (supernatural) power he is Fire and Wind, he Sun and Moon, he the Lord of justice.”

(Hindu, Laws of Manu chapter 7)

16. “For divine justice (is said to be) a bull (vrisha); that (man) who violates it (kurute 'I am) the gods consider to be (a man despicable like) a Sudra (vrishala); let him, therefore, beware of violating justice.”

(Hindu, Laws of Manu chapter 8)

18. “Life is easy enough for the shameless, the crow-hero type of man, offensive, swaggering, impudent and depraved. But it is hard for the man of conscience, always striving after purity, alert, reserved, pure of (just moral) behaviour and discerning.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

**“My Lord, High King of Light, Revealer Whose eyes are uncovered, seeking justice And enacting justice for those who love it,”
(Sabeanism, Ginza Rba- chapter 71)**

“Ye will open your eyes and behold your Judge. Betimes will the dayspring dawn upon you, In strength ye will arise and behold the Outer Ether And the great Beam who is all light, (Sabeanism, Ginza Rba- chapter 76)

“He is the One Who on the Day of Severing shall pass judgement through the power of Truth; indeed no God is there besides Him, the Peerless, the All-Compelling, the Exalted. He is the One Who holdeth within His grasp the kingdom of all created things; there is none other God but Him, the Single, the Incomparable, the Ever-Abiding, the Inaccessible, the Most Great.”

(The Bab, Selections from the Writings of the Bab, p. 18)

“Unto no one do I take My plaint save to God; for He is the best of judges.” “Indeed God hath permitted no one to pass unfair judgement, and if thou wouldst fain do so, then soon shalt thou learn.” “Verily We are equitable in Our judgement.”

(The Bab, Selections from the Writings of the Bab, pp. 14, 19 and 35)

“Even as God is pronounced to be just, man must likewise be just.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity)

“O SON of SPIRIT! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

e. God is merciful and compassionate. Mercifulness and compassion are two like attributes of God: JUDAISM: “There is no God but Him; He is the Exalted, the All-Wise. O ye the servants of the Merciful One!” (The Bab, Selections from the Writings of the Bab, p. 56) 1 Chronicles 16:34 “O give thanks unto the LORD; for He is good; for His mercy endureth for ever.”

Psalms 100:5 “For the LORD is good; His mercy is everlasting; and His truth endureth to all generations.”

Psalms 103:8 “The LORD is merciful and gracious, slow to anger, and plenteous in mercy.”

Lamentations 3:31 “For the LORD will not cast off for ever: 3:32 But though He cause grief, yet will He have compassion according to the multitude of His mercies.”

CHRISTIANITY: Luke 6:36 “Be ye therefore merciful, as your Father also is merciful.”

2 Corinthians 1:3 “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;”

“Assuredly no God is there other than Him, the All-Possessing, the Most Generous. The revelations of His bounty pervade all created things; He is the Merciful, the Compassionate.”

(The Bab, Selections from the Writings of the Bab, p. 163)

1. “In the name of Allah, Most Gracious, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 1)

143. “For Allah is to all people most surely full of kindness, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 2)

163. “And your Allah is one Allah; there is no god but He, Most Gracious, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 2)

“None of us is immaculate and can claim salvation as his desert. But the mercy of God prevails over other considerations. Therein lies our hope.” (ZOROASTER, Hymns of Atharvan p. 265)

“In the name of God. I praise and invoke the creator Ormazd, (Ahura Mazda) the radiant, glorious, omniscient, maker, lord of lords, king

over all kings, watchful, creator of the universe, giver of daily bread, powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Thou that sustainest all things! Undismayed. Earth, Heaven! Ah me! I see no Earth and Heaven! Thee, Lord of Lords! I see, Thee only- only Thee! Now let Thy mercy unto me be given,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“Show Thy mercy and be ready to hear our call.” “O Bounteous One, be merciful to our children and descendants.”

(Hindu, Vedas, Yajur Veda – Kanda 2 and 4)

“The Blessed One, knowing of the mental agitations going on in the minds of those assembled (like the surface of the ocean stirred into waves by the passing winds), and his great heart moved by compassion.” “As Thou reviewest the world with Thy perfect intelligence and compassion, As Thou reviewest all things by Thy perfect intelligence and compassion, they must seem to Thee like visions beyond the reach of the human mind, as being and non-being do not apply to them. (Buddha, Lankavatara Sutra)

“Blessed and praised be Life (Haiyi, God) Who is filled with compassion for these souls. Praised be Thou, my Lord, Manda-d-Hiia (Savior God), For thou raisest up these souls” “Thou a Lord Who art all mercy.” (Sabeanism, Ginza Rba- chapters 35 and 70)

“Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light.” “A Lord who art all mercy.” (Sabeanism, Ginza Rba- chapters 70 and 410)

“Thou the Lord who art all mercy, now (I ask) of Life, Your compassion, Your forgiveness, Your reconciliation and Your compassion, Yours, Great First Life! (Haiyi Qadmaiya or God)” (Sabeanism, Ginza Rba-chapters 75 and 410)

“The peoples of the world have risen in iniquity, and but for the out pouring of the grace of God and Thy mercy unto them, no one could purge even a single soul for evermore.”

(The Bab, Selections from the Writings of the Bab, p. 49)

“Verily there is none other God but your Lord, the All-Merciful.” “He, in truth, is the Ever-Forgiving, the Compassionate.”

(The Bab, Selections from the Writings of the Bab, pp. 19 and 53)

“Thou art the Giver of all! Thou art the Forgiver! Thou art the Merciful!”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 24)

“He is the All-Bounteous, and of those who show mercy, He is the Most Merciful.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, p. 4)

“With perfect compassion and mercy have We guided and directed the people of the world to that whereby their souls shall be profited.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 44)

f. God is pure perfection. The religions of God tell us,

perfection is an attribute of God: JUDAISM: Deuteronomy 18:13

“Thou shalt be perfect with the LORD thy God.”

Deuteronomy 32:4 “He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.”

2 Samuel 22:31 “As for God, his way is perfect; the word of the LORD is tried: He is a buckler to all them that trust in Him.”

Psalms 50:2 “Out of Zion, the perfection of beauty, God hath shined.”

CHRISTIANITY: Matthew 5:48 “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

2 Corinthians 13:9 “For we are glad, when we are weak, and Ye are strong: and this also we wish, even Your perfection.”

32. “They said: ‘Glory to Thee, of knowledge we have none, save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom.’”

(The Qur'an (Yusuf Ali tr), Surah 2)

25. “Assuredly it is thy Lord who will gather them together: for He is Perfect in Wisdom and Knowledge.”

(The Qur'an (Yusuf Ali tr), Surah 15)

1. “I announce (and) carry out (this Yasna) for the creator Ahura Mazda, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect,”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 1)

“My fourth name is Perfect Holiness.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

14 “The mortal who with blazing fuel, as his laws command, adores the Perfect God, Blest with his thoughts in splendour shall exceed all men, as though he overpassed the floods.”

(Hindu, Vedas, Rig Veda - Book 8)

3. “This is the song of those Immortal Beings who long for treasures in their full perfection. 9. Thou, God hast made beauty perfect.”

(Hindu, Vedas, Rig Veda - Book 10)

**“As Thou reviewest all things by Thy perfect intelligence and compassion, they must seem to Thee like visions beyond the reach of the human mind, as being and non-being do not apply to them.”
(Buddha, Lankavatara Sutra)**

**“They shall rise upward on a smooth road and by the path of the Perfect, shall behold the Place of Light and the everlasting Abode and be established by Him who opened (revealed) the great first light.”
(Sabeanism, Ginza Rba- chapter 54)**

“Blessed art thou, Road of the great, path of the Perfect And track that riseth up to the Place of Light. And my lord Manda-d-Hiia will lend them his helping hand.” (Sabeanism, Ginza Rba- chapter 72)

“Every other perfection is as naught in face of His consummate perfection, and every other display of might is as nothing before His absolute might.”

(The Bab, Selections from the Writings of the Bab, p. 156)

“The Divinity of God, which is the sum of all perfections, reflects itself in the reality of man; that is to say, the Essence of Oneness is the gathering of all perfections, and from this unity He casts a reflection upon the human reality. Man then is the perfect mirror facing the Sun of Truth, and is the center of radiation: the Sun of Truth shines in this mirror. The reflection of the divine perfections appears in the reality of man, so he is the representative of God, the messenger of God. If man did not exist, the universe would be without result, for the object of existence is the appearance of the perfections of God.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 310)

“God is pure perfection, and creatures are but imperfections.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 113)

“Be ye perfect even as your Father which is in heaven.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 79)

g. Pureness is an attribute of God. JUDAISM: Psalms 119:140

“Thy word is very pure: therefore Thy servant loveth it.”

Proverbs 30:5 “Every word of God is pure: He is a shield unto them that put their trust in Him.”

Job 11:4 “For Thou hast said, My doctrine is pure, and I am clean in Thine eyes.”

CHRISTIANITY: 1 John 3:3 “And every man that hath this hope in Him purifieth himself, even as He is pure.”

James 3:17 “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

88. “He said: ‘I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself.’”

(The Qur'an (Yusuf Ali tr), Surah 11)

7. “Allah doth love the righteous.” 108. “Allah loveth those who make themselves pure.” (The Qur'an (Yusuf Ali tr), Surah 9)

“The religion of pure Islamic Faith, to worship none but Allah, The Pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion.”

(Hadith, Bukhari Vol 6, Book 60, # 298)

10. “The man of understanding has instructed (people) to cling to action of this Good Thought, and to the Holy Piety, (Pure) Creator, Comrade of Right -- wise that He is, and to all hope, O Ahura, that are in Thy Dominion, O Mazda.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 34)

Denkard. Zoroaster, “Be it known that, Ohrmazd (Ahura Mazda) Himself is the Beneficent Spirit, and is all powerful in goodness and glory [lit. light]. He Himself is pure, and is the Creator of all the good creatures of this world and the next.

“To the holy BRAHMA, pure in heart and righteous-souled.”

(Hindu, Mababharata (R. Dutt, abridged tr))

“Pious-hearted, pure and good, Like the sinless God.”

(Hindu, Mababharata (R. Dutt, abridged tr))

“So Universal Mind cleared of its defilements through the gradual purifications of the evil out-flowings that come by effort, study and meditation, and by the gradual self-realisation of Noble Wisdom, at the long last, like the Dharmata Buddha shining forth spontaneously with the rays that issue from its pure Self-nature, shines forth instantaneously. (Buddha, Lankavatara Sutra)

“The Light became light, the Light became light! The Light became the light of the First Life (Haiyi Qadmaiyyi or God). Glory dawned and (there was) radiance, brilliance and purity;” “The Great Light abideth in its purities.” (Sabeanism, Ginza Rba- chapter 46 and 49)

**“Purity, Goodness and Greatness.” “my Lord Manda-d-Hiia.”
(Sabeanism, Ginza Rba- chapter 72)**

**“Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name,”
“I stand for the Great Light with its purities! I am Manda-d-Hiia,
emanation of the Mighty First Life (Haiyi Qadmaiyyi). (Sabeanism, Ginza Rba- chapters 75 and 113)**

“Such must be the purity of your character and the degree of your renunciation, that the people of the earth may through you recognize and be drawn closer to the heavenly Father who is the Source of purity and grace.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 91)

“GOD loveth those who are pure. Naught in the Bayan and in the sight of God is more loved than purity and immaculate cleanliness....”

(The Bab, Selections from the Writings of the Bab, p. 79)

“God is pure perfection, and creatures are but imperfections.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 113)

“The favors of the Blessed Perfection, the very stars of the bestowal of God, blessed trees and flowers in the garden of His purity and sanctity.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace)

“In the Name of God, the Most Pure, the Most Pure.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 23)

h. God is righteous. Righteousness is one of the attributes of God: JUDAISM: Psalms 5:8 “Lead me, O LORD, in Thy Righteousness.”

Psalms 7:9 “Oh let the wickedness of the wicked come to an end; but establish the just: for The Righteous God trieth the hearts and reins.”

Psalms 119:142 “Thy righteousness is an everlasting righteousness, and thy law is the truth.”

Psalms 129:4 “The LORD is righteous.”

CHRISTIANITY: 1 John 2:29 “If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.”

1 John 3:7 “Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.”

“By the righteousness of Him Who hath called thee into being,” “Fear thou God and pride not thyself on thine earthly possessions, inasmuch

as what God doth possess is better for them that tread the path of righteousness.” “Nay, by the righteousness of My Lord!”

(The Bab, Selections from the Writings of the Bab, pp. 19 and 21)

7. “Allah doth love the righteous.” 108. “Allah loveth those who make themselves pure.” (The Qur'an (Yusuf Ali tr), Surah 9)

5. “It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her: that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness.”

(The Qur'an (Yusuf Ali tr), Surah 10)

56. “But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.”

(The Qur'an (Yusuf Ali tr), Surah 74)

3. “We choose, O Ahura Mazda! and Thou, O Righteousness The Beauteous! That we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds;”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 35)

23. “And do Thou then Ahura, as in answer to these our prayers and songs of praise, cause us to prosper to salvation through Thy Good Mind, the Sovereign Power, and Thy Righteous Order in Thy ritual and law!”

(The Zend-Avesta, Avesta – Yasna 68)

4. “Penance, liberality, righteousness, kindness, truthfulness, these form His (gifts bestowed on priests).”

(Hindu, Upanishads vol. 1, Khandogya-Upanishad Part 2)

“O ye wise, immortal, righteous ones;” (ones plural but in reality meaning one, the all powerful God, Brahma)

(Hindu, Vedas, Yajur Veda - Kanda IV)

18. “Life is easy enough for the shameless, the crow-hero type of man, offensive, swaggering, impudent and depraved. But it is hard for the man of conscience, always striving after purity, alert, reserved, pure of (just, moral) behaviour and discerning.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Blessed and praised be Life Who is filled with compassion for these souls. Praised be Thou, my Lord, Manda-d-Hiia, For thou raisest up these souls” “Thou a Lord who art all (justice and mercy).” (righteousness) (Sabeanism, Ginza Rba- chapters 35 and 70)

“Bound (together) and sealed are these souls who went down to the Jordan and were baptised in the name of the Great Life (Haiyi or God). Their souls have been secured with bonds of righteousness and with the bonds of the great light of Life.” (Sabeanism, Ginza Rba- chapter 26)

“It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 91)

“By the righteousness of God, all who are in the heaven and on earth and whatsoever lieth between them are regarded in My sight even as a spider's web, and verily God beareth witness unto all things.”

(The Bab, Selections from the Writings of the Bab, p. 50)

“Be pure, O people of God, be pure; be righteous, be righteous....”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 286)

“By the righteousness of God!”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 20)

“By the righteousness of the one true God! The very breath of these souls is in itself richer than all the treasures of the earth. Happy is the man that hath attained thereunto, and woe betide the heedless.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 10)

“O people! Can ye ever hope to escape the sovereign power of your Lord? By the righteousness of God! No refuge will ye find in this day, and no one to protect you, save those upon whom God hath bestowed the favour of His mercy. He, verily, is the Ever-Forgiving, the Most Compassionate.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts)

i. God is a God of love. Love is an attribute of God: JUDAISM:

Deuteronomy 7:12 “The LORD thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers: And He will love thee, and bless thee,”

Deuteronomy 10:15 “The LORD had a delight in thy fathers to love them,”

Zephaniah 3:17 “The LORD thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.

CHRISTIANITY: Ephesians 2:4 “But God, who is rich in mercy, for His great love wherewith He loved us,”

1 John 3:16 “Hereby perceive we the love of God,”

1 John 4:7 “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.”

1 John 4:8 “He that loveth not knoweth not God; for God is love.”

2 Corinthians 13:11 “Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

“Every breast which committeth His Words to memory, God shall cause, if it were that of a believer, to be filled with His love; and every heart which cherisheth the love of His Words and manifesteth in itself the signs of true faith when His Name is mentioned, and exemplifieth the words, ‘their hearts are thrilled with awe at the mention of God,’ that heart will become the object of the glances of divine favour and on the Day of Resurrection will be highly praised by God.”

(The Bab, Selections from the Writings of the Bab, p. 99)

31. “If ye do love Allah, follow me: Allah will love you, and forgive you your sins, for Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 3)

7. “Allah doth love the righteous.” 108. “Allah loveth those who make themselves pure.”

(The Qur'an (Yusuf Ali tr), Surah 9)

**“God is all love, and his loving presence may be felt everywhere.”
(ZOROASTER, Hymns of Atharvan p. 834)**

1. “O Ahura Mazda, Thou most bounteous Spirit! Who brings pollutions to this (Thy flame) him wilt Thou cover with pollutions (in his turn). 2. But as the most friendly do Thou give us zeal, O Fire of the Lord! and approach us, and with the loving blessing of the most Friendly, with the praise of the most adored.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 36)

3. “All rests upon the laud and love of Him the rich, high-flaming God.”

(Hindu, Vedas, Rig Veda - Book 5)

5. "God is furthering us. On us with loving-kindness."

(Hindu, Vedas, Rig Veda - Book 1)

"The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love. this is the way to a state of union with Brahma (the all loving)." (Buddha, Teviggā Sutra)

"And we have arranged (all things?) according to Thy loving-kindness from beginning to end." (Sabeanism, Ginza Rba- chapter 30)

"The Great Life (Haiyi or God) dwelleth in those that love Him," With great love for them. (Sabeanism, Ginza Rba- chapter 60)

"God's all-encompassing love and protection will surround them."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 197)

"Refresh my heart, O my God, with the living waters of Thy love and give me a draught, O my Master, from the chalice of Thy tender mercy."

(The Bab, Selections from the Writings of the Bab, p. 208)

"Unity is the expression of the loving power of God and reflects the reality of divinity. It is resplendent in this day through the bestowals of light upon humanity."

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 217)

"God is loving and merciful. His intention in religion has ever been the bond of unity and affinity between humankind."

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 279)

“The gaze of the loving-kindness of God -- exalted and glorified is He -- hath everlastingly been directed towards His beloved friends; verily He is the One Who knoweth and remembereth.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 236)

“There is none other God but Him, the One, the Single, the Mighty, the Loving.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts)

j. God is full of kindness. Kindness is an attribute of God:

JUDAISM: Psalms 26:2 “Examine me, O LORD, and prove me; try my reins and my heart.”

Psalms 26:3 “For Thy loving kindness is before mine eyes: and I have walked in Thy truth.”

Psalms 31:21 “Blessed be the LORD: for He hath shewed me His marvelous kindness.”

Psalms 36:7 “How excellent is Thy loving kindness, O God! therefore the children of men put their trust under the shadow of Thy wings.”

Isaiah 54:8 “With everlasting kindness will I have mercy on thee, saith the LORD Thy Redeemer.”

CHRISTIANITY: Ephesians 2:7 “In the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.”

Titus 3:4 “The kindness and love of God our Saviour toward man appeared.”

“Indeed all are but paupers in the face of Thy tender mercy, and lowly servants before the tokens of Thy loving-kindness. I beg of Thee, by Thy bounty, O my God, and by the outpourings of Thy mercy and bestowals, O my Lord, and by the evidences of Thy heavenly favours and grace, O my Best Beloved, to watch over Him Whom God shall make manifest that no trace of despondency may ever touch Him.”

(The Bab, Selections from the Writings of the Bab, p. 172)

90. "But ask forgiveness of you Lord, and turn unto Him in repentance: for my Lord is indeed Full of mercy and loving-kindness."

(The Qur'an (Yusuf Ali tr), Surah 11)

20. "Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy (ye would be ruined indeed)."

(The Qur'an (Yusuf Ali tr), Surah 24)

"It is not by our own will that we come into existence. Mazda brought us into being out of not-being. If He has so much power on nonentity how greater must be His power on entity? Yet He is not a tyrant that He would take pleasure in oppressing others. He is nothing but kindness alone. (ZOROASTER, Hymns of Atharvan p. 739)

"I am the Kind, Keeper of all creatures, I am the Kind Maintainer of all creatures; yet men worship Me not with a sacrifice in which I am invoked by My own name, as they worship the other gods with sacrifices in which they are invoked by their own names."

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

"The kind Mazda."

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

15. "Never may this Thy loving-kindness fail us; mighty in strength."

(Hindu, Vedas, Rig Veda - Book 1)

5. "God is furthering us. On us with loving-kindness." 15. "So may Your favouring help be turned to us-ward, Your kindness like a lowing cow approach us, Wherewith Ye bear Your servant over trouble, and free Your worshipper from scoff and scorning."

(Hindu, Vedas, Rig Veda – Books 1 and 2)

“(He) abides in Loving-kindness,” from Brahma.

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Practice kindness and compassion on all alike with no discrimination what-so-ever.” “Buddha, Surangama Sutra)

“And we have arranged (all things?) according to Thy loving-kindness from beginning to end.” (Sabeanism, Ginza Rba- chapter 30)

“Bliss and peace there will be On the road which Adam attained: Bliss, (kindness) and peace there shall be On the road which the soul traverseth.” (Sabeanism, Ginza Rba- chapter 69)

“Thou didst create Me, O Lord, through Thy gracious favour and didst protect Me through Thy bounty in the darkness of the womb and didst nourish Me, through Thy loving-kindness, with life-giving blood.”

(The Bab, Selections from the Writings of the Bab, p. 173)

“Whenever I attempt to approach Thee, I perceive nothing in myself but the tokens of Thy grace and behold naught in my being but the revelations of Thy loving-kindness.” “No deed have I done, O my God, to merit beholding Thy face, and I know of a certainty that were I to live as long as the world lasts I would fail to accomplish any deed such as to deserve this favour, inasmuch as the station of a servant shall ever fall short of access to Thy holy precincts, unless Thy bounty should reach me and Thy tender mercy pervade me and Thy loving-kindness encompass me.”

(The Bab, Selections from the Writings of the Bab, pp. 174 and 191)

“Naught do I now witness but the manifold evidences of Thy grace and loving-kindness, Thy bounty and gracious favours, Thy generosity and loftiness, Thy sovereignty and might, Thy splendour and Thy glory, and

that which befitteth the holy court of Thy transcendent dominion and majesty and beseemeth the glorious precincts of Thine eternity and exaltation.”

(The Bab, Selections from the Writings of the Bab, p. 181)

“O holy Lord! O Lord of loving-kindness! We stray about Thy dwelling, longing to behold Thy beauty, and loving all Thy ways. We are hapless, lowly, and of small account. We are paupers: show us mercy, give us bounty; look not upon our failings, hide Thou our endless sins. Whatever we are, still are we Thine, and what we speak and hear is praise of Thee, and it is Thy face we seek, Thy path we follow. Thou art the Lord of loving-kindness,”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 6)

“Have ye forgotten My loving-kindness and My mercy that have surpassed all created things, and which proceeded from God.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 128)

“The gaze of the loving-kindness of God -- exalted and glorified is He -- hath everlastingly been directed towards His beloved friends; verily He is the One Who knoweth and remembereth.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 236)

k. The Lord is full of goodness. Goodness is an attribute of

God: JUDAISM: Psalms 33:5 “He loveth righteousness and judgment: the earth is full of the goodness of the LORD.”

Psalms 119:68 “Thou art good, and doest good; teach me Thy statutes.”

Psalms 136:1 “O give thanks unto the LORD; for He is good: for His mercy endureth forever.”

Psalms 68:5 “A Father of the fatherless, and a Judge of the widows, is God in His holy habitation.”

Psalms 72:12 “For He shall deliver the needy when he crieth; the poor also, and him that hath no helper.”

Psalms 145:8 “The LORD is gracious, and full of compassion; slow to anger, and of great mercy.”

Psalms 145:9 “The LORD is good to all: and His tender mercies are over all His works.”

CHRISTIANITY: Ephesians 6:8 “Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord (of goodness), whether he be bond or free.”

2 Thessalonians 1:11 “And fulfill all the good pleasure of His goodness.”

Romans 11:22 “Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.”

“There is no God but Allah.... Who has in His heart.... goodness.”

(Islam, Hadith, Hadith Qudsi)

“And hold ye fast by the cord of God, all of you, and break not loose from it; and remember God's goodness.”

(The Qur'an (Rodwell tr), Sura 3)

103. “And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor (goodness) on you;”

(The Qur'an (Yusuf Ali tr), Surah 3)

9. “I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 12)

Denkard. Zoroaster, “Be it known that, Ohrmazd Himself is the Beneficent Spirit, and is all powerful in goodness and glory [lit. light].

He Himself is pure, and is the Creator of all the good creatures of this world and the next.

“Oh rectitude, when will I be able to find you, and to know conscience, and also devotion, which is the way to Ahura Mazda, the most Beneficent.” (goodness) (ZOROASTER, Hymns of Atharvan)

“The splendour of the splendid, and the greatness of the great, Victory I Am, and Action! and the goodness of the good.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

“I call to help me, I who know Your Goodness.”

(Hindu, Vedas, Rig Veda - Book 2)

“Brahma (God) has not been seen by man face to face the Buddha tells us. God is in a spiritual form (beneficent and pure) not a material corporal form.” (Buddhist Dharma, TEVIGGA SUTTA)

“Good is the Good for the good, and His nature is set upon those who love His name.” “We have acted (according to) the goodness of the Great Life (Haiyi/God).” (Sabeanism, Ginza Rba- chapters 30 and 72)

“Praise thee; for Thy knowledge, Thy wisdom, Thine understanding and Thy goodness do they praise Thee.” (Sabeanism, Ginza Rba- chapter 75)

“Good is the Good (One)... for the good, and He set His nature upon those who love His name. We will seek and find, and will speak and be heard. We have sought and found, we spoke and were heard in Thy presence, my Lord Manda-d-Hiia (Savior God).” (Sabeanism, Ginza Rba- chapter 170)

“Whosoever hath recognized Me, hath known all that is true and right, and hath attained all that is good and seemly;”

(The Bab, Selections from the Writings of the Bab, p. 11)

“For He is the Source of all goodness, and unto Him revert all things.”

(The Bab, Selections from the Writings of the Bab, p. 94)

“These are the disciples of God, and His goodness has no bounds. You who are servants of the Most High may be disciples also. The treasuries of God are limitless.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 57)

“I hope that the unspeakable goodness of God will so strengthen you that the celestial quality of your soul, which relates it to the spirit, will forever dominate the material side, so entirely ruling the senses that your soul will approach the perfections of the Heavenly Kingdom.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 97)

“God in His infinite goodness has exalted us to so much honour, and has made us masters over the material world. Shall we then become her slaves? Nay, rather let us claim our birthright, and strive to live the life of the spiritual sons of God.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 108)

I. God is exalted. Greatness is one of the attributes of God:

“There is no God but Him; He is the Exalted, the All-Wise. O ye the servants of the Merciful One!” (The Bab, Selections from the Writings of the Bab, p. 56) JUDAISM: Deuteronomy 3:23 “And I besought the LORD at that time, saying, ‘O Lord GOD, Thou hast begun to shew Thy servant Thy greatness, and Thy mighty hand: for what God is there in heaven or in earth, that can do according to Thy works, and according to Thy might?’”

2 Kings 22:47 “The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.”

CHRISTIANITY: Ephesians 1:19 “And what is the exceeding greatness of His power to us who believe, according to the working of His mighty power.”

Titus 2:11 “For the grace of God that bringeth salvation hath appeared to all men, 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Acts 2:33 “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

“I swear by the glory of God, My Lord, the Most Exalted, the Most Great, He assuredly, as is divinely ordained, will make His Cause shine resplendent, while there will be no helper for the unjust.”

(The Bab, Selections from the Writings of the Bab, p. 20)

43. “Glory to Him (Allah)! He is high above all that they say! -- Exalted and Great (beyond measure)!”

(The Qur'an (Yusuf Ali tr), Surah 17)

9. “And verily, thy Lord is He, the Exalted in Might, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 26)

1. “Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.”

(The Qur'an (Yusuf Ali tr), Surah 57)

“We worship the exalted master who is Ahura Mazda, who is highest.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Ahura, the exalted, imperishable,”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

**“The splendour of the splendid, and the greatness of the great,
Victory I Am, and Action! and the Goodness of the good.”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

**“It is the greatness of God by which this Brahma-wheel is made to
turn.”**

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad)

**1. “Truth, greatness, universal order (rita), strength. consecration,
creative fervour (tapas), spiritual exaltation (Brahma), the sacrifice,
support the earth.”**

(Hindu, Vedas, Atharva Veda)

**1. “EVEN to Him, swift, strong and high. Exalted, (Brahma) I bring my
song of praise.”**

(Hindu, Vedas, Rig Veda - Book 1)

**“The true Samana who is seeking the way to Brahma, (the most
Exalted) let him have thoughts of love everywhere throughout the
whole world pervading with thoughts of love far reaching, beyond
measure, all embracing. Regard all with mind set free and filled with
deep felt love. this is the way to a state of union with Brahma.”**

(Buddha, Tevigga Sutra)

**“All the seen and the unseen of the heavens and the Earth belongs to
Al-iah (Allah, God The All exulted in might, The All Powerful) and the
whole affair will be returned to Him. So worship Him and put your trust
in Him...” (Hanif, from the writings of Abraham and Muhammad, Hud:
123)**

“Thou art lauded, Thou art magnified, thou art glorified And Thou art exalted! Great is the splendour in which Manda-d-Hiia is arrayed! Blest is that day of light, To all who love Thy name of Truth” (Sabeanism, Ginza Rba- chapter 75)

“I worship (Great Life, God). And I praise my Lord Manda-d-Hiia (The Savior God) And that great Presence of Glory Which emanated from Itself.” (Sabeanism, Ginza Rba- chapter 108)

"O my Creator who created me, (O) Lord of lofty Greatness!" "In great effulgence the radiance glowed." "Great is the strength of Life; Abounding the glory of the mighty Life (Haiyi)!" (Sabeanism, Ginza Rba- chapters 1, 12 and 115

**“All men beseech His blessings and He is supreme over all created things. He is indeed the All-Glorious, the Mighty, the Well-Beloved.”
“Indeed no God is there besides Him, the Peerless, the All-Compelling, the Exalted.”**

(The Bab, Selections from the Writings of the Bab, pp. 6 and 16)

“There is no God but Him, the Peerless, the Most Exalted.”

(The Bab, Selections from the Writings of the Bab, p. 18)

“God (glorious is His mention) hath called Himself the Lord of the worlds for that He hath nurtured and doth nurture all; exalted is His favor which hath preceded contingent beings and His mercy which hath preceded the worlds.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 65)

“Behold, how immeasurably exalted is the Lord your God above all created things! Witness the majesty of His sovereignty, His ascendancy, and supreme power. If the things which have been created by Him -- magnified be His glory -- and ordained to be the manifestations of His names and attributes, stand, by virtue of the grace with which they have been endowed, exalted beyond all

proximity and remoteness, how much loftier must be that Divine Essence that hath called them into being?..."

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 184)

We are prohibited from committing slander and backbiting.

13. We are prohibited from committing slander and backbiting to one another in God's religions: The Bahá'í Faith tells us that backbiting is a grievous deed and that the tongue a smoldering fire that devoureth both heart and soul: "The tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century."

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 264)

"Indeed on no account should ye sadden any person;" "Be ye not a cause of grief unto Us," (be not a bearer of tales)

(The Bab, Selections from the Writings of the Bab, p. 134)

_ The other religions also heavily condemn backbiting as a thing of harmful consequences to man:

JUDAISM: Leviticus 19:16 "Thou shalt not go up and down as a talebearer among thy people."

Psalms 34:13 "Keep thy tongue from evil, and thy lips from speaking guile."

Psalms 101:5 "Whoso privily slandereth his neighbour, him will I cut off:"

Proverbs 11:13 "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter."

CHRISTIANITY: Matthew 12:36 “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.”

1 Timothy 5:13 “And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.” 5:21 “I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things.”

12. “O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs.”

(The Qur'an (Yusuf Ali tr), Surah 49)

1. “Woe to every (kind of) scandalmonger and backbiter,”

(The Qur'an (Yusuf Ali tr), Surah 104)

“He will smite the most slanderous of slanders, He will afflict the most slanderous of slanders;”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “Be it known that among men The vindictive magistrate delivering wrong judgments, the wealthy man miserable and discontented despite his wealth, the man who strengthens the evil misers, the man who hates men devoid of greed, the man who helps the wealthy irreligious men to augment their wealth, the man who takes delight in slander and the man who nurses his revenge and when in power wreaks his vengeance are men like unto the Demons and the Drujs.”

45. “Let him carefully shun the ten vices, springing from love of pleasure, and the eight, proceeding from wrath, which (all) end in misery.”

47. “Hunting, gambling, sleeping by day, censoriousness, (excess with) women, drunkenness, (an inordinate love for) dancing, singing, and

music, and useless travel are the tenfold set (of vices) springing from love of pleasure.”

48. “Tale-bearing, violence, treachery, envy, slandering, (unjust) seizure of property, reviling, and assault are the eightfold set (of vices) produced by wrath.”

(Hindu, Laws of Manu chapter 7)

8. “Guard them, Victorious God, from slander and from harm.”

(Hindu, Vedas, Rig Veda - Book 7)

“What, now, is karmically unwholesome?” “In Bodily Action it is destruction of living beings; stealing; and unlawful sexual intercourse. In Verbal Action it is lying; tale-bearing; harsh language; and frivolous talk. In Mental Action it is covetousness; ill-will; and wrong views.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Lay members should abstain from all unkindness, stealing, unchastity, lying, duplicity, slander, frivolous talk, covetousness, malice, currying favor, and false teachings.” (Buddha, Diamond Sutra)

“The...tongue which is softer than fat and sharper than a sword.” (Can cause great harm when used inappropriately) “Evil will be removed. They will be freed from fetter and bond, from evil curses, from evil slander, from lying accusation, from the hand of the wicked.” (Sabeanism, Ginza Rba- chapter 24)

“It was not proper for him to give ear to the gossip of men eager to create conflict.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 84)

“Withhold thy tongue from uttering that which might grieve thee and beseech God for mercy. Verily He is fully cognizant of the righteous, for He is with such of His servants as truly believe in Him, and He is not unaware of the actions of the mischief-makers, inasmuch as

nothing whatever in the heavens or on the earth can escape His knowledge.”

(The Bab, Selections from the Writings of the Bab, p. 162)

“Backbiting, slander and dwelling on the faults of others have been repeatedly condemned by Bahá'u'lláh.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 181)

“That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quenches the light of the heart, and extinguisheth the life of the soul.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 265)

BELIEVE IN GOD!

14. BELIEVE IN GOD: It may seem like a strange thing to say, but there are religions and some groups of people that don't believe in an all knowing, all powerful Deity Who is responsible for the creation of the universe. For most of them there is no belief in an afterlife or a continuation of existence after this life. In their minds we go into utter oblivion and nothingness at the disintegration of this body; and to this I say, what's the point. They believe everything just happened in happenstance and everything just came about by some strange cosmic accident of a few atoms coming together and forming compounds that eventually formed life; and there is no real point to any of it. This is by far an over simplification of something that is so insainly complexed its almost unimaginable in its scope of intricacy to understand; which, in itself, points to Higher Being in control of all existence, who is over-seeing the structure of all created things.

In my studies into biology and medicine one of the first things I noticed was the true complexity of everything found in nature, and

another thing I noticed was that everything is in reality trying to move from a more complexed state, or higher energy state, to a lower simpler form of energy and complexity, eventually leading everything into a void of entropy, loss of all usable energy. This is the truth I found in nature and yet here we have things, almost as if guided by an invisible hand, going from lower states of energy and complexity to higher states of energy and complexity. Now I'm sure there are some skeptics out there who would say that maybe this is not the case and that in reality the true nature of things is that elements found in nature move to higher states of energy and complexity, not lower. And to this I would say, why does everything in nature eventually age and finally decay and become useless and die? If we were in a system of nature that is always evolving and constantly replenishing itself, we shouldn't have ageing, decay or death, we should just go on living as would all of nature around us; but this is not the case. Something is causing the nature of things to move in reverse and causing things to move to higher states of energy and complexity. Now some might call this a strange coincidence of the universe that we just can't yet comprehend, but for the people who believe in something beyond all of this, we call it the will of God affecting the course of nature. So, the actions of the universe tend to indicate the existence of a controller beyond the nature of the universe who some of us tend to call God, Brahma, Ahura Mazda, Allah, Haiyi....etc. And if we follow this train of reasoning then we must believe in an all powerful creator who the religions tell us we must believe in if we are to truly progress in this world and the next world. "Praise be to God! the least change produced in the form of the smallest thing proves the existence of a creator: then can this great universe, which is endless, be self-created and come into existence from the action of matter and the elements? How self-evidently wrong is such a supposition!"

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 6)

"It is incumbent upon thee to become a true believer in God, the All-Possessing, the Almighty."

(The Bab, Selections from the Writings of the Bab, p. 19)

“Man cannot grasp the Essence of Divinity, but can, by his reasoning power, by observation, by his intuitive faculties and the revealing power of his faith, believe in God, discover the bounties of His Grace. He becometh certain that though the Divine Essence is unseen of the eye, and the existence of the Deity is intangible, yet conclusive proofs assert the existence of that unseen Reality. The Divine Essence as it is in itself is however beyond all description.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 341)

JUDAISM: 2 Chronicles 20:20 “And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.” Sirach 2:6 “Believe in Him, and He will help thee; order thy way aright, and trust in Him. Ye that fear the Lord,” (Deuterocanonical Apocrypha,) CHRISTIANITY: John 14:1 “Let not your heart be troubled: ye believe in God, believe also in me.” Hebrews 11:6 “But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.”

136. “We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) Prophets from their Lord, we make no difference between one and another of them, and we bow to Allah.”

(The Qur'an (Yusuf Ali tr), Surah 2)

177. “It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering)

and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.”

(The Qur'an (Yusuf Ali tr), Surah 2)

“The wise man does not doubt the existence of a moral order in the universe. His belief in God therefore rests on strongest foundation and he is the best devotee.” (ZOROASTER, Hymns of Atharvan p. 180)

**“It is futile to expect delight except from Mazda (i.e. until one believes that Mazda really exists and that He is our greatest Friend.”
(ZOROASTER, Hymns of Atharvan)**

“Believe, truest and best is he who worships Me with inmost soul, stayed on My Mystery!

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 6)

1. “When one believes, (in Brahma) then one perceives. One who does not believe, does not perceive. Only he who believes, perceives.

(Hindu, Upanishads vol. 1, Khandogya-Upanishad Part 4)

“There is an Unborn, Unoriginated, Uncreated, Unformed.” “One who is free from gullibility, knows The Uncreated.” A supreme God head figure, for us to believe in.

(The Eightfold Path, Buddha and Buddhist, Dhammapada - Sayings of the Buddha 2)

7. “One’s thought is calm; calm is one’s word and one’s action when one has obtained freedom by true knowledge and become peaceful. The one who is free from gullibility, who knows (believes in) The Uncreated, who has severed all ties, removed all temptations, renounced all desires, is the greatest of people.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Manda d-Haiyi (Haiyi/Hiia/God) Sublimest of beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou And victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth Over all deeds,”
(Sabeanism, Ginza Rba- chapter 75)

“I came to the congregation of souls, For The Life (Haiyi/God) sent me, sent me forth. There were some who bought my wares, there were those who came to their end and lay down. There were those who bought my wares. The eyes (of such a one) were filled with light, Filled with light were his eyes (On) beholding the Great (One) in the House of Perfection, There were those who did not buy my wares. They went on, reached their end and lay down. They were blind and saw not, Their ears were stopped and they heard not And their hearts were not awakened To behold the Great One in the House of Perfection. As They called them and they answered not, When they call, who will answer them? Because it was given to them but they took not, Who will give to them when they ask?

They hated the Way of Life (God) and its Abode But loved the abode of the wicked. And lo! in the abode of the wicked Will they be held captive.” (Sabeanism, Ginza Rba- chapter 90)

“They that truly believe in God and in His signs, and who in every Dispensation faithfully obey that which hath been revealed in the Book -- such are indeed the ones whom God hath created from the fruits of the Paradise of His good-pleasure, and who are of the blissful. But they who turn away from God and His signs in each Dispensation, those are the ones who sail upon the sea of negation.”

(The Bab, Selections from the Writings of the Bab, p. 147)

“Believe in God; turn unto the Supreme Kingdom; be attracted unto the Beauty of ABHA; remain firm in the Covenant; yearn for ascending unto the heaven of the sun of the universe; be disinterested in the world; be alive with the fragrances of holiness in the Kingdom of the Highest; be a caller of love; kind to the human race; gentle with humanity; interested in all the people of the world; wish for harmony and seek

friendship and honesty. Be a healing, for every wound, a remedy for every sick, a source of harmony among the people; chant the verses of guidance; pray to God; arise for the guidance of the people; let thy tongue explain and thy face illumine with the glowing of the love of God. Rest not a moment and breathe not a breath of repose until thou becomest a sign of God's love and a banner of God's favor."

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 98)

"Verily, we have believed in Thee and in Thy signs ere the dawn of Thy Manifestation, and in Thee are we all well-assured. Verily, we have believed in Thee and in Thy signs after the fulfilment of Thy Manifestation, and in Thee do we all believe. Verily, we have believed in Thee and in Thy signs at the hour of Thy Manifestation and bear witness that through Thine injunction 'Be Thou' all things have been created."

(The Bab, Selections from the Writings of the Bab, p. 4)

"I, verily, have not fallen short of My duty to admonish that people, and to devise means whereby they may turn towards God, their Lord, and believe in God, their Creator."

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 156)

God created all things and everything belongs to God.

15. God created all things and everything belongs to God.

Everything on this earth, everything in the heavens, everything in this existence and in the existence of beyond this existence; everything belongs to god, including ourselves. We are only allowed to become Stewarts on this earth, which belongs to Him, out of the grace of God and by His leave. We are nothing without His aid: JUDAISM: Genesis 9:3 "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

Enoch (Apocrypha) "And they shall all belong to God,"

Deuteronomy 29:29 "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."

1 Chronicles "For all things come of Thee, and of Thine own."

Christianity: 1 Corinthians 6:19 "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

1 Corinthians 3:9 "For we are labourers together with God: ye are God's husbandry, ye are God's building."

"Everything belongeth unto Him and is fashioned by Him. All besides Him are His creatures." "In the Name of God, the Most Exalted, the Most High." "VERILY I am God, no God is there but Me, and aught except Me is but My creation. Say, worship Me then, O ye, My creatures."

(The Bab, Selections from the Writings of the Bab, p. 158)

156. "To Allah we belong, and to Him is our return."

(The Qur'an (Yusuf Ali tr), Surah 2)

284. "To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth. For Allah hath power over all things."

(The Qur'an (Yusuf Ali tr), Surah 2)

131. "To Allah belong all things in the heavens and on earth. Verily We have directed the People of the Book before you, and you (O Muslims) to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise."

(The Qur'an (Yusuf Ali tr), Surah 4)

59. "With Him (Allah) are the keys of the Unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record Clear (to those who can read)."

60. "It is He Who doth take your souls by night, and hath knowledge of all that ye have done by day. By day doth He raise you up again; that a term appointed be fulfilled; in the end unto Him will be your return, then will He show you the truth of all that ye did."

61. "He is the Irresistible, (watching) from above over his worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty."

62. "Then are men returned unto Allah, their Protector, the (only) reality: is not His the Command? And He is the swiftest in taking account."

(The Qur'an (Yusuf Ali tr), Surah 6)

10. "Wherefore whichever of persons, or whatever of bodily influences, is most helpful and preserving in that abode, let this meet Me in Mine abode, and there may it abide." Ahura the One, the all possessing.

(Zoroaster, The Zend-Avesta, Avesta – Yasna 16)

Denkard. Zoroaster, "Be it known that, the Lord who is in all things and over every (thing), and who obeys no one and for no one, is the omniscient omnipotent, and all-owning Creator Ohrmazd himself; (Ahura Mazda) -- the Lord who obeys no one, but is the master of all; who is uncreated, but the Creator of all; who holds no kinship, but is the highest (of all);"

"I am alike for all! I know not hate I know not favour! What is made is Mine! But them that worship Me with love, I love; They are in Me, and I in them!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

7. "Whatever (are your) names, We own you."

(Hindu, Vedas, Atharva Veda)

10. "Thine the sky, Thine the earth, and Thine this broad atmosphere; Thine is this all that has a spirit and has breath upon the earth."

(Hindu, Vedas, Atharva Veda)

5. "I've got children', 'I've got wealth.' This is the way a fool brings suffering on himself. He does not even own himself, so how can he have children or wealth?"

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Manda d-Haiyi Sublimest of Beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou and victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth Over all deeds; (O First Life Haiyi/God) the all encompassing creator, in which, all should believe." "When worlds came into being and creations were called forth," "Thou didst hold in Thy grasp the worlds and generations." All Thy creation belongs to Thee. (Sabeanism, Ginza Rba- chapters 3, 53 75)

"HE is God, no God is there but Him, the Almighty, the Best Beloved. All that are in the heavens and on the earth and whatever lieth between them are His. Verily He is the Help in Peril, the Self-Subsisting."

(The Bab, Selections from the Writings of the Bab, p. 6)

"Everything belongeth unto Him (God) and is fashioned by Him. All besides Him are His creatures." "In the Name of God, the Most Exalted, the Most High." "VERILY I am God, no God is there but Me,

and aught except Me is but My creation. Say, worship Me then, O ye, My creatures”

(The Bab, Selections from the Writings of the Bab, p. 158)

“Both creation and command belong to Him, in the past and in the future. He is Lord of all the worlds.”

(The Bab (unauthorized translation), The Persian Bayan)

“There is no power nor strength but in God alone. We are God's, and to Him shall we return.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 252)

“Unto God, the Lord of Lords, belong the kingdoms of earth and heaven.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 16)

Backsliding is a problem faced in all religion.

16. Backsliding makes things worse on our soul and is a problem which all the religions face and must overcome:

CHRISTIANITY: 2 Peter 2:20 “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.”

JUDAISM: Jeremiah 11:10 “They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.”

Jeremiah 11:11 “Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape;”

25. "But those who break the Covenant of Allah, after having plighted (pledged) their word thereto and cut asunder those things which Allah has commanded to be joined, and work mischief in the land -- on them is the Curse; for them is the terrible Home!"

(The Qur'an (Yusuf Ali tr), Surah 13)

16. "If ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty."

(The Qur'an (Yusuf Ali tr), Surah 48)

86. "The cow driven astray invokes Him for help, longing for the Stables:" "When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? When wilt He turn us back to the right way from the den of the Druj where we were driven?"

**"That man does not follow the way of the Law, O Zarathushtra!"
"Let him praise the Law, O Spitama Zarathushtra! and long for it and embrace the whole of the Law, as an excellent horse turns back from the wrong way and goes along the right one,"**

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1 and Avesta Fragments)

Denkard. Zoroaster, "(A man originally religious) performs in this world deeds known in the world as those of Farehbut and Aibibut. And, owing to this, the man becomes as obscured (darkened) and damaged as he (before) was glorious in the world through (good) deeds. Such rule being itself (calculated) for evil (destruction), owing to it, that good man, -- his glory (fame) being lessened, -- is reduced to the lowest rank. There is no resurrection (rising again) for the people in this world."

"If Yudhishtir, fond of gambling, played a heedless reckless game, Lost his empire and his freedom, was it then Duryodhan's blame, And if freed from shame and bondage in his folly played again, Lost again and

went to exile, wherefore doth he now complain? Weak are they in friends and forces,”

(Hindu, Mababharata (R. Dutt, abridged tr))

24. “Whoever having got rid of the forest of desires, gives oneself over to that forest-life, and who, when free from the forest runs back into the forest, look at that person, though free, running back into bondage.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Others recognized the whole episode as a God-sent test designed to separate the true from the false and distinguish the faithful from the disloyal.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 296)

308.12 “It is not easy for people to learn the Bahá’í way, to overcome their inherited prejudices or to resist their personal temptations. This way takes time, is subject to checks and backsliding, but one can see, looking at the past..... years, that there is an overall advance that is astonishing in the light of the obstacles to be overcome, and is accelerating with every passing decade.”

(Bahá’í Faith, The Universal House of Justice, Messages 1963 to 1986, p. 516)

Be a benefit to all mankind.

17. Be a benefit to all mankind: Religion is not a religion if it does not benefit the people who adhere to it: “Religion should be the Cause of Love and Affection.”

“Religion should unite all hearts and cause wars and disputes to vanish from the face of the earth, give birth to spirituality, and bring life and light to each heart. If religion becomes a cause of dislike,

hatred and division, it were better to be without it, and to withdraw from such a religion would be a truly religious act. For it is clear that the purpose of a remedy is to cure; but if the remedy should only aggravate the complaint it had better be left alone. Any religion which is not a cause of love and unity is no religion. All the holy prophets were as doctors to the soul; they gave prescriptions for the healing of mankind; thus any remedy that causes disease does not come from the great and supreme Physician.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 130)

“Broadly regarded, Bábism may be defined as a creed of charity, and almost of common humanity. Brotherly love, kindness to children, courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness even to Christians, are included in its tenets.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 600)

“Indeed on no account should ye sadden any person;” “Be ye not a cause of grief unto Us,”

(The Bab, Selections from the Writings of the Bab, p. 135)

JUDAISM: 2 Maccabees 2:27 “seeketh the benefit of others:”

1 Maccabees 11:33 “We are determined to do good to the people.”

Psalms 37:3 “Trust in the LORD, and do good;” to all men.

CHRISTIANITY: 1 Philemon 1: 14 “I do nothing; that thy benefit should not be as it were of necessity, but willingly.”

Luke 6:27 “But I say unto you which hear, Love your enemies, do good to them which hate you, 6:28 Bless them that curse you, and pray for them which despitefully use you.”

Galatians 6:10 “As we have therefore opportunity, let us do good unto all men,”

“The purpose of religion as revealed from the heaven of God's holy Will is to establish unity and concord amongst the peoples of the world; make it not the cause of dissension and strife. The religion of God and His divine law are the most potent instruments and the surest of all

means for the dawning of the light of unity amongst men. The progress of the world, the development of nations, the tranquility of peoples, and the peace of all who dwell on earth are among the principles and ordinances of God. Religion bestoweth upon man the most precious of all gifts, offereth the cup of prosperity, imparteth eternal life, and showereth imperishable benefits upon mankind.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 129)

Letter 53. “Do not give up those practices and do not break those rules which good Muslims have evolved or introduced before you, which have created unity and amity among the various sections of the society and which have benefited the masses.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

Letter 31. “Try to understand my exhortation, ponder over them deeply; do not take them lightly and do not turn away from them because the best knowledge is that which benefits the listener. The knowledge which does not benefit anybody is useless, not valuable and not worth learning and remembering.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

54. “We have explained in detail in this Qur'án, for the benefit of mankind,” 33. “To (benefit) everyone,”

(The Qur'an (Yusuf Ali tr), Surahs 4 and 18)

“He will be SAOSHYANT (the Beneficent One), because he will benefit the whole bodily world;” “All this do we achieve; all this do we order; all these prayers do we utter, for the benefit of.....mortals;” (mankind)

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1 and Avesta - Vendidad)

50. “Blind are all those who, on this earth, do not follow the religion (and) do not benefit the living.”

(The Zend-Avesta, Avesta Fragments)

117. "Through a desire of benefiting mankind, this whole most excellent secret of the sacred law," (was revealed)

(Hindu, Laws of Manu chapter 12)

"May dear delightful benefits attend us. Thus, to bring help to men, Bestow upon us strength and.....Preserve us evermore."

(Hindu, Vedas, Rig Veda - Book 7)

"In the practice of all good deeds, disciples should never indulge in indolence. They should, therefore, be indefatigably zealous and never let even the thought of indolence arise in their minds; (but they should) steadily and persistently out of deep compassion endeavor to benefit all beings." (Buddha, Diamond Sutra)

"In the same way that a wrongly handled blade of grass will cut one's hand, so a badly fulfilled life in religion will drag one down to hell. Lax behaviour, broken observances and dubious chastity - these are of no great benefit. If it ought to be done, then do it; apply yourself to it strenuously."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"O Life (Haiyi or God), and my Lord Manda-d-Hiia (Savior God), Thou deliverest me savest me and guardest me. O high King of Light!" "Who is filled with compassion for these souls. Praised be Thou, my lord, Manda-d-Hiia," "I prepared a path for the good ones and made a gateway for the world. A gateway for the world I made." "May the gate of sin be barred to them and the gate of light be open for them." "To them the gate of sin is closed and for them the gate of life is open. May our request, our prayer and our humble submission rise before the supreme Life which is above all works." "The Life (Haiyi/God) will count you in His reckoning And the good will set you up in their midst. To the place to which the good go they will guide you And in the place

in which they stand they will set you up.” “the great Place of Light the Everlasting Abode.”

(Sabeanism, The Ginza Rba- 18, 34, 35, 67, 70, 176 and The way of Salvation, Adam)

“Thou, Manda-d-Hiia, callest the caller, nourishest the nourisher, buildest the builder,” “I am Manda-d-Hiia, emanation of the Mighty First Life (Haiyi Qadmai/God). Rise up, go, set off, descend to the earthly world, To that world which is all birth, To be with the Elect Righteous, Men formed of flesh and blood. Hold them in thy grasp, strengthen them, Stand by them, take care of them, Give them strength and fortitude So that they may stand and worship and praise The Mighty Sublime Life!” (Sabeanism, Ginza Rba- 76 and 113)

“KNOW thou that in the Bayan purification is regarded as the most acceptable means for attaining nearness unto God and as the most meritorious of all deeds. Thus purge thou thine ear that thou mayest hear no mention besides God, and purge thine eye that it behold naught except God, and thy conscience that it perceive naught other than God, and thy tongue that it proclaim nothing but God, and thy hand to write naught but the words of God, and thy knowledge that it comprehend naught except God, and thy heart that it entertain no wish save God, and in like manner purge all thine acts and thy pursuits that thou mayest be nurtured in the paradise of pure love, and perchance mayest attain the presence of Him Whom God shall make manifest, adorned with a purity which He highly cherisheth, and be sanctified from whosoever hath turned away from Him and doth not support Him. Thus shalt thou manifest a purity that shall profit thee.”

(The Bab, Selections from the Writings of the Bab, p. 97)

“Concern yourselves with the things that benefit mankind, and not with your corrupt and selfish desires. O ye followers of this Wronged One! Ye are the shepherds of mankind; liberate ye your flocks from the wolves of evil passions and desires, and adorn them with the ornament of the fear of God.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 29)

Bragging is bad.

18. Bragging is bad. We are told, for our own good, that bragging and being boastful is not only a bad thing to do but it is, in reality, bad for us. This is a teaching found throughout the religions of God: Bragging and vanity diminish our spiritual susceptibilities, and limit our spiritual progress. Boastfulness and vanity is a hindrance we, as developing spiritual beings, can do without; if we wish to advance ever towards our creator. **JUDAISM:** **Proverbs 27:2** “Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.” **Proverbs 27:1** “Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.” **Psalms 10:3** “For the wicked boasteth of his heart’s desire, and blesseth the covetous, whom the LORD abhorreth.” **Psalms 10:4** “The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.” **CHRISTIANITY:** **James 3:13** “Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.” (Do not brag of yourself). **James 4:16** “But now ye rejoice in your boastings: all such rejoicing is evil.”

Letter 53. “Do not boast of the favours and kindnesses that you have done to your subjects and do not try to make them realize this, do not think too much of the good that you have done to them, and do not go back upon the promises made, all these three habits are very ugly features of one’s character. The practice of boasting over the favours done undoes the good done,”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

18. “And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.”

(The Qur'an (Yusuf Ali tr), Surah 31)

2. “We are praisers of good thoughts, of good words, and of good actions, of those now and those hereafter [(Pazand) of those being done; and of those completed]. We implant (?) them (with our homage, (reverence) and we do this) the more, and yet the more since we are (praisers) of the good (from whom they spring).”

3. “That, therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beauteous! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds;’ ‘and from the humble.” We should speak humbly and not vainly.

(Zoroaster, The Zend-Avesta, Avesta – Yasna 35)

35. “They are tossed in doubt by evil Passion,” 36. “They clothe themselves with spite, in the course of strife, for the sake of vanishing goods;” 37. “They are intoxicated with pride in their youth,” 38. “And shall be full of regrets at the end of their time.” Avoid pridefulness and vanity and bragging.

(Zoroaster, The Zend-Avesta, Avesta Fragments)

236. “Let him not be proud of his austerities; let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brahmanas, though he be tormented (by them); when he has bestowed (a gift), let him not boast of it.”

(Hindu, Laws of Manu chapter 4)

“Chief! who comest uninvited, pratest in thy lying boast, Thou shalt die the death of braggarts.”

(Hindu, Mababharata (R. Dutt, abridged tr))

“WHAT, now, is Right Speech? It is abstaining from lying; abstaining from tale-bearing; abstaining from harsh language; abstaining from vain (boastful) talk.” “He avoids vain talk, and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks about the law and the discipline; his speech is like a treasure, at the right moment accompanied by arguments, moderate and full of sense.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“To boast of attainment and to talk foolishly of merits and demerits is erroneous and defiling.” (Buddha, Sixth Patriarch)

“The...tongue which is softer than fat and sharper than a sword.” (Can cause great harm when used inappropriately) (Sabeanism, Ginza Rba- chapter 24)

“The mountain doth not boast its strength, nor a hero his doughty deeds, Nor doth a bowman vaunt his bow, nor the physician his drugs, Nor the righteous and sage man the utterance of his mouth.” “Bragging is bad for you.” (Sabeanism, Ginza Rba- chapter 76)

“It was not proper for him to give ear to the gossip of men eager to create conflict.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 84)

“Boast no more.”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 106)

“Children of God do the works without boasting, obeying His laws.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 17)

“Know thou of a truth that the seeker must, at the beginning of his quest for God, enter the Garden of Search. In this journey it behoveth the wayfarer to detach himself from all save God and to close his eyes

to all that is in the heavens and on the earth. There must not linger in his heart either the hate or the love of any soul, to the extent that they would hinder him from attaining the habitation of the celestial Beauty. He must sanctify his soul from the veils of glory and refrain from boasting of such worldly vanities, outward knowledge, or other gifts as God may have bestowed upon him. He must search after the truth to the utmost of his ability and exertion, that God may guide him in the paths of His favour and the ways of His mercy. For He, verily, is the best of helpers unto His servants. He saith, and He verily speaketh the truth: 'Whoso maketh efforts for Us, in Our ways shall We assuredly guide him.' And furthermore: 'Fear God and God will give you knowledge.'"

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, p. 27)

God will not give us hardships beyond what we are capable of bearing.

19. Only what we can bear. We are told, in the writings of God, that God will not give us hardships beyond what we are capable of bearing: "We have decreed that every long life shall in truth suffer decline and that every hardship shall be followed by ease." (The Bab, Selections from the Writings of the Bab, p. 47) It would be gross injustice on the part of God to give us hurtles we are unable to overcome and yet hold us accountable for that which we are not spiritually capable of dealing with; and God is definitely about justice. **JUDAISM: Deuteronomy 32:4** "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." **Proverbs 21:3** "To do justice and judgment is more acceptable to the LORD than sacrifice." **Isaiah 56:1** "Thus saith the LORD, Keep ye judgment, and do justice:" **CHRISTIANITY: Revelations 15:3** "Lord God Almighty; just and true are Thy ways, thou King of saints." God, as I said, is all about justice, it is not possible for Him to treat us unjustly. If we endure hardship it is because we are capable of dealing with it and the outcome of the hardship will leave us spiritually better off.

JUDAISM: Isaiah 48:10 “Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.”

1 Chronicles 29:17 “I know also, my God, that thou triest the heart,”

Job 23:10 “But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.”

Psalms 34:19 “Many are the afflictions of the righteous: but the LORD delivereth him out of them all.”

Psalms 66:10 “For thou, O God, hast proved us: thou hast tried us, as silver is tried.”

Proverbs 17:3 “The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.”

CHRISTIANITY: 1 Peter 1:7 “The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:”

1 Corinthians 10:13 “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

2 Thessalonians 4:30 “When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto His voice;”

2 Thessalonians 4:31 “(For the LORD thy God is a merciful God) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them.” As I said earlier, God tests us but it is not His desire to destroy us, we do that on our own with our own actions. Not all tests come to us from God some tests we bring on ourselves through our own behavior in this life. Say, you become angry and hit someone, is it God’s fault when the police come and arrest you. Tests are like a bounty from God, but to the unprepared soul they are calamity and pain itself.

John 16:33 “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

Acts 14:22 “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”

“Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 178)

JUDAISM: Psalms 37:23 “The steps of a good man are ordered by the LORD: and he delighteth in his way.”

Psalms 37:24 “Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with His hand.” David tells us that if a man falls or sins against God, God won't utterly abandon him, but will, out of His love and mercy, assist him to overcome his difficulties. Lamentations 3:31 “For the LORD will not cast off for ever: 3:32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.” And not over burden the servant

233. “No soul shall have a burden laid on it greater than it can bear.”

(The Qur'an (Yusuf Ali tr), Surah 2)

152. “No burden do We place on any soul, but that which it can bear;”

(The Qur'an (Yusuf Ali tr), Surah 6)

42. “But those who believe and work righteousness, no burden do We place on any soul, but that which it can bear, they will be companions of the garden, therein to dwell (for ever).”

(The Qur'an (Yusuf Ali tr), Surah 7)

“He is the greatest Lord, powerful and wise, creator, nourisher, protector, compassionate, virtuous, forgiver, pure, a good dispenser of justice and all powerful.” He is one who protects us from too much difficulty and hardship.

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Duty does not exceed one’s ability. None will be held responsible” for what one is not capable of. (ZOROASTER, Hymns of Atharvan p. 153)

158. “Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfil) that most excellent duty which (is prescribed).” Be patient in hardships, “Let him overcome,” the self.

(Hindu, Laws of Manu chapter 5)

22. “All the creatures of the Creator severally carry breath (the breath of spiritual life) in their souls. All these the Brahma, protects.” That we may endure and overcome the hardships life throws as us.

(Hindu, Vedas, Atharva Veda)

“By oneself one does evil. By oneself one is defiled. By oneself one abstains from evil. By oneself one is purified. Purity and impurity are personal matters. No one can purify someone else.” Or take the place of someone else. “Oneself indeed is master of oneself, Who else could the other master be? With oneself perfectly trained, One obtains a refuge hard to gain. Lift up your self by yourself; examine your self by yourself. Thus self-protected and attentive you will live joyfully, mendicant. For self is the master of self; self is the refuge of self. Therefore tame yourself, like a merchant tames a noble horse.” “The evil, done by oneself, Self-begotten and self-produced,” is the self accountable for. “Fare alone and commit no sin.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

“Behold these souls who believed in Thee And for Thy name's sake stood (in patients) by on earth And were persecuted. Show us pure ether air So that we may forget earthly persecution, That we may forget the persecution of earth And the vexation of the wicked and liars.” In patients the persecutions are over come with the aid of The Great Life. (God) (Sabeanism, Ginza Rba- chapter 71)

“Behold me, who have sought purification before Thee! Look on me, who have borne persecution for Thy name! End for me acts of violence, for I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” With thine aid and assistance. (Sabeanism, Ginza Rba- chapter 410)

“Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror.” (Sabeanism, Ginza Rba- chapter 410)

“THOU knowest full well, O my God, that tribulations have showered upon me from all directions and that no one can dispel or transmute them except Thee. I know of a certainty, by virtue of my love for Thee, that Thou wilt never cause tribulations to befall any soul unless Thou desirest to exalt his station in Thy celestial Paradise and to buttress his heart in this earthly life with the bulwark of Thine all-compelling power, that it may not become inclined toward the vanities of this world. Indeed Thou art well aware that under all conditions I would cherish the remembrance of Thee far more than the ownership of all that is in the heavens and on the earth.”

“Every day Our jailers, entering Our cell, would call the name of one of Our companions, bidding him arise and follow them to the foot of the gallows. With what eagerness would the owner of that name respond to that solemn call! Relieved of his chains, he would spring to his feet and, in a state of uncontrollable delight, would approach and embrace Us. We would seek to comfort him with the assurance of an everlasting life in the world beyond, and, filling his heart with hope and joy, would send him forth to win the crown of glory. He would embrace, in turn, the rest of his fellow-prisoners and then proceed to die as dauntlessly as he had lived. Soon after the martyrdom of each of these companions, We would be informed by the executioner, who had grown to be friendly to Us, of the circumstances of the death of his victim, and of the joy with which he had endured his sufferings to the very end.”

“I pray to God graciously to assist you to weather the storms of tests and trials which must needs beset you, to enable you to emerge, unscathed and triumphant, from their midst, and to lead you to your high destiny.”

“Selections from the Writings of the Bab, p. 214 and Shoghi Effendi, The Dawn-Breakers, pp. 42 and 632)

“The Cause of the Báb, the birth and tribulations of which he had himself witnessed, and the triumphant progress of which he was now beholding, had risen phoenix-like from its ashes and was pressing forward along the road leading to undreamt-of achievements.”

“He alone was able to inspire them with the needful courage and fortitude to endure the many afflictions that had been heaped upon them; He alone was capable of preparing them for the burden of the task they were destined to bear, and of inuring them to brave the storm and perils they were soon to face.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 595 and 662)

“Know ye that trials and tribulations have, from time immemorial, been the lot of the chosen Ones of God and His beloved, and such of His servants as are detached from all else but Him, they whom neither merchandise nor traffic beguile from the remembrance of the Almighty, they that speak not till He hath spoken, and act according to His commandment. Such is God's method carried into effect of old, and such will it remain in the future. Blessed are the steadfastly enduring, they that are patient under ills and hardships, who lament not over anything that befalleth them, and who tread the path of resignation....”

(Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 129)

“We learn that even though God does test us He will not send us difficulties beyond our endurance: Our Heavenly Father will always give us the strength to meet and overcome tests if we turn with all our hearts to Him, and difficulties if they are met in the right spirit only make us rely on God more firmly and completely.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 417)

“We are aware of the assurance which Bahá'u'lláh Himself has given the believers that they will never be called upon to meet a test greater than their capacity to endure.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 341)

God will not allow one man to bear the burden or sins of another.

20. We are told, in the writings of God, that (God will not allow one man to bear the burden or sins of another): That is not justice and God deals with mankind justly: JUDAISM: Deuteronomy 32:4 “He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.” God is justice! Deuteronomy 24:16 “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.” Ezekiel 18:20 “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” CHRISTIANITY: Galatians 6:5 “For every man shall bear his own burden.”

“Every individual must bear his own responsibility, rather than someone else bearing it for him.”

(The Bab, Selections from the Writings of the Bab, p. 90)

233. “No mother shall be treated unfairly on account of her child, nor father on account of his child.”

(The Qur'an (Yusuf Ali tr), Surah 2)

164. “Say: ‘Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)?’ Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is toward Allah: He will tell you the truth of the things wherein ye disputed.”

(The Qur'an (Yusuf Ali tr), Surah 6)

15. “Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent a Messenger (to give warning)”

(The Qur'an (Yusuf Ali tr), Surah 17)

“Of Thy wisdom which none can deceive.” “The all-observant Ahura is not to be deceived.” “So they whose deeds are evil, let them be deceived, and let them all howl, abandoned to ruin.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 43, 45, and 53.)

“To make someone suffer for the sins of another, even though it be his own father, is not a satisfactory solution it is injustice.” (ZOROASTER, Hymns of Atharvan p. 341)

240. “Single is each being born; single it dies; single it enjoys (the reward of it's) virtue; single (it suffers the punishment of it's) sin.”

(Hindu, Laws of Manu chapter 4)

7. “Let us not suffer for the sin of others, nor do the deed which ye, O Vasus, punish.”

(Hindu, Vedas, Rig Veda - Book 6)

10. “When he is doing evil, the fool does not realise it. The idiot is punished by his own deeds, like one is scorched by fire.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“By oneself one does evil. By oneself one is defiled. By oneself one abstains from evil. By oneself one is purified. Purity and impurity are personal matters. No one can purify someone else.” “Oneself indeed is master of oneself, Who else could the other master be? With oneself perfectly trained, One obtains a refuge hard to gain. Lift up your self by yourself; examine your self by yourself. Thus self-protected and attentive you will live joyfully, mendicant. For self is the master of self; self is the refuge of self. therefore tame yourself, like a merchant tames a noble horse.” “The evil, done by oneself, is Self-begotten and self-produced, Crushes the witless one,” so “Fare alone and commit no sin.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

“Who will guide me past the watch-house of Sāmis?” “Your reward, your works, your alms, and your goodness will guide you.” You yourself will be your guide by your very own actions you have performed in this life: “To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.” (Sabeanism, The Song)

“God (glorious is His mention) saith: ‘None shall bear the burden of another.’”

(Bahá’í Faith, Abdu’l-Baha, A Traveller’s Narrative, p. 71)

“Every individual must bear his own responsibility, rather than someone else bearing it for him.”

(The Bab, Selections from the Writings of the Bab, p. 89)

“The one true God -- glorified be His Name! -- hath said: ‘None shall bear the burden of another.’”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts)

A place between heaven and earth.

21. The religions warn of a place between heaven and earth:

What that place might be is any body's guess whether it be a purgatory as some of the Christians and Sabeans believe or a luminous space of the Zoroastrians or serve some other function is not explained to us, but the religions definitely tell us there is a place between heaven and earth. JUDAISM: 1 Chronicles 21:16 “And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven,” Ezekiel 8:3 “The spirit lifted me up between the earth and the heaven, CHRISTIANITY: Luke 16:26 “Between us and you there is a great gulf fixed:” In the Holy Bible this space between heaven and earth is less defined, but in all the other religions that place, space or whatever else it might be, is more clearly delineated.

“God shineth resplendent above His creatures and through the power of His behest standeth supreme over all that dwell in the kingdoms of heaven and earth and in whatever lieth between them. Verily He is potent over all created things.”

(The Bab, Selections from the Writings of the Bab, p. 31)

85. “We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming when this will be manifest. So overlook (any human faults) with gracious forgiveness.”

(The Qur'an (Yusuf Ali tr), Surah 15)

6. “To Him belongs what is in the heavens and on earth, and all between them.”

(The Qur'an (Yusuf Ali tr), Surah 20)

16. "What is the one recital of the praise of Holiness that is worth all that is between the earth and the heavens, and this earth, and that luminous space, and all the good things made by Mazda as are the offspring of the good principle in greatness, goodness, and fairness?"

(Zoroaster, The Zend-Avesta, Avesta Fragments)

"We worship this earth; we worship those heavens; We worship those good things that stand between the earth and the heavens and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man."

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

13. "And out of those two halves He formed heaven and earth, between them the middle sphere."

(Hindu, Laws of Manu chapter 1)

3. "He filled the heaven and earth and all between them."

(Hindu, Vedas, Rig Veda - Book 10)

"It neither goes, nor comes, it is to be found neither in the interior, nor in exterior, nor in the space intervening between." (Buddha, Sixth Patriarch)

"The soul flieth and travelleth on until she reacheth spirits of Purgatory. The spirits of Purgatory abased their heads And the soul passed the purgatory-spirits by. The soul flieth and goeth (between heaven and earth)." (Sabeanism, Ginza-Rba chapter 73)

"HE is God, no God is there but Him, the Almighty, the Best Beloved. All that are in the heavens and on the earth and whatever lieth between them are His. Verily He is the Help in Peril, the Self-Subsisting."

(The Bab, Selections from the Writings of the Bab, p. 6)

“He is the One Whose grace hath encompassed all that are in the heavens, on earth or elsewhere, and everyone abideth by His behest.”

(The Bab, Selections from the Writings of the Bab, p. 166)

“And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 11)

“Have they not considered within themselves that God hath not created the heavens and the earth and all that is between them but for a serious end?”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 117)

“The heavenly Spirit shall descend upon him in the daytime and in the night season, shall graciously assist him to glorify the Name of his Lord and suffer him to unloose his tongue and uphold with his words the Cause of his Lord, the Merciful, the Compassionate. And none can ever achieve this except he who hath purged his heart from whatsoever is created between heaven and earth, and hath entirely detached himself from all but God, the sovereign Lord, the Almighty, the Gracious.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 181)

Born again.

22. Born again: The act of being born again is a term and condition, a philosophical ideology most commonly thought to be related to the study of the Christian Faith. Jesus said we must be born again to receive eternal life and most people just leave it at that. But I thought to myself, if this is an all important step we must go through to open

the doors of heaven to us, then the other religions of God must also teach of this. “Jesus Christ said ‘Ye must be born again’ so that divine Life may spring anew within you. Be kind to all around and serve one another; love to be just and true in all your dealings; pray always and so live your life that sorrow cannot touch you. Look upon the people of your own race and those of other races as members of one organism; sons of the same Father; let it be known by your behaviour that you are indeed the people of God. Then wars and disputes shall cease and over the world will spread the Most Great Peace.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 82)

This I found was also a belief held in the Bahá'í Faith.

“Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which converts this animal into a human soul.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 289)

“To be born again and to believe and lead a holy life are most essential to salvation, and these we inculcate upon our converts, and upon all.”

(Moojan Momen, The Babi and Baha'i Religions, p. 195)

This teaching of Christ is definitely a teaching found in the Bahá'í Faith, but I thought what of the other religions of God. If this is so important, the teaching of being born again must be there in the other religions as well, and this I found, to also be the case. Though I found this ideology was there in the writings of the other faiths, only we just needed to take into account that, as other faiths go, there are large amounts of time that has passed between the different manifestations, giving man more time to manipulate the scriptures, and we also needed to bear the different cultures and languages and regions in mind. The teaching was there, but not in a form we would most readily recognize at first, and we may need to dig deeper into the writings to

recognize the teaching for what it was from the different forms of the words and writings.

JUDAISM: 2 Maccabees 7:14 “So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him.”

ADAM: “The oil of mercy shall be for generation to generation for those who are ready to be born again of water and the Holy Spirit to life eternal.” (Other Apocrypha, The Books of Adam and Eve)

CHRISTIANITY: 1 Peter 1:22 “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

John 3:3 “Jesus answered and said unto him, ‘Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.’”

John 3:5 “Jesus answered, ‘Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.’”

John 3:6 “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

29:19 “Go through the earth, and see how He hath brought forth created beings. Hereafter, with a second birth will God cause them to be born again; for God is Almighty.”

(The Qur'an (Rodwell tr), Sura 29 - The Spider)

“The Prophet said, Whoever performs Hajj for Allah's pleasure he will return (after Hajj free from all sins) as if he were born anew.”

(Hadith, Bukhari Vol 2, Book 26, # 596)

11. “I would thereby preserve Right and Good Thought for evermore, that I may instruct, do thou teach me, O Mazda Ahura, from thy spirit by thy mouth how it will be with the First Life.” (and) “Never shall the false Teacher destroy the Second Life.” (rebirth)

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 28 and 45)

“Twice-born men (reborn), were free from passion, lust of gold and impure greed, Faithful to their Rites and Scriptures, truthful in their word and deed.”

(Hindu, Ramayana (R. Dutt, abridged tr))

“Twice-born men, i.e. Brahmanas, Kshatriyas, and Vaisyas. Haradatta says that some believe the term 'twice-born' to have been used in order to indicate that the three occupations may be lawfully followed after the second birth.”

(Hindu, The Dharma Sutras, Gutama 10)

**16. “For he causes him (the pupil) to be born (a second time) by (imparting to him) sacred learning. This (second) birth is the best.”
(born again)**

(Hindu, The Dharma Sutras, Apastamba Prasna I, Patala 1, Khanda 1)

“Wherever one is reborn; and wherever this action ripens, there one experiences the fruits of this action, be it in this life, or the next life.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Praised be the First Life’ and Praised art thou, Second Life, Life that is from Life.” (Sabeanism, Ginza Rba- chapters 71 and 74)

“Therefore it behooveth you to return unto God even as ye were brought forth into existence, and to utter not such words as why or nay, if ye wish your creation to yield fruit at the time of your return. For none of you who have been born in the Bayan shall gain the fruit of your beginning unless ye return unto Him Whom God shall make manifest. He it is Who caused your beginning to proceed from God, and your return (second birth) to be unto Him, did ye but know.”

**“The Holy Spirit operating upon the heart produces this new birth.”
“The new birth by the Holy spirit.”**

(The Bab, Selections from the Writings of the Bab, p. 148 and The Babi and Baha'i Religions pp. 195 and 221)

“New birth is necessary to salvation and good works as an evidence of it. That the Holy Spirit operating upon the heart produces this new birth.”

(Moojan Momen, The Babi and Baha'i Religions, p. 211)

“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, pp. 51 and 52)

“Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which converts this animal into a human soul.” “His true second birth occurs when he is freed from all material things: for he only is free who is not a captive to his desires.”

(Bahá'í Faith, Abdu'l-Baha in London, p. 87 and Baha'i World Faith, p. 289)

“If he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the Kingdom, becomes the cause of love among mankind, and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence.

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 64)

As I said the wording and terms were a little different, but the essence of the teaching was the same teaching. Though it needs to be understood that, the term born again is a symbolic truth, not signifying that one must be physically born again, but this rebirth is of a spiritual

nature indicating a spiritual opening of the eyes and heart to the words and truth of God's message to mankind.

God bestowed upon us the breath of life.

23. Breathed, God bestowed upon us the breath of life: The religions of God tell us that God breathed the breath of life or the breath of His spirit into mankind therefore we became living souls encased in these physical bodies. JUDAISM: Genesis 2:7 "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

CHRISTIANITY: Acts 17:24 "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;"

Acts 17:25 "Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;"

9. "But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!"

(The Qur'an (Yusuf Ali tr), Surah 32)

"You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you);"

(Hadith, Bukhari Vol 6, Book 60, # 236)

Denkard. Zoroaster, "The movement (of the animate body) in this world, is owing to the inward breath of life for thanksgiving (unto God). The vital spirit is the breath of life."

16. "Arise! the breath, the life, again hath reached us: darkness hath passed away and light approacheth."

(Hindu, Vedas, Rig Veda - Book 1)

“May some of Manda-d-Hiia's radiance and light And the revivifying-breath of Life rest upon us! ‘I am crowned with a wreath and lay me down,’ ‘With him, with the Deliverer,’ ‘Between the Hidden and the Radiance,’ ‘Bliss and peace there will be,’ ‘My vigilance and my praise giving,’ ‘Go in peace, Pure Chosen one,’ ‘Well, well is it for thee, soul’ and the other hymns, as many as thou art able, then recite the ‘Blessed and praised is Life’ of Shem son of Noah.” (Sabeanism, Ginza Rba- chapters- Chapter 70)

“I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men. My father, One built me, He folded me in a wrapping of radiance, Took (me) and gave me over to Adam.” “And the revivifying-breath of Life rest upon us!” (Sabeanism, Ginza Rba- chapters 68 and 70)

“After having fashioned Me in a most comely form, through Thy tender providence, and having perfected My creation through Thine excellent handiwork and breathed Thy Spirit into My body through Thine infinite mercy, Thou didst cause Me to issue forth from the world of concealment into the visible world.”

(The Bab, Selections from the Writings of the Bab, p. 173)

“Praise be unto God! What an effect there lies in divine guidance! It endoweth the blind with sight, granteth strength to the impotent, maketh the darkened ones illuminated, changeth the satanic character into a heavenly beauty, confereth youth to the aged; nay, rather it breathed life into the dead!”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v3, p. 658)

“Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the

diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 93)

Wealth of those before.

24. Wealth of those before. Where have gone the riches of those before us? The religions of God clearly tell us we can't take this worldly wealth with us: This pomp and pageantry are mainly for show and distraction, for this worldly existence alone, not for the next world. The spoils of this world that we fought so many difficulties to attain will be as leaves scattered to the winds; all our worldly treasures gone, when we pass on out of this earthly life.

JUDAISM: Ecclesiastes 1:3 “What profit hath a man of all his labour which he taketh under the sun? 1:4 One generation passeth away, and another generation cometh: but the earth abideth forever.”

Ecclesiastics 5:15 “As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.”

Psalms 49:16 “Be not thou afraid when one is made rich, when the glory of his house is increased;”

Psalms 49:17 “For when he dieth he shall carry nothing away: his glory shall not descend after him.”

Psalms 49:18 “Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself.”

Psalms 49:19 “He shall go to the generation of his father's; they shall never see light.”

CHRISTIANITY: Matthew 6:19 “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:”

Matthew 6:20 “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:”

Matthew 6:21 “For where your treasure is, there will your heart be also.”

Philippians 1:21 “For to me to live is Christ, and to die is gain.”

Philippians 1:22 “But if I live in the flesh, this is the fruit of my labour.”

John 6:27 “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

“O peoples of the world! Whatsoever ye have offered up in the way of the One True God, ye shall indeed find preserved by God, the Preserver, intact at God's Holy Gate.”

(The Bab, Selections from the Writings of the Bab, p. 46)

48. “The men on the heights will call to certain men, whom they will know from their marks, saying: ‘Of what profit to you were your hoards and your arrogant ways?’”

49. “Behold! are these not the men whom you swore that Allah with His mercy would never bless?” 82. “Do they not travel through the earth and see what was the end of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land: yet all that they accomplished was of no profit to them.”

(The Qur'an (Yusuf Ali tr), Surahs 7 and 40)

25. “And he that will be given his Record in his left hand, will say: Ah! would that my record had not been given to me! And that I had never realized how my account (stood)! Ah! would that Death had made an end of me! Of no profit to me has been my wealth! My power has perished from me! (The stern command will say): Seize ye him, and bind ye him, And burn ye him in the Blazing Fire.”

(The Qur'an (Yusuf Ali tr), Surah 69)

31. “But without any reason men adhere to that evil guide, Passion, created by the demons; so that they do not think of Fate, And by the bent of their nature they forget death. They do not keep in mind the working of Time and the transientness of the body, They ever go wandering about on the way of desire, They are tossed in doubt by evil

Passion, They clothe themselves with spite, in the course of strife, for the sake of vanishing goods; They are intoxicated with pride in their youth, And shall be full of regrets at the end of their time.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, “A man into whose body the spirit of greedy desire enters, displays, consequently, a longing for worldly riches. To this, then, is the best remedy (for him) when the material wealth of this world seems to be a surplus to a man, he should think thus: Consider that what is held by me why should I hold if it be necessary to relinquish it soon henceforth.” “Worthless (*khvâr*,⁹⁴ are) the worldly riches; because within a day it is possible that a man (who) was this morning a healthy artisan, and (is) now with remote aspirations, becomes ill and disabled and hopeless within six hours, and before the night (falls) that one dies and even his entity becomes nil on the third day when it mingles with the earth and becomes dust. (2) Mankind should reflect from this, thus namely, ‘when it was possible in the case of that man, it might happen to me who am (in this world),’” “One should keep as much wealth as would not, consequently, stop one’s industry.”

6. “And as here on earth, whatever has been acquired by exertion, perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. Because those who depend on their good works are, owing to their passions, improvident, they fall and become miserable when their life (in the world which they had gained by their good works) is finished.”

(Hindu, Upanishads vol. 1, Khandogya-Upanishad Part 4 Upanishads vol. 2, Mundaka-Upanishad)

“And I discovered that-profound truth, so difficult to perceive, difficult to understand, tranquilizing and sublime, which is not to be gained by mere reasoning, and is visible only to the wise.”

“The world is given to pleasure, delighted with pleasure, enchanted with pleasure. Verily, such beings will hardly understand the law of conditionality, the Dependent Origination of every thing; incomprehensible to them will also be the end of all formations.”

“Death, the end-maker, will exercise his will on a man busy picking flowers with a besotted mind, before he has even found satisfaction. We must all come to an end here. Whoever lives only for pleasures, with senses uncontrolled, immoderate in eating, lazy, and weak, will be overthrown by Mara, like the wind throws down a weak tree.” And where then will be his riches and wealth he accumulated in this life; gone to the four winds will it blow.

((The Eightfold Path), Buddha, the Word (The Eightfold Path) (Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

“To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.” “He will seek but will not find, and ask, but naught will be given him, because he had in his hand and gave not,” Sloth was his way of life in this world; he gained nothing for the afterlife and left nothing in the world. (Sabeanism, Ginza Rba- chapter 123)

“All fruits perish; all sweet odours vanish, (but) the perfume of Life is established for ever and unto world's end upon those who love His name of Truth.” But useless worldly possessions are passed on to those who will have them and matter not to the spirit. (Sabeanism, Ginza Rba- chapter 8)

“Whither are gone the learned men, the divines and potentates of old? What hath become of their discriminating views, their shrewd perceptions, their subtle insights and sage pronouncements? Where are their hidden coffers, their flaunted ornaments, their gilded couches, their rugs and cushions strewn about? Gone forever is their generation! All have perished, and, by God's decree, naught remaineth of them but scattered dust. Exhausted is the wealth they gathered, dispersed the stores they hoarded, dissipated the treasures they concealed. Naught can now be seen but their deserted haunts, their

roofless dwellings, their uprooted tree-trunks, and their faded splendour. No man of insight will let wealth distract his gaze from his ultimate objective, and no man of understanding will allow riches to withhold him from turning unto Him Who is the All-Possessing, the Most High.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts)

Spiritually blind! Many of the people in the world are spiritually blind, to the word of God, and just don't know it.

25. Spiritually blind. One thing that seems very common to the religions of God is the number of spiritually blind people who assail God's prophets and chosen followers and try to stop God's Holy Process: This is something that seems to be fairly universal, and very common, in all of the religions of God, in the early days of a religion, when one of God's holy manifestations makes an appearance on this earth. “Their hearts are deprived of the power of true insight, and thus they cannot see.” (Selections from the Writings of the Bab, p. 79) **John 8:38** “I speak that which I have seen with my Father: and ye do that which ye have seen with your father.” **Mark 7:8** “Laying aside the commandment of God, ye hold the tradition of men, 7:9 “Ye reject the commandment of God, that ye may keep your own tradition.” 7:13 “Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” **Amos 2:4** “Thus saith the LORD....They have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:” 104. And, “when it is said to them: ‘Come to what Allah (God) hath revealed; come to the Messenger:’ they say: ‘Enough for us are the ways we found our fathers (and ancestors) following.’ What! even though their fathers (and ancestors) were void of knowledge and guidance?” (The Qur'an (Yusuf Ali tr), Surah 5) One of the very first forms of blindness man can have to God's messengers and the word of God, comes from following in the ways of our parents and ancestors, blindly, strictly,

accepting the ways of our forefathers, without any real investigation into the actual word of God. When we strictly adhere to that which we were told beforehand, by our parents and religious leaders, it becomes very difficult for people to accept anything new, as when God sends a new messenger and divine teacher to educate mankind with a brand new heavenly message. When people strictly hold onto and adhere to that which they have always been taught and told to believe by their parents and religious leaders, they can't really see much of anything else beyond the words and instructions of these people; so when God sends a new messenger with a new message, these people are totally blind to God's new message and bereft of seeing the new teachings of God for themselves.

Spiritually blind people, and those people like them, who cannot see past the literal meaning of the word, often try to rise up and stamp out God's holy religion. They do this, most often, by trying to destroy God's holy manifestations and His followers. This has happened throughout the many religious histories; and even those prophets, who like Moses, who was a literal redeemer of the people, even Moses had problems with the people not listening to him and following his words. 83. "But none believed in Moses except some few children of his People." (The Qur'an (Yusuf Ali tr), Surah 10) There was Pharaoh that Moses had to contend with, of course: For, "none believed in Moses -- because of the fear of Pharaoh and his chiefs, lest they should persecute them, and certainly Pharaoh was mighty on the earth and one who transgressed all bounds," as well as, the followers of Moses rebelling whenever they were given a chance. His people rebelled and turned away from God on a regular basis, even when he was alive; and God would have to discipline them, once more, and turn their eyes back to Him and the true path. JUDAISM: Deuteronomy 29:2 "And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;" 29:3 "The great temptations which thine eyes have seen, the signs, and those great miracles:" 29:4 "Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day."

Isaiah 42:20 "Seeing many things, but thou observest not; opening the ears, but he heareth not."

Isaiah 42:23 “Who among you will give ear to this? who will hearken and hear for the time to come?”

Ezekiel 12:1 “The word of the LORD also came unto me, saying,” 12:2 “Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.”

Hosea 4:6 “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee.” The people of The Old Testament were blind and refused to see the truth of God’s word; this is clear from the writings of Moses, Isaiah, Ezekiel, Hosea, and a number of other prophets, found in the Old Testament, that I chose not to quote. The people were completely blind and chose to ignore or reject the word of God; and Hosea tells us that God chose to ignore, or reject these people. Now this lack of sight, or blindness on the part of so many people, didn’t stop there with the sightlessness of the early Hebrew people; but continued on with the coming of Jesus Christ, and his almost total rejection and abandonment by the Jewish people, who use to be called the Hebrew people; thousands of years before.

CHRISTIANITY: John 9:39 “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.”

Matthew 13:14 “And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:” 13:15 “For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”

Luke 6:39 “And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?”

Matthew 15:14 “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

2 Corinthians 4:3 “But if our gospel be hid, it is hid to them that are lost:” 4:4 “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

John 5:46 “For had ye believed Moses, ye would have believed me; for he wrote of me, but if ye believe not his writings, how shall ye believe my words?” Not seeing past the literal interpretation of the word of God is a fairly common mistake on the part of the religious leaders and those who follow them. We plainly see this in the Jewish and Christian scriptures, and we can clearly see this in all the other religions that God’s manifestations have brought to mankind. Man’s sightlessness and blindness to God’s divine teachers and message is clearly part of the overall nature of the manifestations delivery of God’s message to mankind, and the free will God has given to mankind. Clearly, man’s blindness and hostility toward God’s messengers and followers is part of the dynamic nature and process of God’s true word being brought to mankind; and so, this human blindness to God and the spiritual nature of His word is therefore found in all of the religions of God; because, of course, God is a spirit and His word is of a spiritual nature: **John 4:24** “God is a Spirit: and they that worship him must worship him in spirit.” **4:23** “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship him.” God, The Father, is a spirit, therefore His word and teachings are of a true spiritual nature; so, it only makes sense, and stands to reason, that the true worshippers of God must worship Him, in truth, with our true spiritual nature, coming forth, spiritually seeking out the truth of God’s hidden spiritual message found within His words and teachings, for: “The true worshippers shall worship the Father (God) in spirit and in truth.” We need to, absolutely, and in truth, study God’s Holy Word seeking out the spiritual meaning found within His message; and Jesus Christ clearly tells us this in John: “The true worshippers shall worship the Father (God) in spirit and in truth: for the Father seeketh such to worship him.” Jesus Christ is very clearly telling us, in John, that we have to, that we absolutely must, study, his Father’s, holy word, looking for the spiritual content found within God’s message. This is an absolute must, absolutely, and yet how many, who profess to be true believers in God, actually do this? This is, of course, the real reason why so many people are blind to the word of God, and why so many people blindly reject God’s messengers and the word of God. And this is, of course, why this human blindness, to the word of God is found so universally in all of His religions. God is a spirit and so His message is spiritual, and man, of course, is worldly: **1 Corinthians**

3:18 “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. But the natural man receiveth not the things of the Spirit of God: for they are foolish unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things.” 2:11 “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” So clearly, according to both Jesus Christ and Paul, God’s word and teachings are spiritual in nature; so, of course, most of the people in all of the religions have missed this, because most men are, inherently worldly and materialistic in nature, not really looking for anything beyond the physical nature of this world. So, the spiritual nature of God’s word is basically, for the most part, far beyond the thinking of most people. Men are not looking for the spiritual side of anything, or thinking of it; therefore they are not seeing it or hearing it. So, of course, whenever God’s manifestations, have come to mankind and attempted to teach mankind, throughout all the ages, within all of His true religions; whenever and wherever God has attempted to teach His message to mankind, and educate men, most men have been blind to the true nature of God’s spiritual message and teachings, and have denied His manifestations and have universally risen up against God’s divine teachers and followers and tried to stamp out God’s message and persecute all of His prophets and true, actual believers.

15. “Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro).”

(The Qur’an (Yusuf Ali tr) Surah 2)

46. “Do they not travel through the land, so that their hearts (and mind) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind but their hearts which are in their breasts.”

(The Qur'an (Yusuf Ali tr), Surah 22)

“Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’” They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don’t see the true light of Allah when it dawns, and fail to hear the truth of His words.

(Hadith, Bukhari Vol 9, Book 93, # 532)

“Blind are all those who, on this earth, do not follow the religion, do not benefit the living, and do not commemorate the dead.”

(Zoroaster, The Zend-Avesta, Avesta Fragments 50)

Denkard. Zoroaster, “Those priests who disseminate vice among men are morally blind.”

Denkard. Zoroaster, “In this world, among men and the brute creation there are beings which live and move about in (spiritual) blindness,” with “priests who disseminate vice among men (and) are morally blind.”

“Blind are the eyes Which deem the Unmanifested manifest, Not comprehending Me in my true Self!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

“In blindness cleaving to their errors, caught into the sinful course, they trust this lie As it were true- this lie which leads to death- Finding in Pleasure all the good which is, And crying ‘Here it finisheth!’”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

4. “Like a beautiful, fragrant lotus, springing up on a pile of rubbish thrown out on the highway, so a disciple of the Enlightened One stands out among rubbish-like and blinded ordinary people by virtue of his wisdom.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

13. “Blinded indeed is this world. Few are those who see the truth. Like a bird breaking out of the net, few are those who go to heaven.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“A string of blind men clinging to one another, the foremost cannot see the way, the middle ones cannot see the way, nor can the hind most. The talk of the Brahmans versed in the three Vedas is but blind talk. The first sees not, the middle sees not, the hindmost sees not. The talk then of these Brahmans turns out to be ridiculous, mere words vain and empty.” (Buddhist Dharma, TEVIGGA SUTTA)

“The memory-habit of erroneous intellection will ever cling to them. To make the matter worse, the simple-minded ones, poisoned by this erroneous view, will declare this incorrect way of thinking taught by the ignorant, to be the same as that presented by the All-knowing One.” (Buddha, Lankavatara Sutra)

“There were those who bought my wares (God’s Holy Words). The eyes (of such a one) were filled with light, Filled with light were his eyes On beholding the Great (One) in the House of Perfection. There were those who did not buy my wares. (Chose not to investigate into the Holy word) They went on, reached their end and lay down. they were blind and saw not, Their ears were stopped and they heard not And their hearts were not awakened To behold the Great One in the House of Perfection. As They called them and they answered not, When they call, who will answer them? Because it was given to them but they took not, Who will give to them when they ask? They hated the Way of Life and its Abode But loved the abode of the wicked. And lo! in the abode of the wicked Will they be held captive.” (Sabeanism, Ginza Rba- chapter 90)

“Grant, O my God, that I may not be reckoned among those whose ears are deaf, whose eyes are blind, whose tongues are speechless and whose hearts have failed to comprehend. Deliver me, O Lord, from the fire of ignorance and of selfish desire, suffer me to be admitted into the precincts of Thy transcendent mercy and send down upon me that which Thou hast ordained for Thy chosen ones. Potent art Thou to do what Thou willest. Verily Thou art the Help in Peril, the Self-Subsisting.”

(The Bab, Selections from the Writings of the Bab, p. 215)

“Shall blind imitations of ancestral forms (of belief) and theological interpretations continue to guide and control the religious life and spiritual development of humanity today? Shall man gifted with the power of reason unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality? Unquestionably this will not satisfy men of science, for when they find premise or conclusion contrary to present standards of proof and without real foundation, they reject that which has been formerly accepted as standard and correct and move forward from new foundations.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 225)

“O My brother! Forsake thine own desires, turn thy face unto thy Lord, and walk not in the footsteps of those who have taken their corrupt inclinations for their god, that perchance thou mayest find shelter in the heart of existence, beneath the redeeming shadow of Him Who traineth all names and attributes. For they who turn away from their Lord in this day are in truth accounted amongst the dead, though to outward seeming they may walk upon the earth, amongst the deaf, though they may hear, and amongst the blind, though they may see, as hath been clearly stated by Him Who is the Lord of the Day of Reckoning: ‘Hearts have they with which they understand not, and eyes have they with which they see not.’”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries)

“O My servant, who hast sought the good-pleasure of God and clung to His love on the Day when all except a few who were endued with insight have broken away from Him! May God, through His grace, recompense thee with a generous, an incorruptible and everlasting reward, inasmuch as thou hast sought Him on the Day when eyes were blinded.” (Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 36)

There is a natural body, and there is a spiritual body.

26. “There is a natural body, and there is a spiritual body.”

When we pass on out of this life we leave the physical body behind and receive our new spiritual form: This is a teaching found throughout the religions of God; we are more than just a physical body. CHRISTIANITY: 1 Corinthians 15:42 “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:”

1 Corinthians 15:43 “It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:”

1 Corinthians 15:44 “It is sown a natural body; it is raised a spiritual body.”

1 Corinthians 15:40 “There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.”

1 Corinthians 15:50 “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;” This physical body cannot go to heaven, only the spirit within us can go to that spiritual kingdom.

Ephesians 4:4 “There is one body, and one Spirit,” Paul makes the final distinction, there is one body of man and there is one spirit or the living soul of man.

James 2:26 “For as the body without the spirit is dead.” We without spiritual development, on our part, are also dead; when in regard to

the splendors of the kingdom of the next world. Spiritual glory we receive is in direct proportion to the efforts we made in this life.

JUDAISM: Proverbs 20:27 “The spirit of man is the candle of the Lord.”

Job 32:8 “But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.”

Isaiah 38:15 “What shall I say? He hath both spoken unto me, and Himself hath done it: I shall go softly all my years in the bitterness of my soul.”

Isaiah 38:16 “O LORD, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me, and make me to live.”

Isaiah 38:17 “Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it.”

“Death of the body is a benefaction to the spiritual. Man's body, it is true, is formed of earth, but by discipline and contrition it may be made to reflect spiritual verities. Distance and nearness affect only the body, What do they matter in the place where God is? When God changes the body, It regards not parasangs or miles.”

(Islam, Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 4)

“Ye shall indeed be raised up after death,” 15. “So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!”

(The Qur'an (Yusuf Ali tr), Surah 11 and 19)

“See ye not how that God hath put under you all that is in the heavens and all that is on the earth, and hath been bounteous to you of his favours, both for soul and body.”

(The Qur'an (Rodwell tr), Sura 31 - Lokman)

32. “Hear me! Forgive me!’ - We, the Amesha-Spentas, will come and show thee, O Zarathushtra! the way to that world to long glory in the spiritual world, to long happiness of the soul in Paradise; To bliss and Paradise, to the Garonmana of Ahura Mazda, beautifully made and fully adorned, when his soul goes out of his body through the will of fate,

when I, Ahura Mazda, gently show him his way as he asks for it, Holiness is the best of all good They will impart to thee full brightness and Glory.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

“The soul is en clothed in a body.” (ZOROASTER, Hymns of Atharvan p. 152)

Denkard. Zoroaster, “Be it known that, the existence of man is owing to there being a soul in him. And the soul resides in the body.” “The living body exists through the soul that supports it.” “The spirit or the soul of man is invisible and intangible and its abode in this world is the perishable (human) body.

“But for these fleeting frames which it informs With spirit deathless, endless, infinite. These will I wear today! So putteth by the spirit Lightly its garb of flesh,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

“Holy souls see Which strive thereto. Enlightened, they perceive, That Spirit in themselves.” “Yea! in its bodily prison!- Spirit pure, Spirit supreme; surveying, governing, Guarding, possessing; Lord and Master.” “For I am That whereof Brahma is the likeness!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 13, 14 and 15)

4. “As a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape.”

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

“The lotus will grow sweetly fragrant, delighting the soul, so also among those who are like the wise student of the truly enlightened Buddha shines brightly.” 3. “Knowing that this body is like a jar,”

When the jar is broken the soul is set free from the body to wing it's flight to God.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

"It is because of your compassion for the world, because of the benefit it will bring to many people human kind and celestial kind." Buddha, Lankavatara Sutra)

"Our physical body consisting of flesh and skin, etc... is nothing more than a tenement or an inn; it is no place of refuge." (Buddha, Sixth Patriarch) It is a place where the soul of man rests temporary until the soul passes on out of this body.

"Go, soul, in victory to the place from which you were transplanted, the place of joy, in which the face shines. The face shines in it, the form is illumined and does not grow dim. The soul has loosened its chains and broken its fetters. It shed its bodily coat." (Sabeanism, Bliss and Peace)

"Incense that is fragrant, incense that is fragrant! yea, for the lives of the men who were our ancestors, of righteous and believing men who rendered up (their souls) and departed from their bodies." (Sabeanism, Ginza Rba- chapter 8)

"Pray ye for us from there, and we will pray from here for you! All fruits perish; all sweet odours vanish, (but) the perfume of Life is established for ever and unto world's end upon those who love His name of Truth." "When any human being departeth from his body, there come towards him seven godlike appearances, and each standeth by his own, And Sauriel the Releaser cometh he who releaseth spirit and soul from the body Manda-d-Hiia," "The Great Life (Haiyi) dwelleth in those that love Him." (Sabeanism, Ginza Rba- chapters 8, 48 and 60)

"He will cheer their hearts, their spirits, their souls and their bodies and their days of prosperity or adversity, through the exaltation of the

name of Him Who is the supreme Testimony of God and the promotion of the Word of Him Who is the Dayspring of the glory of their Creator.”

(The Bab, Selections from the Writings of the Bab, p. 145)

“Let not the deeds of those who reject the Truth shut you out as by a veil. Such people have warrant over your bodies only, and God hath not reposed in them power over your spirits, your souls and your hearts. Fear ye God that haply it may be well with you.”

(The Bab, Selections from the Writings of the Bab, p. 161)

“When man dies, his relation with the body ceases. The sun is reflected in the mirror; the mirror reflects the light and brilliancy of the sun, but the sun does not reside in the mirror. It does not enter nor come out of the mirror, nevertheless one sees it in the mirror, so the soul reflects itself in the body. If the mirror be broken the sun does not die. The body is the temporary mirror; the spiritual soul suffers no change, no more than the sun does remaining eternally in its own station. Even as in the world of dreams when all the physical faculties are in abeyance and the soul travels in all realms seeing, hearing, speaking, so when the physical body decomposes, the soul is not affected.”

“From the moment the soul leaves the body and arrives in the Heavenly World, its evolution is spiritual, and that evolution is: The approaching unto God.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy and Paris Talks, p. 66)

“When the soul attaineth the Presence of God, it will assume the form that best befitteth its immortality and is worthy of its celestial habitation.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 157)

Brotherhood.

27. Brotherhood is a teaching found in all the great religions of the world: Christianity is known the world over as the religion of brotherly love. Love and brotherhood are two of the most important and fundamental components of Christianity. But it is also found in Judaism and the other religions of God. JUDAISM: Leviticus 19:18 “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.”

Leviticus 19:34 “But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself;”

Deuteronomy 10:19 “Love ye therefore the stranger: for ye were strangers in the land of Egypt.”

Zechariah 7:8 “And the word of the LORD came unto Zechariah, saying,”

Zechariah 7:9 “Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother”

Zechariah 7:10 “And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.”

CHRISTIANITY: 1 Thessalonians 3:12 “And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:”

1 Thessalonians 3:13 “To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”

1 Thessalonians 4:9 “But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.” This love of mankind is especially true in the Bahá’í Faith, love and brotherhood hold two extremely high positions in the ranks of the faith.

“Equality and Brotherhood must be established among all members of mankind. This is according to Justice. The general rights of mankind must be guarded and preserved. All men must be treated equally. This is inherent in the very nature of humanity.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 28

CHRISTIANITY: Mark 12:31 “.....Thou shalt love thy neighbour as thyself.....”

John 13:34 “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

Romans 13:8 “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

1 Peter 1:22 “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”

1 John 3:11 “For this is the message that ye heard from the beginning, that we should love one another.”

1 John 3:23 “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”

1 John 4:21 “And this commandment have we from him, That he who loveth God love his brother also.”

Romans 12:10 “Be kindly affectioned one to another with brotherly love;”

Hebrews 13:1 “Let brotherly love continue.”

1 Peter 2:17 “Honour all men. Love the brotherhood.”

1 Peter 3:8 “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:”

“O ye that are invested with the Bayan! Denounce ye not one another, ere the Day-Star of ancient eternity shineth forth above the horizon of His sublimity. We have created you from one tree and have caused you to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another. Regard ye not others save as ye regard your own selves, that no feeling of aversion may prevail amongst you so as to shut you out from Him Whom God shall make manifest on the Day of Resurrection. It behooveth you all to be one indivisible people; thus should ye return unto Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 127)

“Develop mutual liking, friendship and love and help one another.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

10. “The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah, that ye may receive Mercy.”

(The Qur'an (Yusuf Ali tr), Surah 49)

“Allah's Apostle said, "Beware of suspicion, for suspicion is the worst of false tales. and do not look for the others' faults, and do not do spying on one another, and do not practice Najsh, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah's worshipers! Be brothers!”

(Islam, Hadith, Bukhari Vol 8, Book 73, # 92)

“Mazda is not the God of any particular tribe. The doors of Mazda are not closed to foreigners. So soon as anyone of them becomes fit he is to be included in the fold.” “Love of God is calculated to remove the distinction between one nation and another.” (ZOROASTER, Hymns of Atharvan pp. 542 and 544)

“Maha Ratu Zarathustra enjoins love for the whole of mankind. One who does not love man, does not really love God. It should be realized that one soul resides in all. Thus one should be a friend to everyone. This social service, which is the concrete of the life of the individual, is not to be confined to any particular country but should extend throughout the world to the whole of humanity.” (ZOROASTER, Hymns of Atharvan pp. 547 and 548)

**“Brotherhood of man is the idea that appealed to Him (Mazda) most. And that is the only meaning of the Service of the soul of the world.”
“For if God is the one Father of all men then all men are equal.”
(ZOROASTER, Hymns of Atharvan pp. 549 and 550)**

“Fourfold are our human duties: first to study holy lore, Then to live as good householders, feed the hungry at our door, Then to pass our days in penance, last to fix our thoughts above, But the final goal of virtue, it is Truth and deathless Love!” On all alike.

(Hindu, Mababharata (R. Dutt, abridged tr))

9. “Where those seven rays are shining, thence my home and family extend. This Trta Aptya knoweth well, and speaketh out for brotherhood.”

(Hindu, Vedas, Rig Veda - Book 1)

6. “Is then thy friendship with thy friends most mighty? Thy brotherhood with us, -when may we tell it?” “13. When next we meet together at the central point, even there shall Aditi confirm our brotherhood.”

(Hindu, Vedas, Rig Veda – Books 4 and 10)

“The ‘Analysis of the Body,’ and the Contemplation on the Buddha, the Law, the Holy Brotherhood, Morality, etc., will.... produce Neighborhood-Concentration.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“He has cast away Ill-will; he dwells with a heart free from ill-will; cherishing love and compassion toward all living beings, he cleanses his heart from ill-will.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“I (Brahma/God**) am known by uncounted trillions of names. They address me by (these) different names not realizing that they are all names of the one same (**Brahma/God/Tathagata**). Some recognize me as Tathagata, some as The Self-existent One, some as Gautama the Ascetic, some as Buddha. Then there are others who recognize me as Brahma, as Vishnu, as Ishvara; some see me as Sun, as Moon; what**

they have imagined, and fail to see that the name they are using is only one of the many names of The Tathagata.” So than, “After they, (these people) attain to self-realization, they will find themselves reacting spontaneously to the impulses of a great and compassionate heart that is endowed with skillful and boundless means and sincerely and they will find themselves wholly devoted to the emancipation of all human beings.” “Not until all discrimination is abandoned is their perfect emancipation.” So than, “Owing to their original vows they will be transported by emotions of love and compassion as they become aware of the part they are to perform in the carrying out of their vows for the emancipation of all beings. Thus they do not enter into Nirvana, but, in truth, they too are already in Nirvana because in their emotions of love and compassion there is no rising of discrimination; henceforth, with them, discrimination no more takes place (only brotherhood with all mankind).” “But (than), after (these people) attain self-realization they will find themselves reacting spontaneously to the impulses of a great and compassionate heart endowed with skillful and boundless means and sincerely and wholly devoted to the emancipation of all beings. (Buddha, Lankavatara Sutra)

“Vows for the emancipation of all beings; to realise supreme enlightenment through the perfect self-realisation of Noble Wisdom, ascending the stages and entering Tathagatahood.” (Buddha, Lankavatara Sutra)

“We will pray with Thee the ‘uthras’ prayer and ask of Thee, of the Great (Life, Haiyi or God), a petition for ourselves, for our friends, for our friends’ friends and for those who love the great Family of Life.” “Praise Thee, for amongst them all hatred, Envy and dissensions exist not.” (Sabeanism, Ginza Rba- chapters 75 and 76)

“Let us be united and love one another.” “Equality and Brotherhood must be established among all members of mankind. This is according to Justice. The general rights of mankind must be guarded and preserved.” “Bahá'u'lláh constrains you to realize your brotherhood to one another.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, pp. 29, 61 and 66)

“Become as true brethren in the one and indivisible religion of God, free from distinction, for verily God desireth that your hearts should become mirrors unto your brethren in the Faith, so that ye find yourselves reflected in them, and they in you. This is the true Path of God, the Almighty, and He is indeed watchful over your actions.”

(The Bab, Selections from the Writings of the Bab, p. 56)

“The second teaching of Bahá'u'lláh concerns the unity of mankind. All are the servants of God and members of one human family. God has created all and all are His children. He rears, nourishes, provides for and is kind to all. Why should we be unjust and unkind? This is the policy of God, the lights of which have shone throughout the world. His sun bestows its effulgence unsparingly upon all, His clouds send down rain without distinction or favor, His breezes refresh the whole earth. It is evident that humankind without exception is sheltered beneath His mercy and protection. Some are imperfect; they must be perfected. The ignorant must be taught, the sick healed, the sleepers awakened. The child must not be oppressed or censured because it is undeveloped; it must be patiently trained. The sick must not be neglected because they are ailing; nay, rather, we must have compassion upon them and bring them healing. Briefly; the old conditions of animosity, bigotry and hatred between the religious systems must be dispelled and the new conditions of love, agreement and spiritual brotherhood be established among them.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 239)

Development of a good character.

28. Development of a good character. One of the main objectives behind the teachings of the religions of God's true holy manifestations (holy messengers), is to try and bring about the development of good moral characteristics in the individual, for the betterment of the individual's soul and the

upliftment of the world and society around us: The development of good moral characteristics in man, is a main theme behind the religions of God in the past, the present and will be into the unforeseeable future. Some of the religions may not call them by that name, development of moral characteristics, or even mention good characteristics as a goal that we are trying to achieve, but, most assuredly, God's holy teachers are striving to educate mankind into becoming better spiritual people through the all guiding words of God's holy writings.

I have only chosen a few teaching to talk about here, charity, virtue, following of the holy writings, honesty, patience, justice, live by doing good deeds, uprightness, mercy to our fellow brothers and sisters and being kind to one another, just to name a few, but anyone can see how following these teachings would lead to the betterment of an individual's soul and the betterment of the world around us; but these are just a few of the spiritual qualities, to be found in the writings of God's holy manifestations, for the betterment of man, for a more complete list: (see spiritual qualities of the religions for more information)

JUDAISM: Deuteronomy 27:10 "Thou shalt obey the voice of the LORD thy God, and do his commandments and his statutes,"

Deuteronomy 23:23 "That which is gone out of thy lips thou shalt keep and perform;"

4 Ezra 7:35 "And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force," (Deuterocanonical Apocrypha)

Deuteronomy 15:7 "Thou shalt not harden thine heart, nor shut thine hand from thy poor brother:"

Deuteronomy 15:8 "But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth."

Exodus 33:19 "Be gracious, and shew mercy."

Proverbs 3:3 "Let not mercy and truth forsake thee."

Proverbs 19:20 "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end." "There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand." 19:22 "The desire of a man is his kindness:"

Isaiah 26:7 "The way of the just is uprightness."

Isaiah 56:1 “Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.”

Psalms 24:4 “He that hath clean hands, and a pure heart; (virtuous) who hath not lifted up his soul unto vanity, nor sworn deceitfully.”

Psalms 24:5 “He shall receive the blessing from the LORD.”

Psalms 37:7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

CHRISTIANITY: **John 14:15** “If ye love me, keep my commandments.”

John 15:10 “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love.”

1 Timothy 1:5 “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:”

1 Corinthians 13:2 “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”

Luke 6:36 “Be ye therefore merciful, as your Father also is merciful.”

Romans 12:10 “Be kindly affectioned one to another with brotherly love; in honour (uprightness) preferring one another;”

Ephesians 4:32 “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”

2 Corinthians 6:6 “By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,”

Colossians 3:12 “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;”

Philippians 4:8 “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Matthew 5:16 “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

1 Thessalonians 5:14 “Now we exhort you, brethren, be patient toward all men.”

ISLAM: 132. “Obey Allah and the Messenger; that ye may obtain mercy.”

(The Qur'an (Yusuf Ali tr), Surah 3)

Letter 31 Build your character with the help of true faith in religion and Allah.

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

Letter 31 “Develop the habit of patience against sufferings, calamities and adversities. This virtue of patience is one of the highest values of morality and nobility of character and it is the best habit which one can develop.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

9. “Those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.”

(The Qur'an (Yusuf Ali tr), Surah 5)

119. “O ye who believe! fear Allah and be with those who are true (in word and deed).”

(The Qur'an (Yusuf Ali tr), Surah 9)

“Be forgiving, merciful and compassionate. These traits will help you to gain your salvation.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

43. “Be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).”

(The Qur'an (Yusuf Ali tr), Surah 2)

15. **“We have enjoined on man Kindness.”**

(The Qur'an (Yusuf Ali tr), Surah 46)

30. **“Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised.”**

(The Qur'an (Pickthall tr), Sura 41 - Revelations Well Expounded)

29. **“But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers (the virtuous) amongst you a great reward.”**

(The Qur'an (Yusuf Ali tr), Surah 33)

ZOROASTRINISM: **“The Deva-worshippers pay little heed to formation of character, but it is impossible to attain Mazda without forming character.” (ZOROASTER, Hymns of Atharvan p. 192)**

“The religion that does not purify character hardly deserves to be called religion.” “Oil that extinguishes the lamp, is not oil it is water.” “Religion is mere pretension if no care is taken for the formation of character.” (ZOROASTER, Hymns of Atharvan pp. 458 and 658)

Denkard. Zoroaster, “He who is a worshipper of God, acts properly according to law.” “The thought of adoring the one Life-giver (*i.e.* God) is due to living in accordance with His laws.”

“We sacrifice unto Mercy and Charity.” “With eyes of love, made by Mazda and holy;” “to Mercy and Charity.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

4. “I desire with my voice the thoughts well thought, and the words well spoken, and the deeds well done,” 1. “Strive after the good thoughts, words, and deeds.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 3 and Visperad)

1. “Strive after the good thoughts, words, and deeds.”

(Zoroaster, The Zend-Avesta, Avesta - Visperad)

Denkard. Zoroaster, “Be it known that the usage of the good faith is to do good and virtuous deeds.” “Be it known that it is advised in the faith that men should have zeal for good deeds.”

“We sacrifice unto Mercy and Charity.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

2. “Live uprightly according to the Right.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 50)

“And we sacrifice to all the truthful and correctly spoken words, even those which have both rewards and Piety within them.

(The Zend-Avesta, Avesta – Yasna 71)

“He is the greatest Lord, powerful and wise, creator, nourisher, protector, compassionate, virtuous, forgiver, pure, a good dispenser of justice and all powerful.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“He is patient, like a priest.”

(The Zend-Avesta, Avesta - Vendidad)

“Virtue is not a matter of thoughts and words. It must find expression in acts. This is the lesson that Maghavan (Zarathushtra) taught.”
(ZOROASTER, Hymns of Atharvan p. 187)

HINDUISM: 144. That (man) who truthfully fills both his ears with the Veda, (the pupil) shall consider as his father and mother; he must never offend him.

(Hindu, Laws of Manu, chapter 2)

12. “He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root.”

14. “Let him, untired, perform daily the rites prescribed for him in the Veda; for he who performs those according to his ability, attains to the highest state.”

(Hindu, Laws of Manu)

“Be subdued, Give, Be merciful. Therefore let that triad be taught, Subduing, Giving, and Mercy.”

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

1. “Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection.” 334. “For virtue is the highest duty.”

(Hindu, Laws of Manu chapter 2 and 9)

“But thou, want not! ask not! Find full reward Of doing right in right! Let right deeds be Thy motive, not the fruit which comes from them.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

226. “Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.”

(Hindu, Laws of Manu chapter 4)

“Arise, become great, stand upright, be thou firm.”

(Hindu, Vedas, Yajur Veda - Kanda V)

3. “Whatever is given should be given with faith, not without faith,-with joy, with modesty, with fear, with kindness.”

(Hindu, Upanishads vol. 2, Taittiriya-Upanishad)

1. “Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection.” 334. “For virtue is the highest duty.”

(Hindu, Laws of Manu chapter 2 and 9)

8. Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.

(Hindu, Laws of Manu chapter 6)

32. “Let him act with justice in his own domain,”

(Hindu, Laws of Manu, chapter 7)

BUDDHAISM: “Lay members should abstain from all unkindness, stealing, unchastity, lying, duplicity, slander, frivolous talk, covetousness, malice, currying favor, and false teachings. Disciples should strictly observe all the precepts given by the Tathagatas, they

should endeavor, by their example, to induce all beings to abandon evil and practice the good. (Buddha, Diamond Sutra)

“He has cast away ill-will; he dwells with a heart free from ill-will; cherishing love and compassion toward all living beings,”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Thus, by keeping themselves away from all discriminations and false reasonings which are also of the mind itself, by ever seeking to see things truly (*yathabhutam*), and by planting roots of goodness in Buddha-lands that know no limits made by differentiations.” (Buddha, Lankavatara Sutra)

1. “The man who has freed himself of stains and has found peace of mind in an upright life, possessing self-restraint and integrity, he is indeed worthy.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“One should cherish ideals of charity, good behavior, patience, zeal, thoughtfulness and wisdom. Even in the worldly life the practice of these virtues will bring rewards of happiness and success.” (Buddha, Lankavatara Sutra)

“In the practice of all good deeds, disciples should never indulge in indolence.” (Buddha, Diamond Sutra)

“Practice kindness and compassion on all alike with no discrimination what-so-ever.” “Even in one’s speech and especially in one’s teachings one must practice kindness, for, no teaching that is unkind can be the teaching of the Buddha. Unkindness is the executioner of the life of wisdom. (Buddha, Surangama Sutra)

12. “Arise; do not be thoughtless. Follow the path of virtue. The virtuous rest in bliss in this world and in the next. Follow the path of

virtue; do not follow the wrong path. The virtuous rest in bliss in this world and in the next.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Whoever has understood the law of justice as taught by the well awakened one, should revere the teacher, as the priest worships the sacrificial fire.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Charity can no longer be expressed in the giving of impersonal gifts but will call for the more costly gifts of sympathy and understanding; good behavior will call for something more than outward conformity to the five precepts because in the light of the Paramitas they must practice humility, simplicity, restraint and self-giving. Patience will call for something more than forbearance with external circumstances and the temperaments of other people: it will now call for patience with one’s self. Zeal will call for something more than industry and outward show of earnestness: it will call for more self-control in the task of following the Noble Path and in manifestating the Dharma in one’s own life.” (Buddha, Lankavatara Sutra)

SABEANISM: “Do not slumber and sleep, and forget not what your lord commanded you.” (Sabeanism, Instruction of Adam)

“Be careful; make enquiry, display kindness, show compassion.” (Sabeanism, Ginza Rba- chapter 74)

“Man who is righteous, shall recite this prayer thereon. And he shall twist it round his head and repeat the prayer secretly.” “We will walk therein with the gait of righteous and believing men,” (Sabeanism, Ginza Rba- chapter 1 and 24)

“Let healing be theirs by virtue.” (Sabeanism, Ginza Rba- chapter 20)

“Those who love the great Family of Life.” “Praise Thee, for amongst them all hatred, Envy and dissensions exist not.” (Sabeanism, Ginza Rba- chapters 75 and 76)

“Who will guide me past the watch-house of Sāmīs?” “Your reward, your works, your alms, and your goodness will guide you.” (Sabeanism, The Song)

“For any man who giveth an oblation, His oblation will be his helper: elect and perfect men Who bestow oblations will rise by Kušta’s path. To them it shall be given.” (Sabeanism, Ginza Rba- chapter 71)

“The worlds assembled for judgement, For judgement the worlds assembled And judgement was pronounced on them, On them was judgement pronounced, On those who did not perform the works Of right-dealing Man. But thou alone, Chosen and Pure One, Fair mana, that art burnished bright, Thou goest not to the judgement hall. Judgement will not be pronounced over thee, Over thee judgement will not be pronounced; Because thou didst perform the works Of right-dealing mankind.” (Sabeanism, Ginza Rba- chapter 92)

“The names of righteous and believing people Will be established in the Place of Light. Thy name giveth out light.” (Sabeanism, Ginza Rba- chapter 77)

“To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering, (patient) shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.”

“He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not,” (Sabeanism, Ginza Rba- chapter 123)

THE BAB: “It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of

your life, the reality of your faith, and the exalted character of your devotion.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 91)

“You who are His (God’s) spiritual children must by your deeds exemplify His virtues, and witness to His glory.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

BAHA’I FAITH: **“They whom God hath endued with insight will readily recognize that the precepts (the laws) laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples.”**

(Bahá’í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 331)

“As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom.” “We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny.”

(Bahá’í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 81 and 218)

“Strive to attain nearness to reality through the acquisition of strength of character, through morality, through good works and helping the poor, through being consumed with the fire of the love of God and in discovering each day new spiritual mysteries.”

(Bahá’í Faith, Abdu'l-Baha, Divine Philosophy, p. 99)

“Conform to the rules of good conduct and their character be second to none; that they make their own all the graces and praiseworthy qualities of humankind;”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 142)

“Whilst afflicted with trials, He held fast unto the cord of patience and fortitude, and was satisfied with the things which have befallen Him at the hands of His enemies, and was crying out: ‘I have renounced My desire for Thy desire, O my God, and My will for the revelation of Thy Will. By Thy glory! I desire neither Myself nor My life except for the purpose of serving Thy Cause, and I love not My being save that I may sacrifice it in Thy path.’”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 36)

“His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds,”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 299)

He is the Exalted, the Most High! O thou who treadest the path of justice and beholdest the countenance of mercy!

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, p. 2)

Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.”

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

“Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 15)

“Enkindle with all your might in every meeting the light of the love of God, gladden and cheer every heart with the utmost loving-kindness, show forth your love to the strangers just as you show forth to your relations.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 353)

“O people of the world, ye are all the fruit of one tree and the leaves of one branch. Walk with perfect charity, concord, affection, and agreement.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 42)

“If anyone revile you, or trouble touch you, in the path of God, be patient, and put your trust in Him Who heareth, Who seeth. He, in truth, witnesseth, and perceiveth, and doeth what He pleaseth, through the power of His sovereignty.”

(Baha'u'llah, Epistle to the Son of the Wolf, p. 24)

“In the estimation of the people of Baha man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 67)

“Our greatest efforts must be directed towards detachment from the things of the world; we must strive to become more spiritual, more luminous, to follow the counsel of the Divine Teaching, to serve the cause of unity and true equality, to be merciful, to reflect the love of the Highest on all men, so that the light of the Spirit shall be apparent in all our deeds, to the end that all humanity shall be united, the stormy sea thereof calmed, and all rough waves disappear from off the surface of life's ocean henceforth unruffled and peaceful. Then will the New Jerusalem be seen by mankind, who will enter through its gates and receive the Divine Bounty.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 87)

“Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer to the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility. We pray God to protect thee from the heat of jealousy and the cold of hatred. He verily is nigh, ready to answer.’ Thus hath My tongue spoken unto one of My Branches (sons), and We have mentioned it unto such of Our loved ones as have cast away their idle fancies, and clung unto that which hath been prescribed unto them in the day whereon the Daystar of Certitude hath shone forth above the horizon of the will of God, the Lord of the worlds. This is the day on which the Bird of Utterance hath warbled its melody upon the branches, in the name of its Lord, the God of Mercy. Blessed is the man that hath, on the wings of longing, soared towards God, the Lord of the Judgment Day.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 93)

Despise not the chastening of the LORD, For whom the LORD loveth he correcteth.

29. Despise not the chastening of the LORD, For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth in: The Lord sends us tests that can appear like The Lord is chastening us, or disciplining us, but this is not a bad thing. The Lord loveth who He correcteth and He correcteth those whom He wishes to strengthen their spirit and draw them closer to His glorious kingdom. Revelations 3:19 “As many as I love, I rebuke and chasten. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne.”

“Let nothing cause thee to be sore shaken, neither let the things which have been destined to take place in this Cause disturb thee. Strive earnestly for the sake of God and walk in the path of righteousness. Shouldst thou encounter the unbelievers (or trouble), place thy whole trust in God, thy Lord, saying, Sufficient is God unto me in the kingdoms of both this world and the next.”

(The Bab, Selections from the Writings of the Bab, p. 160)

JUDAISM: Deuteronomy 8:5 “Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.”

Proverbs 3:11 “My son, despise not the chastening of the LORD; neither be weary of his correction:”

Proverbs 3:12 “For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.”

CHRISTIANITY: Hebrews 12:6 “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

Hebrews 12:7 “If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?”

Hebrews 12:8 “But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.”

Hebrews 12:9 “Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?”

Hebrews 12:10 “For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.”

“O my God! Wholly have I fled unto Thy face and have cast myself before Thee and no power have I over aught in Thy holy presence. Shouldst Thou chastise me with Thy might, Thou wouldst assuredly be just in Thy decree; and wert Thou to bestow every goodly gift on me, Thou wouldst indeed be most generous and bountiful. Verily Thou art independent of all the peoples of the world.”

“I have sought reunion with Thee, O my Master, yet have I failed to attain thereto save through the knowledge of detachment from aught save Thee. I have yearned for Thy love, but failed to find it except in renouncing everything other than Thyself. I have been eager to worship Thee, yet have I failed to achieve Thy adoration, except by loving those who cherish Thy love. No one do I recognize, O my God, except Thee. Thou art incomparable and hast no partner. Thou alone knowest our shortcomings and none other hath this knowledge. I beg Thy forgiveness for whatever doth displease Thee.”

(The Bab, Selections from the Writings of the Bab, p. 201)

“He whom thou hast not punished when a child Will not prosper when he becomes a man. While a stick is green, thou canst bend it as thou listest. When it is dry, fire alone can make it straight.”

(Islamic Miscellaneous, Gulistan of Sa'di (Edwin Arnold tr))

155. “Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.” 156. “Who say, when afflicted with calamity: ‘To Allah we belong, and to Him is our return.’ 157. “They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.” As a father chasten a dear son or daughter.

(The Qur'an (Yusuf Ali tr), Surah 2)

“Mazda as the upholder of moral order, is sure to give His support to Zarathushtra and to punish his enemies. The punishment would, however, be for their own good, to lead them to the path of rectitude. Why should God, who is all kindness, inflict punishment on anybody unless it is for his good.” (ZOROASTER, Hymns of Atharvan p. 832)

Denkard. Zoroaster, “The father should encourage his children to receive such education as would fit them later to perform their duties. Therefore is the benefit derived by His (Ahura’s) own creatures even from undergoing the test (of virtue).” Ahura chastizes His children for their own benefits.

164. “Let him, when angry, not raise a stick against another man, nor strike (anybody) except a son or a pupil; those two he may beat in order to correct them.” “In sight of Brahma.....There is no purifier like thereto In all this world, and he who seeketh it Shall find it- being grown perfect- in himself,” through the correction of Brahma.

(Hindu, Laws of Manu and Bhagavad Gita (Edwin Arnold tr) chapter 4)

“Teaching is not the mere play of blind chance, but has an existence that is dependent upon conditions; and that, precisely with the removal of these conditions, those things that have arisen in dependence upon them-thus..... perforce disappear and cease to be.” “Let one (as with Brahma) admonish; let one teach; let one forbid the wrong; and one will be loved by the good and hated by the bad.”

(The Eightfold Path and Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Among all the Buddhas there is a sameness of Buddha-nature, there is no distinction among them except as they manifest various transformations according to the different dispositions of beings who are to be disciplined and emancipated by various means.” “They all knew how to apply the various means, teachings and disciplinary measures according to the various mentalities and behaviors of beings;” Correction is then to be applied as a father to his son as with the correction of Brahma to a devotee. (Buddha, Lankavatara Sutra)

“Great First Word, (Haiyi) which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!” “The good will see and will be found ready, (But) The wicked will be discomfited, chastised by Manda-d-Hiia (The Savior God).” (Sabeanism, Ginza Rba-chapters 76 and 171)

“The Báb revealed His Bayan, proclaimed a new code of religious law, and by precept and example instituted a profound moral and spiritual reform.” “Live a moral life,” “the acquisition of moral qualities and the exercise of spiritual influence through human perfections, through qualities that are excellent and pleasing, and spiritual behavior,” “abound throughout his writings.” (Peter Smith, The Babi & Baha’i Religions, pp. 79, 83 and 87) “God, the All-Merciful, desiring not to afflict you with His punishment, has willed to reveal to your eyes the Truth. By His Divine interposition, He has instilled into your heart the love of His chosen One, and caused you to recognize the unconquerable power of His Faith.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 247)

“We school you with the rod of wisdom and laws, like unto the father who educateth his son, and this for naught but the protection of your own selves and the elevation of your stations. By My life, were ye to discover what We have desired for you in revealing Our holy laws, ye would offer up your very souls for this sacred, this mighty, and most exalted Faith.”

(Bahá’í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 35)

“When-so-ever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him, and use means based on reason, even a slight verbal chastisement should this be necessary. It is not, however, permissible to strike a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 125)

“God -- does not only punish the wrongdoings of His children. He (also) chastises (them), because He is just, and He chastens (them) because He loves (them). Having chastened them, He cannot, in His great mercy, leave them to their fate. Indeed, by the very act of (His) chastening them He prepares them for the mission for which He has created them. ‘My calamity is My providence,’ He, by the mouth of Bahá'u'lláh, has assured them, ‘outwardly it is fire and vengeance, but inwardly it is light and mercy.’” So, God, by the very act of chastising and correcting His children, is turning that which appears to be evil into something that is good for us in the long run.

(Bahá'í Faith, Shoghi Effendi, The Promised Day is Come, p. 115)

You will notice that the way we deal with children and discipline has changed with the coming of The Bahá'í Faith, which is due to our growth spiritually. We, as a race, need to grow beyond the ways of the barbarous horde of undisciplined brutes and this is why Bahá'u'lláh came to this earth, to educate us.

Conceit and love of self, vanity is prohibited.

30. Conceit and love of self as, in vanity, is prohibited and strongly condemned in the religions of God: These traits, God's religions tell us, are bad for our spiritual growth and create conflict in our interactions with others, in this life. JUDAISM: Proverbs 26:11 “As a dog returneth to his vomit, so a fool returneth to his folly.”

Proverbs 26:12 “Seest thou a man wise in his own conceit? there is more hope of a fool than of him.”

Proverbs 26:16 “The sluggard is wiser in his own conceit than seven men that can render a reason.” The sluggard is deceived by his own vanity and blinded by love of self.

Proverbs 28:11 “The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.” 12:16 “Be not wise in your own conceits!”

CHRISTIANITY: 2 Timothy 3:1 “This know also, that in the last days perilous times shall come.” 3:2 “For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,” 3:3 “Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,” 3:4 “Traitors, heady, high-minded, lovers of pleasures more than lovers of God;” 3:5 “Having a form of godliness, but denying the power thereof: from such turn away.”

2 Peter 2:18 “For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness.”

2 Peter 2:19 “They themselves are the servants of corruption:”

“The Prophet (Muhammad) further added, ‘Do not be conceited!’”

(Islam, Hadith, Bukhari Vol 8, Book 76, # 441)

Letter 31. “Remember, son, that vanity and conceit are forms of folly. These traits will bring to you serious harm and will be a constant source of danger to you. Therefore, lead a well-balanced life (neither be conceited nor suffer from inferiority complex) and exert yourself to earn an honest living.” 53. “Select honest, truthful and pious people as your companions. Train them not to flatter you and not to seek your favour by false praises because flattery and false praises create vanity and conceit and they make a man lose sight of his real self and ignore his duties.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

15. “I renounce with vehemence the murderous woman's emptiness. She vainly thinks to foil us, but she herself, deceived therein, shall perish.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 10)

37. “They are intoxicated with pride (vanity) in their youth, And shall be full of regrets at the end of their time.”

(The Zend-Avesta, Avesta Fragments)

**“Who hateth naught Of all which lives, living himself benign,
Compassionate, from arrogance exempt, Exempt from love of self,
(vanity) unchangeable By good or ill; patient, contented, firm In faith,
mastering himself, true to his word, Seeking Me, heart and soul; vowed
unto Me,- That man I love!”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 12)

**20. “Cut out the love of self, like an autumn lotus, with your hand.
Cherish the path of peace. Nirvana has been shown by the Buddha.”**

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

**“And when they are performing these acts of charity, let them not
cherish any desire for fame or advantage, nor covet any earthly
reward. Thinking only of the benefits and blessings that are to be
mutually shared, let them aspire for the most excellent, the most
perfect wisdom.” (Buddha, Diamond Sutra)**

**“The Fire of which ye spake Once a day needs a firebrand. The fire of
which ye spake --Fire, is vanity and cometh to naught And its
worshippers come to naught and are vanity.” “Who could praise Thee,
Life, Or magnify (worthily) the greatness of Thy victories? Can the
stinking body praise Thee? or the vain tongue?”
(Sabeanism, Ginza Rba- chapters 21 and 75)**

**“For my heart hath testified to the First Life (Haiyi or God).” “Behold
me, who have sought purification before Thee! Look on me, I am Thy
servant and Thy child. Now I humble myself... to Thy name, for I have
been true to thy name, and speak (it) in my heart and talk (of it) in my
mind. And I subdue my form and my loins,” I stay away from love of
self and pride. “I shall be pure in all my words (thoughts); and life.”
(Sabeanism, Ginza Rba- chapters 1, 77 and 410)**

**“O concourse of the people of the Book! Fear ye God and pride not
yourselves in your learning.”**

(The Bab, Selections from the Writings of the Bab, p. 44)

“Know verily that Knowledge is of two kinds: Divine and Satanic. The one welletth out from the fountain of divine inspiration; the other is but a reflection of vain and obscure thoughts. The source of the former is God Himself; the motive-force of the latter the whisperings of selfish desire. The one is guided by the principle: ‘Fear ye God; God will teach you; the other is but a confirmation of the truth:’ ‘Knowledge is the most grievous veil between man and his Creator.’ The former bringeth forth the fruit of patience, of longing desire, of true understanding, and love; whilst the latter can yield naught but arrogance, vainglory and conceit.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 69)

“Without cooperation and reciprocal attitude the individual member of human society remains self-centered, uninspired by altruistic purposes, limited and solitary in development like the animal and plant organisms of the lower kingdoms.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 338)

“Such as are conceited will not suffer themselves to be guided. They will be debarred from the Truth, some by reason of their learning, others on account of their glory and power, and still others due to reasons of their own, none of which shall be of any avail at the hour of death.”

(The Bab, Selections from the Writings of the Bab, p. 95)

“Just as the earth attracts everything to the center of gravity, and every object thrown upward into space will come down, so also material ideas and worldly thoughts attract man to the center of self. Anger, passion, ignorance, prejudice, greed, envy, covetousness, jealousy and suspicion prevent man from ascending to the realms of

holiness, imprisoning him in the claws of self and the cage of egotism.”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 546)

Cleanliness is next to Godliness.

31. Cleanliness is next to Godliness the religions of God tell

us: Cleanliness is not just words to be spoken without regards for action on our part. The Bahá'í Writings point us in that direction of staying clean, because it will help us feel better about ourselves and cleanliness opens up a clearer channel between ourselves and our Creator. **JUDAISM:** Genesis 35:2 “Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:”

Deuteronomy 23:10 “If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:”

Deuteronomy 23:11 “But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.”

Isaiah 1:16 “Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”

CHRISTIANITY: 2 Corinthians 6:17 “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”

2 Corinthians 6:18 “And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

2 Corinthians 7:1 “Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

James 4:8 “Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” “We must be clean and honest.” (The Babi and Baha'i Religions 1844-1944, p. 476)

6. “O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete His favor to you, that ye may be grateful.”

(The Qur'an (Yusuf Ali tr), Surah 5)

“I testify that Allah's Apostle said, ‘The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available.’”

(Hadith, Bukhari Vol 2)

“Purity is for man, next to life, the greatest good, that purity, O Zarathushtra, that is in the Religion of Mazda (God) for him who cleanses his own self with good thoughts, words, and deeds.”

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

“Zarathustra emphasizes the importance of holiness or cleanliness (of heart) is near to Godliness.” (ZOROASTER, Hymns of Atharvan p. 259)

34. “A Snataka who is able (to procure food) shall never waste himself with hunger, nor shall he wear old or dirty clothes, if he possesses property.”

35. “Keeping his hair, nails, and beard clipped, subduing his passions by austerities, wearing white garments and (keeping himself) pure, he shall be always engaged in studying the Veda and (such acts as are) conducive to his welfare.”

(Hindu, Laws of Manu chapter 4)

“When the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be.”

(Hindu, Upanishads vol. 1, Khandogya-Upanishad Part 4)

1. “Whoever would put on the yellow robe without having cleansed oneself from impurity, disregarding self-control and truth, is not deserving of the yellow robe.”

1. “But whoever has cleansed oneself from impurity, is well grounded in all the virtues, and is possessed of self-control and truth, is deserving of the yellow robe.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“We have cleansed our hands in truth (ku ja) And our lips with faith; We have uttered words of radiance. My mind is absorbed in (thoughts of) Light.” (Sabeanism, Ginza Rba- chapter 104)

“Behold me, who have sought (cleanliness and) purification before Thee!” (Sabeanism, Ginza Rba- chapter 77)

“Naught in the Bayan and in the sight of God is more loved than purity and immaculate cleanliness....”

(The Bab, Selections from the Writings of the Bab, p. 79)

“It hath been enjoined upon you to pare your nails, to bathe yourselves each week in water that covereth your bodies, and to clean yourselves with whatsoever ye have formerly employed. Take heed lest through negligence ye fail to observe that which hath been prescribed unto you by Him Who is the Incomparable, the Gracious.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 57)

“The believers are exhorted in the Kitáb-i-Aqdas to bathe regularly, to wear clean clothes and generally to be the essence of cleanliness and refinement.”

(Bahá'í Faith, Baha'u'llah, The Kitáb-i-Aqdas, p. 236)

God is close to man.

32. God is close to man. One of the things the religions of God tell us is that God is ever close to man, even though we are far spiritually away from Him by the worldly deeds of our own actions: The religions of God tell us that God is so close to man that He can be found within us even though we are unaware of it. “The All-Glorious and Almighty God, within thy proper self and is wrapped up within thee.” “O SON OF BEING! Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.”

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 152 and The Arabic Hidden Words verse quotation 59)

We find in the Bahá'í Writings that God is closer to us than we are to ourselves. The other religions of God also tell us that God is ever close to us even if we can't tell it. (See God is found inside of us for more information)

JUDAISM: Isaiah 46:13 “I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.”

Isaiah 51:5 “My righteousness is near; my salvation is gone forth, and mine arms shall judge the people;”

Isaiah 50:7 “For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me;”

CHRISTIANITY: Acts 17:27 “That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us:”

16. “It was We who created man and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.”

(The Qur'an (Yusuf Ali tr), Surah 50)

“Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you.”

(Hadith, Bukhari Vol 5, Book 59, # 516)

4. “Lord who is Ahura Mazda Himself, Him who has attained the most to this our ritual, Him who has approached the nearest to us.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 57)

6. “I, Ahura Mazda, brought it down with mighty vigor, for the increase of the house, of the borough of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

4. I who by worship would keep far from Thee, O Mazda.....that is most near,..... and from the Right, wherein Mazda Ahura dwells. Him who has approached the nearest to us.”

(The Zend-Avesta, Avesta – Yasnas 33 and 57)

“For subtlety of instant presence; close To all, to each; yet measurelessly far!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

5. “Always near, the Lord of the past and the future, hence-forward fears no more. This is that!”

(Hindu, Upanishads vol. 2, Katha-Upanishad)

“I (Brahma/God) am known by uncounted trillions of names. They address me by (these) different names not realizing that they are all names of the one same (God), Tathagata. Some recognize me as Tathagata, some as The Self-existent One, some as Gautama the Ascetic, some as Buddha. Then there are others who recognize me as Brahma, as Vishnu, as Ishvara; some see me as Sun, as Moon; what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata.” “The Tathagata,” The One, who watches over us and guides us, with aid and assistance, is ever close at hand. “The Tathagatas are in close fellowship with each individual being comforting, encouraging, guiding, and strengthening.” (Buddha, Lankavatara and Surangama Sutra)

“Be aware of bodily anger and control your body. Let go of the body's wrongs and practice virtue with your body. Be aware of the tongue's anger and control your tongue. Let go of the tongue's wrongs and practice virtue with your tongue. Be aware of the mind's anger and control your mind. Let go of the mind's wrongs and practice virtue with your mind. The wise who control their body, who control their tongue, the wise who control their mind are truly well controlled. That one is praised even by the gods, even by Brahma.” Who is ever close. “The one who is free from gullibility, who knows the Uncreated, who has severed all ties, removed all temptations, renounced all desires, is the greatest of people.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man.” “And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment - Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you.” Ever near and close to you. (Sabeanism, Ginza Rba- chapter 75)

“Put far from us Thy wrath and bring near Thy mercy.” “Behold, here I stand! Behold, here I dwell! Worlds against whom I guard myself Though your words are not far from my face.” (Sabeanism, Ginza Rba-chapters 75 and 76)

“Verily I say, the heavenly Father is ever with you and keeps watch over you. If you be faithful to Him, He will assuredly exalt you above all.” God is ever near to us.

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

“DO men imagine that We are far distant from the people of the world? Nay, the day We cause them to be assailed by the pangs of death they shall, upon the plain of Resurrection, behold how the Lord of Mercy and His Remembrance were near. For verily the Remembrance of God appeared before us, behind us, and on all sides, yet we were, in very truth, shut out as by a veil from Him.”

(The Bab, Selections from the Writings of the Bab, p. 46)

“They shall glorify their creator and sanctify the self of God which standeth within all things.”

(Bahá'í Faith, Baha'u'llah, The Tablet of the Branch - from BWF)

“Be thou not sad, for God is near to thee.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v3, p. 557)

“Methinks Thou art near, invested with the signs.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 15)

“We are closer to man than his life-vein.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 185)

Confess the greatness of God, witness His wonders to your fellow men.

33. Confess the greatness of God. One of the things God asks man to do in His religious writings is to witness to each other and confess the greatness of the Lord: This is a part of all the religions of God. We need to bear witness to one another and tell of the greatness of God, which in turn, will educate our fellow men and women and form a bond with those who believe and bring us all closer to God. “Fear thou God, thy Lord, and make mention of His Name in the day-time and at eventide.” (The Bab, Selections from the Writings of the Bab, p. 160) CHRISTIANITY: Matthew 10:32 “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.”

Matthew 10:33 “But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

Luke 12:8 “Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:”

Luke 12:9 “But he that denieth me before men shall be denied before the angels of God.”

Acts 10:46 “For they heard them speak with tongues, and magnify God.”

JUDAISM: Tobias 6. “If ye turn to Him with your whole heart, and with your whole mind, and deal uprightly before Him, then will He turn unto you, and will not hide His face from you. Therefore see what He will do with you, and confess Him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise Him, and declare His might and majesty to a sinful nation. O ye sinners, turn and do justice before Him: who can tell if He will accept you, and have mercy on you?”

Tobias 7. “I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in His greatness.”

2 Chronicles 6:24 “And if thy people Israel be put to the worse before the enemy, because they have sinned against Thee; and shall return and confess Thy name, and pray and make supplication before Thee in this house;”

2 Chronicles 6:25 “Then hear Thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which Thou gavest to them and to their fathers.”

Job 36:22 “Behold, God exalteth by His power: who teacheth like Him?” **Job 36:23** “Who hath enjoined Him His way? or who can say, Thou hast wrought iniquity?”

Job 36:24 “Remember that thou magnify His work, which men behold.”

37. “It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His guidance to you: and proclaim the Good News to all who do right.”

(The Qur'an (Yusuf Ali tr), Surah 22)

3. “And thy Lord do thou magnify!”

(The Qur'an (Yusuf Ali tr), Surah 74)

“The Prophet said, I order you to have faith in Allah, and confess that none has the right to be worshipped but Allah.”

(Hadith, Bukhari Vol 2, Book 23, # 482)

14. “O Mazda? Beyond; yea, beyond all we declare You,”

(Zoroaster, The Zend-Avesta, Avesta – Yasna)

1. “Increase of our homage and praise of God) we offer this service which, as our defense, may shield us, which is worship with its beneficent results; and Blessedness is with it of a verity, and Piety as well. [(Pazand) and of this worship the results here mentioned are the well-thought thought, the word well spoken, and the deed well done]; and let this our worship shelter us from the Daeva and from the evil-minded man. **2.** And to this worship do we confide our settlements and persons for protection and care, for guarding, and for oversight; **(3)** and in this worship will we abide, O Ahura Mazda! and with joy. In this worship do we exercise our choices; and to it will we approach, and to

it will we belong; yea, to revering worship will we confide our settlements and persons for protection, and for care, for guarding, and for oversight, to such worship as is the praise of such as You.

(The Zend-Avesta, Avesta – Yasna 58)

50. “The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.”

(Hindu, Laws of Manu chapter 12)

21. “I know this undecaying, Ancient One, the self of all things, being infinite and omnipresent. They declare that in Him all birth is stopped, for the Brahma-students proclaim Him to be eternal.”

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad)

3. “To Him then with my lips mine adoration, winning heaven's light, most excellent, I offer, To magnify with songs of invocation and with fair hymns the Lord, most bounteous Giver.”

(Hindu, Vedas, Rig Veda - Book 1)

26. “From whom one knows the Truth Sublime Which the Awakened One proclaimed; Devotedly should one revere Him,”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Manda d-Haiyi Sublimest of Beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou And victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth Over all deeds;” Manda-d-Hiia and The Great Life (Haiyi/God): The all encompassing creator, in which, all should praise.” (Sabeanism, Ginza Rba- chapter 75)

“You who are His (God’s) spiritual children must by your deeds exemplify His virtues, and witness to His glory.”

The Bab(Shoghi Effendi, The Dawn-Breakers, p. 92)

“It behooveth you to proclaim the Cause of God unto all created things as a token of grace from His presence; no God is there but Him, the Most Generous, the All-Compelling.”

(The Bab, Selections from the Writings of the Bab, p. 9)

“O SON OF BEING! Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.”

(Bahá’í Faith, Baha’u’llah, The Arabic Hidden Words)

“I entreat Thee to enable me at all times and under all conditions to remember Thee, to magnify Thy Name and to serve Thy Cause.”

(Bahá’í Faith, Baha’u’llah, Tablets of Baha’u’llah, p. 113)

Control of your actions, keep guard over matters of the soul.

34. Control of your actions. One of the teachings of all the religions of God is that man is to have control over his own self and to keep guard over his own soul. This is one of the things that sets those followers of religion apart from the rest of the world, because it is the law of God that controls their actions and not just the law of mankind: When we keep reign over our actions the world runs more smoothly and when we keep reign over our own soul our spirit grows more steadfast in the works of God and we come closer to being more like our Creator; which is an important factor in God’s training of us. JUDAISM: Proverbs 16:32 “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”

Proverbs 25:28 “He that hath no rule over his own spirit is like a city that is broken down, and without walls.”

CHRISTIANITY: 1 Corinthians 7:37 “He that standeth stedfast in his heart, having no necessity, but hath power over his own will.” **15:58** “always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

Colossians 3:15 “Let the peace of God rule in your hearts,”

1 Timothy 3:5 “For if a man know not how to rule his own house, (himself) how shall he take care of the church of God?”

“Allah has further ordered you to keep your desires under control, to keep yourself under restraint: when extravagant and inordinate yearnings and cravings try to drive you towards vice and wickedness because usually your 'self' tries to incite and drag you towards infamy and damnation unless the Merciful Lord comes to your help.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

17. “Those who show patience, firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.”
107. “whose faces will be (lit with) white, they will be in (the light of) Allah's Mercy; therein to dwell (for ever).”

(The Qur'an (Yusuf Ali tr), Surah 3)

18. “Purity is for man, next to life, the, greatest good, that purity, O Zarathushtra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds.”

“Make thy own self pure, O righteous man! any one in the world here below can win purity for his own self, namely, when he cleanses his own self with good thoughts, words, and deeds.”

21. “By Piety the man becomes Holy. Such person advances Right through his thinking, his words, his action, his Self. By Good Thought Mazda Ahura will give the Dominion. For this good Destiny I long.”

(Zoroaster, The Zend-Avesta, Avesta Vendidad 10 and Yasna 51)

“In this base world, O men and women, know self control to be the true rescue. Indulgence in vice leads to the utter ruin of the soul. Evil thoughts tarnish the holiness. Thus they kill the moral life.” “Self control is the foundation of moral life.” (ZOROASTER, Hymns of Atharvan pp. 818 and 820)

Denkard. Zoroaster, “Be it known that, the ruler over a man's soul is his own pure conscience (heart). And the ruler over his conscience is his intellect which distinguishes good from evil. And (they) must be careful to walk in (the paths of) virtue.” “Be it known that he is to be held as taking care of his soul who preserves his thoughts, words, hands, mouth, and backbone, from evil.”

“That man alone is wise Who keeps the mastery of himself!” “Since the will governed sets the soul at peace. The soul of the ungoverned is not his, Govern thy heart! Constrain the entangled sense! Resist the false, soft sinfulness which saps Knowledge and judgment! Yea, the world is strong But what discerns it stronger, and the mind Strongest; and high over all the ruling Soul.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2 and 3)

12. “He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition)”

(Hindu, Laws of Manu chapter 4)

3. “It is good to control the mind, which is difficult to restrain, fickle, and wandering. A tamed mind brings happiness. Let the wise guard their thoughts, a well-directed mind will do us greater service.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

12. “Self is the master of self; who else could be the master? With self well-controlled a person finds a master such as few can find.”

8. "If a person were to conquer in battle a thousand times a thousand people, if another conquers oneself, that one is the greatest conqueror."

8. "Conquering oneself is better than conquering other people;"

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

"They have learned to discipline themselves in the patient acceptance. Charity can no longer be expressed in the giving of impersonal gifts but will call for the more costly gifts of sympathy and understanding; good behavior will call for something more than outward conformity to the five precepts because in the light of the Paramitas they must practice humility, simplicity, restraint and self-giving. Patience will call for something more than forbearance with external circumstances and the temperaments of other people: it will now call for patience with one's self. Zeal will call for something more than industry and outward show of earnestness: it will call for more self-control in the task of following the Noble Path and in manifesting the Dharma in one's own life." (Buddha, Lankavatara Sutra)

"In meditation; one's mind should be concentrated at all times, whether sitting, standing, moving, working; one should constantly discipline himself to that end. Gradually entering into the state of Samadhi, he will transcend all hindrances and become strengthened in faith, a faith that will be immovable." (Buddha, Diamond Sutra)

"Mahamati, you and all the Bodhisattvas should discipline yourselves in the realization and patient acceptance." (Buddha, Lankavatara Sutra)

"We have purified our hands in Kuṣṭa (truth) And our lips in faith. We have uttered words of radiance And were absorbed in thoughts of light. Great is the strength of Life; Abounding the glory of the mighty (Life, God)! Honour resteth upon the 'uthras who sit in glory. This is prayer and praise which came to them from The great place of Light and the everlasting Abode." "The life of my Self I found, Yea, Life! lo,

Life! Life hath triumphed over this world,” (and over) the life of Self. The building that life buildeth will never come to naught,” with consciousness under control. (Sabeanism, Ginza Rba- chapters 30, 102 and 115)

“It will be given. Day by day, hour by hour (assistance), behold us Who stand in Thy name and are upheld by (calling on) Thy name.” “In the name of the Great Life (Haiyi/God)! May my thought, my knowledge and my understanding Enlighten me.” “(Let) our petition, our prayer and our submission Rise up before Thee, Manda-d-Hiia! That which we have done forgive us, And that which we do, forgive us.” (Sabeanism, Ginza Rba- chapters 75, 76 and 78) “Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror,” and help me to keep reign over my own soul. (Sabeanism, Ginza Rba- chapter 410)

“I exhorted him to be patient and to (conceal/control) his emotions.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 308)

“How wonderful it is! How powerful the spirit of man, while his body is so weak! If the susceptibilities of the spirit control him, there is no created being more heroic, more undaunted than man; but if physical forces dominate, you cannot find a more cowardly or fearful object because the body is so weak and incapable. Therefore, it is divinely intended that the spiritual susceptibilities of man should gain precedence and overrule his physical forces. In this way he becomes fitted to dominate the human world by his nobility and stand forth fearless and free, endowed with the attributes of eternal life.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 264)

“That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker.” “The master-key of self-mastery is self-

forgetfulness. The road to the palace of life is through the path of renunciation.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 335 and Baha'i Scriptures)

“Make ye then a mighty effort, that the purity and sanctity which, above all else, are cherished by 'Abdu'l-Bahá, shall distinguish the people of Baha; that in every kind of excellence the people of God shall surpass all other human beings; that both outwardly and inwardly they shall prove superior to the rest; that for purity, immaculacy, refinement, and the preservation of health, they shall be leaders in the vanguard of those who know. And that by their freedom from enslavement, their knowledge, their self-control, they shall be first among the pure, the free and the wise.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 150)

Learn contentment and be patient with the events of the world God has ordained for us in this life.

35. Contentment. The religions of God tell us that we need to learn contentment and be patient with the events of the world God has ordained for us in this life: “Remain patient as we have remained patient.” (The Bab, Selections from the Writings of the Bab, p. 15) How else can we use the tests and trials of this life to grow stronger spiritually. Tests and trials come to us for a reason!
JUDAISM: Job 6:28 “Now therefore be content,” Psalms 37:7 “Rest in the LORD, and wait patiently for him: fret not thyself.” Be content. Ecclesiastes 7:8 “Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.” Judges 19:6 “Be content, I pray thee.” Sirach 29:22 “Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. Be it little or much, hold thee contented, that thou hear not the reproach of thy house.” (Deuterocanonical Apocrypha,) CHRISTIANITY:

Philippians 4:11 “Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.”

1 and 2 Timothy 6:8 “And having food and raiment let us be therewith content.” **2:24** “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,”

Hebrews 13:5 “Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.”

1 Peter 2:20 “For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”

Romans 12:10 “Be kindly affectioned one to another with brotherly love; in honour preferring one another;” **12:11** “Not slothful in business; fervent in spirit; serving the Lord;” **12:12** “Rejoicing in hope; patient in tribulation; continuing instant in prayer;” **12:13** “Distributing to the necessity of saints; given to hospitality.”

“O God! Recompense those who endure patiently in Thy days and strengthen their hearts to walk undeviatingly in the path of Truth.”

(The Bab, Selections from the Writings of the Bab, p. 211)

45. “Seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit.” 46. “Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.”

(The Qur'an (Yusuf Ali tr), Surah 2)

153. “O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere.”

(The Qur'an (Yusuf Ali tr), Surah 2)

28. “And keep thy soul content with those who call on their Lord morning and evening, seeking his Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us,

one who follows his own desires, whose case has gone beyond all bounds.”

(The Qur'an (Yusuf Ali tr), Surah 18)

“O Spenta Armaiti, kindly Do this out of kindness to the creatures open asunder and stretch thyself afar, to bear flocks and herds and men.”

“May peace triumph over discord here, and generous giving (benevolence) over avarice, (patience over intolerance), reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad and Yasna 60)

8. “He is patient, like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.”

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

“By good or ill; patient, contented, firm In faith, mastering himself, true to his word, Seeking Me, heart and soul; vowed unto Me, That man I love!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 12)

12. “He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition).”

(Hindu, Laws of Manu chapter 4)

246. “He who is persevering, gentle, (and) patient, shuns the company of men of cruel conduct, and does no injury (to living creatures), gains, if he constantly lives in that manner, by controlling his organs and by liberality, heavenly bliss.”

(Hindu, Laws of Manu chapter 4)

23. "It is good to have companions when occasion arises, and it is good to be contented with whatever comes. Merit is good at the close of life, and the elimination of all suffering is good."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Mahamati, you and all the Bodhisattvas should discipline yourselves in the realization and patient acceptance." (Buddha, Lankavatara Sutra)

"Praise Thee, for amongst them all hatred, Envy and dissensions exist not." Forbearance and patience reigns supreme. "Enlargement of life there shall be for the believing." (Sabeanism, Ginza Rba- chapters 71 and 75)

"I seek patience only in God. Verily He is the best protector and the best helper. No refuge do I seek save God. Verily He is the guardian and the best supporter..."

(The Bab, Selections from the Writings of the Bab, p. 19)

"It behoveth thee to be content with the Will of God, and a true and loving and trusted friend to all the peoples of the earth, without any exceptions whatever."

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 25)

"Remain patient as we have remained patient." "BE Thou patient,"

(The Bab, Selections from the Writings of the Bab, pp. 16 and 56)

"If anyone revile you, or trouble touch you, in the path of God, be patient, and put your trust in Him Who heareth, Who seeth. He, in truth, witnesseth, and perceiveth, and doeth what He pleaseth, through the power of His sovereignty. He, verily, is the Lord of strength, and of might."

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 24)

“Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 284)

No forced compulsion to belong to a religion.

36. There should be no forced compulsion to belong to a religion! This is not just a pious thought, but a statement of fact made in the true religious writings of God: “The path to guidance is one of love and compassion, not of force and coercion.” (The Bab, Selections from the Writings of the Bab, p. 75) We are not permitted to use force to convert adherents to our religion, as has been done in the past. If those people doing these torturous compulsions on others, to believe like they do, really understood their religious faith they would not have done the things they did, and are

now doing still to this very day. **JUDAISM: Joshua 24:15** “If it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”

CHRISTIANITY: Galatians 5:1 “Stand fast therefore in the liberty where with Christ hath made us free.....”

1 John 4:1 “Beloved, believe not every spirit, but try the spirits whether they are of God:”

1 Thessalonians 5:21 “Prove all things; hold fast that which is good.”

In other words, we are being told by Paul and John that we should investigate what we are being told and not believe in something just because we are told this is the way. Also, since we are being told to look at and investigate the word of God independently, we should also have the common courtesy not to try and force our opinion on somebody else, that is not the way God wants His word to be spread according to Paul and John and Joshua. We are supposed exercise our own freewill when it comes to the writings of God. God wants us to make our own choice as to whether we will serve God; this is non-negotiable! **Proverbs 4:25** “Let thine eyes look right on, and let thine eyelids look straight before thee.”

Proverbs 4:26 “Ponder the path of thy feet, and let all thy ways be established.” We are to use reason and choose the path our feet will travel of our own freewill, not by compulsion from somebody else.

John 5:45 “That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” In other words, God will abide by our decision, and He will help us in whatever decision we make. So again there is to be no forced compulsion to believe.

256. “Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things.”

(The Qur'an (Yusuf Ali tr), Surah 2)

“IT is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease at the time of death. The path to guidance is one of love and compassion, not of force and coercion. This hath been God's method in the past, and shall continue to be in the future! He causeth him whom He pleaseth to enter the shadow of His Mercy. Verily, He is the Supreme Protector, the All-Generous.”

(The Bab, Selections from the Writings of the Bab, p. 77)

Letter 1. “They came to me of their own free-will, without hesitation, and with pleasure, ecstasy and joy.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

3. “In this worship will we abide, O Ahura Mazda! and with joy. In this worship do we exercise our choices, whereby one may exercise one's convictions at one's free-will;”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 31 and 58)

“Him I would now propitiate by conscience, him who granted to our will the choice of the right and the wrong (i.e. freedom of will). Freedom of will is the first postulate of mortal life. There cannot be any mortal life without freedom of the will.” “All other animals are ruled by nature. They follow the course of action dictated by natural forces and animal instinct. Man however can rise above nature and take the course of action pointed out by conscience.” (ZOROASTER, Hymns of Atharvan pp. 485, 487 and 488)

9. “Here of free choice let each one serve Thee richly, resplendent day by day at eve and morning.”

(Hindu, Vedas, Rig Veda - Book 4)

“All oblation, worthy of our choice, Lord, beaming, Trusty Friend to one who loveth Him.”

(Hindu, Vedas, Rig Veda - Book 10)

“Let each person first direct oneself to what is right;” “One is one's own lord. One has one's own course. Control therefore your own self,”

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards)) (12, 25)

12. “Self is the master of self; who else could be the master? With self well-controlled a person finds a master such as few can find.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“To you do I call and (you) do I teach, Men who have received the Sign, Harken not to the talk of all peoples and generations; let not their stumblings cause you to stumble.” “Be careful; make enquiry,” -- into the word of God, of your own freewill. “My chosen, ye sought and ye found, moreover ye shall seek and ye shall find. Ye sought and found, my chosen ones, as the first (souls?) sought and found.” Not through coercion but by self investigation. (Sabeanism, Ginza Rba-chapters 74, 89 and 99)

“No one is to be slain for unbelief, for the slaying of a soul is outside the religion of God; ... and if anyone commands it, he is not and has not been of the Bayan, and no sin can be greater for him than this.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 329)

“Each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 246)

“Man is not intended to see through the eyes of another, hear through another’s ears nor comprehend with another’s brain.”

(Bahá’í Faith, Abdu’l-Baha, Foundations of World Unity, p. 76)

“He must not be an imitator or blind follower of any soul. He must not rely implicitly upon the opinion of any man without investigation; nay, each soul must seek intelligently and independently, arriving at a real conclusion and bound only by that reality.”

(Bahá’í Faith, Abdu’l-Baha, Foundations of World Unity)

The covenant.

37. The covenant is an agreement made by God with man, you do that and I will do this, with promises of salvation for men who comply to His will. This type of agreement is found throughout the religions of God not just in the Holy Bible and the Bahá’í Faith: God’s messengers have made covenants, or agreements, with man in all the religions of God. The covenant seems to be a necessary component in all God’s religions as a benefit to mankind.

JUDAISM: Psalms 111:9 “He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.”

CHRISTIANITY: Hebrews 13:20 “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,” The covenant is everlasting, which again points to the fact that the covenant is found in all of God’s religions.

JUDAISM: Genesis 9:9 “Behold, I establish my covenant with you, and with your seed after you;”

Genesis 15:18 “In the same day the LORD made a covenant with Abram (Abraham), saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:”

Exodus 34:28 “And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the Ten Commandments.”

Deuteronomy 5:1 “And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.”

Deuteronomy 5:2 “The LORD our God made a covenant with us,”

CHRISTIANITY: Luke 1:70 “As he spake by the mouth of his holy prophets, which have been since the world began:”

Luke 1:72 “To perform the mercy promised to our fathers, and to remember his holy covenant;”

Luke 1:73 “The oath which he swore to our father Abraham,”

Galatians 3:17 “And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”

Galatians 3:18 “For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.”

Galatians 3:16 “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;”

Galatians 13:20 “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,”

7. “And call in remembrance the favor of Allah unto you, and His Covenant, which He ratified with you, when ye said: ‘We hear and we obey:’ and fear Allah, for Allah knoweth well the secrets of your hearts”

(The Qur'an (Yusuf Ali tr), Surah 5)

7. “And remember We took from the Prophets their Covenant as (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn Covenant:” 67. “For every Message is a limit of time,”

(The Qur'an (Yusuf Ali tr), Surahs 6 and 33)

15. “O People of the Book! there hath come to you Our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) Light and a perspicuous Book.”

(The Qur'an (Yusuf Ali tr), Surah 5)

3. “And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious.”

14. “O Zarathushtra, what righteous man is thy friend for the great covenant?” 19. “He who accomplisheth for me, even Zarathushtra, in accordance with Right that which best agrees with my will, to him as earning the reward of the Other Life.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas16 and 46)

Denkard. Zoroaster, “The path which (leads) to Garothman (the highest Heaven, is) the covenant.”

6. “Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy (and) hurtfulness; truthfulness, moderation in eating, silencing a slander, freedom from envy, self-denying liberality, avoiding to accept gifts, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the Atman), regulation of one's conduct according to that of the Aryas, peacefulness and contentedness; -- these (good qualities) have been settled by the agreement (of the wise) (the covenant) for all (the four) orders; he who, according to the precepts of the sacred law, practices these, enters the universal soul.”

(Hindu, The Dharma Sutras, Apastamba Prasna I, Patala 8, Khanda 23)

20. “Making the effort is your affair. The Buddhas have pointed out the Way. Those who are on the way and practicing meditation will be freed from Mara's bonds.” 18. “Make yourself an island; work hard; be wise.”

When your impurities are purged and you are free from guilt, you will enter into the heavenly world. (This is the agreement the holy covenant Buddha made with man)

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

Sabeanism: “And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man.’ ‘And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment ‘Be My glory and I will be your Glory. Be My light and I will be your Light. And My name shall be in your mouths And I will be with you.’ Thou art He who over-throvest (false) gods in their high-places And bringest reproach on the divinity of (false) deities.” This is the agreement (God) made with Adam; His covenant with mankind. (Sabeanism, Ginza Rba-chapter 75)

“FEAR ye God and breathe not a word concerning His Most Great Remembrance other than what hath been ordained by God, inasmuch as We have established a separate covenant regarding Him with every Prophet and His followers. Indeed, We have not sent any Messenger without this binding covenant.”

(The Bab, Selections from the Writings of the Bab, p. 45)

“Announce unto them the joyful tidings that following this mighty Covenant there shall be everlasting reunion with God in the Paradise of His good-pleasure, nigh unto the Seat of Holiness. Verily God, the Lord of creation, is potent over all things.”

(The Bab, Selections from the Writings of the Bab, p. 50)

“Today, every wise, vigilant and foresighted person is awakened, and to him are unveiled the mysteries of the future which show that nothing save the power of the Covenant is able to stir and move the heart of humanity, just as the New and Old Testaments propounded

throughout all regions the Cause of Christ and were the pulsating power in the body of the human world.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 223)

“O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickeneth the hearts which are overflowing with the love of the Glorious Lord; verily, it is the power which penetrates into the hearts of the people of the world!”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 357)

God renews His covenant with man.

38. God renews His covenant with man when needed: The life of man is ever evolving ever moving forward; this is the way God designed us. Does it make any sense that God's word and covenant to man would not keep pace with the advances man makes both materially and spiritually? JUDAISM: Psalms 111:9 “He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.” CHRISTIANITY: Hebrews 13:20 “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,” God renews His covenant with mankind periodically with the coming of each new manifestation, so the religion of God, periodically, is infused with new life and man takes one more step closer to being the spiritual entity God desires him to be. JUDAISM: Genesis 9:9 “Behold, I establish my covenant with you, and with your seed after you;” Genesis 15:18 “In the same day the LORD made a covenant with Abram (Abraham),” Exodus 34:28 “And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the Ten Commandments.”

Deuteronomy 5:1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

Deuteronomy 5:2 The LORD our God made a covenant with us in Horeb.

Malachi 3:1 “Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in:”

CHRISTIANITY: Hebrews 12:24 “And to Jesus the mediator of the new covenant,”

Hebrews 8:6 “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”

Hebrews 8:7 “For if that first covenant had been faultless, then should no place have been sought for the second.”

Hebrews 8:8 “For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:”

Hebrews 8:9 “Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord.”

Hebrews 8:10 “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people:”

Hebrews 8:13 “In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”

15. “O People of the Book! there hath come to you Our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) Light and a perspicuous Book.” 67. “For every Message is a limit of time,”

(The Qur'an (Yusuf Ali tr), Surahs 5 and 6)

7. “And remember We took from the Prophets their Covenant as (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn Covenant:”

101. “When We substitute one revelation for another, and Allah knows best what He reveals (in stages), they say, "Thou art but a forger": but most of them understand not.”

102. “Say, the Holy Spirit has brought the revelation from thy Lord in truth, in order to strengthen those who believe, and as a guide and Glad Tidings to Muslims.” A new covenant.

(The Qur'an (Yusuf Ali tr), Surah 16 and 33)

23. “Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects 106. None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah hath power over all things?”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 39)

3. “And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious.” 14. “O Zarathushtra, what righteous man is thy friend for the great covenant?” 19. “He who accomplisheth for me, even Zarathushtra, in accordance with Right that which best agrees with my will, to him as earning the reward of the Other Life.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas16 and 46)

Denkard. Zoroaster, “The advent of true prophets in this world is for the purpose of revealing to the people the mystery of the spiritual world (i.e. the Religion), with the view of checking their longings for sinful acts, and of confirming their resolve for striving after good deeds. (The prophets) should be recognized and their ways followed; the evils wrought by the Devs should be guarded against; and whatever is profitable to them (i.e. to the Devs) should be cast away

from one's essence. And they should not be given admittance into one's nature. And one shall constantly wage war with the Druj (*i.e.* the malignant influences) within oneself. 5, 9:2 Druj (*i.e.* the powers of evil)

“I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again.”

“As I before have been So will I be again for thee; with lightened heart behold! Once more I am thy Krishna, the form thou knew'st of old!” Bringing forth a new covenant.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4 and 9)

20. “Making the effort is your affair. The Buddhas (plural, more than one) have pointed out the Way (many times). Those who are on the way and practicing meditation will be freed from Mara's bonds. The good go to heaven; wrong-doers go to hell;” This agreement God's messenger makes with man.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise.... He shall reveal to you the same eternal truths which I have taught you. He will preach to you His religion, glorious in its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter.”

(Buddhism, 1 Sermon of the Great Passing.)

“And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man.’ ‘And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment ‘Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you.’ Thou art He who over-throwest

(false) gods in their high-places And bringest reproach on the divinity of (false) deities.” This is the agreement (God) made with Adam. His covenant with mankind. (Sabeanism, Ginza Rba- chapter 75)

“With each and every Prophet Whom We have sent down in the past, We have established a separate Covenant concerning the Remembrance of God and His Day.”

(The Bab, Selections from the Writings of the Bab, p. 67)

“FEAR ye God and breathe not a word concerning His Most Great Remembrance other than what hath been ordained by God, inasmuch as We have established a separate covenant regarding Him with every Prophet and His followers. Indeed, We have not sent any Messenger without this binding covenant and We do not, of a truth, pass judgement upon anything except after the covenant of Him Who is the Supreme Gate hath been established.” “The Lord of the universe hath never raised up a prophet nor hath He sent down a Book unless He hath established His covenant with all men, calling for their acceptance of the next Revelation and of the next Book; inasmuch as the outpourings of His bounty are ceaseless and without limit.”

“PRAISE be to Thee, O Lord, my Best Beloved! Make me steadfast in Thy Cause and grant that I may be reckoned among those who have not violated Thy Covenant nor followed the gods of their own idle fancy.”

(The Bab, Selections from the Writings of the Bab, pp. 46, 86 and 215)

“His Holiness Christ made a covenant concerning the Paraclete and gave the tidings of His coming. His Holiness the Prophet Muhammad made a covenant concerning His Holiness the Bab and the Bab was the One promised by Muhammad, for Muhammad gave the tidings of His coming. The Bab made a Covenant concerning the Blessed Beauty of Bahá'u'lláh and gave the glad-tidings of His coming for the Blessed Beauty was the One promised by His Holiness the Bab. Bahá'u'lláh made a covenant concerning a promised One who will become manifest after one thousand or thousands of years. He likewise, with His Supreme Pen, entered into a great Covenant and Testament with

all the Bahá'ís whereby they were all commanded to follow the Center of the Covenant after His departure, and turn not away even to a hair's breadth from obeying Him.” (The meaning of Paraclete, a Comforter)

“The Covenant of God is like unto a vast and fathomless ocean.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith and Selections from the writings of Abdu'l-Baha Section, p. 358 and p. 223)

“The Manifestations of God are as the heavenly bodies. All have their appointed place and time of ascension, but the Light they give is the same. if one wishes to look for the sun rising, one does not look always at the same point because that point changes with the seasons. When one sees the sun rise further in the north one recognizes it, though it has risen at a different point.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 67)

“O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickeneth the hearts which are overflowing with the love of the Glorious Lord; verily, it is the power which penetrates into the hearts of the people of the world!”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 357)

God created all mankind, and so His message is for all of mankind, not just for a certain select few:

God created all of humanity and He is, indeed, The Father of all mankind, therefore His message and teachings are for all of mankind and not just for a few selected groups of people: If the message is really important, and God really wants us to know it, then it is found in The Word of God! The whole Word of God, from all of

God's divine teachers and manifestations, in all of God's Holy religions, sent to all of mankind and not just a few people, here or there. And not just in the words and messages, that certain people living in this world seem to want to hear; while they go out of their way, to try and ignore, all the rest of God's Holy Teachings, or try and separate out, only what they think should be part of His Holy Word, from all the rest of His Holy Writings and Teachings, or they try to pick and choose only what they want to believe in; while trying to ignore, all the rest of His teachings; as some people seem to think, is their right to do. 1 Thessalonians 2:4 "But we speak; not as pleasing men, but God," 2:5 "For neither at any time used we flattering words, as ye know." 2:6 "Nor sought we glory, neither of you, nor yet of others." So, Mark 7:8 "for (the) laying aside (of) the commandment(s) of God, ye hold (to) the tradition(s) of men, as the washing of pots and cups: and many other such like things ye do." "And he said unto them, Full well ye reject the commandment(s) of God, (so) that ye may keep your own tradition (your own manmade beliefs)." Mark 7:13 "Making the word of God of none effect through your (vain) tradition(s), which ye have delivered: and many such like things do ye." John 5:45 "Do not think that I will accuse you to (God) The Father: there is one that accuseth you, even Moses, in whom ye trust." 5:46 "For had ye believed (in) Moses, ye would have believed me: for he wrote of me." John 5:47 "But if ye believe not his writings, how shall ye believe my words?" Matthew 15:9 For, "in vain they do worship Me, teaching for doctrines the commandments of men, (and not the commandments of God)." Colossians 2:8 "Beware (then) lest any man spoil you through (vain) philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Luke 6:39 "And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?" The blind, being those people and religious leaders who are so steeped in religious theology and traditions that they cannot see the light of religious truth for the dogma and the religious traditions which they themselves, devised and created, leading the blind, those people who do not study the religious word for themselves, but wait on these other people to tell them what they should believe in, astray; for both of these people are at risk and in danger of failing to see God's chosen one for this day; as they also failed to see the light of truth, in the days of Jesus Christ. Titus 1:13 For, "This witness is true. Wherefore (do ye) rebuke them sharply, that

they may be sound in the faith;" 1:14 "Not giving heed to The Jewish fables and commandments of men, that turn (mankind away) from the truth." For, 1:16 "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work, reprobate." So then, Isaiah 28:9 "Whom shall He (**God**) teach knowledge? And whom shall He (**God**) make to understand (**of His**) doctrine?" 28:10 "For precept, must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little, will He speak to this people." "To whom He said, this is the (true) rest, wherewith, ye may cause the weary to rest; and this is the refreshing: yet they would not hear (of it)," but only choose to hear only what they wish to hear. "But the (true) word of The LORD was (given) unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, (and, not) fall backward, and be broken, and snared (in their own vain conceit), and (be) taken." "Wherefore hear the word of The LORD, ye scornful men." "Because ye have said, we have made a covenant with death, and with hell are we at agreement and when the overflowing scourge shall pass through, it shall not come unto us: for we have made (our own) lies our refuge, and under falsehood have we hid ourselves:" "Now therefore, be ye not mockers, lest your bands, (your shackles and your prison) be made strong: for I have heard from The Lord GOD of hosts;" "Give ye ear (then) and hear My voice and hearken and hear (then) My speech." "Doth (not) the plowman, (mankind) plow all day to sow? Doth he (not) open and break the clods of his ground. When he hath made plain the face thereof; doth he not cast abroad the fitches, and scatter out the cumin, and cast in the wheat and the appointed barley and the rye into their place? For his God doth instruct him (mankind) to discretion, and doth teach him (mankind; for God doeth, in fact, teach all of humanity, and not just a few groups of people)." Jeremiah 13:10 But, "this evil people, refuse to hear My words, and walk in the (vain) imagination(s) of their heart(s)." For, 50:6 "My people hath been lost sheep: (for) their shepherds have caused them to go astray." (So), 6:19 "Hear, O earth: behold, I will bring evil upon this people, even the fruits of their (labors and thoughts), because they have not hearkened unto My words, (nor, have they followed) My law, but (have) rejected it." Jeremiah 3:21 "For they, (these people), have perverted their way, and they have forgotten The LORD their God." 23:35 "Ye, (as in they), have perverted the words

of The Living God, of The LORD of hosts, our God.” 1 Kings 15:23 And so, “because thou hast rejected the word of The LORD, He hath also rejected thee.” Hosea 6:6 “For I (**God**) desired (actions of) mercy (from mankind), and not sacrifice; and the knowledge of God (the whole real, true knowledge of God; reality, not imitation, dogma, traditions and man’s speculations) more than burnt offerings.” (King James Bible) For, Enoch “I know that the sinners will alter and pervert the words of righteousness, in many ways, and they will speak wicked words, and lie, and practice very great deceits, and write books concerning their words, and will pervert everything that The Lord hath spoken through the mouth of the prophets, even the things that shall be.” “Therefore they shall be wanting in doctrine and wisdom, and they shall perish thereby together.” “Therefore they shall be wanting in doctrine,” true doctrine, for that which they follow is false doctrine and superstition. (Apocrypha) 1 Timothy 4:1 “Now, The Spirit speaketh expressly, that in the latter times, some (people) shall depart from the faith, giving heed to seducing spirits, and (the false) doctrines of devils;” 4:2 “Speaking lies in hypocrisy;” 4:7 “But refuse profane and old wives’ fables, and exercise thyself rather unto Godliness.” 4:8 “For (the) bodily exercise profiteth (very) little, but Godliness is profitable unto all things, having (the) promise of the life that now is, and of that which is to come.” 4:3 “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;” 4:4 “And they shall turn away their ears from the truth, and shall be turned unto fables.” So then again, Mark 7:7 “Howbeit in vain do they worship Me; teaching for doctrines the commandments of men, (mankind and not the commandments of God, The Lord).” 1 Peter 1:15 “Moreover (then), I will endeavour that, ye may be able, after my decease (death), to have these things always in remembrance.” 1:16 “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty;” 1:17 “for he received from God the Father honour and glory.” 2 Corinthians 4:1 “Therefore seeing that we have this ministry, as we have received mercy we faint not but have renounced the hidden things of dishonesty not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God; Casting down (vain) imaginations (and false superstitions), and

every high thing, that exalteth itself against The Knowledge of God, and bringing into captivity every (wayward) thought (unto) obedience.”

“The beginnings of all great religions were pure; but priests, taking possession of the minds of the people, filled them with dogmas and superstitions, so that religion became gradually corrupt.” “A Bahá’í, through this faith, in this conscious knowledge of, the reality of divine Revelation, can distinguish, for instance, between Christianity, which is the divine message given (to us), by Jesus Christ of Nazareth, and the development of Christendom (Christianity), which is the history of what men did with that message (of Christ) in subsequent centuries; a distinction, which has become (much) blurred, if not entirely obscured in current Christian theology.” “Remember when, The Spirit, (Jesus Christ) came; he who was the most learned of the doctors of His age gave a sentence against (Jesus) in the chief city of His country, while those who caught fish believed in Him; be admonished, then, O people of understanding!” Remember, “the Jews were expecting the coming of The Messiah, lamenting day and night, saying: ‘O God, send to us our deliverer!’ But as they walked in the path of dogmas, rather than reality, when the Messiah appeared they denied him. Had they been investigators of reality, they would not have crucified him, but would have recognized him instantly.”

(Bahá’í Faith, Abdu'l-Baha in London, p. 125, Divine Philosophy, p. 153 and Messages from The Universal House of Justice, 1963 to 1986, p. 389 and Compilations of The Baha'i Scriptures, p. 98)

“Although dominated by legalistic concerns, Shi’ite intellectual life has readily encompassed the implicitly dissenting traditions of speculative theology, philosophy and gnosis.” So, “cast off dogma and discern the true spirit of its founder.” John For, 4:24 God is a Spirit:” and “the true worshippers shall worship The Father (God**) in spirit and in truth for the Father seeketh such to worship him.” So, we are to worship God in the spirit, or spiritually, through the study of His truly, spiritual, symbolic, words and teachings, and not through the traditions and the dogmas of men; “for the Father seeketh such to worship him.”**

(Peter Smith, The Bábí & Bahá'í Religions, pp. 8 and 109 and The King James Bible)

59. “But the transgressors changed the word (of Allah, God) from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (on our command) repeatedly.” 73. “So We said: Allah bringeth the dead to life and showeth you His Signs, perchance ye may understand.” “Thenceforth were (all of) your hearts hardened; (and) they became like a rock and even worse in hardness. For, among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.” So, 75. “Can ye (O ye men of Faith) entertain the hope that they will believe in you (your word)?” “Seeing that a party of them heard the word of Allah, and perverted it knowingly after they understood (the truth of) it.” 76. “Behold! When they meet the men of Faith, they say: ‘We believe,’ but when they meet each other in private, they say: ‘shall you tell them what Allah hath revealed to you, (so) that they may engage you in argument about it before your Lord?’ ‘Do ye not understand their aim?’” 77. “Know they not that Allah knoweth what-so-ever they conceal, and what they reveal?” 78. “And there are among them (people) who know not the Book but (see therein their own) desires, and they do nothing, but conjecture.” 79. “Then woe to those who write the Book with their own hands and then say: ‘This is from Allah,’ for to traffic with it for a miserable price! Woe to them for what their hands do write, and for the gain they make thereby.” 80. “And they say: ‘The fire shall not touch us, but for a few numbered days;’ Say: ‘Have ye taken a promise from Allah (God) for He never breaks His promise? Or is it that ye (may) say of Allah what ye do not know?’” 81. “Nay, those who seek gain in Evil, and are girt round by their sins, they are Companions of the Fire and therein shall they abide (forever).” 82. “But those who have faith and work righteousness, they are Companions of the Garden, therein shall they abide (forever).” 83. “And remember We took a Covenant from the children of Israel (to this effect): worship none but Allah and treat with kindness, your parents, and kindred, and orphans, and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity; (but), then did ye turn back, except a few among you, and ye backslide (even now).” And, 85. “After this it is ye, the same people,

who slay among yourselves, and who banish a party of you from their homes; assist (their enemies) against them, in guilt and rancor; and if they come to you as captives, ye then ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this, but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.”

(The Qur'an (Yusuf Ali tr), Surah 2)

162. So then, “the transgressors amongst them changed the word from that which had been given them.” 91. “No just estimate of Allah (**God**) do they make when they say: Nothing doth Allah send down to man (by way of revelation): Say: ‘Who then sent down the Book, which Moses brought? A light and guidance to man: but ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not -- neither ye nor your fathers.’ Say: ‘Allah (sent it down)’: then leave them to plunge in vain discourse and trifling.”

(The Qur'an (Yusuf Ali tr), Surahs 6 and 7)

115. Remember, “The Word of thy Lord doth find its fulfillment in truth and in justice: therefore, none can change His (**Allah's**) Words: for He is The One Who heareth and knoweth all.” 162. “But the transgressors among them changed the word from that which had been given them; So, We sent on them a plague from heaven, for that they (men), have repeatedly transgressed,” (or corrupted and changed God's Holy Word to establish their own dictates and desires, here on this earth.) 155. So, “(They have incurred divine displeasure): in that they broke their, (the) Covenant: that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said, ‘Our hearts are the wrappings, (which preserve Allah's Holy Word; we need no more);’ nay Allah hath set the seal on their hearts for their blasphemy, (for) little is it (that) they believe.” 11. “(Their plight will be) no better than that of the people of Pharaoh, and their predecessors: they denied Our Signs,

and Allah called them to account for their sins. For Allah is (very) strict in His punishment.”

(The Qur'an (Yusuf Ali tr), Surahs 3, 4, 6 and 7)

15. “Allah will throw back their mockery, (their unbelief and alterations and deceitful deviations of His holy word) on them, and give them rope in their trespasses; so they will wander like blind ones to and fro.” 46. For “do they not travel through the land, so that their hearts (and mind) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their (corrupted) hearts, which are in their breasts.” “Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’” For they will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don’t see the true light of Allah when it dawns, for they have failed to hear the truth of His words and their hearts are clouded by vain corruptions, superstitious and traditions of their very own creations!!!

(The Qur'an (Yusuf Ali tr), Surahs 2 and 22 and Hadith, Bukhari Vol 9, Book 93, # 532)

7. “Can they be true to Thee, O Mazda (God**), who by their doctrines: (rules, canons and dogmas) turn, (change) the known inheritances of Good Thought (**God’s Holy Word and Teachings**), into misery and woe? I know of none other God but You, O Right, so do Ye protect us.” “Real religion is killed by too many added rites: (rituals, formalities, customs and traditions).” So “how long will you go on dallying with the shape of the jug (the religion)? Leave the jug alone and seek the water (the true spiritual teachings inside of the religion).”**

(ZOROASTRIENISM, Zoroaster, The Zend-Avesta, Avesta – Yasna 34 and Hymns of Atharvan p. 107)

55. “This is the way of things on this earth.” “It is ignorance that ruins, most people, those ill-informed (ones).” 12. “Since, they by their (very)

lore: (traditions, dogmas and man-made teachings), would pervert men from their best doings: (understandings, behaviour and beliefs) with all too many, false words, and unfair deeds and practices.”

(Zoroastrianism, The Zend-Avesta, Avesta Fragments and Visperad 20 and Yasna 32)

Denkard. Zoroastrianism, “Be it known that the yearning for immoral apostate dogmas makes him (man) vicious. The ignorance of the good religion, destroys the propensities [lit. the thoughts] for acts of merit. Owing to his fondness for comfort (and control) man grows too idle to think of acts of merit.”

95. “All those traditions and those despicable systems of philosophy (created by mankind), which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness,” or the result of man’s twisted dictates and devices. And “Remember, that those who handed down the ancestral treasures of the ancient wisdom (Brahma’s word), would most often feel inclined to add what seemed useful to themselves and what they knew could be preserved in one way only, if it was allowed to form part of the tradition that had to be handed down, as a sacred trust, from generation to generation. Thus the priestly influence was at work here, even before there were priests by profession, and then when the priesthood had once become professional, its influence may account for much that would otherwise seem almost inexplicable in the sacred texts of the ancient world.” 43. “But in consequence of the omission of the sacred (text, teachings or the additions), the following have gradually sunk in this world to the condition of Sudras.”

(Hinduism, Laws of Manu chapters 10, 12 and The Upanishads vol. 1)

So it is “ignorance, begotten Of Darkness, blinding mortal men, (that binds down their souls to a stupor, sloth, and drowsiness.” “There is imperfect Knowledge: that, which sees the separate existences apart, and, being separated, holds them real. There is false Knowledge: that, which blindly clings to one as if 'twere all; seeking no cause, deprived of light, narrow, and dull, and ‘dark.’ ‘So they speak Darkened by (real)

ignorance (superstition and untruth); and so they fall-Tossed to and fro with projects, tricked, and bound in a net of black delusion.” So, these people are very much like: 5. “fools dwelling in darkness, wise in their own (blind) conceit, (all) puffed up with vain knowledge, (and so they) go round and round, staggering to and fro, like blind men led by the blind,” acting on vain knowledge, believing in rituals, traditions and blind superstition, as though it was reality.

(Hinduism, Bhagavad Gita (Edwin Arnold tr) chapters 14, 16, 18 and Upanishads vol. 2, Katha-Upanishad)

17. “One should be on ones guard against hastiness in word, and one should be restrained in word. Giving up verbal misconduct, one should be of good verbal conduct.” Another way of looking at this, one should be restrained in teaching the words of Buddha in ways that are really demeaning, or altering the true meaning of the words of the Buddha. For, “The ignorant and simple-minded beings fascinated with their self-imaginings and erroneous reasoning’s, keep on dancing and leaping about, but are unable to understand the discourses by words about the truth of self-realization, much less are they truly able to understand the truth itself. Clinging to the external world, they cling to the study of books, which are a (material) means only, and do not know properly how to ascertain the truth of self-realization, which is truth unspoiled by the four propositions. Self-realization, then, is an exalted state of inner attainment, which transcends all dualistic thinking and which is above the mind-system with all of its logic, reasoning, theorizing, and illustrations. The Tathagatas discourse is to the ignorant, but sustain the Bodhisattvas, as they seek self-realization of Noble Wisdom.” So, “Therefore, let every disciple take good heed not to become attached to words, as being in perfect conformity with meaning, because Truth is not found in the letters.” (Buddhist, Dhammapada and Lankavatara Sutra)

“Blind indeed is this world. Few are those who see the truth.” “Whoso on account of false (superstitious) views scorns the teachings of The (True) Noble Ones, The Worthy and Righteous Ones, He, the foolish man, destroys himself (and all those around him who would foolishly follow him).” “Do not follow mean things, Do not live in heedlessness,

Do not embrace false views, Do not be a world-upholder.” “Arise, and be not negligent! Lead a righteous life, for the one (person) who lives a righteous life dwells in peace here and hereafter.” For, “This world is blinded; (and) only a few can see here. The one whom no desire with its snares and poisons can lead astray, by what track can you lead that one, the awakened, the omniscient, the trackless?” “Those who discern wrong where there is no wrong and see nothing wrong in what is wrong, such people, are following false doctrines, enter the wrong path.” “Those who discern wrong as wrong and what is not wrong as not wrong, such people, following true doctrines, enter the good path.” “Both in this world and the world to come, a greater taint than these is ignorance, this is the worst taint of all; so rid yourselves of ignorance, monks, and be without taint.”

(Buddhist, Dhammapada - Sayings of the Buddha 1, 2 and 3 (tr. J. Richards) chapters 12, 13 and 18)

“In the name of The Great Life (Haiyi), The Great Light be Magnified! To you do I call and (you) do I teach, Men who have received the Sign. Harken not to the talk of all peoples and generations; Let not their stumblings (and superstitions), cause you to stumble; Stumble not because of their stumblings!” “If thou readest, read it as it is written. Oh Lord of mystic books, Lord of ‘Letters-of-Truth’ The name of the Life (Haiyi, God) and the name of Manda-d-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee. The name of the great Mystery, the mystic Word is pronounced upon thee.” (Sabeanism, Ginza Rba- chapters 70, 89, 173 and 410)

“There were those who bought My wares, (My Holy Words), the eyes (of such a one) was filled with light, Filled with light was his eyes (On) beholding The Great One, in the House of Perfection. There were, also those, who did not buy My wares. They went on, reached their end and lay down, they were blinded and saw not, their ears were stopped and they heard not, and their hearts were not awakened.” “And so it was revealed to me, and to all of them in this book, and they acted upon this reliable, baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man and to his descendants (and to) all who bear witness

unto this light and illumination until the world's end. Naught shall pass away from the Word of the great Father of Glory, praised be His name!" "For we have not changed that, which Thou hast commanded us." "If thou readest read it as it is written." "Any person who writeth the Book and removeth any of the injunctions assigned and are written therein, Thou wilt place in clouds of darkness. And anyone who writeth a book of rejection, or removeth any of the injunctions written therein so that they are broken, shall he be cursed with a great curse." So, as you can clearly see, there are those who do, in fact, change the words of God, for their own purposes, devices and desires, and so they are warned about the consequences of their actions, even in the times of Adam?

(SABEANISM, Ginza Rba chapters 24, 70, 74 75 and 90)

"Say, O leaders of religion (the clergy)! Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself, is the unerring Balance established amongst men. In this most perfect balance whatsoever the peoples and kindreds possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it." Though, "objections (to God's, all-encompassing words) and differences have persisted in every age and century. The people have always busied themselves with such specious discourses, vainly protesting: 'Wherefore hath not this or that sign appeared?' Such ills befell them only, because they have clung to the ways of the divines (the clergy) of the age in which they lived, and blindly imitated them in accepting, or denying these (Divine) Essences of Detachment, these Holy and Divine Beings. These leaders, owing to their immersion in (vein) selfish desires, and their pursuit of transitory (worldly) and sordid things, have regarded these Divine Luminaries as being opposed to the standards of their knowledge and understanding, and the opponents of their ways and judgments. As they have literally interpreted, The Word of God, and the sayings, and traditions of The Letters of Unity and expounded them according to their (very) own deficient understanding, they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies of God. And yet, they bear witness to this well-known tradition: 'Verily Our Word is abstruse, bewilderingly abstruse.' In another instance, it is said: 'Our Cause is sorely trying, highly perplexing; none can bear it,

except a favorite of heaven, or an inspired Prophet, or he whose faith God hath tested.’ ‘For it behooveth no man to interpret the holy words (of God’s holy message) according to his own imperfect understanding, nor having found them to be contrary to his inclination(s) and desires, to reject and repudiate their truth. For such today, is the manner of the divines and doctors of (this) age, who occupy the seats of knowledge and learning, and who have named ignorance, knowledge, and called oppression, justice. Were these (people) to ask the Light of Truth (the manifestation), concerning those images, which their idle fancy hath carved, and were they to find His answer inconsistent with their own (personal) conceptions, and their own (very limited), understanding of the book (of God), they would assuredly denounce Him Who is the Mine and Wellhead of all Knowledge; for such things have happened in every age.”

(Bahá’í Faith, Baha’u’llah, The Epistle to the Son of the Wolf, p. 128 and The Kitab-i-Iqan, pp. 80 and 181)

Clearly the men and women of this world of ours, have ceaselessly been tampering with God’s Holy Message to mankind throughout the millennia. This can clearly be seen from the various statements made by all of God’s Holy Manifestations, throughout the many thousands of years we have been receiving God’s Holy Word from all His holy divine, teachers and manifestations throughout all of these years. Why is this, you might be asking yourself? And to this question, I don’t readily have a really good reasonable, plausible answer that really makes any kind of sense. I mean, why would someone, anyone, for that matter, really want to deliberately change and tamper with God’s Holy word? It’s not like we haven’t had any real, extremely, dire warnings about the, all to real consequences, that such actions, as these, will have on our future well-being: JUDAISM: Deuteronomy 4:2 “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of The LORD your God which I command you.” 12:32 “What thing-so-ever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”

CHRISTIANITY: Revelations 22:18 “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written

in this book:" 22:19 "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Bahá'í Faith: "To no one is given the right to interpret His words, to add even a dot, or to take one away." "To no one is given the right to tamper with the word of God, or to change the meaning. The word of God is sacred and should be treated as such. In the bible and the Bahá'í Faith we are warned not to change the word in order to safe guard the sacred texts for the benefit of all (of) mankind so (the) future generations will be able to study the writings with confidence in the validity of the scriptures." "We must never take one sentence in the Teachings and isolate it from the rest..." "for our (very) own benefit or interpretation, while ignoring what the rest of the teachings do in fact teach and say." "Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant, after the Day of the Ascension (of, His Holiness, Bahá'u'lláh) advanced a pretext, raise the standard of revolt (and) wax stubborn, and open wide the door of false interpretation. To none is given the right to put forth his own opinion, or express his particular convictions. All must seek guidance, and turn unto The Center of The Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error." (Bahá'í Faith The Covenant of Baha'u'llah, p. 101, Compilations, Lights of Guidance, p. 403 and Bahá'í World Faith) "Put into his hands a new Book, pure and holy, that this Book may be free from all doubt and uncertainty, and that no one may be able to alter, or destroy it." The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 249) Islam 115. And, "The Word of thy Lord doth find its fulfillment in truth and in justice: none can change His Words: for He is The One Who heareth and knoweth all." 27. "And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him." "Whoever intentionally ascribes something to (Allah), Me falsely, he will surely take his place in the (Hell) Fire." (The Qur'an (Yusuf Ali tr), Surahs 6, 18 and Hadith, Bukhari Vol 8, Book 73, Number 217) 7. "And whoever, O Spitama Zarathushtra (Zoroaster)! while under toning the part(s) of the Ahuna-vairya (or this piece the Ahuna-vairya), takes ought therefrom, whether the half, or the third, or the fourth, or the fifth, I who am Ahura Mazda will draw his soul off from the better world; yea, so far off will I withdraw it as the earth is large and wide;

[and this earth is as long as it is broad].” (Zoroaster, The Zend-Avesta, Avesta – Yasna 19) 43. “But (then), in consequence of the omission of the sacred rites, (or additions), and of their not consulting Brahmanas, the following tribes of Kshatriyas have gradually sunk in this world to the condition of Sudras.” Or, in other words, these people have omitted or changed parts of the Hindu religious practices, and because of this, these people have fallen from Brahma’s good graces. (Hinduism, Laws of Manu chapter 10) 17. “One should guard against hastiness in word, (and) One should be restrained in word. Giving up verbal misconduct, One should be of good verbal conduct.” Another way of looking at this, statement, one, as in us, should be restrained in teaching the words of Buddha in a way that is demeaning or altering the true meaning of the words of the Buddha. (Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards)) “For we have not changed (any of) that, which Thou hast commanded (of) us.” “If thou readest, read as it is written.” “Any person who writeth (in) the Book of Gadana and removeth any of the injunctions assigned and written therein, Thou (Haiyi/God**), wilt place in clouds of darkness. And anyone who writeth a book of rejection, or removeth any of the injunctions written therein so that they are broken shall be cursed with a great curse.” (Sabeanism, Ginza Rba- chapters 24, 70 and 74)**

Clearly, once more, we can clearly see, that we humans (humanity) do in fact, change and attempt to change God’s Holy, Divine, Words to suit our very own whims and desires, and have been doing this to His holy teachings all along. If the word doesn’t say what we want to hear, then we just take the word and change the word to say something that we wish to hear, to suit our very own selves; and possibly our very own personal selfish desires and call it religious theology and dogma. What it is though, is the commandments and dogma of men, or mankind, and not really the true writings and teachings of God, our Creator. I say we, because I tend to think, that all of us are guilty of this practice up to a point; because all of us, each and every one of us, has interpreted and attempted to interpret The Holy Word, and at least part of the writings of God and His teachings, and has at the very least, at least once told someone else what we think and understand about God’s Holy Writings at some point and time in our lives’. It is the people who actually try to decide, for you, and for everybody else, what the word of God means, and what you are supposed to believe in, or only what you are actually,

going to be allowed to believe, that are truly dangerous though. Many of these people tend to be more fanatical and more uncompromising in their beliefs and actions. Because, with many of these people, it is all or nothing, there is no other way of thinking about the scriptures, or other points of view; and some of these people are quite dangerous and will actually try to harm you, or even try to kill you if you dare to disagree with anything they say, or do; So I guess I'm in real trouble? Because, when it comes to finding out the real truth about God's Holy Word, I dare to look and see for myself, and disagree, if I see someone changing God's Word, or twisting God's Word around just to suit one's desire to rule over you or control you. People have been doing this for centuries, for thousands of years, trying to use the religions and God, to conquer, rule over and control other people. It's all about greed, it's about desire, it's about control, it's about lust, it's about vanity and, of course, about the desire for power and the complete lack of caring and compassion for others; and who knows what else it is really all about, though I am definitely sure that God does? It is time to say, enough is enough, to all these uncaring and greedy individuals, who want to lord over us, and rule us; who would steal away our drives and desires and dreams with total, complete disregard for our families and friends, and even maybe our very lives and wellbeing, if we let them; along with our total complete worlds, and realities, and even maybe our futures, and our total everything else, if these twisted, greedy individuals can take it away from us. And then there are those really, sick and twisted and really, warped individuals, those really, extremely, severe, really-crazy religious fanatics, who would just take everything away from us out of, in many cases, extreme, severe, intense hatred. People, or individuals, who are, in many cases, so filled with extreme deep, loathing and hate for certain other people, who do not think the way they do; who will try to use The Word of God to spawn hatred and mistrust amongst the rest of mankind and tell you that it's all out of the love of God and that they are just following His Word, while they do this to the rest of us! Some of these people, will attack you and try, to turn your world, completely upside-down and inside-out; and completely try to destroy everything about you, if at all possible, and tell you it's all your fault that they are doing this to you, just to satisfy some deep, sick really twisted fantasy that they call their religion; that seems to be, apparently, more fantasy and superstitious, imagination, on their part, than anything that has to

do with, any kind of real, true actual God inspired religious teachings. Because, if they really, truly read and studied the real, true, holy words of God, with their blinders and preconceived notions removed, so they could actually see the word for themselves, and see what The Word of God is actually saying about everything that they are doing they would know that everything they are doing is against the word and the will of God, and that, it is not their victims that they are sending to hell when they kill all of these innocent and not so innocent people, but it is their very own sick, twisted, diseased, hatred filled souls, themselves, that they are sending straight to hell instead; or in-other-words there is still some, real, true justice to be found in this creation of God. Think about it, before you act so foolishly, hatefully and stupidly; because God is a God of love, not hate and violence! So it will be God's wrath and anger that you will be, so deservedly facing and receiving, when you make it to the other side after you hurt, use, abuse, harm or even kill someone; but then hey, don't take my word for it, find out for your very own self. You can either read, study and learn from God's Holy Words or you can find out the hard way when it's too late and there is absolutely nothing you can do about any of it, but face all the consequences for all of your foolish and misguided actions in this life? Anyway, these are all, some really good reasons why we should be reading all of God's writings and holy teachings for our very own selves personally; think about it before it is, All Too Late! ANYWAY...

It's really strange, but some of these people, actually seem to think, that God, The One True Creator of all mankind, is just going to pass up and ignore, all the rest of humanity, just because that is the way some of these people have been brought up to believe or just because this is the way some of these people, seem to think and believe things should be? I mean, just how foolish, how misguided and how really truly naïve can some of these people really be, to actually think, that God is just going to ignore, all the rest of His children, just because some people think that is the way things should be. I mean, some of these people, just really don't seem to really know or have a real, true grasp on what God's True Holy Message is, for the rest of humanity. I mean, many of these people, actually seem to think this is the true way things should be. These are the type of people, that are trying to create God in their image, not the other way around; which is the reality. You know, I am sure, the type of people I am talking about. They create and recreate,

and make the holy religions of God, into the religion of man, with their very own man made words, dogmas and traditions. So all I can say is, watch out, and beware of these people, when you meet them and talk to them, because much of their words and teachings is from a religion that is of their very own creation, and not the real, true religion of God; which is, in reality, a real, truly all-encompassing religion, that actually takes into account all of mankind, and truly teaches us of the love and goodwill of all of mankind for one another and not this deep hatred and seclusion and separation that some of these people seem to really be, so intent, in raving and preaching on! Matthew 7:15 “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” They are “wolves in sheep’s clothing,” (St. John of the Cross, Ascent of Mount Carmel) So, therefore Bahá’u’lláh tells us: “Be ye, in the realm of God, shepherds unto His sheep and guard them from the ravening wolves, that have appeared in disguise, even as ye would guard your own sons.’ ‘Thus exhorteth you The Counselor, The Faithful.” (Baha'u'llah, The Kitab-i-Aqdas, p. 38)

So then, let me say this to you again; let me reiterate this to you, one more time, for emphases: If the message is really, truly important, and God, our One, True, Creator and our One, True, Heavenly Father, really does want us to know it, then it, that message, is going to, absolutely, be found in The Word of God! The whole entire Word of God, from all of God’s many, very, real divine teachers and manifestations, in all of His Holy, Divine, Religions, sent to all of mankind, all of humanity, and not just a few scattered groups of people located here or there around this world of ours, we all call home!!! So, in-other-words, God’s truly divine teachings are to be found and located in all of His Holy Writings and all of His Holy, Divine, Religions, because He created all of us, loves all of us, takes care of all of us and He is definitely teaching and educating all of us, because He does actually care about all of us; and He tells us this in all of His Divinely ordained religions: CHRISTIANITY: James 3:9 “Therewith bless we God, even The Father.” Matthew 10:32 “Who-so-ever, therefore, shall confess me before men, him will I confess also before my Father, which is in heaven.” 11:27 “All things are delivered unto me of my Father: and no man knoweth the Son, but The Father; neither knoweth any man The Father, save the Son, and he to whom-so-ever the Son will reveal Him.” Philippians 4:20 “Now unto God and our Father be glory for ever and ever. Amen.” Hebrews 1:10 “And Thou

(art, The) Lord (Who), in the beginning, laid the foundation of the earth; and the heavens are the work of Thine hands:" Acts 4:24 "And Thou art (The Lord) God, which hast made heaven and earth and the sea and all that (is) in them, 14:14 that ye should turn from these vanities unto the living God which made the heaven and earth and the sea and all things that are therein:" 14:17 "Nevertheless, in that He did good and gave us (the) rain from heaven, and fruitful seasons, filling our hearts with food and gladness." 17:24 "God that made the world and all things therein and seeing that He is Lord of (the) heaven and earth (and) dwelleth not in temples (that are) made with hands; Neither is (He) worshipped with men's hands, as though He needed anything, seeing (that) He giveth to all life, and breath, and all (the) things (in the world); And hath made of one blood all (the) nations of men for to, (that) dwell on all the face of the earth; and hath (He, God) determined the times before appointed, and the bounds of their habitation;" 17:27 "That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us:" 17:28 "For in Him we live and move and (we) have our being;" Colossians 1:16 "For by Him were all things created, that are in (the) heaven and that are in (the) earth visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:" 1:17 "And He is before all things, and by Him all things consist." Again, 17:27 "That they should seek The Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: 1 Timothy 2:13 "For Adam was first formed (created of God), then Eve." Romans 9:19 Then, "Shall the thing formed say to Him that formed it, Why hast thou made me thus?" "Hath not the potter power over the clay, which He had afore, prepared unto glory," 9:24 "Even us, whom He hath called, not of the Jews only, but also of the Gentiles?" "I will call them My people, which were not My people and (My) beloved which was not beloved." 1 John 4:7 "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 3:11 "For this is the message that ye heard from the beginning, that we should love one another." 4:8 "He that loveth not knoweth not God; for God is love." So, 4:11 "Beloved, if God so loved us, we ought, also to love one another." So then, 13:34 "Love one another; as I have loved you, that ye also love one another." Romans 13:8 Then, "owe no man anything, but to love one another: for he that loveth another hath fulfilled the law," "for (I say again) God is

love.” And so, we should really, really love God, our One True Creator: **1 Corinthians 8:3** “But if any man love God, the same is known of Him.” “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him;” The absolutely wonderful things that God has made for man, as in all of mankind, because He (**God**) does, in fact, love all of us. **2 Peter 3:2** “Be (ye) mindful of the words which were spoken before by the holy prophets (**of God**), and of the commandment(s); for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” And He: **Luke 1:70** “He (**God**) spake by the mouth of His holy prophets, which have been since the world began:” **1:68** “Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an (the) horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been (in existence and coming to us) since the world began, that we should be saved.” For, **Acts 3:21** “God hath spoken by the mouth of all His holy prophets since the world began.” As we can clearly see in the first chapter of John, from the words of Jesus Christ: **John 1:1** “In the beginning was the Word and the Word was with God and the Word was God.” “And the Word was made flesh, and dwelt among us:” The Holy Manifestations, messengers of God, which were sent to man, for the education of mankind, since the foundations of the world.” So then once more, God does, in fact, send His word and manifestations to all of humanity and has been doing this, since the very beginning of man’s existence on this planet we call earth. **John 7:37** “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.” If any man thirst after the word of God, as in, all of mankind, not just the Jewish people, because God’s message was, in fact, taught amongst the gentiles, non-Jewish people, from all different religions and back grounds, for Christianity was left open to all people, not just a certain select few, as some would have you believe. **Luke 11:9** “And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” **Luke 11:10** “For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” **11:11** “If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he asks a fish, will he for a fish give him a serpent? **11:12** Or if he shall ask an egg, will he offer him a scorpion? **11:13** If ye then, being

evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" **Matthew 28:18** "And Jesus came and spake unto them, saying, **28:19** Go ye therefore, and teach all nations," (King James Bible) because: **2 Timothy 3:16** "All scripture(s) (The Holy Word and Writings of God) is given by (the) inspiration of, (from) God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" **3:17** "That the man of God (or the believers) may be perfect, thoroughly furnished unto all good works." **Romans 10:10** "For with the heart man believeth unto (his) righteousness; and with the mouth confession is made unto salvation." **10:11** "For the scripture saith, whosoever believeth on Him shall not be ashamed." **10:12** "For there is no difference between the Jew and the Greek (or anyone): for the same Lord over all is rich unto all that call upon Him, (all mankind)." **10:13** "For whosoever shall call upon The Name of the Lord shall be saved." For He, **11:2** "God hath not cast away His people, which He foreknew. Wot (know) ye not what the scripture saith:" **15:4** "For what-so-ever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." **16:25** "Now to Him that is of power to stablish you according to My gospel, according to the revelation of the mystery, which was kept secret since the world began," "But (is now) made manifest (unto us), by the scriptures of the prophets, according to the commandment(s) of The Everlasting God, made known unto all nations for the obedience of faith:" "To God (then) be glory." (The King James Bible) **JUDAISM: Haggai 1:3** "Then came the word of THE LORD by Haggai the prophet" **1:13** "-- saying, I am with you, saith THE LORD; (always)!" **Malachi 2:10** "Have we not all One Father, hath not One GOD created us?" So "why do we deal treacherously every man against his brother?" **Genesis 1:1** "In the beginning God created the heaven(s) and the earth." And **1:27** "God created man in His own image, in the image of God created He him; male and female created He them." "And God blessed them, and God said unto them: be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." For **Jeremiah 27:5** "I have made the earth, the man and the beast that are upon the ground by my great power and by my out-stretched arm, and have given it unto whom, it seemeth meet unto Me." For, **Isaiah 46:13** "I bring near my righteousness; it shall not

be far off, and my salvation shall not tarry:" 51:5 "My righteousness is near; 50:7 For the Lord God will help me, (for) He is near that justifieth me;" Deuteronomy 23:5 "Nevertheless The LORD thy God – loved thee." 33:12 "And, The beloved of The LORD shall dwell in safety by Him; and The Lord shall cover him, all the day long, and He shall dwell between His, (man's) shoulders (and His, God's, love shall be found in the heart of men)." 1 Chronicles 29:14 For "All things come of Thee and of Thine own have we given Thee." 29:12 For: "Both riches and honour come of Thee and Thou reignest over all; and in Thine hand is power and might, and in Thine hand it is to make great, and to give unto all." Isaiah 64:4 "For since the (very) beginning(s) of the world men have not heard, nor perceived by the ear, neither hath, eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Hosea 12:9 "And I that am The Lord thy God, (and) I have also spoken by the prophets, (All of the holy manifestations) and I have (used) multiplied visions and used similitude's, by the ministry of the prophets." 4 Ezra 6:38 "O Lord, thou spakest from the beginning of the creation," by the mouth of the holy prophets. Isaiah 40:21 "Have ye not known? Have ye not heard? Hath it not been told (to) you from the beginning? Have ye not understood from the foundations of the earth?" That I spake to all mankind, "from the foundations (the beginning) of the earth." Deuteronomy 4:29 "But if from thence thou shalt seek The LORD thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul." Jeremiah 29:13 "And ye shall seek Me and find Me, when ye shall search for Me with all your heart." 1 Chronicles 28:9 "And, if thou (shall) seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever." Sirach 18:13 "The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh (all mankind): He reproveth, and nurtureth, and teacheth and bringeth again, as a shepherd his flock." 18:17 "Lo, is not a word better than a gift? But both are with (the) gracious man." (Deuterocanonical Apocrypha) Proverbs 9:9 "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning." 9:10 "The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding." Psalms 94:9 And "He that planted the ear, shall He not hear? He that formed the eye shall He not see?" 94:10 "He that chastiseth the heathen, shall not He correct? He that teacheth man knowledge, shall not He know?" 94:11 "The LORD knoweth the thoughts of man, that they are vanity." 94:12 "Blessed is

the man whom Thou chastenest, O LORD, and teachest him out of Thy law;" (King James Bible) And so Isaiah 2:2 "it shall come to pass in the last days, that the mountain of The LORD's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations (all mankind) shall flow unto it." 2:3 "And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of The God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of The LORD from Jerusalem." "And He shall judge amongst the nations and shall rebuke many people and they shall beat their swords into plowshares and their spears into pruninghooks and nation shall not lift up sword against nation, neither shall they learn war anymore." Micah 4:1 "But in the last days it shall come to pass that the mountain of the house of The Lord (Mount Carmel in Israel), shall be established in the top of the mountains and it shall be exalted above the hills; and (all) people shall flow unto it." "And many nations shall come, and say, Come, and let us go up to the mountain of The LORD, and to The House of the God of Jacob; and He will teach us of His ways and we will walk in His paths: for The Law shall go forth of Zion and The Word of The LORD from Jerusalem." 4:3 "And He shall judge among many people, and rebuke strong nations afar off and they shall beat their swords into plow-shares and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war anymore." 4:4 "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it." 4:5 "For all people will walk everyone in the name of his God, and we will walk in the name of The LORD, our God for ever and ever, (ALWAYS)." (The King James Bible) So, as you can clearly see from both The Writings of The New and The Old testaments; The Words and The Messages of The Lord God have been coming, and will be coming to all of mankind, all of humanity, from all around the world, not to just a certain, small, select, group of people, who are, for some reason, favored by God, our Creator; because again, God, our Creator, created all of us, cares for all of us, He loves all of us, and He is most definitely teaching and educating all of humanity; and all of God's Holy Divine Religions do, in fact, tell us this: not this separatism and total, complete, isolation that many of these religious leaders from many of these religions are trying to tell us. But, to know this, and to discover

this truth, for yourself, you are, absolutely, going to have to study this, and read this truth for yourself; in the writings of all of God's Holy and divine religions and come to your very own conclusion, and not just sit back and idly listen to what someone else is going to tell you that you should believe in. ANYWAY, the rest of God's Holy Religions tell us...

ISLAM:

16. "The Heavenly Father (Allah/God) has plenty etc... (Everything that was, is, or will be: everything that can be found in creation and nature; both in the physical, material reality, and that of the spiritual realm of the unseen metaphysical, nonphysical existence)." And, 156. "To Allah we belong, and to (Allah) is our return." 157. "They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance." With this one statement, Muhammad quite, clearly indicates that we all belong to Allah and indirectly, indicates that we are all His spiritual children, created in His image and likeness. And then, we are further told by Muhammad, "On the authority of his Father (Allah/God), the Prophet (Muhammad) said: 'Whoever passes through our mosques or markets with arrows should hold them by their heads lest he should injure a Muslim.'" So, "Allah's Apostle said to him, 'Hold them by their heads.'" "Allah's Apostle said, 'Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one.'" Muhammad is closest to Jesus and all of the prophets are paternal brothers. (That means siblings of the very same father). The prophets are all sons of the same Father (that being God, Allah**) while all the mothers are different. This seems pretty clear, the manifestations are paternal brothers related to one another by Allah's will, Who is, of course, the Creator of all that is found in creation and existence: 62. "Such is Allah, your Lord; the Creator of all things, there is no god but He." 16. "Allah is the Creator of all things: He is The One, The Supreme and Irresistible." 102. "That is Allah your Lord! There is no God but He, The Creator of all things: then worship ye Him: and He hath power (over-all), to dispose of all affairs." And so, 12. "Man We did create from a quintessence (of clay);" for, 54. "It is He (Allah/God), Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things). 71. See**

they not that it is We Who have created for them -- among the things which Our hands have fashioned,” 77. “Doth not man see that it is We Who created him?” And so: 29. “It is He (Allah) who hath created for you all things that are on earth;” 172. “O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.” 13. “He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are Signs indeed for those who reflect.” 16. For, “It was We who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.” 31. And, “Allah will love you and forgive you, -- for Allah is (The Loving), Oft-Forgiving and The Most Merciful.” 79. “Be ye true worshippers of Allah, Who is truly the Cherisher (Lover) of all, Praise be to Allah, the Cherisher and Sustainer of the Worlds!” And I, “Allah's Apostle said, 'have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being. No soul, of man, knows what is kept hidden for them, of joy, as a reward for what they do, (in this earthly life).” “Allah's Apostle said, 'I have prepared for my pious worshipers such (wondrous) things as no eye (of man) has ever seen, no ear has ever heard of, and nobody has ever thought of.” So “I have prepared for My righteous slaves (such excellent things) as no eye hath ever seen, nor an ear hath ever heard, nor a human heart can ever think of.” And so, “The Prophet said, 'Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him, what he thinks, I can do for him), and I am with him, if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me, in a group of people, I remember him in a group, that is better than they; and if he comes one span nearer to Me, I will go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.” 69. “And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah is with those who do right.” 136. “Say ye: 'We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and of that given to (all of the) Prophets from their Lord, we make no difference between one and another of them, and we bow to Allah.” For, 81. “Behold! Allah took the Covenant of the Prophets, saying: 'I give you a Book and Wisdom; then comes to you a Messenger confirming what is with you; do ye believe

him and render him help.' Allah said: 'Do ye agree, and take this My Covenant as binding on you?' They said: 'We agree.' He said: 'Then bear witness, and I am with you among the witnesses.' 84. "Say: 'We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and all of the Prophets, from their Lord; we make no distinction between one and another among them, and to Allah do we all bow our will.'" 62. "Those who believe and those who follow the Jewish (Scriptures), and the Christian (Scriptures) and the Magians, (the followers of Zarathustra, (Zoroaster) and the Sabians, (Sabeans, the writings of Adam (the father of mankind) and his 3rd son Seth) and who believe in Allah (**God**) and the last day, and who work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve." 90. "These were the (prophets) who received Allah's guidance: copy the guidance they received; Say: 'No reward for this do I ask of you: this is no less than a Message for (all) the nations.'" 92. "And this is a Book which We have revealed, bringing blessings, and confirming (the revelations), which came before it:" 63. "By Allah, We (also) sent (our prophets) to the peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: he is also their one patron today, but they shall have a most grievous Penalty." 64. "And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ and that it should be a guide and a mercy to those who believe." 65. "And Allah sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen." 6. "But how many were the prophets We sent amongst the peoples of old?" "And never came there a prophet to them but they mocked him."

(Islam, The Qur'an (Yusuf Ali tr), Surahs 2, 3, 6, 10, 13, 16, 22, 23, 25, 29, 36, 40, 43, 45, 50 and Hadith, Bukhari Vol 1, Book 8 # 443, Hadith, Vol 4, Book 55, # 651, 155 Hadith, Book 54 # 467, Vol 6, Book 60 # 302 Vol 9, Book 93 # 589, Vol 9, Book 93, # 502, and Islamic Miscellaneous, Gulistan of Sa'di (Edwin Arnold tr).

269. For: "He (**God/Allah**) granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the message but men of understanding." And 7 "He

(God, Allah) it is Who has sent down to thee the Book: Say: ‘We believe in the Book; the whole of it is from our Lord **(Allah/God)**; and none will grasp the Message except men of understanding.’ So then, 58. “This is what We rehearse unto thee of the Signs and the Message of Wisdom.” 126. “Allah made it but a message of hope for you; and an assurance to your hearts: (and) there is no help except from Allah The Exalted, The Wise.”

104. “This: it is no less than a Message for all of **(Allah’s)** creatures.” 52. “Here is a Message for all of mankind: let them take warning therefrom, and let them (all of mankind) know that He is Allah: let men of understanding take heed.” 6. “O thou to whom The Message is being revealed!” 9. “We have, without a doubt, sent down The Message; and We will assuredly guard it (from; against corruption).” 35. “But then, what is the mission of Messengers, but to preach the Clear Message?” 66. “The Lord of the heavens and the earth, and all between -- Exalted in Might, Able to enforce His will, forgiving again and again.” 67. “Say: ‘That is a Message supreme (above all) from which ye do turn away!’” 87. “This is no less than a Message to (all) the Worlds.” 88. “And ye shall certainly know the truth of it (all) after a while.” For 10. “We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand?” 50. “This is a blessed Message which We have sent down.” 59. “Say: Praise be to Allah, and Peace be on His servants whom He has chosen (for His Message)” 37. “Nay! He has come with the (very) Truth, and He confirms (the Message of) those messengers (before Him).” 52. “Who used to say, ‘What! Art Thou amongst those who bear witness to the truth (of the Message)?” 168. “If only we had, had before us a message from those of old.” 21. “Truly, in this, is the Message of remembrance to men of understanding.” For 23. “Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): for such is the guidance of Allah: He guides there-with whom He pleases, but such as Allah leaves to stray, can have none to guide.” 13. “How then, shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them,” 48. “If then, they turn away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly, when We give man a taste of Mercy from Ourselves, He doth exult thereat, but when some ill happens to him, on account of the deeds which His hands have sent

forth, truly then is man ungrateful!" 49. "To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (on) male, or female according to His Will (and Plans)." 124. "But, who-so-ever turns away from My Message, verily for him is a life narrowed down, and We shall (surely) raise him up blind on the Day of Judgment. 29. Therefore shun those who turn away from Our Message and desire nothing but the life of this world."

(The Qur'an, (Yusuf Ali tr), Surahs 2, 3, 12, 14 15, 16, 20, 21, 27, 37, 38, 39, 42, 44 and 53)

ZOROASTRIANISM:

8. "I recognize Thee, O Mazda, in my thoughts, that Thou The First, Art (also) The Last and that Thou Art (also The) Father and Art The Lord to Judge the actions of life." 3. "Ahura, Who Art by generation, The Father of Right, at The First, Who determineth the path of sun and stars; Who it is, by Whom, the moon waxes and wanes again." 2. "Mazda, is The Father of Right." 3. "Thou Art The Holy Father of This Spirit," 4. "From This Spirit have liars fallen away O Ahura Mazda (**God, The Father**), but not The Righteous." Then, "Man was made in the image of God, the son in the likeness of The Father (**Ahura Mazda/God**)." 1. "We worship The Creator, Ahura Mazda;" and we, 7. "Strive to recognize by these things Thee, O Mazda, Creator of all things through The Holy Spirit." "It is not by our own will that we came into existence; Ahura Mazda brought us into being out of not-being. If He has so much power on nonentity how much greater must be His power on entity? Yet, He is not a tyrant that He would take pleasure in oppressing others. He (**God**) is nothing but (True) kindness." 30. "I created, O Spitama Zarathustra! The stars, the moon, the sun and the red burning fire, the dogs, the birds and the five kinds of animals; but, better and greater than all of this, I created the righteous man who has truly received from Me." "Whereby one may exercise one's convictions at one's free-will;" What we receive then, from Ahura, the world and all things there in, Ahura challenges us to exercise our own free-will to obtain the fruit of our own convictions, and labors. Then, "Mayest Thou, O Ahura Mazda, reign at Thy will, and with a saving rule over Thine Own creatures, and render Ye to the holy man, also a sovereign at his will, over waters, over plants, over all the

clean and sacred creatures which contain the seed of Righteousness.”

6. **“I, Ahura Mazda, brought it down with mighty vigor, for the increase of the house, of the borough, of the town, of the country, to keep them (humanity), to maintain them, to look over them, to keep and maintain them close.”** 4. For, **“I who by worship, would keep far from Thee, O Mazda Ahura (Who Art) most near (to us)... and from right wherein (us) Mazda Ahura dwells. Him (God) Who approaches the nearest, (is close) to us.”** For, **“God (Ahura Mazda) is all about love and His (True) Loving Presence may be felt everywhere.”** **“Zarathustra (Zoroaster) enjoins love for the whole of mankind. One, who does not love man, does not really love God; for it should be realized that one soul resides in all of mankind. Thus one should be a friend to everyone. This is the social service, which is the concrete of the life of society and the individual, it is not to be held, or confined to any particular country, but it should extend throughout the world to the whole of humanity.”** (ZOROASTER, Hymns of Atharvan pp. 547, 548 and 834) **“The brotherhood of man is the idea that appealed to Him (God/Ahura Mazda) most. And that is the only meaning of the Service of the soul of the world.”** **“For if God is The One Father of all men, then all men are equal.”** (ZOROASTER, Hymns of Atharvan pp. 549 and 550) **“Love attracts, while fear repels. Thus love is the magnet and principle of unity, unity with God and unity with all men.”** **“When men love and help one another to the best of their power they derive the greatest of pleasure from loving their fellowmen.”** **“The religion of The Gatha (Zoroastrianism) is the religion of love and Mazda is the friend, Who loves all mankind.”** (ZOROASTER, Hymns of Atharvan p 500, 507 and Denkard) **“All good is the benefit which Mazda created.”**

20. **“And these things we offer and present to (the believers) the pious, and a good Blessing, for the pious, and to all the holy creatures, male and female.”** Thus do **“I create, O Spitama Zarathushtra (Zoroaster), Good renown and salvation for the soul (of the true believers); (That is to say, good renown in this world and salvation of the soul in the next).** **“He, who wishes to seize the heavenly reward, will seize it by giving gifts to him who up holds (the Law and the word), to us in this world here below.... We, will come and show thee, O Zarathushtra, The way to that world, to long glory in the spiritual world, to long happiness of the soul in Paradise;’** 33. **‘to bliss and Paradise, to the Garo-nmana of Ahura Mazda, beautifully made and fully adorned. When his soul goes out of his body through the will of fate, when I, Ahura Mazda, when I,**

Ahura Mazda, gently show him his way as he asks for it 'Ashem Vohu: Holiness is the best of all good" and 34. "They will impart to thee full brightness and Glory." And "I will bring his soul over the Bridge of Chinvat, I who am Ahura Mazda (I will help him, the true believer, to pass over it) to Heaven (the best life), and to Righteousness the Best, and to the lights of heaven the truly wonderful paradise created by Ahura Mazda, for the true believers." For "the recollection and practice of The Good Mazdayasnian Religion (as) heard of the Gathas -- O Ahura Mazda and all (the) good objects, Mazda-made, which have the seed of righteousness we offer and present." 4. "And these we present hereby, Ahura Mazda, The Blessed and The Righteous, Ahura Mazda, The Lofty Lord of the Entire Holy Creation." 5. "We present hereby -- Zarathushtra Spitama the saint for praise and to that of the people who will love the Righteousness, with all of the saints who are dead and who are living, and to all of those of men who are as yet unborn, and to those of all of The Holy Prophets who (serve us), and will serve us, and will labor to complete the progress and renovation of the world." 6. "And which are those, also of men, as yet unborn, of the future prophets who will help on the renovation and complete the human progress from the message of (all of) Thy Holy Prophets (to all of mankind)." 3. And so "we worship the former religions of the world devoted to righteousness, which were instituted, at The Creation; Holy Religions of The Creator, Ahura Mazda (God), The Resplendent and Glorious." "And we worship the utterances of Zarathushtra (Zoroaster) and His (Ahura's) religion, His faith and His (God's) Lore." "In all essential matters there is no difference between (the spiritual teachings) of one prophet and another;" all are the same. But because, "the busy world is really apt to forget the most important lessons of this life, The Merciful Ahura Mazda sends prophets, now and then, to help remind men of their highest destiny." In which case, we are again reminded, that "the path, O Ahura, which You tell us to be of conscience of, and which happens to be the religion of all the prophets and which, by good deeds, happens to promote rectitude, which brings to the righteous recompense, of which Ahura Mazda is the giver; (by) the way of all the saints (saoshyants): for in all the essential matters, in all of the religions of Ahura Mazda, there is no difference between one prophet and another. In as much as, the same God is worshipped everywhere (in all of these religions). All of them are different phases of the same religion;" Because, "Ahura Mazda is not unmindful of His

creatures and sends a prophet to every nation (and people, as needs be). He had already said that the religion taught by all the prophets is one in all essential points.” “Do not make any distinction between any of the prophets, (all are one, in their essence; and the same message, and teachings is brought to, and revealed and taught to all of mankind, by all of God’s Holy Manifestations).”

(Zoroastrianism, The Zend-Avesta, Avesta – Yasnas 5. 6, 16, 19, 25, 27, 31, 33, 44, 47, 57, Khorda Avesta and Hymns of Atharvan pp. 314 thru 316, 411, 651, 739 and 769 and The Zend-Avesta, Avesta Fragments)

HINDUISM:

16. “To Thee (**Brahma/Vishnu/Ahura/God**), The One Who knowest all my thoughts and Praises.” 6. “May Heaven and Earth make food and swell plenteously for us, O All-Knowing Father,” “O God, Who Knowest of All things (everything that is)!” (Hinduism, Vedas Rig Veda, Books 4 and 6) “I Am- of all this boundless Universe The Father, Mother, Ancestor, and Guard!” For, “Thou art, now I know, Father of all below, of all above, of all the worlds within.” And “I, (Krishna), from my Father have received, deep knowledge of the Holy Law.” For: “new growths are springing up, which they who reach shall have of Him (**Vishnu/Brahma/God**); I mean, FATHER and FIRST, Who made the mystery of old Creation, (of all the creation) and for to Him come they (all, His children).” For, 1. “Brahma was the first of the Devas, the maker of the universe, the Creating and governing God. He is not created, but is The Creator.” For, 1. “He (**God, Brahma, Vishnu**) is inconceivable, without form, deep, covered, Blameless and Unfathomable, without (physical) qualities (or form); The Pure One, The Brilliant (All Intelligent) One, He Who is not caused, A Master-Magician, The Omniscient: (The All Knowing and The All Wise One) The Mighty One, The Immeasurable One, One Who is without beginning, or end; The Blissful, Unborn (Uncreated One), The All Wise, Indescribable, Creator of all things (The Creator of the universe), The Self found within all things, The Enjoyer of All Things, The Ruler over all of the Things, The Center of the Center of All Things.” And, 50. “The sages all declare Brahma, the (creator of man) the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings.” “For men hath He created earth and waters, (and everything), and has ever

helped (with) the prayer of him who worships.” For God is “subtlety of instant presence; close To all, to each; yet measurelessly far! Always near, the Lord of the past and the future, hence-forward fears no more. This is that!” For God (**Brahma**) “Gives, and will to help, - all cometh of My gift!” 24 “God give thee all goodly things give all things fair.” “Thou art Brahma and Thou art Vishnu, Thou art Mazda, Thou art Rudra, Thou art Pragapati, Thou art Agni, Varuna, Vayu, Thou art Indra.” So “When they say sacrifice to this or sacrifice to that god each god is but His (**God’s**) manifestation, for He (**Brahma/Vishnu**) is all of the gods.” For, “Fourfold are our human duties: first to study the holy lore, (the teachings, **God’s message**); Then we are to live, as good householders, feed the hungry at our door, Then to pass our days in penance, last to fix our thoughts above; But the final goal of virtue, it is Truth and deathless Love,” on all alike. “Be united, be in harmony, in affection, Radiant, with kindly thoughts, clothed in (all good), and strength; for united, have I made your minds, your ordinances and your hearts.” He is, “**BRAHMA (God)** and The Flaming **AGNI**, **VISHNU** Lord of the heavenly light, **INDRA** and Benign **VIVASAT** The Ruler of the azure height, **SOMA** and The Radiant **BHAGA** and **KUVERA** the lord of gold and **VIDHATRI**, The Great Creator worshipped by the saints of old, **VAYU** breath of the living creatures, **YAMA** Monarch of the dead, and **VARUNA** with His fetters, which the trembling sinners dread, and The Holy Spirit of **GAYATRI**, goddess of the morning prayers, **VASUS** and The Hooded **NAGAS**, golden-winged **GARUDA** fair, **KARTIKEYA** the heavenly leader strong to conquer and to bless, and **DHARMA** god of human duty and of human righteousness, that Shrines of all these bright Immortals ruling in the skies above and Filling the pure and peaceful forest with Calm and Holy Love!” And, “I Am alike for all! I know not hate, I know not favour! What is made, is Mine! But them that worship Me with love, I love; They are in Me, and I in them!” “Yea! Knowing Me the source of all; by Me all creatures are wrought. The wise in spirit cleave to Me, into My Being brought; with Hearts fixed on Me; breaths breathed to Me; praising Me, each to each. So have they happiness and peace, with pious thought and speech and unto these- thus serving well. Thus loving ceaselessly- I give a mind of perfect mood, whereby they draw to Me; and all for love of them I with- in their darkened souls dwell, and, with bright rays of wisdom’s lamp, their ignorance I dispel.” “And with Endless Life, and boundless Love, and power sustaineth each one of them.” “For he that laboreth right

for love of Me, shall finally attain to reach Me!” “Seeking Me, heart and soul; vowed unto Me, - That man I love! Who troubleth not his kind, and who dwelling quiet eyed, stainless, serene, well-balanced unperplexed working with Me, yet, from all works detached, That man I love!” And so, “there is a hidden place where you are able to place Me, and so, are able to place Me in the world to which it leads?” “As people who do not know the country, walk again and again over a gold treasure that has been hidden somewhere in the earth and do not discover it.” “This treasure of heaven, (**Brahma/Vishnu/God's**, gift, and creation for man) that lays concealed, close and yet hidden, from the eyes of men;” “a strong, wonderful place open, yet unclosed to us, that The Wise God (**Vishnu/Brahma**), with (His) loving, bounty has hidden away from our eyes at this time.” 3. “Behold then God's high wisdom in its greatness; the hidden pair, heaven and earth, Thou foundest, and to the mighty worlds Thou gavest pleasure.” “He then, covers it over; for the world of the gods (**God**) is hidden from the world of men.” Thus: 10. “I (Krishna) from (**Brahma, Vishnu, God**) my Father, receive deep knowledge of The Holy Law.” 2. “Thou unto Whom resort the gathered people. O the Most Youthful, thou art the messenger (the Holy Prophet) – and (from thee) goest glorious, with thy (**God's**) light.” 3. “Thee for our messenger We choose thee, the omniscient, for our priest (teacher, speaker, prophet). The flames of thy might are spread wide around and thy holy splendour reaches to the sky and enkindles thee their ancient messenger.” Then: “Once more I am thy Krishna, the form that thou knew'st of old! Beheld once more, Mighty Brahma's form and face Clothed in Krishna's gentle grace. This friendly human frame (The Holy Prophet of **Brahma, Vishnu, Ahura, God**, once more), my mind can think calm thoughts once more; my heart beats still again! Thy Holy Krishna.” So therefore: “Albeit I be, Unborn, Undying and Indestructible, I The Lord of all that is, all things living; nothing the less, the primal vastness. I come and go, and come, when Righteousness Declines, O Bharata! When Wickedness Is strong, I rise, from age to age, and take visible shape and move a man among men, succoring the good, thrusting the evil back and setting virtue on her seat again.” “Once more I am Thy Krishna (thy prophet), the form that thou knewest of old!” 4 So, “Him, Your refulgent guest who comes from heaven, the Herald of Mankind, well-skilled in sacred rites, (God's message and teachings to all mankind), who, like a holy singer, utters heavenly words (**Brahma's, God's** Holy teachings and message to all of

humanity), oblation-bearer, envoy of God, I seek with hymns, (songs).”
 5. “Who with his purifying, eye-attracting form hath shone upon this earth, as with the light of Dawn; (all) praise be (to) Your beloved; Your beloved guest with songs, and Invite Ye The Immortal hither with Your hymns, (teachings). A God among The Gods, He loveth what is choice, loveth Our service, A God mid Gods.” 6 So then by “These words stand firm, by what words God (**Brahma’s/Vishnu’s**, message, He) speaks to all of His worshippers (to all mankind).” 1. “So, Friend of song, do We draw near to thee, with longing We have streamed to thee, with (Our) Holy Song (Our Holy message and teachings), coming like floods that follow upon floods” 2. So then, “As the rivers swell the ocean, so, our prayers and teachings increase thy might, Though of thyself, waxing day by day greater, by the quickening God Bearers of His Holy Word.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 4, 9, 11, 15, Laws of Manu chapter 12, Vedas, Rig Veda – Books 1, 4, 6, 7, 8, 9, 10, 12, 13, Vedas, Sama Veda, Vedas, Yajur Veda - Kanda VI, Upanishads vol. 1, Kaushitaki-Upanishad, Upanishads vol. 2, Brihadaranyaka, Maitrayana-Brahmaya and Hindu, Mababharata and Vedas, Yajur Veda - Kanda IV, 2, Katha-Upanishad, Maitrayana-Brahmaya-Upanishad and Mundaka-Upanishad)

BUDDHISM:

21. “Father I Am, (I Am The Father of all; The God of all Humanity).” So then, “O Blessed Lord! We have been wandering about in the desolate wilderness (of spiritual depravity, searching) over this world for many kalpas, recognizing no sign of our Lord’s parental (Fatherly) love.” “We seek, but only with our Fathers Parental Blessings descending on us, to reach our true heart’s desire.” So, “The word sankhara (formations) comprises all things, which have a beginning and an end; the so-called created or formed things (everything) i.e., all the possible physical and mental constituents of existence earth, water, heaven, thought, knowledge, the universe etc...” and “since there is an Unborn, Unoriginated, Uncreated, Unformed One, (**God, The Creator**);” “The word (sankhara) formations has an all forming, all creating, all-encompassing meaning.” (Then), “Knowing of all that is created, you know The Uncreated, Holy One, (**Brahma/Vishnu/God**):” The All-Knowing, Completely Informed, All

Wise One; Who comprehendeth and is cognizant and understandeth all that is, or was, or will be in the future; Who is The Creator of all that is found in creation, in both the physical and spiritual realms of creation. And so, “There are two factors of causation (of creation), by reason of which things came into seeming existence (came into being), external and internal factors. To become effective (for this creation to happen) there must be A Principle, (A God, or A Creator) vested with Supreme Authority present asserting Itself. (The Creator, A Supreme Authority whom some refer to as God/Brahma/Vishnu etc...)” and “they (mankind do) assert that they (as in the whole human race) are born of a Creator of time, of atoms, of some kind of celestial spirit; and there is but one common Essence,” one creation brought into being (existence) by The One, True Creator of everything that is. And so He, “Brahma (God) only desires that which is of good benefit for us,” “Who is also of the same condition (as we, that are created in His image; For the world and all therein was created for all of mankind; His one supreme creation, and His true spiritual children).” So “The true Samana (student of the word) who is seeking the way to Brahma (God), let him have thoughts of love everywhere throughout this whole entire world of being pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love for this is the true way to a state of union with Brahma (God, Who is All Love). Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure, all-embracing even for all things that have form, or life with deep felt pity, sympathy and equanimity not one is set aside (love all equally),’ ‘with heart full of love, (forgiveness) and free from any hidden malice; that person shall We penetrate with Our loving thoughts, wide, deep and boundless;” and so, “I (Brahma/God) am known by uncounted unnumbered, numerous, trillions of names. They address Me by (these) different names, not realizing that they are all names of the one same, (Brahma, God, Tathagata).” “Some people recognize me as Tathagata, some as The Self-existent One, some as Gautama the Ascetic, some as The Buddha. Then there are others who recognize me as Brahma, as Vishnu, as Ishvara; some see me as Sun, as Moon; what they have imagined, and fail to see that the names they are using is only one of the many names of the Tathagata.” “The Tathagata,” is the One, who watches over us and guides us, with aid and assistance; is ever close at hand. “The Tathagatas are in close fellowship with each individual

being comforting all, and encouraging, guiding, and strengthening all.” And, “Among all of the Buddhas there is a sameness of Buddha-nature, there is no distinction among them except as they all manifest various transformations according to the various different dispositions of the beings, who are to be disciplined and emancipated by various means.” The prophets are all one and the same, all coming to us from the same God, and all bringing to us, the very same God given message for us to study and learn and foster our spiritual growth with. So “The Buddhas have pointed out the Way.’ ‘The Tathagata can but show the Way.” The Tathagata guides you in the way. And so 9 “Do not think lightly of good deeds that not the least consequence will come out of them. The good man encounters the good consequences.” A gift, from the realm of the uncreated one. “In the real practice of all good deeds, disciples should never indulge in indolence.” “It is impossible to estimate the true merit of an enlightened disciple who practices charity and good deeds.” 18. “The man or woman of (good) conscience, always striving after purity, alert, reserved, pure of behaviour and discerning, makes a refuge unto yourselves, striving to become wise and purged of taint and free from stain, to the heavenly state of the Noble will you attain.” “The good go to heaven (that invisible realm created by God for the doers of good); while the wrong-doers go to hell (discomfort).” So than “the abstention from all that is evil, and the cultivation of what is wholesome, and the purification of the heart; this is (one of the true) messages of all of the Buddhas, for all of mankind; and forbearance is one of the very highest ascetic practices, while Nibbâna (Nirvana) is supreme; say all of the different Buddhas, and he is not a gone forth who harms another, nor is he a recluse who molests another. Than to speak no ill and to do no harm, and to observe all of the rules, this is the true message from all of the Buddhas to all of mankind,” for God (Brahma’s) message is again for all of us, for all of humanity, and not just for a very few scattered, individuals and groups of people spread out, here or there, around this little world of ours, we all call home!

(Buddhism, Dhammapada - Sayings of the Buddha 1-3 tr J Richards, the Dhammapada and The Eightfold Path, The Diamond Sutra, Lankavatara Sutra, Tevigga Sutra and The Surangama Sutra)

SABEANISM:

“Thou art Immeasurable, Infinite and Everlasting. Thou art the Father!”
“In the name of The Life (Haiyi/God)! I worship the First Life and praise my lord Manda-d-Hiia. Thou art immeasurable, infinite and everlasting;”
Immeasurable, beyond this existence and beyond our comprehension.
“Then hear me, my Father, hear me! Draw me upward (Oh) Great One.”
**“We offer up to Thee, our commemoration, our petition, our prayer, our submission, our tabuta and our faith in Thy presence. Blessed art Thou my Lord, Manda-d-Hiia. Manda-d-Hiia (Haiyi)! Lift up thine eyes (behold) Thy devotees, Thine offspring, (Thy children).” “In the name (God/Haiyi) of the Great Life! Hear me, my Father, hear me! Draw me upward (Oh) Great One.” “And it was revealed to me and to all of them in this (Thy) book, and they acted upon this reliable, baser acting according to this its light and removing nothing from this writing of this great revelation that was given to Adam, the first man, and to his descendants (and to) all who bear witness unto this light and illumination until worlds’ end, that naught shall pass away from the word of the great Father of Glory, praised be His name!” “For my heart hath testified to (God, The Father) that Thou are The First Life, (Haiyi Qadmai, God).” Then, “Behold me, the one, who has sought purification before Thee! Look then, on me, I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to Thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” that
“Thou art immeasurable, infinite and everlasting. Thou art The One True Father of all mankind.” “Manda-d-Hiia (Hiia/Haiyi/God) Sublimest of beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name and abiding is Thy name. Victorious art Thou and victorious is Thy name. Victorious are the words of Truth, which proceed from Thy mouth over all deeds,” “Manda-d-Hiia: (Haiyi/God/The Father) The One, True All Encompassing Creator, in which, all men should believe.” “When worlds came into being and creations were called forth,” “Thou didst hold in Thy grasp the worlds and generations.” But, “The Glory, and The Light of The Life (Haiyi/God), it is to bring forth the spirit and soul from the body and to clothe the living soul in a living garment,” as when He created the living body of man. “And Thou hast spoken to us with Thy Word, and hast commanded us with Thy commandment, - Be My glory and I will be your Glory. Be my light and I will be your Light.”**

And my name shall be in your mouths and I will be with you.” Ever near and ever close to you. Then, “put far from us Thy wrath and bring near Thy mercy.” “Behold, here I stand! Behold, here I dwell! Worlds against whom I guard myself though Your words are not far from my face.” And so, “When worlds came into being and all of creation was called forth,” “Thou again didest, hold in Thy grasp, the whole of the worlds; and the entire generations of man,” and, “Thou, Manda-d-Hiia, hast established for Thy chosen, that which Thou hast created and revealed to us from Thy book and Thy (whole of) creation for humankind.” So, “We will pray with Thee and ask of Thee, of The Great Life (**Haiyi, God**), a petition for ourselves, for our friends and for our friends’ friends and for those who love the great Family of Life.” “Praise be to Thee, for amongst them all hatred and Envy and dissensions exist not, (does not exist). The Place which is all portals of radiance and light and glory, Praised be to Thee.’ ‘May the gate of sin be barred to them and the gate of light be open for them.’ ‘May they all be knit together in the communion of Life, in which there is no separation.’ ‘I will come and will fly and will reach the sons of my Name,’ ‘the sons of my Sign, and the sons of the great Family of Life.’ “Diffuse Thy light (and Thy love), over all who love!’ And ‘For Thy sake do we love all that liveth; therefore, humanity is one in love; and brotherhood.” (Sabeanism, Ginza Rba- chapters 34, 75 and 76) “Diffuse Thy light over all who love! For Thy sake do we love all that liveth; and (all of) humanity is one in Thy love. (Sabeanism, Ginza Rba- chapter 76) Then “We will pray with Thee the uthras prayer and ask of Thee, of The Great Life, (**Haiyi, God**), a petition for ourselves, for our friends and for our friends’ friends and for those who love The Great Family of Life.” “Praise be to Thee, for amongst them all hatred, Envy and dissensions exist not (for all are filled with Thy love).” And for, “those who seek of Him find! And to those who ask of Him it will be given! For to him that standeth at a closed door Thou wilt open the closed door. In the Place of Light (paradise), Thou wilt wipe away and remove from us our sins, trespasses, follies, stumblings and mistakes; and wilt cast them into the hells of the earth and the nethermost limbos of darkness. Thou wilt raise us up as sinless (spiritual beings), and not as the guilty, but as the virtuous and not as vicious before Thee, Manda-d-Hiia (**Haiyi/God**).” For, “Thou hast shown to us, that which the eye of man hath not seen, and caused us to hear that which human ear hath not heard. Thou hast freed us from death and united us with life, released us from darkness

and united us with light, led us (or guided us) out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into the ways of truth and faith; so that Life cometh and expelleth the darkness and goodness cometh and casteth out evil.” Goodness (and assistance) cometh to man from The First Life (**Haiyi/God**) above; “(as the mingling of wine with water, so may Thy truth, Thy righteousness and Thy faith be added to those who love Thy name of Truth, And Life be praised.” In a very, very big way, Adam tells us that, (**God/Haiyi**), is there to aid and assist and help all of us, all of humanity, in all possible ways. “If he to whom I speak listeneth and he to whom I call, is (really, truly) established (in the faith), and is knit into the communion of Life (with **Haiyi, God**), I will take his hand and be his Saviour and Guide to the great Place of Light and to the Everlasting Abode; (Heaven, which is truly created for the truly, righteous man).” Therefore: God (**The First Life, Haiyi**), has many manifestations and messengers, who are in His image and are His counterpart, in this life, on this world of ours; but The True, Creator Himself, will never take on the imperfect shape of a mere, earthly human; He is far to grand and magnificent to become a mere, human, mortal animal. “Arise and worship and praise The Great Life (**Haiyi/God**) and praise His Counterpart, that is the image of (**Him**), The Life.” “I worship and praise this Channel of Light, The Messenger of All Rays-of-Light (The Manifestation of God on this earth).” For, “In The Name of The (True) Great Life; vines shone in the water and in the Jordan mightily they grew. Ye are flourishing offshoots. Messengers hither I bring you.” “Establishing Your likeness and giving us light, Let then, your radiance shine upon us.” For: “Thou, my lord Manda-d-Hiia, art blessed and praised and Thy praise is established (on high). This is prayer and praise which came to them (plural) from the great place of Light and the everlasting Abode.” “We have acknowledged,’ ‘Praises,’ and ‘Thee (Life)’ for Myself, so that there may be commemoration for Me on earth.” “Victorious are the words of truth, which proceed from Thy mouth; The All-Encompassing Creator (**Haiyi/God**), in which, all of us should (truly) believe.” “For, Thou hast spoken to us with Thy Words and hast commanded us with Thy commandments and Your words and teachings and message is never far from us;” and “to you do I call, and to you do I teach; I call to my chosen ones (all of mankind), so that Ye may not turn your thoughts away from Me.” “Thou, Manda-d-Hiia, (**God, Haiyi**) hast established for Thy chosen, that which Thou hast (created

and) revealed to us from Thy book. Then Look upon me with Your eyes, and pity me in Your heart! Support me with Your strength, clothe me in Your glory and cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror.” “The good will see and will be found ready, (But) The wicked will be discomfited.” For, “Thou hast established for Thy chosen, that which thou hast revealed to us from (Thy) Book *Nhur* (Be light), so that release from their bodies was made possible to them.” “For the good and the love of His nature is set upon those who love His name. (So that), We will seek and find, speak and be heard. For, We have sought and found, have spoken and been heard in Thy presence, my Lord, Manda-d-Hiia, (**Saviour God/Haiyi/God**)!”

(Sabeanism, (Adam) Ginza Rba- chapters 3, 18, 25, 35, 45, 48, 49, 53, 72, 75, 76, 77, 80, 89, 114, 116 177, 382 and 410)

Bábism:

“You who are His spiritual children must by your deeds exemplify His, (**The Father’s**) virtues, and witness to His glory.” “Recognize then, the station of Thy Son Who is none other than the mighty Word of God (**The Báb**).” For “Verily I say, the heavenly Father is ever with you and keeps watch over you. (And) If you be faithful to Him, He will assuredly exalt you above all,” for God is ever near us, and with you. And, “God hath, out of sheer nothingness, and through the potency of His command, created the heavens and the earth, and whatever lieth between them. He (**God**) is single and peerless in His eternal unity, with none to join partner with His Holy Essence, nor is there any soul, except His Own Self, Who can befittingly comprehend Him...” “He is The Creator of the heavens and the earth and whatever lieth between them and He truly is a witness over all things. He is The Lord of Reckoning for all that dwell in the heavens and on earth and whatever lieth between them, and truly God is swift to reckon. He setteth the measure assigned to all who are in the heavens and the earth and whatsoever is between them.” “He is the Creator (and) the Source of all beings (The Creator of all mankind), the Fashioner, the Almighty, the Maker, the All-Wise. He is the Bearer of (all) the most excellent titles throughout the heavens and the earth and whatever lieth between them.” And, “There is none

other God but Thee, the Omnipotent, the Self-Subsisting; Thou art God, there is no God besides Thee and that all men shall be raised up to life through Thee." So, "Denounce ye not one another, ere the Day-Star of Ancient Eternity shineth forth above the horizon of His sublimity. (For) We have created you (mankind) from one tree and have caused you to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another. (Then), regard ye not others, save as ye regard your own selves, that no feelings of aversion may prevail amongst you, (for) it behooveth you all to be one indivisible people." So then, "take thou good heed that ye may all under the leadership of Him Who is The Source of Divine Guidance, be enabled to direct thy steps aright upon the Bridge, which is sharper than the sword and finer than a hair, so that perchance the things, which from the beginning of thy life, till the end, thou hast performed for The Love of God may not, all at once, (be) unrealized by thyself." Then, "vouchsafe unto me, O my God, The Full Measure of Thy Love and Thy Good-Pleasure," "That His Words shall cause -- a believer, to be filled with His Love." "THOU art aware, O My God, that since the day Thou didst call Me into being out of the water of Thy Love -- which Thou hast favoured Me; I render Thee thanksgiving for all Thy bounties in the path of Thy love and Thy manifold bounties and Thy loving-kindness." So, "DO men imagine that We are far distant from the people of the world? Nay, the day We cause them to be assailed by the pangs of death they shall, upon the plain of resurrection behold how the Lord of mercy and His remembrance were near. For verily The Remembrance of God appeared before us, behind us, and on all sides; yet we were, in very truth, shut out as by a veil from Him." But God, in reality, is always very close to us, though we don't perceive this. For, "ALL praise be to God, Who hath, through the power of truth, sent down this Book unto His servant, that it may serve as a shining light for all (of) mankind; (for) verily this is none other than the sovereign Truth; it is the Path, which God hath laid out, for all that are in heaven and on earth. Let him then, who will, take for himself the right path unto his Lord. Verily this is The True Faith of God; sufficient witness (is) God, and such as are endowed with The Knowledge of The Book; (for) this is indeed, The Eternal Truth, which God, The Ancient of Days, hath revealed unto (us, of) His Omnipotent Word, (for) this is the Mystery which hath been hidden, (since the beginning of time)." "For God hath ordained that all the good things which lie in the treasury of

His knowledge, shall be attained, through obedience unto Me.” All the good in this life comes to us from the teachings of God’s manifestation and His great love for us. For, “We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.” For, “Thou hast created (everything) in heaven and earth and whatsoever lieth between them; inasmuch as he (man) will inherit the heavenly home, through the revelation of Thy favours, and will partake of the goodly gifts (that) Thou hast provided therein; for the things, which are with Thee, are inexhaustible. This indeed is Thy blessing, which according to the good-pleasure of Thy Will, Thou dost bestow on those who tread the path of Thy love.” So, “His Day he (**The Báb**), furthermore, had described as ‘the times of refreshing,’ ‘the times of restitution of all things, which God hath spoken by the mouth of all His Holy Prophets since the world began.’” As, “God hath raised up Prophets, and revealed Books, as numerous as the creatures of the world, and will continue to do so to everlasting.” For, according to the very words of Muhammad himself, “I am all the Prophets’, inasmuch as what Shineth Resplendent in each (and every) one of Them, hath been, and will, ever remain, the one and the same sun,” which is, of course, non-other than, the resplendent light of Allah (**God**) sent to all mankind throughout the centuries and ages, for “He (**The Báb**) laid stress on the continuity of Divine Revelations, asserting the fundamental oneness of the Prophets of the past and - their close relationship,” to one another. And, “He bade them declare that whoever believes in Him has believed in all the prophets of God, and that whoever denies Him has denied all His saints and His chosen ones.” “Therefore announce ye the Message (**of God**), unto those who manifest virtue, and teach them The Ways of The One True God, that haply they may comprehend.” For, “That which devolveth upon Me, is but to (make) mention (of) The Book of thy Lord, and to deliver this, (**God’s**) clear Message; if thou wishest to enter the gates of Paradise, (for lo) they are open before thy face.” For, “Verily, We made the revelation of verses, to be a testimony for Our message unto you.” “And yet, when the (True) Messenger of God had been made manifest, they who claimed to be the repositories of learning, and the expounders of the mysteries of the faith of God rejected His Message.”

Bábism, The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 91, 92 and The Selections from the Writings of the Bab, pp. 1, 11, 26, 37, 43, 46,

50, 61, 75, 94, 95, 99, 120, 125, 126, 127, 162, 171, 180, 189, 191, 211, 437 and Quotes from The Báb, Shoghi Effendi, God Passes By, pp. 96 and 99)

The Bahá'í Faith:

“God is one, He is The Father of us all (all of mankind and) we are all immersed in the ocean of His mercy, and sheltered and protected by His loving care (and kindness).” “While a man is happy he may forget his God; but when grief comes and sorrows overwhelm him, then will he remember his Father, Who is in Heaven, and Who is able to deliver him from all of his humiliations.” So then, “Verily I remember thee, in my prayers, and in my invocations, beseeching, The Heavenly Father, The Lord of Hosts, to confirm thee, by a power, and cause thee to be firm and to work and serve in the olive garden of God, and to be lowly and submissive before His (The Father’s) Holy and Exalted Threshold.” And so, “We school you with the rod of wisdom and laws, like unto the father who educateth his son and this for naught, but the protection of your own selves and the elevation of your stations. By My life, were ye to discover what We have (truly) desired for you, in revealing Our Holy Laws, ye would offer up your very souls for, This Sacred, This Mighty, and Most Exalted Faith.” “Blessed be The Lord Who is The Father!” “Lo The Father is come, and that which ye were promised in The Kingdom is fulfilled!” “He Who is The Everlasting Father calleth aloud, between earth and heaven. Blessed is the ear that hath heard, and the eye that hath seen, and the heart that hath turned unto Him Who is the Point of Adoration of all who are in the heavens and all who are on earth...” So then: “Blessed is The Merciful One, Who created man, and taught him utterance.” For “God created all. He gives sustenance to all. He guides and trains all under the shadow of His bounty. We must then follow the example God Himself gives us, and do away with all disputations and quarrels.” For, “God has created the world as one - the boundaries are marked out by man. God has not divided the lands, but each man has. That is why Bahá'u'lláh says: ‘Let not a man glory in that he loves his country, but that he loves his kind.’ All are of one family, one race; all are human beings. Differences as to the partition of lands should not be the cause of separation amongst the people.” “The Old Testament

says, that God created man like unto His Own image; in The Qur'án it says: 'There is no difference in The Creation of God!' Think well, God has created all, cares for all, and all (of us) are under His protection." "God has created all and all are His children." "And God hath ordained every good thing, whether, created in the heavens, or in the earth, for such of His servants, as truly believe in Him. Eat ye, O people, of the good things, which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful." Because, "God has created all the world, (everything in existence), and (He) bestows, His Divine Bounty upon (everything, each and) every creature." Then "Wash your hearts from all earthly defilements, and hasten to enter the Kingdom of your Lord, The Creator of earth and heaven." And "They shall glorify their Creator and sanctify the self of God which standeth within all things." Because: "God is near to thee." For, "We are closer to man than his life-vein." And, "We, verily, desire for you naught save what shall profit you, and Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My Word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure, and thankful unto Me." For God is a "God of love." Then, "Let your hearts be filled with The Great Love of God; let it be felt by all, for every man is a servant of God and all are entitled to a share of the Divine Bounty." Let "every child of God realizes that they are leaves of one tree, flowers in one garden, drops in one ocean, and sons and daughters of One Father, Whose Name is Love!" "Then shall (all) humanity put on a new garment in the radiance of, The Love of God, and it shall be The Dawn (of a New Day), of a New Creation! Then will The Mercy of The Most Merciful be showered upon all (of) mankind, and they will arise to a New Life." Then, "Gird up The Loins of your Endeavors! (O) People of Baha, that haply, the tumult of religious dissension and strife, that agitateth the people of the earth, may be stilled, that every trace of it, may be, completely obliterated. For the love of God and them that serve Him, arise to aid this Sublime and Momentous Revelation. (For) Religious fanaticism and hatred, are a world-devouring fire, whose violence none can quench. The Hand of (God, the hand of) Divine power can, alone, deliver mankind from this desolating affliction." Then, "Should there be ignited in thy heart the burning brand of The Love of God, thou wouldst seek neither rest nor

composure, neither laughter, nor repose, but wouldst hasten to scale the highest summits, in the realms of divine nearness, sanctity, and beauty.” Therefore, “Vouchsafe Thy Blessings, O Lord, my God, unto them that have quaffed the wine of Thy Love, before the face of men.” “Drink (then) with healthy relish, O man that hast truly believed in God; And the inhabitants of The Cities of Immortality, will cry out, Joy be to thee, O thou that hast drained The Cup of His Love! And The Tongue of Grandeur will hail thee, Great is the blessedness that awaiteth thee, O My servant, for thou hast attained unto that, which none hath attained, except such, as have detached themselves from all that is (found), in the heavens, and all that is on the earth, and who are the emblems of true detachment.” So, “Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.” For “Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that, which hath been destined for thee, (for the true believers), in Our Kingdom above and Our Exalted Dominion.” “In this day, whosoever attaineth the good pleasure of The One True God, magnified be His glory, shall be remembered and accounted among the inmates of The All-Highest Heaven and The Most Exalted Paradise, and shall partake of its benefits in all the worlds of God. By Him Who is The (True) Desire of all men! The pen is powerless to portray this station or to (truly) expound this theme. How (truly) great the blessedness of him who hath attained unto the good-pleasure of God and (true) woe betide the heedless!” So “Therefore, men have always been taught and led by the Prophets of God. The Prophets of God are the Mediators of God. All The Prophets and Messengers (of God) have come from One Holy Spirit and all bear the Message of God fitted to the age in which they appear. The One Light (of God) is in (all of) them and they are all One with each other. But The Eternal (Creator) does not become, phenomenal; neither can the phenomenal (the earthly, the physical), become Eternal.” “GOD sends the Prophets for the education of the people and the progress of mankind. Each such (of the) Manifestation of God has raised humanity. They serve the whole world by The Bounty of God. The sure proof that they are the Manifestations of God is in the education and progress of the people (of the world).” “The religion of God has two aspects in this world. The spiritual (the real) and the formal (the outward). The formal side changes, as man changes from age to age. (But) The spiritual side which is the Truth, never changes. The Prophets and Manifestations of

God bring always the same teaching; at first the men cling to the Truth but after a time they disfigure it, (change it). (So) the Truth is distorted by man-made outward forms and material laws.” So “God sends (other) Prophets (and Manifestations), for the education (and development) of the people (of the world)” for “God leaves not His children comfortless, but, when the darkness of winter (the lack of the true understanding of the teachings and message of God) overshadows them (humanity) then again He (God) sends His Messengers, The Prophets, with a renewal of The Blessed Spring, (new teachings and understandings, of that which hath been revealed). The Sun of Truth appears, again on the horizon of the world shining into the eyes, of those who sleep, awaking them, to behold The Glory of a New Dawn, (the new teachings and message of God). Then again, will the tree of humanity blossom and bring forth the fruit of righteousness, for the healing of (humanity). Because man has stopped (up) his ears to The (True) Voice of Truth, and shut his eyes to The Sacred Light (of God, thereby) neglecting The Law of God. For this reason has the darkness of war and tumult (of very great), unrest and misery (plagued) and desolated the (whole surface of the) earth. I pray that (this) darkness may be dissipated, by the penetrating rays (of The Sun of Truth and Its Glory), and the winter’s hardness and cold may be melted away by The Merciful Warmth of Its Shining” “by the words of the Prophets of God, and His chosen ones.” “Therefore, God has sent His Prophets to announce The Message of Goodwill, Peace and Life to the world of mankind.” “He (God, The One true Creator) rebukes those things, which create differences and destroy harmony; He commends, and praises, every means, that will (be) conducive, to the solidarity of the human race. He encourages man in every step of the advancement which leads to (the) ultimate union (of all of mankind). The Prophets of God have been inspired with The Message of Love and Unity, (and) The Books of God have been revealed for, The Upbuilding of Fellowship and Union (of all of humanity). The Prophets of God have been the servants of reality. Their teachings constitute the (true) science of reality. (For) reality is one; it does not admit plurality. Thus, We conclude, therefore, that the foundation of The Religions of God is One Foundation (and His, God’s message to all of humankind is One).” (For), “God, (Allah, Vishnu, Ahura Mazda, Brahma, Haiyi, YAHWEH, I AM That I AM, Jehovah, The First Life, The Most Great Spirit, The Uncreated One, The Omnipotent, The One True Creator, The Omniscient), saith: There is no distinction,

what-so-ever, among The Bearers of My Message. They all have, but one (true, overall) purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise, to be permitted. Every True Prophet hath regarded His Message as fundamentally the same, as The Revelation of every other Prophet, gone before Him. If any man, therefore, should fail to comprehend this truth, and should consequently indulge in vain and unseemly language, no one whose sight is keen, and whose understanding is enlightened, would ever allow such idle talk to cause him to waver in his belief.” So “Whoso hath, in this Day, refused to allow the doubts and fantasies of men to turn him away from Him Who is the Eternal Truth, and hath not suffered the tumult, provoked by the ecclesiastical, and (the) secular authorities to deter him from recognizing His Message, such a man will be regarded, by God, the Lord of all men, as one of His, mighty signs, and will be numbered among them whose names have been inscribed by the Pen of the Most High in His Book. Blessed (then) is he that hath recognized the true stature of such a soul that hath acknowledged its station, and discovered its virtues.” For, “He (God) saith, and He verily speaketh the truth: ‘Whoso maketh efforts for Us, in Our ways shall We assuredly guide him.’ For, “Whensoever he hath fulfilled the conditions implied in the verse: ‘Whoso maketh efforts for Us,’ he (that man) shall enjoy The Blessings conferred by the words: (that), ‘In Our Ways Shall We assuredly guide him.’”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, pp. 27, 30, 32, 34, 50, 108, 119, 150 and The Tablets of Abdu'l-Baha v1, p. 120, v3, p 557, A Traveller's Narrative, p. 47 and Abdu'l-Baha in London, pp. 24, 38, 42, 54, 55, 56, The Baha'i World Faith, p. 239, The Promulgation of Universal Peace, pp. 99, 297, Baha'u'llah, The Kitab-i-Aqdas, pp. 35, 75 and The Epistle to the Son of the Wolf, pp. 13, 89, The Proclamation of Baha'u'llah, pp. 84, 93 and The Gleanings from the Writings of Baha'u'llah, pp. 78, 133, 148, 158, 185, 210, 266, 276, Gems of Divine Mysteries, pp. 13, 27 and The Arabic Hidden Words and The Tabernacle of Unity)

So, as you should now be able to clearly see, from the writings of all of these religions, I have quoted to you from. God does in fact send His message to all of mankind, through all of His divine teachers, prophets and manifestations, to all of His divine religions, around this globe of a

planet we all call home; and He does not leave any of His children out. All of these prophets tell us, that He is our Spiritual Father and we are truly His Spiritual children. And so He, as our True Spiritual Father and Parent, truly loves us, all of us, not just a few single, individual groups of people here or there, as some people, living in this world, would try and have you believe. God does, in fact, love all of us, all of humanity, and He is teaching all of us, because He really, truly desires only good for us, and truly wants the very best for us, all of us, as again, all of His Divine, Teachers and Manifestations in all of His truly divinely revealed religions tell us. He has made this whole world for us, all of us, and He has created a wonderful place for us to reside, in the afterlife, after we leave this plane of physical existence.

So then, let me say this to you again; let me reiterate this to you, one more time, for emphases: If the message is really, truly important, and God, our One, True, Creator and our One, True, Heavenly Father, really does want us to know it, then it, that message, is going to, absolutely, be found in The Word of God! The whole entire Word of God, from all of God's many, very, real divine teachers and manifestations, in all of His Holy, Divine, Religions, sent to all of mankind, all of humanity, and not just a few scattered groups of people located here or there around this world of ours! So then, let me repeat; God's message is in fact for all of us, all the people, all of mankind, and so, we just need to learn to read God's teachings and writings for our very own selves, and make up our very own minds, about what His message is actually saying to us; and then decide, just what we are going to do about it.

God is the creator of the universe and all that is therein.

39. Creator. The religions of God all agree that God is the creator of the universe and all that is therein: For God to be a creator there must be a creation or God would not be a creator: "His name, the Creator, presupposeth a creation, even as His title, the Lord of Men, must involve the existence of a servant." "otherwise, these

would be empty and impossible names.” “The Creator always had a creation.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 150 and Abdu'l-Baha, The Promulgation of Universal Peace, p. 271 and Abdu'l-Baha, Some Answered Questions, p. 281)

JUDAISM: Genesis 1:1 “In the beginning God created the heaven and the earth.”

Isaiah 45:18 “For thus saith the LORD that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the LORD; and there is none else.”

Amos 4:13 “For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is His thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is His name.”

Jeremiah 10:12 “He hath made the earth by his power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.”

CHRISTIANITY Acts 4:24 “Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is:”

Acts 14:15 “The living God, which made heaven, and earth, and the sea, and all things that are therein:”

Acts 17:24 “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;” **17:25** “Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;”

Colossians 1:16 “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:” **1:17** “And he is before all things, and by Him all things consist.”

102. “That is Allah your Lord! there is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs.”

(The Qur'an (Yusuf Ali tr), Surah 6)

1. "Praise be to Allah, Who created the heavens and the earth, and made the darkness and the light."

(The Qur'an (Yusuf Ali tr), Surah 6)

16. "Allah is the Creator of all things: He is the One, the Supreme and Irresistible."

(The Qur'an (Yusuf Ali tr), Surah 13)

62. "Such is Allah, your Lord, the Creator of all things, there is no god but He."

(The Qur'an (Yusuf Ali tr), Surah 40)

1. "We worship the Creator Ahura Mazda."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 6)

7. "I strive to recognize by these things Thee, O Mazda, Creator of all things through the Holy Spirit."

(The Zend-Avesta, Avesta – Yasna 44)

"It is not by our own will that we come into existence. Mazda brought us into being out of not-being. If He has so much power on nonentity how greater must be His power on entity? Yet He is not a tyrant that He would take pleasure in oppressing others. He is nothing but kindness alone. (ZOROASTER, Hymns of Atharvan p. 739)

1. "He (Brahma/Vishnu**) is inconceivable, without form, deep, covered, Blameless, Unfathomable, without (physical) qualities (or form); The Pure One, The Brilliant (All Intelligent) One, He Who is not caused, A Master-Magician, The Omniscient: (The All Knowing and The All Wise One), The Mighty One, The Immeasurable One, One Who is without**

beginning or end; The Blissful, Unborn (Uncreated One), The All Wise, Indescribable, Creator of all things (The Creator of the universe), The Self found within All things, The Enjoyer of All Things, The Ruler of All Things, The Center of the Center of All Things.”

(Hinduism, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

50. “The sages declare Brahma, the (creator) of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings.” “For men hath He created earth and waters, and ever helped the prayer of him who worships.”

(Hindu, Laws of Manu chapter 12)

1. “BRAHMA was the first of the Devas, the maker of the universe, the Creating and governing God. He is not created, but is the creator.”

(Hindu, Upanishads vol. 2, Mundaka-Upanishad)

“The word sankhara (formations) comprises all things, which have a beginning and an end; the so-called created or ‘formed’ things, i.e., all possible physical and mental constituents of existence (earth, heaven, thought, knowledge, the universe etc.)” And, “since there is an Unborn, Unoriginated, Uncreated, Unformed One, (God);” “The word (sankhara) formations has an all forming, all creating, all-encompassing meaning.” (Then), “Knowing of all that is created, you know The Uncreated, Holy One, (Brahma/Vishnu/God**):” The All-Knowing, Completely Informed, All Wise One; Who comprehendeth and is cognizant and understandeth all that is, or was, or will be in the future.**

(Buddhist, Dhammapada and The Eightfold Path)

“There are two factors of causation by reason of which things came into seeming existence, external and internal factors. To become effective (for this to happen) there must be a principle vested with supreme authority present asserting itself. (The Creator, A Supreme Authority whom some refer to as God, Brahma, Vishnu etc...)” (Buddha, Lankavatara Sutra)

“They assert that they are born of A Creator, of time, of atoms, of some celestial spirit. There is but one common Essence.” (Buddha, Lankavatara Sutra)

“The Mandaean religion stresses the importance of the active role of women in life since she constitutes half of society. Man and woman are equal creatures in the greatest miracle of heavenly creation. All the holy books including the Ginza Rba emphasise that the Great Creator created all creatures. He created Adam and Eve by His power, from clay, and created them as two equals. The woman is a symbol of fertility, regeneration and the cornerstone of the family and its happiness.” (Mandaean, in the name of the Great Life (God)).

“All worlds adore and praise The Mighty, When worlds came into being and creations were called forth,” “Thou didst hold in Thy grasp the worlds and generations.” “To You do I call and (You) do I teach, Men who have received the Sign, and light.” (Sabeanism, Ginza Rba-chapters 17, 53 and 89)

“God hath, out of sheer nothingness and through the potency of His command, created the heavens and the earth and whatever lieth between them. He is single and peerless in His eternal unity with none to join partner with His holy Essence, nor is there any soul, except His Own Self, who can befittingly comprehend Him...”

(The Bab, Selections from the Writings of the Bab, p. 61)

“He is the Creator of the heavens and the earth and whatever lieth between them and He truly is a witness over all things. He is the Lord of Reckoning for all that dwell in the heavens and on earth and whatever lieth between them, and truly God is swift to reckon. He setteth the measure assigned to all who are in the heavens and the earth and whatever is between them.” “He is the Creator, the Source of all beings, the Fashioner, the Almighty, the Maker, the All-Wise. He is the Bearer of the most excellent titles throughout the heavens and the earth and whatever lieth between them.”

(The Bab, Selections from the Writings of the Bab, pp. 171 and 211)

“God created all. He gives sustenance to all. He guides and trains all under the shadow of His bounty. We must follow the example God Himself gives us, and do away with all disputations and quarrels.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 38)

“Wash your hearts from all earthly defilements, and hasten to enter the Kingdom of your Lord, the Creator of earth and heaven, Who caused the world to tremble and all its peoples to wail, except them that have renounced all things and clung to that which the Hidden Tablet hath ordained.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 210)

Darkness and light are in many cases symbolic.

40. Darkness and light are in many cases symbolic for good and evil, knowledge and ignorance: In the Bahá'í Writings light and darkness are often used to symbolize term such as good and evil, knowledge and ignorance, spiritual life and spiritual death, love and hate, truth and falsehood etc.... This type of symbolism is also found in the writings of the bible, as well as the other faiths of God, when we search for it.

“You know which path to follow: you cannot be mistaken, for there's a great distinction between God and evil, between Light and darkness, Truth and falsehood, Love and hatred, Generosity and meanness, Education and ignorance, Faith in God and superstition, good Laws and unjust laws.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 64)

“This is the divinely-inscribed Book. This is the outspread Tablet. Say, this indeed is the Frequented Fane, the sweet-scented Leaf, the Tree

of divine Revelation, the surging Ocean, the Utterance which lay concealed, the Light above every light... Indeed every light is generated by God through the power of His behest. He of a truth is the Light in the kingdom of heaven and earth and whatever is between them. Through the radiance of His light God imparteth illumination to your hearts and maketh firm your steps, that perchance ye may yield praise unto Him.”

(The Bab, Selections from the Writings of the Bab, p. 153)

a. Good and evil. **JUDAISM:** 1 Samuel 2:9 “The wicked shall be silent in darkness; Proverbs 4:19 “The way of the wicked is as darkness:”

Isaiah 5:20 “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness;”

CHRISTIANITY: Luke 11:34 “The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.”

Luke 11:35 “Take heed therefore that the light which is in thee be not darkness.”

John 3:19 “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”

John 3:20 “For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.”

John 3:21 “But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

Romans 13:12 “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.”

1 John 1:5 “This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.”

1 John 1:6 “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:”

1 John 1:7 “But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.”

257. “Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever).”

(The Qur'an (Yusuf Ali tr), Surah 2)

1. “I seek refuge in the Lord of the Daybreak From the evil of that which He created; From the evil of the darkness when it is intense, And from the evil of malignant.”

(The Qur'an (Pickthall tr), Sura 113 - The Daybreak)

76. “The world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 17)

4. “That which is endowed with light in all things good.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 37)

“This is the atonement, this is the penalty that he shall pay to atone for the deed that he has done.” “If he shall pay it, he makes himself a viaticum into the world of the holy ones; if he shall not pay it, he makes himself a viaticum into the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness self.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 18)

Denkard. Zoroaster, “Among all the good and evil people of this world, whosoever performs good actions, appertains to the Good Lord, and whosoever perpetrates evil, appertains to Darkness.”

“And, this thing thinking, all those ruined ones- Of little wit, dark-minded- give themselves To evil deeds, the curses of their kind.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

“And there be evil doers; loose of heart, Low-minded, stubborn, fraudulent, remiss, Dull, slow, despondent- children of the dark.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“As a man, driving in a chariot, might look at the two wheels (without being touched by them), thus he will look at day and night, thus at good and evil deeds, and at all pairs (at all correlative things, such as light and darkness.)”

(Hindu, Upanishads vol. 1, Kaushitaki-Upanishad)

“The Law be your light, The Law be your refuge!” 6. “The wise man should abandon (the) dark state And cultivate the bright.” 6. “Leaving behind the path of darkness and following the path of light,” (Goodness). 13. “The one whose wrong actions are eradicated by good conduct lights up this world like the moon when freed from a cloud.”

((The Eightfold Path), Buddha, Buddhist, Dhammapada - Sayings of the Buddha 2 and 3))

**“Light signifies wisdom, and darkness signifies defilement.” (evil)
(Buddha, Sixth Patriarch)**

**“Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness (light) cometh and casteth out evil. (Like) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to those who love Thy name of Truth, And Life be praised.”
(Sabeanism, Ginza Rba- chapter 45)**

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75)

“VOUCHSAFE unto me, O my God, the full measure of Thy love and Thy good-pleasure, and through the attractions of Thy resplendent light enrapture our hearts, O Thou Who art the Supreme Evidence and the All-Glorified.”

(The Bab, Selections from the Writings of the Bab, p. 191)

“O PEOPLES of the earth! Verily the resplendent Light of God hath appeared in your midst, invested with this unerring Book, that ye may be guided aright to the ways of peace and, by the leave of God, step out of the darkness into the light and onto this far-extended Path of Truth.”

(The Bab, Selections from the Writings of the Bab, p. 61)

“The hand of Omnipotence, however, was busily engaged, at a time when the host of evil-doers were darkly plotting against Him, in confounding their schemes and in nullifying their efforts.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 268)

“I hope that the darkness of evil suggestions shall be dispersed and that the veil of uncertainty shall be torn asunder; that the beauty of truth may become manifest with glory and the light of mercy become radiant.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 56)

“Man must sever himself from the influences of the world of matter, from the world of nature and its laws; for the material world is the world of corruption and death. It is the world of evil and darkness, of animalism and ferocity, bloodthirstiness, ambition and avarice, of self-

worship, egotism and passion; it is the world of nature. Man must strip himself of all these imperfections, must sacrifice these tendencies which are peculiar to the outer and material world of existence.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 451)

b. Knowledge and ignorance. JUDAISM: Psalms 119:105 “Thy word is a lamp unto my feet, and a light unto my path.”

Psalms 119:130 “The entrance of thy words giveth light; it giveth understanding unto the simple.”

CHRISTIANITY: John 1:4 “In him was life; and the life was the light of men.”

John 1:5 “And the light shineth in darkness; and the darkness comprehended it not.”

Ephesians 4:18 “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:”

2 Corinthians 4:6 “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

“How many were those pure and kindly hearts which faithfully reflected the light of that eternal Sun! And how manifold the emanations of knowledge from that Ocean of Divine Wisdom which encompassed all beings!”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. I)

“He prayed in his behalf, supplicated the Almighty to illumine his heart with the light of Divine knowledge, and to unloose his tongue for the service and proclamation of His Cause.”

The Bab (Shoghi Effendi, The Dawn-Breakers, p. 219)

11. “An Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness (ignorance) into Light.

And those who believe in Allah and work righteousness, He will admit to Gardens beneath which rivers flow, to dwell therein forever: Allah has indeed granted for them a most excellent provision.”

(The Qur'an (Yusuf Ali tr), Surah 65)

“The darkness of ignorance to shining knowledge, Since you have turned the fire of greed into bounty, And the vile thorns of malice into a rose-garden;”

(Islam, Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 2)

“We have Allah's Apostle with us who recites the Holy Qur'án in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen.”

(Islam, Hadith, Bukhari Vol 8, Book 73, # 172)

“If (darkness) did not really appertain to you there would have been no scope for the light of knowledge. All would have been mere dark ignorance.” (ZOROASTER, Hymns of Atharvan p. 592)

28. “Throw thou a veil of darkness over his mind; make thou his intellect (at once) a wreck!” “It is (dark) ignorance that ruins most people, those ill-informed; both amongst those who have died, and those who shall die.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 9 and Avesta

Denkard. Zoroaster, “The wise man possesses the light of wisdom.”

“Darkness and dullness, sloth and stupor are, 'Tis Ignorance hath caused them!” “The fruit Of Ignorance is deeper darkness.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 14)

“So they speak Darkened by ignorance; and so they fall- Tossed to and fro with projects, tricked, and bound In net of black delusion, lost in lusts- Down to foul Naraka. Conceited, fond, Stubborn and proud, dead-drunken with the wine Of wealth, and reckless, all their offerings.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

26. “Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love and hatred; such is the nature of these (three) which is (all-) pervading and clings to everything created.”

(Hindu, Laws of Manu chapter 12)

4. “The truly enlightened Buddha shines brightly with wisdom above the blinded crowd.” “the wise student of the truly enlightened Buddha shines brightly with wisdom above the blinded crowd.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Light signifies wisdom, and darkness signifies defilement.” (evil) (Buddha, Sixth Patriarch)

“In the name of the Great Life (Haiyi/God)! May my thought, my knowledge and my understanding Enlighten me.” (Sabeanism, Ginza Rba- chapter 78)

“We have uttered words of radiance And were absorbed in thoughts of light. Thou, my lord Manda-d-Hiia, art blessed and praised And thy praise is established (on high).” (Sabeanism, Ginza Rba- chapter 115)

“The darkness of ignorance is confirmed by us.”

(The Babi and Baha'i Religions p. 217)

“I pray God to kindle and light the lamp of knowledge in the glass of thy heart, so that it may shine upon all parts of the world.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 231)

“The hand of Omnipotence has, in this day, separated truth from falsehood and divided the light of guidance from the darkness of error.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 543)

“He brought the light of guidance to the world; He kindled the fire of love and revealed the great reality of the True Beloved.... Then was the door of the Kingdom set wide and the light of a new heaven on earth revealed unto seeing eyes.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 36)

“We ask thee to reflect upon that which hath been revealed, and to be fair and just in thy speech, that perchance the splendors of the daystar of truthfulness and sincerity may shine forth, and may deliver thee from the darkness of ignorance, and illumine the world with the light of knowledge.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 10)

c. Spiritual life and spiritual death. JUDAISM: Psalms 56:13

“For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?”

Psalms 143:3 “For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.”

Job 33:30 “Be enlightened with the light of the living.”

CHRISTIANITY: Luke 1:78 “Through the tender mercy of our God; whereby the dayspring from on high hath visited us,”

Luke 1:79 “To give light to them that sit in darkness and in the shadow of death.”

John 1:4 “In him was life; and the life was the light of men.”

John 8:12 “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”

Ephesians 5:14 “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

Jude 1:12 “Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; whom is reserved the blackness of darkness for ever.

“I beseech Thee, O my Lord, by Thy most effulgent splendour, before whose brightness every soul humbly boweth down and prostrateth itself in adoration for Thy sake -- a splendour before whose radiance fire is turned into light, the dead are brought to life and every difficulty is changed into ease.”

(The Bab, Selections from the Writings of the Bab, p. 179)

122. “Can he who was dead, to whom We gave life, and a Light whereby he can walk amongst men, be like him who is in the depths of darkness (death), from which he can never come out? Thus to those without faith their own deeds seem pleasing.”

(The Qur'an (Yusuf Ali tr), Surah 6)

“He is the sun of the spirit, not that of the sky, For from His light men and angels draw life.” “When the preacher has himself no light or life, How can his words yield leaves and fruit?”

(Islam, Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 1 and 5)

6. “And mayest thou grant me, O Fire, Ahura Mazda's Son! that whereby instructors may be (given) me, now and for evermore, (giving light to me of Heaven) the best life.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 62)

Denkard. Zoroaster, “Be it known that the soul is benefited by the light, the active influence of angelic powers) which discloses (to the soul) to an unbounded extent, faith in immortality, (eternal life) cheerfulness, light, love, deliberation and deeds of piety and merit. Through (spiritual) darkness the immortal soul suffers harm in (the

shape of) fear and terror and dread of blindness, and setting (i.e. dying).”

“Lead me from darkness to light, darkness is verily death, light immortality. He therefore says, ‘Lead me from death to immortality, make me immortal.’ ‘Immortal spirit (prana' life).... is only light.”

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 1 and 3)

“Darkness seizes on him whose fire in the pan is extinguished, darkness is death; a black garment, a black heifer are the sacrificial fees; verily with darkness, he smites away the darkness which is death.”

(Hindu, Vedas, Yajur Veda - Kanda V)

6. “Those whose minds are thoroughly practices in the factors of enlightenment, (life) who find delight in freedom from attachment in the renunciation of clinging, free from the inflow of thoughts, they are like shining lights, having reached final liberation in the world.” “Why do you not seek a light, you who are shrouded in (death) darkness?”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

“Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light.” (Sabeanism, Ginza Rba- chapter 45)

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75)

“In the name of the Great Life The great Light be magnified! In the flame of the Great Life (Haiyi/God) The sublime Light be glorified! (Sabeanism, Ginza Rba- chapters 89 and 90)

“Do not associate with the wicked, because the company of the wicked changeth the light of life into the fire of remorse.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 434)

“If new light does not come, the darkness of death will envelop the earth.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 279)

d. Love and enmity. JUDAISM: Isaiah 60:19 “The LORD shall be unto thee an everlasting light.” (God is light and God is love) 1 John “God is love; and he that dwelleth in love dwelleth in God, and God in him.” “God is light, and in him is no darkness at all.”

Sirach “Giving him the light of his love doth not forsake him.” (Deuterocanonical Apocrypha)

Sirach “Love is kindled as a fire.” (Deuterocanonical Apocrypha)

CHRISTIANITY: 1 John 4:8 “He that loveth not knoweth not God; for God is love.”

2 Corinthians 4:6 “For God, hath shined in our hearts,”

1 John 1:5 “God is light, and in him is no darkness at all.”

1 John 2:8 “Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.”

1 John 2:9 “He that saith he is in the light, and hateth his brother, is in darkness (enmity) even until now.”

1 John 2:10 “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.”

1 John 4:16 “And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.” Since God is both light and love then love is light because

God is both light and love. Therefore, enmity would be darkness, or the absence of love.

256. “Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things.” “love casts its own light up to heaven.” “Through love burning fire is pleasing light,”

257. “Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever).”

(The Qur'an (Yusuf Ali tr), Surah 2 and Masnavi Vol 1)

20. “Those Nearest (to Allah). Truly the Righteous will be in Bliss: On Thrones (of Dignity) will they command a sight (of all things): Thou wilt recognize in their Faces the beaming (loving) brightness of Bliss.”

(The Qur'an (Yusuf Ali tr), Surah 83)

**“But the torch of love is not like that torch, Tis light, light in the midst of light, Tis the reverse of torches of fire, It appears to be fire, but is all sweetness. Love generates love. If ye love God, God will love you.”
“Principles Of light and great price to be gained by love of God.”**

(Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vols 3 and 5)

“Do Thou give us zeal, O Fire of the Lord, and approach us, and with the loving blessing of the most friendly, wherefore Thine is the most potent of all names (for grace), O Fire of the Lord! (light of the Lord) And therefore we would approach Thee, (O Ahura!) with the help of Thy Good Mind which Thou dost implant within us, with Thy good Righteousness, and with the actions and the words inculcated by Thy good wisdom!”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 36)

“Show love to the righteous..... Through this holy Spirit, Mazda Ahura, and through the Fire.” (Light of love through the Holy Spirit)

(The Zend-Avesta, Avesta – Yasna 47)

“Child of light and love and sweetness whom thy hapless mother bore, Soft thine eye as budding lotus, sweet and gentle was thy face.”

(Hindu, Mababharata (R. Dutt, abridged tr))

“Beam thou strength upon us; combine thou for our good all kinds of glory and light us every day with loving kindness.” “In thy eyes of limpid luster dwells a light of love divine.”

(Hindu, Ramayana (R. Dutt, abridged tr and Vedas, Rig Veda - Book 3)

“Undisturbed shall our mind remain, no evil words shall escape our lips; friendly and full of sympathy shall we remain, with heart full of love, and free from any hidden malice (enmity); and that person shall we penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred.” “free from torpor and dullness; loving the light, with watchful mind, with clear consciousness, he cleanses his mind from torpor and dullness.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75)

“VOUCHSAFE unto me, O my God, the full measure of Thy love and Thy good-pleasure, and through the attractions of Thy resplendent light enrapture our hearts, O Thou Who art the Supreme Evidence and the All-Glorified. Send down upon me, as a token of Thy grace, Thy

vitalizing breezes, throughout the day-time and in the night season, O Lord of bounty.”

(The Bab, Selections from the Writings of the Bab, p. 191)

“Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode it dwell.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section)

“That light is the Love of God,”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v3, p. 653)

e. Truth and falsehood: JUDAISM: Psalms 43:3 “O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.”

Wisdom 5:6 “Therefore have we erred from the way of truth, and the light.” (Deuterocanonical Apocrypha,)

“Thou art the true Light gleaming above all light(s), the Living Life, infinite mighty Power. To Thee, the spiritual powers give honour and praise. Thou workest on the race of men the abundance of Thy mercy.” (Other Apocrypha, The Books of Adam and Eve)

CHRISTIANITY: 1 John 1:6 “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:” 1:7 “But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.”

1 John 2:8 “Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.”

John 1:9 “That was the true Light, which lighteth every man that cometh into the world.”

Ephesians 5:8 “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: 5:9 For the fruit of the Spirit is in all goodness and righteousness and truth.”

“O PEOPLES of the earth! Verily the resplendent Light of God hath appeared in your midst, invested with this unerring Book, that ye may be guided aright to the ways of peace and, by the leave of God, step out of the darkness into the light and onto this far-extended Path of Truth.”

(The Bab, Selections from the Writings of the Bab, p. 61)

“You have changed so much that you have not only lost the sense of sympathy for your cousin but you have also lost the sense of honesty and virtue. Your present behaviour indicates that you have never been sincere, as if your participating in jihad (the Holy Wars) was not in the cause of Allah and as if the true light of religion had never illuminated the dark recesses of your mind.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

159. “Of the people of Moses there is a section who guide and do justice in the light of truth.”

(The Qur'an (Yusuf Ali tr), Surah 7)

“And that his efforts shall at last be seen in their true light:”

(The Qur'an (Rodwell tr), Sura 53 - The Star)

7. “We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking. For his brightness and glory, I will offer him a sacrifice worth being heard....” The truth is light and glory.

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Mankind errs here By folly, darkening knowledge. But, for whom That darkness of the soul is chased by light, Splendid and clear shines manifest the Truth As if a Sun of Wisdom sprang to shed Its beams of dawn.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

“There is false Knowledge,.... Deprived of light, narrow, and dull, and dark.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

12. “Firm is this new-wrought hymn of praise, and meet to be told forth, O Gods. The flowing of the floods is Law, Truth is the Sun's extended light.”

(Hindu, Vedas, Rig Veda - Book 1)

“Those who follow the principles of the well-taught Truth.....they are like shining lights.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75)

“ALL praise be to God Who hath, through the power of Truth, sent down this Book unto His servant, that it may serve as a shining light for all mankind... Verily this is none other than the sovereign Truth; it is the Path which God hath laid out for all that are in heaven and on earth.”

(The Bab, Selections from the Writings of the Bab, p. 39)

“Their hearts are deprived of the power of true insight, and thus they cannot see, while those endowed with the eyes of the spirit circle like moths round the Light of Truth until they are consumed. It is for this reason that the Day of Resurrection is said to be the greatest of all days, yet it is like unto any other day.”

(The Bab, Selections from the Writings of the Bab, p. 79)

“Today the light of Truth is shining upon the world in its abundance; the breezes of the heavenly garden are blowing throughout all regions; the call of the Kingdom is heard in all lands, and the breath of the Holy Spirit is felt in all hearts that are faithful.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 19)

“The Sun of Truth shineth resplendently, at the bidding of the Lord of the kingdom of utterance, and the King of the heaven of knowledge, above the horizon of the prison-city of 'Akká.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 119)

“Peace be upon him whom the light of truth guideth unto all truth and who, in the name of God, standeth in the path of His Cause, upon the shore of true understanding.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 43)

These are just a few examples of what is the cause of light and darkness in the world of humanity according to the manifestations of God. For more one just needs to read the scriptures looking for the symbolisms found within the scriptures.

Death and life are often symbolic in the scriptures.

41. Death and life are often symbolic in the scriptures. In the religions of God the word death is often used to symbolize spiritual death or living outside the holy laws of God, and not the actual physical death of the human body. Conversely when the word life is spoken of in the writings of God it is often used to symbolize the good inside of us and the spiritual life of the soul, and not the physical life of the body.

JUDAISM: Deuteronomy 30:15 “See, I have set before thee this day life and good, and death and evil;”

Psalms 30:3 “O LORD, thou hast brought up my soul from the grave (of unbelief): thou hast kept me alive,”

Proverbs 21:16 “The man that wandereth out of the way of understanding shall remain in the congregation of the dead.”

Proverbs 11:19 “As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.”

Ezekiel 33:11 “Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?”

CHRISTIANITY: Ephesians 2:4 “But God, who is rich in mercy, for his great love wherewith he loved us, 2:5 Even when we were dead in sins,”

Ephesians 5:14 “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

1 Timothy 5:6 “But she that liveth in pleasure is dead while she liveth.”

Matthew 8:22 “But Jesus said unto him, Follow me; and let the dead bury their dead.”

Matthew 23:27 “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.”

Luke 15:24 “For this my son was dead, and is alive again; he was lost, and is found.”

John 3:6 “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” The living spirit.

Romans 8:6 “For to be carnally minded is death; but to be spiritually minded is life.”

Romans 8:13 “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

John 5:24 “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

John 5:25 “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”

James 2:26 “For as the body without the spirit is dead, so faith without works is dead also.”

1 Peter 4:6 “For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

Romans 6:13 “Yield yourselves unto God, as those that are alive from the dead.”

“The most significant event in my own life, an event which marked my spiritual rebirth, my deliverance from the fetters of the past, and my acceptance of the message of this Revelation.”

The Bab: (Shoghi Effendi, *The Dawn-Breakers*, p. 433)

27. “Thou causeth the Night to gain on the Day, and Thou causeth the Day to gain on the Night; Thou bringest the Living out of the Dead, and thou bringest the Dead out of the Living; and Thou givest sustenance to whom Thou pleasest without measure.”

(The Qur'an (Yusuf Ali tr), Surah 3)

95. “It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth?”

(The Qur'an (Yusuf Ali tr), Surah 6)

6. “This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.”

(The Qur'an (Yusuf Ali tr), Surah 22)

80. “Truly thou canst not cause the Dead to listen, nor canst thou cause the Deaf to hear the call, (especially) when they turn back in retreat.”

81. “Nor canst thou be a guide to the Blind, (to prevent them) from straying; only those wilt thou get to listen who believe in Our Signs, and they will bow in Islam.” (and live)

(The Qur'an (Yusuf Ali tr), Surah 27)

50. “Then contemplate (O man!) the memorials of Allah's Mercy! -- how He gives life to the earth after its death: verily the Same will give life to the men who are dead: for He has power over all things.”

(The Qur'an (Yusuf Ali tr), Surah 30)

22. “Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves.”

(The Qur'an (Yusuf Ali tr), Surah 35)

“The Prophet said, ‘The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one.’”

(Hadith, Bukhari Vol 8)

“O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!”

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

8. “Zarathushtra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What is it that brings in the unseen power of Death?’”

9. “Ahura Mazda answered: 'It is the man that teaches a wrong Religion;’”

(The Zend-Avesta, Avesta – Vendidad 18)

8. "The names of those (Amesha-Spentas) smite the men turned to Nasus by the Drujes: the seed and kin of the deaf are smitten, the scornful are dead, as the Zaothar Zarathushtra blows them away to woe, however fierce, at his will and wish, as many as he wishes."

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, "Be it known that, the souls of worshippers of daevas and of deceitful Ashmoghs, owing to their impure nature, although (located) in a living body, are, according to the religion, (as if) possessing a dead body;"

Denkard. Zoroaster, "The bodies of those men who injure the strength of the world by wicked deeds, are lifeless owing to their destructive deeds, and their dead bodies being rotten are infernal."

"The end of birth is death; the end of death is birth: this is ordained!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

"In blindness cleaving to their errors, caught into the sinful course, they trust this lie as it were true- this lie which leads to death- Finding in Pleasure all the good which is, And crying 'Here it finisheth!'"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

2. "Attention leads to immortality. Carelessness leads to death. Those who pay attention will not die, while the careless are as good as dead already."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

13. "Wise men, who are much given to meditation and find pleasure in the peace of a spiritual way of life,"

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

2. “Heedfulness is the way to the Deathless, Heedlessness is the way to death. The heedful do not die, The heedless are like unto the dead.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out evil. (Like) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to those who love Thy name of Truth, And Life be praised.” (Sabeanism, Ginza Rba- chapter 45)

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75)

“It falleth (the word) on the dead man and he liveth: on the sick man and he stretcheth (himself); on the blind man and (his eyes) are opened; on the deaf man and wisdom and perception are infused into him.” 24 “He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” 75. “But other souls will die and become As though they had never existed.” (Sabeanism, Ginza Rba- chapters 24, 75 and 118)

“Say, the power of God is in the hearts of those who believe in the unity of God and bear witness that no God is there but Him, while the hearts of them that associate partners with God are impotent, devoid of life on this earth, for assuredly they are dead.”

(The Bab, Selections from the Writings of the Bab, p. 153)

“Although physically and mentally alive he is spiritually dead.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 58)

“Souls deprived of that spirit are accounted as dead, though they are possessed of the human spirit. His Holiness Jesus Christ has pronounced them dead inasmuch as they have no portion of the divine spirit. He says: ‘Let the dead bury their dead.’ In another instance He declares: ‘That which is born of the flesh is flesh; and that which is born of the spirit is spirit.’ By this He means that souls though alive in the human kingdom are nevertheless dead if devoid of this particular spirit of divine quickening. They have not partaken of the divine life of the higher kingdom; for the soul which partakes of the power of the divine spirit is verily living.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 261)

“In every age and century, the purpose of the Prophets of God and their chosen ones hath been no other but to affirm the spiritual significance of the terms ‘life,’ ‘resurrection,’ and ‘judgment.’ If one will ponder but for a while this utterance of Ali in his heart, one will surely discover all mysteries hidden in the terms ‘grave,’ ‘tomb,’ ‘sirat,’ ‘paradise’ and ‘hell.’ But oh! how strange and pitiful! Behold, all the people are imprisoned within the tomb of self, and lie buried beneath the nethermost depths of worldly desire! Wert thou to attain to but a dewdrop of the crystal waters of divine knowledge, thou wouldst readily realize that true life is not the life of the flesh but the life of the spirit. For the life of the flesh is common to both men and animals, whereas the life of the spirit is possessed only by the pure in heart who have quaffed from the ocean of faith and partaken of the fruit of certitude. This life knoweth no death, and this existence is crowned by immortality. Even as it hath been said: “He who is a true believer liveth both in this world and in the world to come.’ If by ‘life’ be meant this earthly life, it is evident that death must needs overtake it.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 119)

“Heaven is the state of perfection, and Hell that of imperfection; Heaven is harmony with God's will and with our fellows, and Hell is the want of such harmony; Heaven is the condition of spiritual life, and Hell that of spiritual death.”

(Bahá'í Faith, Dr. J.E. Esslemont, Baha'u'llah and the New Era, p. 190)

“He transformed his disciples into models of virtue and temperance; henceforth the men quenched their thirst at the fountains of spiritual life.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 532)

We should not be afraid of death.

42. Death to the spiritually alive believer is nothing more than a pathway leading to the next spiritual life. The writings of God tell us that we should not be afraid of death:
Death to the spiritually enlightened soul is nothing but a doorway into the next life, there is nothing to be afraid of, the cage is broken open the soul is set free. The Bahá'í Faith, the Bábí religion, and stories in Christianity and Islam are filled with such wonderful recounts of such individuals who heroically stepped forward and took their place at the table of glorious martyrdom and winged their flight into the spiritual kingdom of God. This book is not big enough to tell the story of such individuals. In the Bábí religion and The Bahá'í Faith over twenty thousand individuals winged their flight into the next world, through martyrdom, within the first six years alone “O THOU Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love. Sufficient witness unto me is God, the Exalted, the Protector, the Ancient of Days.” (The Bab, Selections from the Writings of the Bab, p. 59); and that's not touching on the stories found in Christianity and Islam and the other religions. (See God's messengers and chosen ones are persecuted for more information) The bottom line is: that, not only

should we not be afraid of death, but we should prepare ourselves for the eventual event, because death is unquestioningly on the horizon in our lives and we should prepare ourselves for the unavoidable occurrence in advance. (See we are born here in this world to prepare for the next life for more information) So, the way I see it, from what I've read of the religious writings of God, we have no choice in the matter, so God wants us to make the best of it, and face this spiritual rebirthing into our next stage of existence with bravery and anticipation. **JUDAISM: Ecclesiastes 7:1** "A good name is better than precious ointment; and the day of death than the day of one's birth." Death is not something we should be afraid of in this world. For those individuals who are right with God death is, in fact, a messenger of joy to those people longing for the next life: **Psalms 116:15** "Precious in the sight of the LORD is the death of his saints." **Ecclesiastics 7:8** "Better is the end of a thing than the beginning thereof."

2 Maccabees "But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear Him." (Deuterocanonical Apocrypha)

CHRISTIANITY: 1 Peter 1:3 "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," 1:4 "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," 1:6 "Wherein ye greatly rejoice,"

2 Corinthians 1:6 "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

2 Corinthians 5:1 "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

1 Peter 2:19 "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."

1 Peter 2:20 “For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”

1 Peter 2:21 “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1 Peter 2:22 “Who did no sin, neither was guile found in his mouth:”

1 Peter 2:23 “Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously:”

1 Peter 2:24 “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

1 Peter 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:” 5:9

“Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.” 5:10 “But the

God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” 5:11 “To him be glory and dominion for ever and ever. Amen.”

2 Peter 1:13 “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;” 1:14 “Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath.”

Matthew 24:9 “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.” 24:13 “But he that shall endure unto the end, the same shall be saved.”

94. “If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere.”

(The Qur'an (Yusuf Ali tr), Surah 2)

“The Prophet said, ‘Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause).’”

(Islam, Hadith, Bukhari Vol 4)

2. “I come into this world, I accept evil, I resign myself to death; With the mind in joy and the soul in bliss.” 7. “And we worship the glorious works of Righteousness in which the souls of the dead find satisfaction and delight [(Pazand) which are the Fravashis of the saints], and we worship (Heaven) the best world of the saints shining, all glorious.”

(Zoroaster, The Zend-Avesta, Avesta Yasna 16, and Fragments)

“The bliss that You give to the heroes (martyrs) O Mazda, through Your bright light, even to them pierced with iron, furnishes testimony of the existence of two selves.” (mind and soul) “Consciousness falls into two parts: the witnessing consciousness (the soul) and the witnessed consciousness. The soul is ever delightful. It is only the mind which is affected by outward circumstances. One who has learned to identify himself with the soul can be delightful in every situation. Do not identify yourself with the mind; identify yourself with the soul (witness-self) and all agonies instantly vanish. When one knows the true self, he is not afraid of anything, not even death.” (ZOROASTER, Hymns of Atharvan pp. 743 and 745)

“This is all we have, or need;’ being weak at heart With wants, seekers of Heaven: which comes- they say- As ‘fruit of good deeds done;’”
9. “For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.”

(Hindu, Bhagavad Gita chapter 2 and Laws of Manu chapter 2)

10. “Whoever seeking one's own happiness inflicts pain on others who also want happiness will not find happiness after death.”
“Whoever seeking one's own happiness does not inflict pain on others who also want happiness will find happiness after death.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

18. "You are now like a withered leaf; the messengers of death have come near you. You stand at the threshold of your departure. Have you made provision for your journey? Make yourself an island; work hard; be wise. When your impurities are purged and you are free from guilt, you will enter into the heavenly world of the noble ones."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

**"Enlightened and enlightening are words of light to the souls of this *masiqta*. Sure, assured, armed and prepared, resplendent and beautiful (are they) these souls of this ascent." (the raising)
(Sabeanism, Ginza Rba- chapter 47)**

"Raising my eyes and lifting up my countenance toward the Place which is all portals of radiance, light, glory, beauty, repute and honour and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) life." "The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode. (Sabeanism, Ginza Rba- chapter 9)

"Took me and cast me into a physical body That is all sour and bitter fluids and decaying substances. (There) the soul remaineth and waiteth in the hostel of the body Which He had bequeathed her: sitteth and watcheth over it Till its measure and count were accomplished. When its measure and count were accomplished The Deliverer came to her; To her came the Deliverer Who loosed her and bore her away: To it, and to that place, those souls That are called upon And signed by this sign, are summoned and invited. They shall behold the great Place of Light And the abiding Abode. And Life be praised." "Bliss and peace there will be On the road which Adam attained: Bliss and peace there shall be On the road which the soul traverseth. The soul hath loosed her chain and broken her bonds; She hath shed her earthly garment." "I shall depart and come towards You after a (ritually) perfect departure (death), with pure oil, and with the proven Sign;"

“How much I look forward to the day when my struggle is over, to the day when my struggle is over and my course is set towards the Place of Life, I hasten and proceed thither.” (Sabeanism, Ginza Rba- 68, 69 and 410 and The Song of Ascent, Adam)

“It is scarcely likely, according to the opinion of those who have close knowledge of this sect, that these persecutions can halt the propagation of the reformist doctrine of the Báb. The view of its adherents is not to fear death; they consider it similar to a Divine bounty to which they aspire.”

(Moojan Momen, The Babi and Baha'i Religions, p. 390)

“Great as have been until now my sorrows, they can never compare with the agonies that I would willingly suffer in Thy name. How can this miserable life of mine, the loss of my wife and of my child, and the sacrifice of the band of my kindred and companions, compare with the blessings which the recognition of Thy Manifestation has bestowed on me! Would that a myriad lives were mine, would that I possessed the riches of the whole earth and its glory, that I might resign them all freely and joyously in Thy path.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 571)

“When they were preparing to saw that brave man asunder, he stretched out his feet without fear or hesitation, while he recited these verses: ‘I hold this body as of little worth; A brave man’s spirit scorns its house of earth. Dagger and sword like fragrant basil seem, Or flowers to deck death’s banquet with their gleam.’” (The "Tarikh-i-Jadid," pp. 228-30.)]

(Shoghi Effendi, The Dawn-Breakers, p. 619)

“O SON OF THE SUPREME! I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?”

(Bahá’í Faith, Baha'u'llah, The Arabic Hidden Words)

“O SON OF MAN! Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

“Were ye but to open your eyes, ye would, in truth, prefer a myriad grief's unto this joy, and would count death itself better than this life.”

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

With the decline of spiritualism on the face of the earth God sends another manifestation.

43. Spiritual decline. The religions of God tell us that with the decline of spiritualism on the face of the earth God sends another manifestation of Himself to begin the revitalization of the faith of man on the earth all over again. The Apostle Paul further tells us that without their first being a falling away of the God fearing and the rise of corruption on the earth God wouldn't send another messenger, because one would not be needed: CHRISTIANITY: 2 Thessalonians 2:3 “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;” JUDAISM: Malachi 2:17 “Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?” Malachi 3:1 “Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the

messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”

Malachi 3:2 “But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap:” Malachi 3:3 “And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.”

“The Prophet said, ‘The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch).’ We said, ‘O Allah’s Apostle! (Do you mean) the Jews and the Christians?’ He said, ‘Whom else?’”

(Islam, Hadith, Bukhari Vol 9)

- 1. “After the commands of the Lie destroy the creatures of Right.”**
- 2. “If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.”**

(Zoroaster, The Zend-Avesta, Avesta – Yasna 31)

“I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4)

“The references by Buddha, are exceptionally clear. Ananda, one of His disciples, asked Him: ‘Who shall teach us when Thou art gone?’ Buddha replied in these clear terms: ‘I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise.... He shall reveal to you the same eternal truths which I have taught you. He will preach to you His religion, glorious in its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter.’” (Buddhism, 1 Sermon of the Great Passing)

Enoch 6 “And unrighteousness shall again be consummated on the earth, And all the deeds of unrighteousness and of violence And transgression shall prevail in a twofold degree.”

Enoch 7 “And when sin and unrighteousness and blasphemy And violence in all kinds of deeds increase, And apostasy and transgression and uncleanness increase, A great chastisement shall come from heaven upon all these, And the holy Lord will come forth with wrath and chastisement To execute judgement on earth.”

(Sabeanism and Enoch Apocrypha)

“From the days of Adam until today, the religions of God have been made manifest, one following the other, and each one of them fulfilled its due function, revived mankind, and provided education and enlightenment. They freed the people from the darkness of the world of nature and ushered them into the brightness of the Kingdom. As each succeeding Faith and Law became revealed it remained for some centuries a richly fruitful tree and to it was committed the happiness of humankind. However, as the centuries rolled by, it aged, it flourished no more and put forth no fruit, wherefore was it then made young again.”

“The religion of God is one religion, but it must ever be renewed. Moses, for example, was sent forth to man and He established a Law, and the Children of Israel, through that Mosaic Law, were delivered out of their ignorance and came into the light; they were lifted up from their abjectness and attained to a glory that fadeth not. Still, as the long years wore on, that radiance passed by, that splendour set, that bright day turned to night; and once that night grew triply dark, the star of the Messiah dawned, so that again a glory lit the world.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 51)

“AT A time when the shining reality of the Faith of Muhammad had been obscured by the ignorance, the fanaticism, and perversity of the contending sects into which it had fallen, there appeared above the horizon of the East that luminous Star of Divine guidance, Shaykh Ahmad-i-Ahsa'i. He observed how those who professed the Faith of

Islam had shattered its unity, sapped its force, perverted its purpose, and degraded its holy name. His soul was filled with anguish at the sight of the corruption and strife which characterised the Shí'ah sect of Islam.”

(Shoghi Effendi, The Dawn-Breakers, p. 1 The coming of The Bab)

“O ye respected souls! From the continual imitation of ancient and worn-out ways, the world had grown dark as darksome night. The fundamentals of the divine Teachings had passed from memory; their pith and heart had been totally forgotten, and the people were holding on to husks. The nations had, like tattered garments long outworn, fallen into a pitiful condition.”

“Out of this pitch blackness there dawned the morning splendor of the Teachings of Bahá'u'lláh. He hath dressed the world with a garment new and fair, and that new garment is the principles which have come down from God.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 252)

Deeds, don't be of those whose words exceed their deeds.

44. Deeds. The high aiming religions of God tell us don't be of those whose words exceed their deeds, you do good works for the sake of doing good works and not for the glory, and don't be of those whose words differ from their deeds.

“Find full reward Of doing right in right! Let right deeds be Thy motive, not the fruit which comes from them.” “let us not love in word, neither in tongue; but in deed and in truth.” (Hindu, Bhagavad Gita) “Thy purpose in performing thy deeds is that God may graciously accept them; and divine acceptance can in no wise be achieved except through the acceptance of Him Who is the Exponent of His Revelation.” (The Bab, Selections from the Writings of the Bab, p. 80)

JUDAISM: Deuteronomy 23:23 “That which is gone out of thy lips thou shalt keep and perform;”

Numbers 32:24 “do that which hath proceeded out of your mouth.”

Proverbs 11:3 “The integrity of the upright shall guide,” 20:7 “The just man walketh in his integrity (of his good works): his children are blessed after him.” 24:12 “And shall not He render to every man according to his works?” 16:3 “Commit thy works unto the LORD, and thy thoughts shall be established.”

4 Ezra 7:35 “And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force,” “For the just, which have many good works laid up with Thee, shall out of their own deeds receive reward.” (Deuterocanonical Apocrypha)

Enoch “Hear, ye sons of Enoch, all the words of your father, And hearken aright to the voice of my mouth; For I exhort you and say unto you, beloved: Love uprightness and walk therein. And draw not nigh to uprightness with a double heart, And associate not with those of a double heart, But walk in righteousness, my sons. And it shall guide you on good paths, And righteousness shall be your companion.” (Deuterocanonical Apocrypha)

CHRISTIANITY: Matthew 23:1 “Then spake Jesus to the multitude, and to his disciples,”

Matthew 23:2 “Saying, The scribes and the Pharisees sit in Moses’ seat:”

Matthew 23:3 “All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.”

1 Corinthians 9:14 “Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”

2 Corinthians 10:11 “Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.”

James 1:25 “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

James 2:12 “So speak ye, and so do,”

1 John 3:18 “My little children, let us not love in word, neither in tongue; but in deed and in truth.”

Galatians 5:25 “If we live in the Spirit, let us also walk in the Spirit.”

Letter 31. “Advise people to do good and to live virtuously because you are fit to give such advice. Let your words and deeds teach the world lessons of how to abstain from wickedness and vicious deeds.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

44. “Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture? Will ye not understand?”

(The Qur'an (Yusuf Ali tr), Surah 2)

119. “O ye who believe! fear Allah and be with those who are true (in word and deed).”

(The Qur'an (Yusuf Ali tr), Surah 9)

“Evident is all this to the intelligent, as much as to the observant with attention. He pursues rectitude and good nonchalance in words and deeds. He, O Mazda Ahura is thy strongest believer.” (ZOROASTER, Hymns of Atharvan p. 178)

“Virtue is not a matter of thoughts and words. It must find expression in acts. This is the lesson that Maghavan (Zarathushtra) taught.” (ZOROASTER, Hymns of Atharvan p. 187)

“Conduct is a language that seldom lies. One's faith is bound to be reflected in his conduct. If one's conduct is to be right, he should have right faith. A man is as good as his faith.” (ZOROASTER, Hymns of Atharvan p. 155)

“It is the practice of religion and not its mere profession that can save a man. How is it that those who prescribe the rules of purity do not themselves practice them?” (ZOROASTER, Hymns of Atharvan p. 305 and 306)

Denkard. Zoroaster, “Be it known that a man must do himself personally good deeds for his soul's benefit. If a man does not do a

deed required for his spiritual welfare, no other man can do that for him.”

“Find full reward Of doing right in right! Let right deeds be Thy motive, not the fruit which comes from them.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

232. “Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions.”

(Hindu, Laws of Manu chapter 11)

256. “All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest (not trustworthy) in everything.”

(Hindu, Laws of Manu chapter 4)

“Sacrifice not for rewardment made, Offered in rightful wise, when he who vows Sayeth, with heart devout, ‘This I should do!’ Is Soothfast rite.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 17)

“In the practice of all good deeds, disciples should never indulge in indolence.” (idleness, being lazy) (Buddha, Diamond Sutra)

“We constantly seek to realise our Mind-essence with wisdom; that we refrain from all evil; that we do all kinds of good acts with no attachment to the fruit of such action;” (Buddha, sixth patriarch)

1. “Even if the thoughtless can recite many of the scriptures, if they do not act accordingly, they are not living the holy life,”

1. “Even if he does not quote appropriate texts much, if he follows the principles of the Teaching by getting rid of greed, hatred and delusion, deep of insight and with a mind free from attachment, not clinging to

anything in this world or the next - that man is a partner in the Holy Life.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr, Richards))

4. “Like a fine flower, beautiful to look at but without scent, fine words are fruitless in a man who does not act in accordance with them.” But “Like a fine flower, beautiful to look at and scented too, fine words bear fruit in a man who acts well in accordance with them.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

12. “As he instructs others He should himself act. Himself fully controlled, He should control others. Difficult indeed is to control oneself.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“The Tathagatas have a better way of teaching, namely, through self-realization of Noble Wisdom;” through actions and not just empty words. (Buddha, Lankavatara Sutra)

“In the practice of all good deeds, disciples should never indulge in indolence. They should, therefore, be indefatigably zealous and never let even the thought of indolence arise in their minds; but steadily and persistently out of deep compassion endeavor to benefit all beings.” (Buddha, Diamond Sutra)

“If right is different than wrong, then their retribution also must be different. They cannot lead to the same goal. The distinction between right and wrong is fundamental to man. Man lives under the power of supreme reality of moral distinctions and of their absolute significance. To invalidate the hypothesis would be to invalidate the life which is based upon it.” “To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor

endure, Standeth empty in the House of Dues.” Without the action of good deeds to assist him in his time of need. “He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not,” His deeds will not suffice him to salvation leaving him in desperation, wanting what he cannot have. Avoid his mistakes! “Be careful; make enquiry, display kindness, show compassion,” perform works of righteousness. “The names of righteous and believing people Will be established in the Place of Light.” (Sabeanism, Seth son of Adam and Ginza Rba- chapters 74, 77 and 123)

“Life is victorious over all works.” “victorious are the words of truth which issue from Thy mouth, and victorious are all Thy deeds. And Life is victorious!” “And a throne is set up for the Lord of Radiance For the Lord of Radiance a throne is set up And the Lord of Radiance sitteth thereon. Before him are set up recompenses Which he delivereth to the perfect, To the perfect doth he deliver them And said: “To each according to the works of his hands It is awarded” (Sabeanism, Ginza Rba- chapters 31, 76 and 123)

“For my heart hath testified to the First Life (Haiyi/God).” “Behold me, who have sought purification before Thee! Look on me, I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to Thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” and live a holy life not just in words, but in actions. (Sabeanism, Ginza Rba- chapters 77 and 410)

“You who are His spiritual children must by your deeds exemplify His virtues, and witness to His glory.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

“The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. ‘The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him.’ “Purge your hearts of worldly desires, and let angelic virtues be your adorning.

Strive that by your deeds you may bear witness to the truth of these words of God.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

“The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 156)

“O SON OF SPIRIT! Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

“O SON OF MY HANDMAID! Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.”

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

Do good deeds and live a loving, righteous, virtuous life.

45. Do good deeds and live a loving, righteous, virtuous life, not because the laws of religion tell you to, but because you love God and you want to do these things out of your love for God and that which is His: We should want to do good things out of our love for God and out of love for the beings He created. This is what He wants for us, this is what His writings tell us. JUDAISM: Numbers 32:24 “Do that which hath proceeded out of your mouth.” 1

Samuel 15:22 “And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”

Proverbs 21:3 “To do justice and judgment is more acceptable to the LORD than sacrifice.”

Proverbs 16:3 Commit thy works unto the LORD, and thy thoughts shall be established.

Deuteronomy 23:23 “That which is gone out of thy lips thou shalt keep and perform;”

CHRISTIANITY: 1 John 3:18 “My little children, let us not love in word, neither in tongue; but in deed and in truth.” **2:6** He that saith he abideth in him ought himself also so to walk, even as he (Jesus) walked.” **Ephesians 6:6** “Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;” We are not to do things for each other because it is what we want men to see of us, but because we love God and we love following His ways.

1 Corinthians 9:14 “Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”

177. “It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.”

(The Qur'an (Yusuf Ali tr), Surah 2)

23. “His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love”

(The Qur'an (Yusuf Ali tr), Surah 42)

119. “O ye who believe! fear Allah and be with those who are true (in word and deed).”

(The Qur'an (Yusuf Ali tr), Surah 9)

**“By the deeds of conscience, O Mazda one becomes similar to You.”
(ZOROASTER, Hymns of Atharvan p. 611)**

“It is the practice of religion and not its mere profession that can save a man. How is it that those who prescribe the rules of purity do not themselves practice them?” (ZOROASTER, Hymns of Atharvan p. 305 and 306)

Denkard. Zoroaster, “Expend the wealth of this world for the sake of God,”

Denkard. Zoroaster, “Be it known that the religious man never becomes polluted by (observance of) the laws of virtue, for he performs every act of righteousness enjoined in the religion because it is righteous and avoids sinful acts because they are sinful.”

“Sacrifice not for rewardment made, Offered in rightful wise, when he who vows Sayeth, with heart devout, ‘This I should do!’ Is Soothfast rite.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 17)

“Find full reward Of doing right in right! Let right deeds (out of the love of God) be Thy motive, not the fruit which comes from them.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

11. “Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life.” In all trustworthiness.

(Hindu, Laws of Manu chapter 4)

2.36 “When one is firmly established in speaking truth, the fruits of action become subservient to him.” 2.37 “All jewels approach him who is confirmed in honesty.”

(Hindu, The Yoga Sutras of Patanjali)

“We constantly seek to realise our Mind-essence with wisdom; that we refrain from all evil; that we do all kinds of good acts with no attachment to the fruit of such action;” (Buddha, sixth patriarch)

“In the practice of all good deeds, disciples should never indulge in indolence.” (idleness, being lazy) (Buddha, Diamond Sutra)

12. “As he instructs others He should himself act. Himself fully controlled, He should control others. Difficult indeed is to control oneself.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Then the Lord Buddha continued: ‘Nevertheless, if a good disciple, man or woman, studies this Scripture and thoughtfully observes even a verse of it, his merit will be very great. What words can express the merit of a disciple who, living with restraint and kindness, diligently studies and observes it! Such a disciple is attaining powers commensurate with the supreme and most wonderful Dharma. Wherever there is the hermitage of such a good disciple, it is the treasure-house of this sacred Scripture; it is a shrine of the Lord Buddha; and over it will hover uncounted Bodhisattvas of highest reverence and honor.’ (Buddha, Diamond Sutra)

“For my heart hath testified to the First Life (Haiyi Qadmai/God).”

“Behold me, who have sought purification before Thee! Look on me, (my deeds), I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” “I shall be pure in all my words (thoughts); and life.” (Sabeanism, Ginza Rba- chapters 1, 77 and 410)

“Victorious are the words of truth which issue from Thy mouth, and victorious are all Thy deeds. And Life is victorious!” (Sabeanism, Ginza Rba- chapter 76)

“The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. 'The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him.” “Purge your hearts of worldly desires, and let angelic virtues be your adorning. Strive that by your deeds you may bear witness to the truth of these words of God.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

“You who are His (God’s) spiritual children must by your deeds exemplify His virtues, and witness to His glory.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

“The highest righteousness of all is for blessed souls to take hold of the hands of the helpless and deliver them out of their ignorance and abasement and poverty, and with pure motives, and only for the sake of God, to arise and energetically devote themselves to the service of the masses, forgetting their own worldly advantage and working only to serve the general good.”

(Bahá’í Faith, Abdu’l-Baha, The Secret of Divine Civilization, p. 103)

“O SON OF MY HANDMAID! Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.”

(Bahá’í Faith, Baha'u'llah, The Persian Hidden Words)

“O SON OF SPIRIT! Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

God only desires good for us.

46. God only desires good for us, all good things that benefit man comes from Him: CHRISTIANITY: Luke 12:31 “Seek ye the kingdom of God; and all these things shall be added unto you.”

Luke 12:32 “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”

James 1:17 “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

JUDAISM: Ecclesiastes 3:12 “I know that there is no good in them, but for a man to rejoice, and to do good in his life.”

Ecclesiastes 3:13 “And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.”

Tobias 19. “Bless the Lord thy God alway, and desire of Him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord Himself giveth all good things,” (Deuterocanonical Apocrypha,)

Joshua 23:15 “Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you.”

1 Kings 12:24 “Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.”

“All things have been created for your sakes, and for the sake of naught else hath your creation been ordained. Fear ye God and take heed lest forms and apparels debar you from recognizing Him. Render ye thanksgiving unto God that perchance He may deal mercifully with you.”

(The Bab, Selections from the Writings of the Bab, p. 161)

“Should a man wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 275)

277. “Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.”

156. “Who say, when afflicted with calamity: ‘To Allah we belong, and to Him is our return.’”

157. “They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.”

(The Qur'an (Yusuf Ali tr), Surah 2)

79. “Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. And We have sent thee as a Messenger to (instruct) mankind: and enough is Allah for a witness.”

(The Qur'an (Yusuf Ali tr), Surah 4)

“Call in remembrance the benefits (ye have received) from Allah: that so Ye may prosper.”

(The Qur'an (Yusuf Ali tr), Surah 7)

53. And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans;

(The Qur'an (Yusuf Ali tr), Surah 16)

81. "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!"

(The Qur'an (Yusuf Ali tr), Surah 20)

13. "All the amenities of life appertain to the good Mazda, (and come) from Him."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 19)

"O Mazda, let rectitude flourish through conscience. Where ever You may lead us, that shall be for our welfare." "When a man has complete faith in the goodness of Mazda and believes that whatever God does is ultimately for his good, he welcomes every event, however unpleasant it apparently is; he derives joy from every event." (ZOROASTER, Hymns of Atharvan pp. 704 and 776)

"It is only when Mazda is pleased to lead, that a man can tread the path of virtue." (ZOROASTER, Hymns of Atharvan p. 688)

"Give, and will to help,- all cometh of My gift!"

(Hindu, Bhagavad Gita (Edwin Arnold tr))

24 "God give thee all goodly things give all things fair."

(Hindu, Vedas, Rig Veda - Book 4)

20 "Let not Thy bounteous gifts, let not Thy saving help fail us, good Lord, at any time;"

(Hindu, Vedas, Rig Veda - Book 1)

"The true Samana, who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing.

Regard all with mind set free and filled with deep felt love. this is the way to a state of union with Brahma. Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure all embracing even for all things that have form or life with deep felt pity, sympathy and equanimity not one is set aside.”

“He will not be filled with anger or malice, his mind will be pure free of lust, he will have self mastery he will be free from cares, and this one at death at the dissolution of his body will become united with Brahma,” who only desires good benefit for us, ‘who is of the same condition.” (Buddha, Tevigga Sutra)

“Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out evil. (Like) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to those who love Thy name of Truth, And Life be praised.” (Sabeanism, Ginza Rba- chapter 45)

“Enlargement of life there shall be for the believing. 71. Thou, Manda-d-Hiia, callest the caller, nourishest the nourisher, buildest the builder,” (Sabeanism, Ginza Rba- chapter 76)

“For God hath ordained that all the good things which lie in the treasury of His knowledge shall be attained through obedience unto Me.” The good in this life comes to us from God’s love for us.

(The Bab, Selections from the Writings of the Bab, p. 11)

“Thou hast created in heaven and earth and whatsoever lieth between them; inasmuch as he will inherit the heavenly home, through the revelation of Thy favours, and will partake of the goodly gifts Thou hast provided therein; for the things which are with Thee are inexhaustible. This indeed is Thy blessing which according to the

good-pleasure of Thy Will Thou dost bestow on those who tread the path of Thy love.”

(The Bab, Selections from the Writings of the Bab, p. 189)

“We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 75)

“O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF! Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

Words can either cause enlightenment or be our defilement.

47. Our words can either cause enlightenment or be our defilement. Actions we perform and things we say to one another can either be enlightening to us and the world around us, or can have a most derogatory effect on the world around us, and be of great detriment to our soul. When we say uncouth things to others we not only cause dissention among ourselves we also defile our very souls:
CHRISTIANITY: James 3:5 “Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!” 3:6 “And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”

Matthew 15:17 “Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?”

Matthew 15:18 “But those things which proceed out of the mouth come forth from the heart; and they defile the man.”

Matthew 15:19 “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:”

Matthew 15:20 “These are the things which defile a man:”

Mark 7:21 “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:”

**Mark 7:23 “All these evil things come from within, and defile the man.”
So always be careful what you let come out of your mouth.**

1 Peter 3:10 “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it.”

JUDAISM: Sirach 37:18 “Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.”

(Deuterocanonical Apocrypha)

Proverbs 15:23 “A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!”

Proverbs 15:28 “The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.”

Proverbs 29:11 “A fool uttereth all his mind: but a wise man keepeth it in till afterwards.”

Psalms 106:39 “Thus were they defiled with their own works, and went a whoring with their own inventions.”

“Ye have been forbidden in the Bayan to enter into idle disputation and controversy, that perchance on the Day of Resurrection ye may not engage in argumentation, and dispute with Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 133)

23. “Say not to them a word of contempt.” 148. “Allah loveth not that evil should be noised abroad.”

(The Qur'an (Yusuf Ali tr), Surah 4 and 17)

“Allah's Apostle said, ‘Be gentle and calm....Be gentle and beware of being harsh and of saying evil things.’”

(Islam, Hadith, Bukhari Vol 8)

14. “As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.”

3. “That, therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beauteous! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds; renounce all evil thoughts, evil words, and evil deeds.”

(The Zend-Avesta, Avesta – Yasnas 33 and 35)

161. “Let him not, even though in pain, (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him, since that will prevent him from gaining heaven.” 6. “Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.”

(Hindu, Laws of Manu chapter 2 and 12)

2. “Now, indeed, man (in) this (world) is polluted by a vile action, such as sacrificing for men unworthy to offer a sacrifice, eating forbidden food, speaking what ought not to be spoken, neglecting what is prescribed, practicing what is forbidden.”

(Hindu, The Dharma Sutras, Gutama 19)

12. “By oneself one does evil. By oneself one is defiled. By oneself one abstains from evil. By oneself one is purified. Purity and impurity are personal matters. No one can purify someone else.”

17. “Guard against verbal unruliness. Be restrained in speech. Abandoning verbal wrong doing, lead a life of verbal well doing.”

17. “The wise who are restrained in body, speech and mind - such are the well and truly restrained.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

**“In the name of the Great Life (Haiyi/God)! May my thought, my knowledge and my understanding Enlighten me.” (not defile)
(Sabeanism, Ginza Rba- chapter 78)**

“The...tongue....is....sharper than a sword.” (Words inflict harm on others when evil passes out of one’s mouth, so refrain your tongue from speaking foolishness) (Sabeanism, Ginza Rba- chapter 24)

“Withhold thy tongue from uttering that which might grieve thee and beseech God for mercy. Verily He is fully cognizant of the righteous, for He is with such of His servants as truly believe in Him, and He is not unaware of the actions of the mischief-makers, inasmuch as nothing whatever in the heavens or on the earth can escape His knowledge.”

(The Bab, Selections from the Writings of the Bab, p. 162)

“One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man's station.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 173)

“Truly I say, the tongue is for mentioning that which is good; do not defile it by evil speech. ‘God hath forgiven your past ways.’ You must henceforth speak that which is worthy. Shun reviling, maligning, and whatsoever will offend your fellowmen.”

(Compilations, Baha'i World Faith, p. 208)

The Devil.

48. Devil. One theme that seems to be present in most of the commonly known religions of God is the talk of an evil anti-god or a devil. He may go by another name that you might not be aware of, like Angra Mainyu or Mara or Vrtra, but his purpose is the same to create chaos in our lives and to lead mankind astray: JUDAISM: Deuteronomy 32:17 “They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.”

Leviticus 17:7 “And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring.”

1 Chronicles 21:1 “And Satan stood up against Israel, and provoked David to number Israel.”

Job 1:6 “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.”

Job 1:7 “And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.”

Psalms 106:36 “And they served their idols: which were a snare unto them.”

Psalms 106:37 “Yea, they sacrificed their sons and their daughters unto devils,”

Tobias 6:7 “And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.”

(Deuterocanonical Apocrypha,)

CHRISTIANITY: 1 John 3:8 “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

1 John 3:9 “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”

1 John 3:10 “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”

James 4:7 “Submit yourselves therefore to God. Resist the devil, and he will flee from you.”

Luke 8:11 “Now the parable is this: The seed is the word of God.”

Luke 8:12 “Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.”

Ephesians 6:11 “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”

Luke 22:3 “Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.”

John 6:70 “Jesus answered them, ‘Have not I chosen you twelve, and one of you is a devil?’” 6:71 “He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.”

Letter 17. “Fear Allah and do not let Satan influence your mind and body and do not give it a way into your soul.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

36. “Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been.”

(The Qur'an (Yusuf Ali tr), Surah 2)

6. “Lo! the devil is an enemy for you, so treat him as an enemy.”

(The Qur'an (Pickthall tr), Sura 35 - The Creator)

“Broken, broken be Satan (Ahriman). 18. And the demon Ahriman will be powerless to inflict any harm or damage on the soul of the blessed one.”

(Zoroaster, The Zend-Avesta, Khorda Avesta and Avesta Fragments)

“Those who, out of evil spirit, aggravate by their tongue, anger and assault, not seeing even thought appearing to see, and whose evil deeds are not at all covered by their good deeds; know them to be diabolical for such is the character of the Devil.” (Angra Mainyu) (ZOROASTER, Hymns of Atharvan p. 662)

9. “With conquering Indra for ally, strike Vrtra down, ye bounteous Gods Let not the wicked master us.”

(Hindu, Vedas, Rig Veda - Book 1)

12. “If by some grievous sin we have provoked the Gods, O Deities, with the tongue or thoughtlessness of heart, That guilt, O Vasus, lay upon the Evil One, on him who ever leads us into deep distress.”

(Hindu, Vedas, Rig Veda - Book 10)

3. “Seeing your body as no better than an earthen pot, make war on Mara with the sword of wisdom, and setting up your mind as a fortress, defend what you have won, remaining free from attachment.” 13 “Wild swans take the path of the sun. Men with powers travel through space, but the wise step right out of the world, by conquering Mara and his host.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

24. “Don't let Mara destroy you! When a man is stimulated by his own thoughts, full of desire and dwelling on what is attractive, his craving increases even more. He is making the fetter even stronger. But he who takes pleasure in stilling his thoughts, practicing the contemplation of what is repulsive, and remaining recollected, now he will make an end of craving, he will snap the bonds of Mara.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Bound is the sea, bound are the two banks of the sea! Bound are the devils and demons, the demon-visitants, haunting spirits, and satanic amulet-spirits. Bound are the three hundred and sixty mysteries that are in the House!” (Sabeanism, Ginza Rba- chapter 15)

“I despatched a messenger unto thee with a truly resplendent Tablet, but the followers of the devil turned him away disdainfully and interposed themselves between him and thee.”

(The Bab, Selections from the Writings of the Bab, p. 24)

“The things which have, from the first day till now, befallen Me at the hand of thy people are but the work of Satan.”

(The Bab, Selections from the Writings of the Bab, p. 25)

“My captivity is not My abasement: by My life, it is indeed a glory unto Me! But the abasement is the action of My friends who connect themselves with Us and follow the devil in their actions. Amongst them is he who taketh lust and turneth aside from what is commanded; and amongst them is he who followeth the truth in right guidance. As for those who commit sin and cling to the world they are assuredly not of the people of Baha.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 41)

“The greatest of degradation is to leave the Shadow of God and enter under the shadow of Satan.”

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 434)

“Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 94)

No real devil in existence.

49. No real devil. One thing that seems to be present in most of the commonly known religions of God is the talk of an evil anti-god or a devil. One thing that is not so well known, in these religions, is that a non-physical, non-literal, kind of anti-deity is hinted at, or outright stated that he does not exist in these religions; or in other words, the religions tell us that the devil, or whatever other name he goes by, is not real, but a metaphor for our lower more animalistic nature. The devil, or Satan as he is sometimes called, is symbolic for our more materialistic side. This way the devil is truly part of us and not some evil deity whispering in our ears. This way we are truly held accountable for our own actions before God not someone else: So, in following along with this statement, the term devil is not mentioned in the Old Testament. The term devils (plural) is used, and this is only used four times in the whole book. Also, when the term devils is used it is used to indicate the practice of idol worship and not the warning for mankind to be careful of the influence of some super anti god. **JUDAISM: Leviticus 17:6** “And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.”

Leviticus 17:7 “And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.”

Deuteronomy 32:16 “They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger.”

Deuteronomy 32:17 “They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.”

Chronicles 11:15 “And he ordained him priests for the high places, and for the devils.”

Psalms 106:34 “They did not destroy the nations, concerning whom the LORD commanded them: But were mingled among the heathen, and learned their works.”

Psalms 106:36 “And they served their idols: which were a snare unto them.”

Psalms 106:37 “Yea, they sacrificed their sons and their daughters unto devils,”

Psalms 106:38 “And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan:”

Clearly the term devils used here in the Old Testament is used to indicate the practice of idol worship; and not the existence of an alter ego of God; and I found, when I really looked at the writings of the New Testament, that the term devil was not so clearly defined there either: **CHRISTIANITY: Matthew 11:12 “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”**

Matthew 11:17 “And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.”

Matthew 11:18 “For John came neither eating nor drinking, and they say, He hath a devil.” The people of that time called John the Baptist a man possessed by a devil just because he chose not to dance or do the things they thought he should be doing; so the actions of a man that went against custom was considered to be the actions of a man possibly possessed by a devil.

Luke 8:35 “Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.” Illnesses of the mind, in those days, would most likely have been considered possession by devils to the people living around the afflicted individuals. So, by Jesus healing the mind of the afflicted man, the people, of that time, would have seen it as the devils had went out of him by the man being found in his right state of mind.

Acts 10:38 “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” Christ healed those that

were oppressed of the devil, not by the devil. Of, is something that can be a part of you like your ego or man's lower nature controlling his actions. Of the devil indicates that the devil was part of them not some exterior force to man that is trying to influence us in an unseen way:

Matthew 8:33 "possessed of the devils."

Luke 8:29 "driven of the devil into the wilderness etc....."

Matthew 9:32 "As they went out, behold, they brought to him a dumb man possessed with a devil."

Matthew 9:33 "And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel."

Clearly the infirmity of not being able to speak was thought to be caused by the presence of a devil, and the act of Christ healing this man was thought to be the process of driving the devil out of the man.

Matthew 9:34 "But the Pharisees said, He casteth out devils through the prince of the devils." Here Jesus himself is accused of working with the devil, while performing good actions that the Pharisees didn't like, which is a pretty good indication for us that if the people of that age didn't like your actions, for whatever reason, they thought a possible devil was responsible for the unwanted behavior.

Matthew 11:18 "For John came neither eating nor drinking, and they say, He hath a devil."

Luke 7:33 "For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil." Again, the term devil is used here, by the people, to denote the characteristics and actions of John the Baptist which the people around him didn't like, so they accused him of having a devil in him. Since, John the Baptist was clearly not possessed by a devil, this is a good indication that the people of that time living around John the Baptist looked at the actions and conditions of the people around them and believed that anything that was out of the norm or unusual in a person's actions or in their physical condition was due to the presents of a devil in them.

John 8:48 "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?"

John 8:49 "Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me." Even Jesus was accused of having a devil because he performed miracles that the Jews didn't want to see.

Matthew 9:33 “And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel.”

Matthew 12:22 “Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.” Jesus Christ healed him which in the terminology of the bible would mean Christ had cast out the devil, which in reality meant Christ cast out the sickness.

Luke 11:14 “And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.”

All of these statements clearly indicate that these were physical and possibly symbolic conditions wrong with these people, and not the true possession of these individuals by real devils or demons possessing the body of a man.

1 Corinthians 10:19 “What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?”

1 Corinthians 10:20 “But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.”

1 Corinthians 10:21 “Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.” In the New Testament we find that Paul also uses the term devils to indicate the practice of idol worship, like in the Old Testament. Paul goes a step further then this indicating that the people worshipping the idols are themselves to be considered devils. So here again, we find devils (plural) being associated with the actions of humans.

1 Timothy 4:1 “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;”

1 Timothy 4:2 “Speaking lies in hypocrisy; having their conscience seared with a hot iron;” Doctrines of devils, this statement is evidence that some of the actions of men will be corrupted by the doctrines of those that worship idols, but, the idols of today do not necessarily mean the golden calves of Moses' time. Idols can be anything that man places on a pedestal in his mind. Cars houses, televisions, business, money etc.... anything that we place more value on then we do God can be considered an idol that we worship in our minds; placing the

worship of devils above God. 1 Corinthians 10:19 “What say I then? that the idol is any thing,”

“If no fruits of the Kingdom appear in the garden of his soul, man is not in the image and likeness of God, but if those fruits are forthcoming, he becomes the recipient of ideal bestowals and is enkindled with the fire of the love of God. If his morals become spiritual in character, his aspirations heavenly and his actions conformable to the will of God, man has attained the image and likeness of his Creator; otherwise, he is the image and likeness of Satan. Therefore, Christ hath said, ‘Ye shall know them by their fruits.’”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 335)

We also find that Christ was supposed to have been tempted by the Devil in the earliest part of his ministry: CHRISTIANITY: Matthew 4:1 “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.”

Luke 4:2 “Being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered.” Mark 1:13 “And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.” Christ here was not tempted by the devil or Satan as we are told in church, but he was tempted, again, of the devil and of Satan, signifying the godly spiritual aspect we know as Christ was tempted of his lower physical side, being also mortal man, which again, indicates that the devil or Satan was there with Christ all along, because that aspect of our physical nature is part of us, while on this earth, to tempt us and guide us down the wrong path towards attachment to the physical world, and our own hardships; which allows God to justly judge us since we are being tempted, not by some external force alien to us, but by our own physical self wanting physical things of this world, which sends us down the material path of the world and not the spiritual path God wants us to follow. I mean, what do we really think sin is really all about? Sin is us doing something that is harmful to us or others that causes us to be creatures of nature and not spiritual creatures of our Father which is in heaven, which is where God is

really trying to lead us. I mean, how else do we think sin, mostly physical events, can harm our soul a spiritual entity? (See Sin and Sinning for more information)

John 6:67 “Then said Jesus unto the twelve, Will ye also go away?”

John 6:68 “Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.”

John 6:69 “And we believe and are sure that thou art that Christ, the Son of the living God.”

John 6:70 “Jesus answered them, Have not I chosen you twelve, and one of you is a devil?”

John 6:71 “He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.”

Christ clearly states that Judas Iscariot, a man, is a devil, though we clearly know that he was a man. Also, if this is not enough clarification that the devil or Satan is our lower animalistic side, Christ goes, a step further calling Peter Satan:

Matthew 16:23 “But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

Mark 8:33 “But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.”

Here Christ clearly states it. Savoring the things of men, the physical world and its pleasures, is being of Satan, in which case man is considered to be Satan in the eyes of God.

“The reality underlying this question is that the evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature in man.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 77)

CHRISTIANITY: Acts 13:8 “But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.”

Acts 13:9 “Then Saul, (who also is called Paul) filled with the Holy Ghost, set his eyes on him,”

Acts 13:10 “And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to

pervert the right ways of the Lord?” Again, we find the devil being associated with the actions of men, or the actions of a man. Paul calls this man who is standing in the way of God’s work “child of the devil,” which in this case stands for a man who is the enemy of all that is righteous, but is still a man not a literal child of a literal devil.

1 John 3:8 “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

1 John 3:10 “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” The children of the devil are clearly those people that doeth not the righteousness of God but commit sin, which is of the devil. Men that do wickedly are the children of the devil by their actions.

JUDAISM: Job 1:6 “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.” Satan is found amongst the children of God and since we are the children of God Satan is found amongst us, because Satan is part of us, being our lower nature. **Sirach 21:27** “When the ungodly curseth Satan, he curseth his own soul.” (Apocrypha)

“The reality underlying this question is that the evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature in man.”
“This lower nature in man is symbolized as Satan -- the evil ego within us, not an evil personality outside.”

(Bahá’í Faith, Abdu’l-Baha, Foundations of World Unity, p. 77 and Promulgation of Universal Peace, p. 286)

“I despatched a messenger unto thee with a truly resplendent Tablet, but the followers of the devil (the unseeing mullahs) turned him away disdainfully and interposed themselves between him and thee. They expelled him from the land whereof thou art the undisputed sovereign. Thus hath the good of this world and of the next escaped thee, unless thou submit to the commandment ordained by God and be of them that are rightly guided.”

“Dost thou imagine him whom thou hast appointed Chancellor in thy kingdom to be the best leader and the best supporter? Nay, I swear by

**thy Lord. He will bring thee into grievous trouble by reason of that which Satan instilleth in his heart, and verily, he himself is Satan.”
“Indeed in the estimation of the people he is naught but manifest darkness...”**

(The Bab, Selections from the Writings of the Bab, pp. 23 and 24)

“Fear thou God and suffer not thy soul to be chastised beyond that with which it hath already been tormented; for ere long thou shalt pass away and shalt declare thyself clear of the devil whom thou hast appointed as thy Chancellor, saying: ‘O would that I had not taken the devil as my Chancellor, nor appointed an impostor as my guide and adviser.’”

(The Bab, Selections from the Writings of the Bab, p. 24)

Also, rounding things out, we should look at the name Lucifer which is used only one time in the whole bible, in a proverb about the king of Babylon.

Lucifer: JUDAISM: Isaiah 14:4 “That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!”

Isaiah 14:11 “Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.”

Isaiah 14:12 “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!”

Isaiah 14:13 “For thou hast said in thine 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:”

Isaiah 14:14 “I will ascend above the heights of the clouds; I will be like the most High.”

Isaiah 14:15 “Yet thou shalt be brought down to hell, to the sides of the pit.”

Isaiah 14:16 “They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;”

Lucifer is a man in this proverb; the king of Babylon. Lucifer is a man, not some great evil anti-God. His armies were so massive they shook the earth when they moved and caused the other kingdoms to shake in fear.

Daniel 5:18 “5:18 “O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:”

Daniel 5:19 “And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him; whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down:”

Jeremiah 8:16 “The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.”

Ezekiel 26:7 “For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.”

Ezekiel 26:8 “He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.”

Ezekiel 26:9 “And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.”

Ezekiel 26:10 “By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.”

“It is evident that human personality appears in two aspects, -- the image or likeness of God and the aspect of Satan.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 108)

“Regarding your question relative to the condition of those people who are described in the Gospel as being possessed of devils; this should be interpreted figuratively; devil or Satan is symbolic of evil and dark forces yielding to temptation.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 513)

Lastly, I find in my studies of the bible and the Bahá'í Faith and the other religions of God, that God is supposed to be all knowing, omniscient, omnipotent and omnipresent. If this is true then how could God have made such a huge mistake by the creation of an evil anti-god, the devil, Lucifer, Satan or whatever other name you may call him by?

The God I have become aware of is all powerful, all knowing and ever present with us. The God I believe in is not sloppy, He doesn't make mistakes, and He is always present. Jeremiah 23:23 "Am I a God at hand, saith the LORD, and not a God afar off?" 23:24 "Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD." Ezekiel 28:3 "There is no secret that they can hide from Thee." I REPEAT, THERE IS NO SECRET WE CAN HIDE FROM GOD!!! So how could God make a mistake by creating an evil anti-god or devil? Matthew 5:48 "Your Father which is in heaven is perfect." God is perfect, He does not make mistakes!!! He is omniscient; He knows everything, past, present and all into the future.

But, let's say for arguments sake that God did create this evil anti-god? God is omnipresent; He is always with everybody and everything. How could anybody, let alone an angel, conspire against God, God is ever present, there is nothing that can be done in secret that God will not be aware of. Let me repeat: Ezekiel 28:3 "There is no secret that they can hide from Thee." Jeremiah 23:23 "Am I a God at hand, saith the LORD, and not a God afar off?" 23:24 "Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD."

Matthew 18:10 "For I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Angels always behold the face of God in heaven, therefore God always beholds the angels, there is no secret we or the angels can hide from God, so the story of the falling of the angels, which is not even found in the bible, makes very little sense. The only story I find in the bible about a war in heaven takes place in Revelations which is not supposed to have happened yet, but will take place after Revelations

is being fulfilled: Revelation 12:7 “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 12:8 And prevailed not; neither was their place found any more in heaven.” 12:9 “And the great dragon was cast out, that old serpent called the Devil, and Satan.... he was cast out into the earth, and his angels were cast out with him.” So you see, the war of Satan is yet to take place and God is most certainly aware of all that he does, so this only strengthens my point, that the existence of the devil and Satan is symbolic and not to be taken literally. Satan is not a real entity: “The evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature in man. This baser nature is symbolized in various ways. In man there are two expressions, one is the expression of nature, the other the expression of the spiritual realm. The world of nature is defective. Look at it clearly, casting aside all superstition and imagination. If you should leave a man uneducated and barbarous in the wilds of Africa, would there be any doubt about his remaining ignorant? God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man. It is an essential condition of the soil of earth that thorns, weeds and fruitless trees may grow from it. Relatively speaking, this is evil; it is simply the lower state and baser product of nature.”

“It is evident therefore that man is in need of divine education and inspiration; that the spirit and bounties of God are essential to his development. That is to say, the teachings of Christ and the prophets are necessary for his education and guidance.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 77)

And what do the other religions tell us about the devil? The other religions of God also indicate that the devil is not real. Most of the religions come right out and tell us that the devil or Satan is not real. The rest of the religions indicate that this notion of an evil all powerful anti-god is a concept not a reality.

Letter 69. “Be afraid of your own anger because out of the armies of Satan, man's anger is its strongest force.” Satan is being referred to as an it, not a him or his, but an it, not a being of substance or thought,

but an object with no real power of its own. It says man's anger is its strongest force with the word it not even being possessive but it, like an object, a nonbeing with no real force or power of its own.

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“Allah has further ordered you to keep your desires under control, to keep yourself under restraint when extravagant and inordinate yearnings and cravings try to drive you towards vice and wickedness because usually your ‘self’ tries to incite and drag you towards infamy and damnation unless the Merciful Lord comes to your help.” Yourself, not some evil anti-god not the devil or Satan, but your own self, the ego, the Satan like whisper of desire and vanity within you trying to incite you and lead you astray, no one else. This is the reason why God holds us accountable for our own actions, not anyone else.

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

Letter 73. “Beware that Satan has made you incorrigible, it has made you blind to good things as shown by the Holy Prophet (s) and deaf to His teachings.” Again we find Satan being referred to as an it not a who that is living and thinking. Satan requires man to have any power because it does not have any power of its own, but this force called Satan is part of man therefore it requires man's own egotistical actions to even be considered as a thing, and not just a pure figment of our own imagination.

Consider, in the end times, Satan is to be cast into a bottomless pit. What pit is more bottomless than man's own alter ego. There is no bottom to it because it's a process of thought with no real substance of its own, just a thought without any action of its own unless we make it happen by our own actions. How else could we be justly held responsible for our actions before God. I mean, are we really going to say that Satan whispered into my ear and the devil made me do it?

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

79. “Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. And We have

sent thee as a Messenger to (instruct) mankind: and enough is Allah for a witness.” Whatever evil happens to thee is from our own soul, not the devil or Satan or some anti-god!

(The Qur'an (Yusuf Ali tr), Surah 4)

“And when they meet those who believe, they say, ‘We do believe;’ but when they go aside with their devils, they say, ‘We are with you; we were but mocking” “So have we made for every prophet an enemy,- devils of men” Here Muhammad comes right out and tells you the devils are of men, a part of man, not some spooky anti-God that God somehow in His great omniscience made a mistake in creating; which would argue the point that He is not all knowing.

(The Qur'an (E.H. Palmer tr), Sura 2 and 6 The Heifer

“Thus have we given an enemy to every prophet - Satans among men.” Satans among men is pretty much the same as devils of men. Muhammad tells us that God has put devils among men for every prophet to face or in other words every prophet and his followers are going to face the persecutions of men who are too spiritually blind to see the truth of God’s spiritual message.

(The Qur'an (Rodwell tr), Sura 6 - Cattle)

112. “Likewise did We make for every Messenger an enemy, evil ones among men.” Yusuf Ali does not even use the term devils or satans, but states it’s the evil ones among men who are the enemies of God’s holy prophets. Men not some archaic anti-god that has long since worn out its purpose as a method of scaring men into being good or the devil is going to get you.

(The Qur'an (Yusuf Ali tr), Surah 6)

“So have we made for every prophet an enemy,- devils of men” Here again the devils are the men!

(The Qur'an (E.H. Palmer tr), Sura 6 - Cattle)

76 “Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil.” Here, like in the bible, idols worshipers are considered to be worshipers of the devil, or in this case idol worshipers are the minions of their idols or devils.

79. “Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul.” Now here is a statement from Muhammad that is pretty much straight forward. Whatever evil happens to us we are to blame for, from our very own souls, not the devil or Satan. We are the evil ones. Goodness comes from God but evil comes from ourselves. (See, It is a man’s ego that whispers secret suggestions of vanity and wrong doing to him, not Satan)

(The Qur’an (Yusuf Ali tr), Surah 4) and (The Qur’an (Pickthall tr), Sura 4 - Women)

97. “And say: ‘O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones;” People telling them what to do or their own lusts taking control of them.

(The Qur’an (Yusuf Ali tr), Surah 23)

29. “Nay, the wrongdoers (merely) fellow their own lusts,” (Satan) 36. “When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair!” (And they blame the devil not what they themselves did)

(The Qur’an (Yusuf Ali tr), Surah 30)

“One who proceeds to deceive an honest man, will have another habitat, via long gloomy life, evil food (thoughts) and remorseful words. The devils, by their own deeds indeed, lead their soul away from religion.” “Until the higher self has established itself in him (has become his normal self) a man is his own enemy. Until the pebble has turned into a ruby, there is self conflict for yet there are two selves

**within it.” (ZOROASTER, Hymns of Atharvan pp. 173 and 685)
Zoroaster comes right out and tells men that they are their own devils, or their own worst enemies. There are two selves within man, his higher nature and his devil or lower nature.**

“Those who, out of evil spirit, aggravate by their tongue, anger and assault, not seeing even thought appearing to see, and whose evil deeds are not at all covered by their good deeds; know them to be diabolical for such is the character of the Devil.” (ZOROASTER, Hymns of Atharvan p. 662) Zoroaster tells us we, because of our evil actions, are the devil or devils or the character of the devil.

“Subconscious mind (ego, Satan) is the seat of evil impulses. It can be purified only by constant thought of God.” “Man is in the grip Angra Manyu (the force of evil, the devil) that could not be helped, that is the precedent condition of the creation of the universe. But man can get out of the clutches of Angra Manyu (Satan) this is how the Holy Prophet asks man to cheer up to the spite of the lower self.” (the subconscious) Love can change pain into joy has not the saint gone out of the clutches of Angra Manyu.” (ZOROASTER, Hymns of Atharvan pp. 259 and 599)

3. “(Zarathushtra) -- But ye, ye Daevas all, and he that highly honors you, are the seed of Bad Thought -- yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long been known in the seventh region of the earth.”

4. “For ye have brought it to pass that men who do the worst things shall be called beloved of the Daevas, separating themselves from Good Thought, departing from the will of Mazda Ahura and from Right.”

5. “Thereby ye defrauded mankind of happy life and immortality, by the deed which he and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevas and the Liars, so as to ruin (mankind).”

9. “The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.” “((Daevas or Daeva is the word thought to be where the term devil originally came from in the Jewish religion and the daeva or

devil was thought to be the evil actions of man (man that is a Daeva or devil,” Avesta – Vendidad))

(Zoroaster, The Zend-Avesta, Avesta – Yasna 32 and Avesta – Vendidad)

“Broken be Satan,’ who is also known as ‘Ahriman,’ who is also known as, ‘The Evil-Doer Angra Mainyu.’ (The Zoroastrian) equivalent to the devil in Christianity. ‘Angra Mainyu (Ahriman) known as the deadly, the Daeva of the Daevas;’ also called ‘the evil-doer’ and ‘the evil spirit.’”

“Angra Mainyu, who is all death, the worst-lying of all Daevas, is the Daeva the supreme ruler of the Daevas which makes the Daevas all to be Devils the enemies to mankind and the curse to humanity.”

“When in the early centuries during the captivity of the children of Israel by the Babylonian kings the followers of the laws of Moses encountered the religion of the followers of Zarathushtra (Zoroaster); and the similar laws and similar belief structure of the two religions became self evident to the Babylonians and the Jews. This is one of the reasons why King Cyrus of the Persian monarchy released the Hebrew children from their captivity to Babylon and gave Ezra and Nehemiah, two of the prophets of the Torah and the Bible, the means to rebuild the temple of God in Jerusalem and rebuild the city of Jerusalem.”

“It was also because of this interaction between these two religions, Judaism and Zoroastrianism, that certain names and ideologies were passed between the two religions. One of which was this belief in a more singular devil which up to this point had been plural devils and related to idol worship. Another thing that occurred was the Daevas, the bitter enemies’ of mankind became devils and then later on singularly The Devil.”

(The Zend-Avesta, Khorda Avesta and The Vendidad Avesta)

“Let no thought of Angra Mainyu ever infect thee, so that thou shouldst indulge in evil lusts, make derision and idolatry, and shut (to the poor) the door of thy house.” Here again idolatry is inter related with the Zoroastrian concept of the devil (Angra Mainyu)

(The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, “Every man when he invokes the Sun three times every day, shall then give himself up entirely to God, and shall avow the existence of the Religion and the Deity, and the non-existence of Ahriman and the demons.” Here the Zoroastrian religion comes right out and tells you Ahriman (the devil, along with demons) does not exist.

“Manyu (Angra Mainyu or Ahriman) means force. It is called the mental force, for force is not a material object that can be perceived by the eye and the ear. It is perceived by the mind alone. The effects produced by the force may be seen, but not the force itself, whose existence is inferred by the mind.” (ZOROASTER, Hymns of Atharvan p. 82)

“We from the darkness,’ he says; ‘the darkness is the evil one; verily from him he smites away the evil one.” Here darkness is associated as being the devil, which as we read earlier in (topic 39. Darkness and light are in many cases symbolic. pp. 178 thru 192) which tells us among other things that darkness is associated with evil symbolically. Also Krishna tells us that we form the darkness or we form the evil one. So, again there is no real devil in existence, only our lower nature.

(Hindu, Vedas, Yajur Veda - Kanda V)

“Me myself, present within the flesh!) Know them to devils devoted, not to Heaven!” The presence of God is found in each and every one of us. (See God is inside of us for more information) So if God is found in every one of us where is there room for an anti-god called Satan? One defeats the other.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 17)

“Men of Darkness pray To Pretas and to Bhutas.” “Nay, Me myself, present within the flesh! Know them to devils devoted, not to Heaven!”

Me myself or we ourselves are devils if we are not devoted to God and heaven.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 17)

3. “Seeing your body as no better than an earthen pot, make war on Mara with the sword of wisdom, and setting up your mind as a fortress, defend what you have won, remaining free from attachment. Before long this body will be lying on the ground, discarded and unconscious, like a useless bit of wood. One’s own misdirected thought can do one more harm than an enemy or an ill-wisher. Even your mother, father or any other relative cannot do you as much good as your own properly directed thought.” Mara or the devil is related here as thoughts in our own heads which we can destroy with thoughts of wisdom.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

24. “Don’t let Mara destroy you! When a man is stimulated by his own thoughts, full of desire and dwelling on what is attractive, his craving increases even more. He is making the fetter even stronger. But he who takes pleasure in stilling his thoughts, practicing the contemplation of what is repulsive, and remaining recollected, now he will make an end of craving, he will snap the bonds of Mara.” Buddha tells us that Mara IS IN FACT OUR OWN THOUGHTS! Desires and cravings come from us not from some anti-Brahma god called Mara.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“The assertion of a cause that is non-existent assumes the causeless birth of the first element of the mind-system which later on comes to have only a Mara-like non-existence.” “With the cessation of mortal-mind the entire world of Mara and desire disappears.” (again Buddha tells us that Mara is thoughts in our minds on this plane of existence and at the time of the cessation of our mortal mind Mara completely stops having an existence, poof he’s gone. Buddha also tells us Mara in reality is non-existent) (Buddha, Lankavatara Sutra)

“These are the various features of false-imagination to which all the ignorant and simple-minded cling. Those attached to the notion of relativity are attached to the notion of the multitudinousness of things which arises from false-imagination. It is like seeing varieties of objects depending upon Maya (the devil), but these varieties thus revealing themselves are discriminated by the ignorant as something other than Maya itself,” “all things are imagined and clung to because of the multitudinous of individual signs, that they are like Maya; it is because they are alike unreal and as quickly appearing and disappearing.” (Buddha, Lankavatara Sutra) Thus, by reason of discrimination of that which by nature is Maya-like and unreal false-imagination and erroneous reasoning.” “With the cessation of mortal-mind the entire world of Maya and desire disappears.” (Buddha, Lankavatara Sutra)

“Bound is the sea, bound are the two banks of the sea! Bound are the devils and demons, the demon-visitants, haunting spirits, and satanic amulet-spirits. Bound are the three hundred and sixty mysteries that are in the House!” (Sabeanism, Ginza Rba- chapter 15) Bound are the devils and demons and satanic spirits. (Adam doesn’t exactly tell us that devils are not real but he does say that they are bound in which case they can do us no harm. In fact, God has broken apart or sundered the good out of, or from the evil.) “He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75) God brought out good from evil, or asundered, broken apart, good from evil in which case these two concepts are one and the same because He brought one out of the other, or divided the two from what was in reality one concept. So, in other words Adam is telling us that, in reality, there is only good which would in fact deny the presence of an evil anti-god because in reality there is only good and the construct of evil, or less good or the absence of good.

“God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 294)

(See God brings out good from evil and the nonexistence of evil for more information)

“If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure; wolves will be transformed into lambs, devils into angels, and terrors into divine splendors in less than the twinkling of an eye.” In other words in God’s creation devils or idol worshipers can be turned away from evil and become angels, wolves will become like lambs. (See God will bring peace on earth for more information)

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 85)

“Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.” (In other words the evil one can be anything or anyone that distracts us from following the spiritual path God has laid out for us.) “Hearken unto the truth and follow not the steps of the devils.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 94 and Compilations, of Baha'i Scriptures, p. 68)

Without God we can do nothing.

50. Without God we can do nothing for ourselves, and without God’s permission nothing can happen: “I have no control over what profiteth Me or harmeth Me, but as My Lord pleaseth. Indeed God is Self-Sufficient and He, My Lord, standeth supreme over all things.” (The Bab, Selections from the Writings of the Bab, p. 64) CHRISTIANITY: John 15:5 “I am the vine, ye are the

branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.” 9:33 “If this man were not of God, he could do nothing.” 5:30 In fact, “I can of mine own self do nothing:” And God speaking through Jesus Christ tells us that “Without Me ye can do nothing.” We are completely reliant on God whether we know it or not. JUDAISM: Enoch 2. “According as God hath ordained so is it done.” (Apocrypha)

Psalms 65:4 “Blessed is the man whom thou choosest, and causest to approach unto thee,”

Maccabees “Nevertheless, as the will of God is in heaven, so let him do.” (Deuterocanonical Apocrypha)

CHRISTIANITY: Acts 17:28 “For in Him we live, and move, and have our being;

Romans 13:1 “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”

Romans 14:8 “For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.”

James 4:15 “For that ye ought to say, If the Lord will, we shall live, and do this, or that.”

1 Thessalonians 5:18 “In everything give thanks: for this is the will of God.” Without the assistance from God we can do nothing of ourselves but make choices that rely on God’s assistance to complete. This is a teaching found in the writings of the bible, this is a teaching found in the Bahá’í Faith and this is also a teaching found in the other religions of God as well.

80. “His people disputed with him. He said: “(Come) ye to dispute with me, about Allah, when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: unless my Lord willeth, (nothing can happen). My Lord comprehendeth in His knowledge all things: will ye not (yourselves) be admonished?”

(The Qur'an (Yusuf Ali tr), Surah 6)

“Assuredly whatsoever God hath decreed for Me shall come to pass and naught else save that which God hath ordained for us shall ever touch us.”

(The Bab, Selections from the Writings of the Bab, p. 15)

“Nothing can befall us but what God hath destined for us. Our liege Lord is He; and on God let the faithful trust!”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 334)

51. “Nothing will happen to us except what Allah has decreed for us: He is our Protector’: and on Allah let the believers put their trust.”

(The Qur'an (Yusuf Ali tr), Surah 9)

11. “And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy for Allah.”

(The Qur'an (Yusuf Ali tr), Surah 35)

“There is neither might nor power but with Allah.”

(Hadith, Bukhari Vol 5)

11. “Mark those commandments which Mazda hath ordained.” 2. “Making straight the paths for the Religion of the future Deliverer which Ahura ordained.” 47. “He wields his power according to the wish of Ahura Mazda, the Good Spirit,”

(Zoroaster, The Zend-Avesta, Avesta -Yasna 30, 53 and Avesta Fragments)

“It is only when Mazda is pleased to lead, that a man can tread the path of virtue.” (ZOROASTER, Hymns of Atharvan p. 688)

“I am not seen by all; I am not known- Unborn and changeless- to the idle world. But I, Arjuna! know all things which were, And all which

**are, and all which are to be, Albeit not one among them knoweth Me!”
“To Him, the far-renowned, the wise Ordainer, ancient and glorious.”
“The fool, cheated by self, thinks, ‘This I did’ And ‘That I wrought;’ But
all thy dues discharging, for My sake, I am not (own not) even mine
eyelid’s Lord without Thee.”**

**(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7 and Vedas, Rig Veda
– Books 2 and 5)**

**2. “The various doings of all mortal people by Thee are ordered, in Thy
wisdom, Indra (Brahma/Vishnu/God).”**

(Hinduism, Vedas, Rig Veda - Book 1)

**“O Blessed Lord! We have been wandering about in the desolate
wilderness (of spiritual depravity, searching) of this world for many
kalpas, recognizing no sign of our Lord’s parental (Fatherly) love.” We
seek, but only with our Fathers parental blessings descending on us,
to reach our true heart’s desire. (Buddhism, The Surangama Sutra)**

**“We will pray with Thee the ‘uthras’ prayer and ask of Thee, of the
Great (Life), a petition for ourselves, for our friends, for our friends’
friends and for those who love the great Family of Life.” A petition is
ask because without His help and assistance nothing in this life can
happen. “And my lord Manda-d-Hiia will lend them his helping hand.”
(Sabeanism, Ginza Rba- chapters 72 and 75)**

**“Nothing whatsoever can frustrate Thy purpose and that Thou art the
Knower of all things and the Lord of might and majesty.” “No one can
attain anything save by Thy power.”**

(The Bab, Selections from the Writings of the Bab, pp. 1 and 6)

**“Verily, there is no power except in God, and sufficient witness unto
Me is your Lord, Who is, in very truth, the Omnipotent Avenger.”**

(The Bab, Selections from the Writings of the Bab, p. 59)

“Some things are subject to the free will of man, such as justice, equity, tyranny and injustice, in other words, good and evil actions; it is evident and clear that these actions are, for the most part, left to the will of man. But there are certain things to which man is forced and compelled, such as sleep, death, sickness, decline of power, injuries and misfortunes; these are not subject to the will of man, and he is not responsible for them, for he is compelled to endure them. But in the choice of good and bad actions he is free, and he commits them according to his own will.”

“The movement of man depend upon the assistance of God. If he is not aided, he is not able to do either good or evil. But when the help of existence comes from the Generous Lord, he is able to do both good and evil; but if the help is cut off, he remains absolutely helpless. This is why in the Holy Books they speak of the help and assistance of God. So this condition is like that of a ship which is moved by the power of the wind or steam; if this power ceases, the ship cannot move at all. Nevertheless, the rudder of the ship turns it to either side, and the power of the steam moves it in the desired direction. If it is directed to the east, it goes to the east; or if it is directed to the west, it goes to the west. This motion does not come from the ship; no, it comes from the wind or the steam.”

“In the same way, in all the action or inaction of man, he receives power from the help of God; but the choice of good or evil belongs to the man himself.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, pp. 248, 249)

“Only that which is the will of God can happen to me.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 248)

“Nothing whatsoever is possible without His permission; no power can endure save through His power, and there is none other God but He. His is the world of creation, and His the Cause of God. All proclaim His Revelation, and all unfold the mysteries of His Spirit.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 175)

Drinking of alcohol or the taking of illegal drugs is, in reality, prohibited to man.

51. The drinking of alcohol or the taking of illegal drugs is, in reality, prohibited to man by most of God's messengers in most of God's religions, if we truly look into it: God is trying to protect man from his own self, trying to keep our minds clear and free from mind altering substances that lead man astray from the true spirituality of man. **JUDAISM: Leviticus 10:9 "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, it shall be a statute forever."** **Proverbs 20:1 "Wine is a mocker, strong drink is raging: and who-so-ever is deceived thereby is not wise."** **Hosea 4:11 "Whoredom and wine and new wine take away the heart."** **Isaiah 28:7 "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."** **28:9 "Whom shall He teach knowledge?" "And whom shall He make to understand doctrine?"** Wine and strong drink is strongly discouraged in the Old Testament and basically prohibited in the New Testament. **CHRISTIANITY: 1 Thessalonians 5:8 "But let us, who are of the day, be sober,"** **Romans 13:13 "Let us walk honestly, as in the day; not in rioting and drunkenness,"** **14:21 "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."** **1 Peter 1:13 "Wherefore gird up the loins of your mind, be sober,"** **1 Peter 4:7 "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."**

219. "They ask thee concerning wine and gambling. Say: 'In them is great sin.'"

(The Qur'an (Yusuf Ali tr), Surah 2)

90. "O ye who believe! intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handiwork: eschew such (abomination), that ye may prosper."

91. "Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?"

(The Qur'an (Yusuf Ali tr), Surah 5)

"The Prophet said, "All drinks that produce intoxication are Haram (forbidden to drink)."

(Hadith, Bukhari Vol 1, Book 4, # 243)

"Alcoholic drinks were prohibited."

(Hadith, Bukhari Vol 7, Book 69, # 486)

Denkard. Zoroaster, "Every sin that is not repented of (*i.e.* which is not expiated by countervailing good deeds) entails a condemnation to punishment. Other capital offenses are: killing the water-dog and other species of dogs, prostitution, sexual intercourse with women during menstruation, Avarun Marzi (*i.e.* unnatural intercourse with a woman), drunkenness, theft, oppression, sordidness, back-biting, deception, doing dirty acts, eating or drinking without the Vaj (*i.e.* saying grace)."

225. "Gamblers, dancers and singers, cruel men, men belonging to an heretical sect, those following forbidden occupations, and sellers of spirituous liquor, let him instantly banish from his town."

(Hindu, Laws of Manu chapter 9)

20. "A Brahmana (shall) always (abstain from) spirituous liquor"

(Hindu, The Dharma Sutras, Gutama 2)

18. "When a man takes life, tells lies, takes what he is not entitled to in the world, resorts to other men's wives and indulges in drinking wine and spirits - such a man is digging up his own roots here and now in this world."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Drink that which is not wine," (Sabeanism, Ginza Rba-76)

"Drink not and do not become intoxicated, and do not forget your Lord in your thoughts." (Sabeanism, Instruction of Adam)

"He drank wine. He must be punished! But with a moderate punishment.' They despoiled the poor devil of his clothes and gave him 80 lashes with the whip. Then they released him and he returned home."

(Moojan Momen, The Babi and Baha'i Religions, p. 382)

"God hath prohibited unto men the drinking of wine, and the unlawfulness thereof hath been revealed and recorded in the Book of God,"

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 73)

"Alcohol consumeth the mind and causeth man to commit acts of absurdity, but this opium, this foul fruit of the infernal tree, and this wicked hashish extinguish the mind, freeze the spirit, petrify the soul, waste the body and leave man frustrated and lost."

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 239)

"Abdu'l-Bahá explains that the Aqdas prohibits 'both light and strong drinks,' and He states that the reason for prohibiting the use of alcoholic drinks is because 'alcohol leadeth the mind astray and causeth the weakening of the body.'"

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 227)

God gave the earth to man for man to have dominion over.

52. God created the heavens and the earth and gave the earth to man for man to have dominion over: God created the heavens and the earth for the benefit of mankind. We find mention of this in the Holy Writings of many of the great religions of God.

From Christianity we are told: **JUDAISM: Genesis 1:27** “God created man in His own image, in the image of God created He him; male and female created He them.”

Genesis 1:28 “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

Psalms 115:15 “Ye are blessed of the LORD which made heaven and earth.”

Psalms 115:16 “The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men.”

Jeremiah 27:5 “I have made the earth, the man and the beast that are upon the ground, by my great power and by my out-stretched arm, and have given it unto whom it seemed meet unto Me.” (Humanity)

CHRISTIANITY: 1 Corinthians 6:19 “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God,” **2:12** “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

Matthew 25:35 “For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.”

Acts 17:24 “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;” **17:25** Neither is worshipped with men's hands, as though he needed anything, seeing He giveth to all life, and breath, and all

things;” All things are given of God and we need to show our gratitude to God through our actions preformed in honor of His name.

And the other religions also confirm that God created the heavens and the earth for the benefit of mankind. 29. “It is He (Allah) who hath created for you all things that are on earth;” 172. “O ye who believe! eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.”

(The Qur'an (Yusuf Ali tr), Surah 2)

13. “He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are Signs indeed for those who reflect.”

(The Qur'an (Yusuf Ali tr), Surah 45)

30. “I created, O Spitama Zarathustra! the stars, the moon, the sun, and the red burning fire, the dogs, the birds, and the five kinds of animals; but, better and greater than all, I created the righteous man who has truly received from me.” “Whereby one may exercise one's convictions at one's free-will;” What we received from Ahura, the world and all things there in, Ahura challenges us to exercise our own free-will to obtain the fruit of our own convictions.

(Zoroaster, The Zend-Avesta, Avesta Fragments and Yasna 31)

5. “Mayest Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!”

(The Zend-Avesta, Avesta – Yasna 8)

50. “The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.” “For men hath he created earth and waters, and ever helped the prayer of him who worships.”

(Hindu, Laws of Manu chapter 12, Vedas, Rig Veda - Book 2)

“There are two factors of causation by reason of which things came into seeming existence, external and internal factors. To become effective (for this to happen) there must be a principle vested with supreme authority present asserting itself. (a Creator a Supreme Authority whom some refer to as God, Brahma, etc...)” (Buddha, Lankavatara Sutra)

“They assert that they are born of a creator, of time, of atoms, of some celestial spirit. There is but one common Essence.”

“The word sankhara (formations) comprises all things which have a beginning and an end, the so-called created, or formed things, i.e., all possible physical and mental constituents of existence.”

“Since there is an Unborn, Unoriginated, Uncreated, Unformed, therefore the world of the born, the originated, the created, the formed,” came into being. “WHO WILL CONQUER THIS EARTH?” “A LEARNER WILL CONQUER THIS EARTH. He will investigate the well-taught Dharma Verses. Even as a skilful garland-maker plucks flowers.” For the world and all there with was created for man.

((The Eightfold Path), Buddha, and Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards (Buddha, Lankavatara Sutra)

“Manda-d-Hiia (Hiia/Haiyi/God) Sublimest of beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou And victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth Over all deeds; (O First Life Haiyi/God) the all encompassing creator, in which, all should believe.” “All worlds adore and praise The Mighty, When worlds came into being and creations were called forth,” “Thou didst hold in Thy grasp the worlds and generations.” “Thou, Manda-d-Hiia, hast established for thy chosen that which thou hast (created and) revealed to us from the book.” (Sabeanism, Ginza Rba- chapters 3, 53 and 75)

“All things have been created for your sakes, and for the sake of naught else hath your creation been ordained. Fear ye God and take heed lest forms and apparels debar you from recognizing Him. Render ye thanksgiving unto God that perchance He may deal mercifully with you.”

(The Bab, Selections from the Writings of the Bab, p. 161)

“Should a man wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 276)

Universal education.

53. Universal education for all irregardless of social, economic, racial or sexual distinction: “This s a new teaching brought to man by Bahá'u'lláh. Bahá'u'lláh counsels the education of all members of society. No individual should be denied or deprived of intellectual training, although each should receive according to capacity. None must be left in the grades of ignorance, for ignorance is a defect in the human world. All mankind must be given a knowledge of science and philosophy -- that is, as much as may be deemed necessary. All cannot be scientists and philosophers, but each should be educated according to his needs and deserts.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 107)

It's not that this teaching didn't exist in the bible? It's just that, given the time, the education of mankind had to be limited to a chosen few who could share with the rest, but it was still God's desire that people learn and teach one another.

JUDAISM: Leviticus 10:11 "Teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses."

Deuteronomy 6:6 "And these words, which I command thee this day, shall be in thine heart:"

Deuteronomy 6:7 "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Deuteronomy 11:18 "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes."

Deuteronomy 11:19 "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

Deuteronomy 17:19 "And it shall be with him, and he shall read therein all the days of his life:"

Jeremiah 6:8 "Be thou instructed (educated), O Jerusalem, thus saith the LORD of hosts."

Isaiah 34:16 "Seek ye out of the book of the LORD, and read:"

CHRISTIANITY: 1 Timothy 4:13 "Till I come, give attendance to reading, to exhortation, to doctrine."

2 Timothy 3:14 "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

James 3:13 "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."

1 Corinthians 1:4 "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge;"

Romans 15:14 “And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.”

“Education is essential and all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement; a universal curriculum should be established and the basis of ethics be the same.”

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 240)

“He imparted Divine education to an unenlightened multitude and produced marvellous results on the thoughts, morals, customs, and conditions of the Persians.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 514)

“The Báb set out a demanding programme of prayer, devotional practice, fasting and study to be pursued by the spiritual seeker.

(Peter Smith, The Babi & Baha'i Religions, p. 33)

“A sensible man acquires education and culture.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“Educate those who are ignorant.” Hold discussions and exchange views with educated and learned people.

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

27. “Recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words,”

(The Qur'an (Yusuf Ali tr), Surah 18)

55. “Teach, for teaching benefits the Believers.”

(The Qur'an (Yusuf Ali tr), Surah 51)

9. “Is (the) one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord -- (like one who does not)? Say: ‘Are those equal, those who know and those who do not know (lacks instruction and insight)? It is those who are endued with (knowledge and understanding) that receive admonition (and true guidance).

(The Qur'an (Yusuf Ali tr), Surah 39)

Denkard. Zoroaster, “Men ought to raise themselves to illustrious positions by worldly knowledge and by education (which enables them) to read and write.”

20. “For the more a man completely studies the Institutes of science, the more he fully understands (them), and his great learning shines brightly.”

(Hindu, Laws of Manu chapter 4)

2.1 “Austerity, the study of sacred texts, and the dedication of action to God constitute the discipline of Mystic Union.” 2.44 “By study comes communion with the Lord in the Form most admired.”

(Hindu, The Yoga Sutras of Patanjali)

“Each must follow the path of study and meditation by himself gradually and with effort,” (Buddha, Lankavatara Sutra)

“The learned and noble disciple.... who has regard for holy men, knows the teaching of holy men, is well trained in the noble doctrine, he understands what is worthy of consideration, and what is unworthy.”

“Let the mendicant, the disciple of Buddha, learn this, and not strive for honor but seek wisdom.”

((The Eightfold Path), Buddha and Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Each must follow the path of study and meditation by himself or herself gradually and with effort,” (Buddha, Lankavatara Sutra)

“Wreath is light, its weapon the living word, and its seal the chosen, pure one. Every man or woman who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (of light?).” (Sabeanism, Ginza Rba- chapter 63)

“And this (Avestic) Revelation and the Manthras, and whatever (had been preserved) in the written language, were so ordered to be copied out in the original, that even now (in this age) they are preserved, likewise, in a large number of manuscripts (or redactions). And, as it is manifest in the religious intelligence, (these) shall be learnt by heart (by all).” (Sabeanism, Ginza Rba)

“Everyone, whether man or woman, should hand over to a trusted person a portion of what he or she earneth through trade, agriculture or other occupation, for the training and education of children.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 89)

At end of life be spiritual.

54. At end of life be spiritual. Our goal at the end of this life is to be spiritual in nature so we can take our place in God's holy realm when we pass on out of this life. This is true for all of God's religions that teach of another spiritual world: CHRISTIANITY: Matthew 10:22 “And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.” Matthew 24:13 “He that shall endure unto the end, the same shall be saved.”

Romans 1:11 “For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;”

Romans 6:23 “For the wages of sin is death; but the gift of God is eternal life.”

Romans 8:6 “For to be carnally minded is death; but to be spiritually minded is life.” 6:22 “and the end everlasting life.”

Colossians 1:9 “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;” 1:10 “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;” 1:11 “Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;” 1:12 “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints:”

JUDAISM: Enoch 2. “Blessed are ye, ye righteous and elect, For glorious shall be your lot.”

Enoch 3. “And the righteous shall be in the light of the sun. And the elect in the light of eternal life:” “spiritual, living the eternal life.”

Ecclesiastes 6:11 “Seeing there be many things that increase vanity, what is man the better?” 6:12 “For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?” 7:1 “A good name is better than precious ointment; and the day of death (for one who is spiritual) than the day of one's birth.” 7:8 “Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.”

83. “That House of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the End is (best) for the righteous.”

84. “If any does good, the reward to him is better than his deed; but if anyone rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).”

(The Qur'an (Yusuf Ali tr), Surahs 5 and 28)

6. “Even He, Ahura Mazda, who through His Dominion appoints what is better than good to him that is attached to His will, but what is worse than evil to him that obeys Him not, at the last end of life.” 13.

“support me, O Thou that seest far onward, do ye assure me the incomparable things in Your Dominion, O Ahura, as the Destiny of Good

Thought.” 2. “Do Thou Thyself bestow upon us for this world and the spiritual; and now as part thereof (do Thou grant) that we may attain to fellowship with Thee, and Thy Righteousness for all duration.” “For this good Destiny I long.”

(The Zend-Avesta, Avesta - Yasna)

240. “Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.”

241. “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).”

242. “Let him therefore always slowly accumulate spiritual merit, in order (that it may be his) companion (after death);”

(Hindu, Laws of Manu chapter 4)

“Merit is good at the close of life, and the elimination of all suffering is good.” “Happy is merit at the end of life. Happy is it to leave all-sorrow behind.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Wreath is light, its weapon the living word, and its seal the chosen, pure one. Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life,” at life’s end. (Sabeanism, Ginza Rba- chapter 63)

“The Báb set out a demanding programme of prayer, devotional practice, fasting and study to be pursued by the spiritual seeker.”

(Peter Smith, The Babi & Baha'i Religions, p. 33)

“The soul of man is immortal; it survives physical death. The goal of the individual during his life should be to develop those spiritual qualities and attributes which will enhance the soul in its eternal

journey.” “Forgive us, then, our sins, and hide away from us our evil deeds, and cause us to die with the righteous.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 146 and The Babi and Baha'i Religion, p. xxiv

“None knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!” “It is the relationship of the individual soul to God and the fulfillment of its spiritual destiny that is the ultimate aim of the laws of religion.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Bahá'u'lláh, p. 265 and The Kitab-i-Aqdas, p. 2)

“We must strive to become more spiritual, more luminous, to follow the counsel of the Divine Teaching, to serve the cause of unity and true equality, to be merciful, to reflect the love of the Highest on all men, so that the light of the Spirit shall be apparent in all our deeds, to the end that all humanity shall be united, the stormy sea thereof calmed, and all rough waves disappear from off the surface of life's ocean henceforth unruffled and peaceful.

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 87)

It is a man's ego, within him, that whispers secret suggestions not the devil.

55. It is a man's ego, within him, that whispers secret suggestions of vanity and wrong doing to him, not some evil anti-god, not a Satan: There is a base earthly side to the condition of man that holds a dark animalistic control over him. This is found in all mankind's hidden psyche and is touched on throughout the

religions of God almost mystically. **CHRITIANITY: Romans 8:27** “He that searcheth the hearts knoweth what is the mind of the Spirit.” **James 1:8** “A double minded man is unstable in all his ways.” **James 4:8** “Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” One mind being the higher self or the spiritual nature of man and the other being the lower self or the natural, animal side of man; the ego. **1 Corinthians 15:40** “There are... celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.” In other words; **1 Corinthians 15:44** “There is a natural body, and there is a spiritual body.” **1 Corinthians 2:14** “But the natural man (the part controlled by the yearnings and lusts) (the ego) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” **1 Corinthians 15:45** “And so it is written, The first man Adam was made a living soul; (with ego in partial control of his actions), the last Adam was made a quickening spirit.” (or the higher celestial side of spiritual man quickened and more in control of man), or we could say man was, **1 Corinthians** “Sown a natural body; it is raised a spiritual body.” A heavenly spiritual man.

Hebrews 10:22 “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience (the ego), and our bodies washed with pure water.”

Hebrews 13:18 “Pray for us: for we trust we have a good conscience, in all things willing to live honestly.”

JUDAISM: Ecclesiastics 3:18 “I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.” (natural man or egotistical man) **3:19** “For that which befalleth the sons of men befalleth beasts; man hath no preeminence above a beast: for all is vanity.” **3:21** “Who knoweth the spirit of man that goeth upward, and the spirit of the beast (ego) that goeth downward to the earth?” (natural man)

“You have seen sheep and goats, after eating and drinking their fill they retire to their den. Do you want Ali to be like them - to eat, drink and enjoy? May I get blind if after having passed so many years of my life I now turn into an animal (ego) in human form!”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

16. “It was We who created man and We know what dark suggestions his (lower ego) soul makes to him: for We are nearer to him than (his) jugular vein.”

(The Qur'an (Yusuf Ali tr), Surah 50)

“The Prophet said, ‘Allah has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it.’” (Islam, Hadith, Bukhari Vol 3 Book 46, # 705)

Denkard. Zoroaster, “Those that are evil have no hope of saving their souls in the other world from God. Thus without any thought of spiritual faith they become strong for evil through the power of the latent animal passions:” The lower egotistical side of man controls him.

“O Mazda, to me, who approaches You through conscience, grant the gain of both selves; of the tangible (i.e. the lower self, ego) as well as of that which is the spiritual (i.e. the higher self) so that the aspirant, may through rectitude, persist in holiness.” (ZOROASTER, Hymns of Atharvan)

“There are two selves in you, my friend- one lofty as high as the high heaven, and the other low as the deep sea.” “Certainly it is best that I would discard my own egotism O Mazda, so that there be for me the end of all duplicity.” (ZOROASTER, Hymns of Atharvan p. 227 and 228)

“Subconscious mind (ego or Satan) is the seat of evil impulses. It can be purified only by constant thought of God.” “Man is in the grip (of) Angra Manyu (the force of evil) that could not be helped, that is the precedent condition of the creation of the universe. But man can get out of the clutches of Angra Manyu (the Devil) this is how the Holy Prophet asks man to cheer up to the spite of the lower self.” (the subconscious ego) Love can change pain into joy has not the saint

gone out of the clutches of Angru Manyu. (ZOROASTER, Hymns of Atharvan pp. 259 and 599)

“The subconscious mind (the ego or the Devil) is the seat of all evil impulses.” (ZOROASTER, Hymns of Atharvan p. 377)

“When a man is in the grip of passions, he identifies himself with his lower self. He does not realize that it is the enemy of his real self.”

“Nothing else then the love of Mazda is competent to eradicate evil impulses completely and redeem the sinner and such immaculacy is what the prophet desires. It is very necessary to make the heart immaculate.” (ZOROASTER, Hymns of Atharvan pp. 433 and 539)

“Earth, water, flame, air, ether, life, and mind, And individuality- those eight Make up the showing of me, Manifest. These be my lower Nature; learn the higher, Whereby, thou Valiant One! this Universe Is, by its principle of life, produced;”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

147. “Let him consider that he received a mere animal existence, when his parents begat him through mutual affection, and when he was born from the womb (of his mother).” “These be my lower (egotistical) Nature; learn the higher, Whereby, thou Valiant One! This Universe Is, by its principle of life, produced;”

(Hindu, Laws of Manu chapter 2 and 7)

2.3 The five afflictions are ignorance, egoism (Vrtra), attachment, aversion, and the desire to cling to life.

(Hindu, The Yoga Sutras of Patanjali)

“The evil out-flowings that arise from the illusions of the mind and the infatuations of egoism, concern the mental life more directly and are such things as fear, anger, hatred and pride; these are purified by study and meditation and that, too, must be attained gradually and not instantaneously.” (Buddha, Lankavatara Sutra)

“He must fully understand that all these things come with the awakening of the notion of an ego-soul and its conscious mind.” “they (have) been influenced by the self-interests of egoism” “With the Bodhisatva's attainment of the eighth stage there comes the ‘turning-about’ within his deepest consciousness from self-centered egoism (Mara or the devil) to universal compassion for all beings, by which he attains perfect self-realization of Noble Wisdom.” (Buddha, Lankavatara Sutra)

“He who takes refuge within himself must first get rid of the evil-mind and the jealous-mind, the flattering and crooked-mind, deceit, and falsehood, and fallacious views, egotism, snobbishness, contemptuousness, arrogance, and all other evils that may arise at any time, To take refuge within ourselves is to be always on the alert to prevent our own mistakes and to refrain from criticism of other's faults. He who is humble and patient on all occasions and is courteous to every one, has truly realized his Mind-essence, so truly in fact that his Path is free from further obstacles. This is the way to take refuge in (the Buddha of) oneself.” (Buddha, Sixth Patriarch)

“If a son or daughter wishes to study the profound Prajna-Paramita he or she must get rid of all ego selfness. If the ego-soul of personality was an enduring entity man could not obtain Nirvana; it is only because personality of man is made up of elements that pass away that a person may obtain Nirvana.” (Buddha, Prajna Paramita)

“By the Truth of emptiness and egolessness that enlightened disciples are to advance along the Path, to restrain their thoughts.” (Buddha, Diamond Sutra)

“Avaunt! flee in fear all (ye) evil, restricting, wrathful spirits! (of the lower animal nature, better known as the ego of man), Flee, begone, be vanquished and brought to naught before the glory and light of Manda-d-Hiia!” (Sabeanism, Ginza Rba- chapter 17)

“Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your

light. Cut me not off from Yourself! And put far from me fear, dread and terror,” and help me to keep reign over ego. (Sabeanism, Ginza Rba-chapter 410)

“In man there are two natures; his spiritual or higher nature and his material or lower nature.” “As long as man is a captive of habit, pursuing the dictates of self and desire, he is vanquished and defeated. This passionate personal ego takes the reins from his hands, crowds out the qualities of the divine ego and changes him into an animal, a creature unable to judge good from evil, or to distinguish light from darkness.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 133 and Paris Talks, p. 60)

“The character of a people who, stigmatised as they often have been as selfish, mercenary, avaricious, egotistical, sordid, and cowardly, are yet capable of exhibiting under the influence of a strong religious impulse a degree of devotion, disinterestedness, generosity, unselfishness, nobility, and courage which may be paralleled in history, but can scarcely be surpassed.”

The Bab: (Shoghi Effendi, The Dawn-Breakers)

“I will disown you as my son,’ cried the mother, when brought face to face with him, ‘if you incline your heart to such evil whisperings and allow them to turn you away from the Truth.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 562)

“Self has really two meanings, or is used in two senses, in the Bahá'í writings; one is self, the identity of the individual created by God. This is the self mentioned in such passages as ‘he hath known God who hath known himself etc....’ The other self is the ego, the dark, animalistic heritage each one of us has, the lower nature that can develop into a monster of selfishness, brutality, lust and so on. It is this self we must struggle against, or this side of our natures, in order

to strengthen and free the spirit within us and help it to attain perfection.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 113)

Love your enemies.

56. Love your enemies and care for your enemies as you would care for yourself: Love and care for your enemies is a fundamental teaching of Jesus Christ in the New Testament, but it is also a spiritual teaching found in the writings of Bahá'u'lláh, in the Bahá'í Faith, and in many of God's revealed religions. **CHRISTIANITY: Matthew 5:38 “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:” 5:39 “But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.”**

Matthew 5:44 “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;”

Matthew 5:45 “That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

Matthew 5:25 “Agree with thine adversary quickly, whiles thou art in the way with him;”

Luke 6:35 “But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil.”

Luke 23:33 “And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.”

Luke 23:34 “Then said Jesus, Father, forgive them; for they know not what they do.” Jesus was not a believer in word only, but believed in what he taught in word and in deed.

JUDAISM: Leviticus 19:18 “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.”

Leviticus 19:34 “But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.”

Proverbs 24:17 “Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:”

Proverbs 25:21 “If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:”

Malachi 2:10 “Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother,”

“When Christ came this was changed; the old axiom ‘an eye for an eye, and a tooth for a tooth’ was converted into ‘Love your enemies, do good to them that hate you,’ the stern old law being changed into one of love, mercy and forbearance!”

(Bahá’í Faith, Abdu’l-Baha, Paris Talks, p. 142)

10. “The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah, that ye may receive Mercy.”

(The Qur’an (Yusuf Ali tr), Surah 49)

“Allah’s Apostle said, ‘Beware of suspicion, for suspicion is the worst of false tales. and do not look for the others’ faults, and do not do spying on one another, and do not practice Najsh, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah’s worshipers! Be brothers!” And be not enemies, but help one another.

(Hadith, Bukhari Vol 8, Book 73 # 92)

**“A conscience virtuous man can convert an enemy into a friend.”
(ZOROASTER, Hymns of Atharvan p. 67)**

“Strive for the good and fight against the evil, but without losing equanimity of the mind and without any malice towards the evil doer

and leave the result to Mazda.” (ZOROASTER, Hymns of Atharvan p. 777)

6. “Come thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to Thy sure words, long enduring mighty help, and to us, O Ahura, whereby we may over-come the enmity of our foes.” 11. “Piety linked with Right shall advance the Dominion of Good Thought.”

(The Zend-Avesta, Avesta – Yasna 28 and 34)

“He unto whom- self-centered- grief and joy Sound as one word; to whose deep-seeing eyes The clod, the marble, and the gold are one; Whose equal heart holds the same gentleness For lovely and unlovely things, firm-set, Well-pleased in praise and dispraise; satisfied With honour or dishonour; unto friends And unto foes alike in tolerance; Detached from undertakings,- he is named Surmounter of the Qualities!”

(Hindu, Bhagavad Gita (Edwin Arnold tr chapter 14)

“He has cast away ill-will; he dwells with a heart free from ill-will; cherishing love and compassion toward all living beings, he cleanses his heart from ill-will.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Even in time of dispute and quarrel, we should treat intimates and enemies alike and never think of retaliation.” (Buddha, Sixth Patriarch)

“Blessed and praised be Life Who is filled with compassion for these souls. Praised be Thou, my Lord, Manda-d-Hiia, For thou raisest up these souls” “Thou a Lord who art all mercy.” “Praise Thee, for amongst them all hatred, Envy and dissensions exist not (forbearance and patience reigns), display kindness, show compassion.” One to another. (Sabeanism, Ginza Rba- chapters 35, 70, 74 and 75)

“Now must the lovers of God arise to carry out these instructions of His: let them be kindly fathers to the children of the human race, and compassionate brothers to the youth, and self-denying offspring to those bent with years. The meaning of this is that ye must show forth tenderness and love to every human being, even to your enemies, and welcome them all with unalloyed friendship, good cheer, and loving-kindness.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 21)

“Amidst his torments, Quddus was heard whispering forgiveness to his foes. ‘Forgive, O my God,’ he cried, ‘the trespasses of this people. Deal with them in Thy mercy, for they know not what we already have discovered and cherish. I have striven to show them the path that leads to their salvation; behold how they have risen to overwhelm and kill me! Show them, O God, the way of Truth, and turn their ignorance into faith.’”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 411)

“One day a bullet struck Hujjat in the right arm, as he was performing his ablutions..... Though bleeding profusely from his wound, his face retained its expression of undisturbed confidence. ‘Pardon this people, O God,’ he was heard to say, ‘for they know not what they do. Have mercy upon them, for they who have led them astray are alone responsible for the misdeeds the hands of this people have wrought.’”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 568)

“Bahá'u'lláh has clearly said in His Tablets that if you have an enemy, consider him not as an enemy. Do not simply be long-suffering; nay, rather, love him. Your treatment of him should be that which is becoming to lovers. Do not even say that he is your enemy. Do not see any enemies. Though he be your murderer, see no enemy. Look upon him with the eye of friendship. Be mindful that you do not consider him as an enemy and simply tolerate him, for that is but stratagem and hypocrisy. To consider a man your enemy and love him is hypocrisy.

This is not becoming of any soul. You must behold him as a friend. You must treat him well. This is right.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 267)

Enlightenment is one of the things we should strive after.

57. Enlightenment! One of the achievements one should hope to realize when studying the teachings of the various religions of God is to obtain enlightenment from the writings.

Spiritual enlightenment is one of the main reasons we study religion; and if you are not receiving enlightenment, from God, from the verses you are reading, then you might question whether something you are doing is not quite right. Whether you are not seeing into the true spiritual nature of the words of God, or maybe the religion you are studying is manmade and not from the insight of God, something needs to change in the way you are doing things; because spiritual enlightenment, or the insight into the spiritual nature of the word of God, should come to you after reading into God's Holy Writings, or I should say, after you steadily read into the writings of God on a regular bases to allow God's special holiness to work into our lives, because nothing worthwhile comes to you without effort on your part.

CHRISTIANITY: Thomas “Peace & Enlightenment be yours!” (Other Apocrypha, The Gospel of Thomas)

1 Peter 2:9 “Shew forth the praises of Him who hath called you out of darkness into His marvelous light;” 2:10 “Which in time past were not a people, but are now the (enlightened) people of God:”

2 Corinthians 4:6 “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God.

Luke 1:78 “Through the tender mercy of our God; whereby the day-spring from on high hath visited us,” 1:79 “To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace,” and enlightenment.

JUDAISM: Psalms 18:28 “For thou wilt light my candle: the LORD my God will enlighten my darkness.”

**Job 33:29 “Lo, all these things worketh God oftentimes with man,”
33:30 “To bring back his soul from the pit, to be enlightened with the light of the living.”**

Isaiah 60:19 “The LORD shall be unto thee an everlasting light, and thy God thy glory.”

Isaiah 60:20 “Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light.”

“Verily then make your hearts the daysprings of His exalted Names as recorded in the Book, and ye shall, even as mirrors placed before the sun, be able to receive enlightenment.”

(The Bab, Selections from the Writings of the Bab, p. 131)

257. “Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light.”

(The Qur'an (Yusuf Ali tr), Surah 2)

184. “Then if they reject thee, so were rejected Messengers before thee, who came with clear Signs, Books of dark prophecies, and the Book of enlightenment.”

(The Qur'an (Yusuf Ali tr), Surah 3)

22. “(This) is one whose heart Allah has opened to Islam, so that he has received enlightenment from Allah.....celebrating the praises of Allah!”

(The Qur'an (Yusuf Ali tr), Surah 39)

7. “By the Soul, and the proportion and order Given to it; And its enlightenment as to its wrong and its right; -- Truly he succeeds that purifies it, And he fails that corrupts it!”

(The Qur'an (Yusuf Ali tr), Surah 91)

6. I who am Ahura Mazda (I will help him to pass over it, the Bridge of Chinvat) to Heaven (the best life), and to Righteousness the Best, and to the lights of heaven.

(The Zend-Avesta, Avesta – Yasna 19)

3. “And may these (Praises of the Offering) come forth, and appear for us with power and victorious assault, with health and healing, with progress, and with growth, with preparation and protection, with beneficence and sanctity, and abounding with gifts toward Him who can understand; yea, let them appear (with free liberality to the enlightened), let them appear as Mazda, the most beneficent, has produced them, He the one who is victorious.”

(The Zend-Avesta, Avesta – Yasna 55)

3. “Yea, we worship, O Ahura, one with the Zaothras of the good word and deed for the enlightenment of the thoughts, and words, and actions, for preparation for the soul, for the settlement's advance, and to prepare the saints endowed with ritual merit.”

(The Zend-Avesta, Avesta – Yasna 68)

9. “Yea, those words and sayings, O Ahura Mazda! we would proclaim as Righteousness, and as of the better mind (?); and we would make Thee the one who both supports (us in our proclamation) of them, and who throws still further light upon them (as they are),” “And by reason of Thy Righteous Order, Thy Good Mind, and Thy Sovereign Power, and through the instrumentality of our praises of Thee, O Ahura Mazda! and for the purpose of (still further) praises, by Thy spoken words, and for (still further) spoken words, through Thy Yasna, and for (still further) Yasnas (would we thus proclaim them, and make Thee the bestower of our light).”

(The Zend-Avesta, Avesta – Yasna 35)

“He that, being self-contained, hath vanquished doubt, Despairing self from service, soul from works, Enlightened and emancipate, my Prince!” “Four sorts of mortals know Me: he who weeps, Arjuna! and the man who yearns to know; And he who toils to help; and he who sits Certain of Me, enlightened. Of these four, O Prince of India! Highest, nearest, best That last is, the devout soul, wise, intent Upon The One. Dear, above all, am I To him; and he is dearest unto Me!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 4 and 7)

“He only knoweth- only he is free of sin, and wise, Who seeth Me, Lord of the Worlds, with faith-enlightened eyes, Unborn, undying, unbegun. Whatever Natures be To mortal men distributed, those natures spring from Me! Intellect, skill, enlightenment, endurance, self-control, Truthfulness, equability, and grief or joy of soul, And birth and death, and fearfulness, and fearlessness, and shame, And honour, and sweet harmlessness, and peace which is the same Whatever befalls, and mirth, and tears, and piety and thrift, And wish to give, and will to help,- all cometh of My gift!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

“Krishna. Hear farther yet, thou Long-Armed Lord! these latest words I say- Uttered to bring thee bliss and peace, who lovest Me always- Not the great company of gods nor kingly Rishis know My Nature Who have made the gods and Rishis long ago; He only knoweth- only he is free of sin, and wise, Who seeth Me, Lord of the Worlds, with faith-enlightened eyes, Unborn, undying, unbegun.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

“This is the Middle Path which the Perfect One has discovered, which makes one both to see and to know, and which leads to peace, to discernment, to enlightenment, to Nirvana. And following upon this path, you will put an end to suffering.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Those (followers of the uncreated) whose minds are well grounded in the elements of enlightenment, who without clinging to anything find joy in freedom from attachment, whose appetites have been conquered, and who are full of light, they are free in this world.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“By attaining an inner perception of the true nature of Universal Mind they are steadily purifying their habit-energy. The Arhat has attained emancipation and enlightenment.” (Buddha Lankavatara Sutra)

“Vows for the emancipation of all beings; to realise supreme enlightenment through the perfect self realisation of Noble Wisdom, ascending the stages and entering Tathagatahood.” (Buddha, Lankavatara Sutra)

“Then Manda-d-Hiia spoke and said to the elect righteous, The Enlightener whom I have sent to be with you in order to enlighten you, To uplift you and make you upright, And to bring you prayer and praise. hold him in great esteem.” (Sabeanism, Ginza Rba- chapter 113)

“We have purified our hands in Kušta (truth) And our lips in faith We have uttered words of radiance And were absorbed in thoughts of light. Great is the strength of Life; Abounding the glory of the mighty (Life)!” (Sabeanism, Ginza Rba- chapter 115)

“O Shaykh! Things the like of which no eye hath seen have befallen this wronged one. Gladly and with the utmost resignation I have accepted to suffer, that thereby the souls of men may be enlightened and the Word of God be established. When we were imprisoned in the Land of Mim [Mazindaran], they one day delivered us into the hands of the ulama. That which ensued, thou canst well imagine!”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 372)

“Abdu'l-Bahá said: -- ‘Luxuries cut off the freedom of communication. One who is imprisoned by desires is always unhappy; the children of

the Kingdom have unchained themselves from their desires. Break all fetters and seek for spiritual joy and enlightenment; then, though you walk on this earth, you will perceive yourselves to be within the divine horizon.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 87)

“In the spiritual realm of intelligence and idealism there must be a center of illumination, and that center is the everlasting, ever-shining Sun, the Word of God. Its lights are the lights of reality which have shone upon humanity, illumining the realm of thought and morals, conferring the bounties of the divine world upon man. These lights are the cause of the education of souls and the source of the enlightenment of hearts, sending forth in effulgent radiance the message of the glad-tidings of the kingdom of God. In brief, the moral and ethical world and the world of spiritual regeneration are dependent for their progressive being upon that heavenly center of illumination. It gives forth the light of religion and bestows the life of the spirit, imbues humanity with archetypal virtues and confers eternal splendors. This Sun of Reality, this center of effulgences is the prophet or Manifestation of God. Just as the phenomenal sun shines upon the material world producing life and growth, likewise the spiritual or prophetic Sun confers illumination upon the human world of thought and intelligence, and unless it rose upon the horizon of human existence the kingdom of man would become dark and extinguished.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 254)

“Blessed the man who hath sought enlightenment from the Day-Star of My Word. Blessed he who hath attired his head with the diadem of My love. Blessed is he who hath heard of My grief and hath arisen to aid Me among My people. Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. Blessed the man who, assured of My Word, hath arisen from among the dead to celebrate My praise. Blessed is he that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. Blessed is he who hath remained faithful to My

Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. Blessed is the man who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 16)

Equality of the sexes.

58. Equality of the sexes. Men and women are created spiritually equal in the eyes of God: In the Bahá'í Writings we find that equality of the sexes holds a high station in the eyes of God. God created woman not below the feet of man to be walked over, but from the side of man: JUDAISM: Genesis 2:21 “And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the flesh instead thereof:” Genesis 2:22 “and the rib, which Jehovah God had taken from the man, made He a woman, and brought her unto the man.” Genesis 2:23 “And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.” Genesis 5:1 “This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;” Genesis 5:2 “male and female created he them, and blessed them, and called their name Adam, in the day when they were created.” God didn't even make the distinction of calling woman by a different name; they were the same in His eyes. Judges 4:4 “And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.” CHRISTIANITY: Matthew 8:14 “And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.”

Matthew 8:15 “And he touched her hand, and the fever left her: and she arose, and ministered unto them.”

Matthew 27:55 “And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him.” Here we find that Jesus allows women to minister unto him showing no distinction or favoritism between the sexes. The bible demonstrates to us that Christ allowed women to speak to him, to touch him, to interact with him, to be his disciples and tend to his needs, which went against the custom of that day and time. **John 8:31 “Then said Jesus to those Jews which believed on him, (which were male and female). If ye continue in my word, then are ye my disciples indeed;”** Jesus treated women equally and respectfully and if not for man’s doings, women would hold a high status in the Christian Faith and a place of high respect in the world.

Mark 16:9 “Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.”

Mark 16:10 “And she went and told them that had been with him, as they mourned and wept.”

“This is the Day of Resurrection,’ he told her, ‘the day when all secrets shall be searched out. Not by their outward appearance, but by the character of their beliefs and the manner of their lives, does God judge His creatures, be they men or women.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 551)

19. “O ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness.... live with them on a footing of kindness and equity.”

(The Qur'an (Yusuf Ali tr), Surah 4)

97. “Whoever works righteousness, man or woman, and has faith, verily, to him will We give a new life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions (man or woman equally).”

(The Qur'an (Yusuf Ali tr), Surah 16)

35. For Muslim men and women -- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise -- for them has Allah prepared forgiveness and great reward.

(The Qur'an (Yusuf Ali tr), Surah 33)

“What! Has (Allah) taken Daughters out of what He Himself creates, as a likeness to (Allah) Most Gracious; they (become) females angels who themselves serve Allah.” Don't think because she's a female she is not made in Allah's image, like man; that, according to Muhammad, would be a foolish assumption.

(The Qur'an (Yusuf Ali tr), Surah 43)

10. “Whoso, man or woman, doeth what Thou, Mazda Ahura, knowest as best in life, as destiny for what is Right (give him) the Dominion through Good Thought. And those whom I impel to Your adoration, with all these will I cross the Bridge of the Separator.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 46)

“We sacrifice to all the good female creatures in Thy creation, and do we sacrifice to Thee, (O Thou Who Art) Ahura Mazda, The Skillful Maker, on account of all that which Thou hast made; many things and good things (in Thy world). And do we sacrifice (equally) to all those male creatures in Thy creation, which are Thine, and which are meet for sacrifice because of Righteousness the Best.” “And we sacrifice to all that is holy and do we sacrifice to all the truthful and correctly spoken words, even those which have both rewards and Piety within them.”

“Yea, do we worship (You Ahura) for all the protection and shielding, for guarding and watching over us.” “I call upon the Gathas here, the bountiful holy ones, ruling in the ritual order; yea, we sacrifice to you, (O ye Gathas!) for protection and shielding, for guarding and watching. Mine may ye be as a preparation. For me, for (mine) own soul I call on (you), and we would worship (you) for protection and for shielding, for guarding and for watching (over us).” “And we sacrifice to The Lord; and to His lore, and to Zarathushtra himself seek out a friend and a protector. And I say to thee (O Zarathushtra!) to make to thee a friend holy beyond the holy, and truer than the true, for that is the better thing; for he is evil who is the best to the evil, and he is holy to whom the holy is a friend, for these are the best of words, those which Ahura Mazda spoke to Zarathushtra. And do thou, O Zarathushtra! pronounce these words at the last ending of (thy) life.”

(The Zend-Avesta, Avesta – Yasna 71)

Denkard. Zoroaster, “The man ought not to be considered better than the woman.”

“Man or woman, O Mazda who for my sake, sticks to what You told to be the best asset of life (virtue) for virtue and nonchalance through conscience, and those whom I associate in Your worship, with all of them, I would cross the Chinvat bridge.” “There is no discrimination against anybody. Everyone, man or woman, can cross the Chinvat bridge if he (or she) sticks to conscience, rectitude and nonchalance.” (ZOROASTER, Hymns of Atharvan pp. 532 and 534)

96. “To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed (by the husband) together with the wife (in equality).”

(Hindu, Laws of Manu chapter 9)

4. “These two, man and woman, are like the right and the left wings of a bird, which are deficient and excessive. The Brihat (the left wing) is man, the Rathantara (the right wing) is woman. The excess belongs to the man, the deficiency to the woman. Therefore they are deficient

and excessive.” 5. “Now the left wing of a bird is verily by one feather better, therefore the left wing is larger by one verse.” (Therefore for the bird of humanity to truly take flight the two wings of humanity must become equal, or no true flight, for mankind, is possible).

(Hindu, Upanishads vol. 1, Aitareya-Aranyaka Part 1)

“The Lord Buddha replied to Sabuti, saying: “Truly a most excellent theme. Attend diligently unto me and I will enunciate a Truth whereby the mind of a good disciple, whether man or woman, seeking to attain supreme spiritual wisdom shall be adequately sustained and enabled to bring into subjection every inordinate desire.” (Buddha, Diamond Sutra)

“Good disciples, whether man or woman, should thus arrange their thoughts instinct or intelligence, -from these changeable conditions of being, I urge you to seek deliverance in the transcendental concept of Nirvana. Thus shall disciples be delivered from the immeasurable, innumerable, and illimitable world of sentient life, but, in reality, there is no world of sentient life from which to seek deliverance. And why? Because, in the minds of enlightened disciples there have ceased to exist such arbitrary concepts of phenomena as an entity, a being, a living being, a personality.” (Buddha, Diamond Sutra)

“Not until all discrimination is abandoned is their perfect emancipation.” (Buddha, Lankavatara Sutra)

“Truly a most excellent theme. Attend diligently unto me and I will enunciate a Truth whereby the mind of a good disciple, whether man or woman, seeking to attain supreme spiritual wisdom shall be adequately sustained and enabled to bring into subjection every inordinate desire.” (Buddha, Diamond Sutra)

“The Mandaean religion stresses the importance of the active role of women in life since she constitutes half of society. Man and woman are equal creatures in the greatest miracle of heavenly creation. All the holy books including the Ginza Rba emphasise that the Great Creator created all creatures. He created Adam and Eve by His power,

from clay, and created them as two equals. The woman is a symbol of fertility, regeneration and the cornerstone of the family and its happiness.” (Sabeanism, Mandaean, in the name of the Great Life (Haiyi/God)).

“Blessed and praised be Life (Haiyi, God) Who Is filled with Love and Compassion for all these souls: (all humanity, all man and womankind). Praised be Thou, my Lord, Manda-d-Hiia (Savior God), For Thou raisest up these souls” “O Thou (First Life, Haiyi, God), art a Lord Who art, All Mercy and Love.” (Sabeanism, Ginza Rba- chapters 35 and 70) “Thou art Enduring, First Life (Haiyi Qadmai or God) before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art Above all works, above the Ancient Radiance and above the First Light; above the life which emanated from The Life (Haiyi, Creator of All) and above the Truth (*kushta*), which was of old in the Beginning! Thou, Manda-d-Hiia, (Savior God) hast established for Thy chosen that which Thou hast revealed to us from the book *Nhur* (Be light) so that release from their bodies was made possible to them.” This is the light that is found everywhere and yet invisible to the naked eye. And so, “Good is The Good and for The Good and Love of His Nature is set upon those who love His Name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in Thy presence, my Lord, (First Life, Haiyi, God, Manda-d-Hiia)!” (Sabeanism, Ginza Rba – chapters 48 and 72)

“It would be far more heinous a deed to sadden the hearts of the faithful, whether men or women, than to lay waste the sacred House of God.”

(The Bab, Selections from the Writings of the Bab, p. 14)

“Bahá'u'lláh states there must be “equality of man and woman. He has declared that in the estimation of God there is no distinction of sex.” The one whose heart is most pure, whose deeds and service in the Cause of God are greater and nobler, is most acceptable before the divine threshold -- whether male or female.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace)

**“Fear not, nor be Thou grieved, for indeed unto such as have responded to Thy Call, whether men or women, We have assured forgiveness of sins, as known in the presence of the Best Beloved.”
“Verily We are equitable in Our judgement.”**

(The Bab, Selections from the Writings of the Bab, pp. 35 and 54)

“Among the teachings of His Holiness Bahá'u'lláh is the equality of women and men. The world of humanity has two wings -- one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 288)

“Abdu'l-Bahá smiled and asked: ‘What will you say if I prove to you that the woman is the stronger wing?’”

“Abdu'l-Bahá then continued more seriously: ‘The woman is indeed of the greater importance to the race. She has the greater burden and the greater work. Look at the vegetable and the animal worlds. The palm which carries the fruit is the tree most prized by the date grower. The Arab knows that for a long journey the mare has the longest wind. For her greater strength and fierceness, the lioness is more feared by the hunter than the lion.’”

“The mere size of the brain has been proved to be no measure of superiority. The woman has greater moral courage than the man; she has also special gifts which enable her to govern in moments of danger and crisis. If necessary she can become a warrior.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 102)

“Upon another occasion 'Abdu'l-Bahá said to a group of friends around him: "Taken in general, women today have a stronger sense of religion than men. The woman's intuition is more correct; she is more receptive and her intelligence is quicker. The day is coming when woman will claim her superiority to man.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 104)

“Woman has everywhere been commended for her faithfulness. After the Lord Christ suffered, the disciples wept, and gave way to their grief. They thought that their hopes were shattered, and that the Cause was utterly lost, till Mary Magdalene came to them and strengthened them saying: 'Do you mourn the body of Our Lord or His Spirit? If you mourn His Spirit, you are mistaken, for Jesus lives! His Spirit will never leave us!' Thus through her wisdom and encouragement the Cause of Christ was upheld for all the days to come. Her intuition enabled her to grasp the spiritual fact.”

“Abdu'l-Bahá then added: ‘But in the sight of God sex makes no difference. He or she is greatest who is nearest to God.’”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 104)

God is eternal without beginning and without end.

59. God is eternal. One major teaching found throughout all of the religions of God is the belief that God is eternal,

without beginning and without end: CHRISTIANITY: 1 Timothy 1:17 “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen.”

1 Peter 5:10 “But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” 5:11 “To Him be glory and dominion for ever and ever. Amen.”

Revelation 1:8 “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

Revelation 4:10 “Worship Him that liveth for ever and ever.”

Revelation 5:14 “And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.”

Revelations 22:13 “I am Alpha and Omega, the beginning and the end, the first and the last.”

JUDAISM: Deuteronomy 33:27 “The eternal God is thy refuge, and underneath are the everlasting arms:”

Sirach “Thou art the Lord, the eternal God.” (Deuterocanonical Apocrypha,)

Enoch “The Holy Great One, the Lord of Glory, the Eternal King.” (Apocrypha)

“Thou and Thou alone art the Lord of might, the Eternal One, the Ancient of Days.” “He hath everlastingly existed and will everlastingly continue to exist.”

(The Bab, Selections from the Writings of the Bab, pp. 4 and 111)

Letter 31. “He is Eternal, has always been and shall always be. He existed even before the Universe came into being but there is no beginning to His Existence. He shall remain when every other thing shall vanish, and there shall be no end to His Existence.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

255. “Allah! there is no God but He, the living, the Self-subsisting, Eternal.”

(The Qur'an (Yusuf Ali tr), Surah 2)

2. “Allah! there is no Allah but He, the Living, the Self-Subsisting, Eternal.” **3.** “He is the First and the Last, the Evident and the immanent: and He has full knowledge of all things.”

(The Qur'an (Yusuf Ali tr), Surahs 7 and 57)

8. "I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last..... Thou art the true Creator of Right, and art the Lord to judge the actions of life."

(The Zend-Avesta, Avesta – Yasna 31)

"In the name of God. I praise and invoke the creator Ormazd (Ahura Mazda), the radiant, glorious, omniscient, maker, Lord of lords, King over all kings, watchful, Creator of the universe, giver of daily bread, powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May (His) just kingdom be imperishable." "Praise be to the name of Him Who always was, always is and always will be."

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

"Thou art God Eternal, All-creating, Holy, First, Without beginning! Lord of Lords and Gods!" "And nowhere end of Thee." "The Eternal Source, of Life, Unendingly"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 9, 10 and 11)

"The Highest, holding all, whose Name is LORD, The Eternal, Sovereign, First! Who fills all worlds, Sustaining them. And- dwelling thus beyond Divided Being and Undivided- I Am." "The One Unborn, Unending: Unchanging and Unblending! With might and majesty, past thought, past seeing!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 11 and 15)

"There is an Unborn, Unoriginated, Uncreated, Unformed. If there were not this Unborn, this Unoriginated, this Uncreated, this Unformed, escape from the world of the born, the originated, the created, the formed, would not be possible." "Give ear then, for the Immortal is found."

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“For thou wast in existence before all.” “In the name of the Life! I worship the First Life (Haiyi Qadmaiyyi/God) and praise my lord Manda-d-Hiia (The Savior God). Thou art immeasurable, infinite and (for) ever.” (Sabeanism, Ginza Rba- chapters 35 and 75)

“In the name of the Life! I worship the First Life (Haiyi Qadmaiyyi/God) and praise my lord Manda-d-Hiia. Thou art immeasurable, infinite (having no limit extending indefinitely) and everlasting.” (Sabeanism, Ginza Rba- chapter 75)

“There is that which is infinite. Thou wast established, First Life (Haiyi Qadmaiyyi/God); thou wast in existence before all things. Before Thee no being existed. Praised be the First Life, praised be the Word of the First Life: praised be that radiance, light and glory; praised be that Light which is boundless and endless. Thou art immeasurable, infinite and everlasting. Thou art the Father,” (Sabeanism, Ginza Rba- chapters 1, 24, 58 and 75.

“From all eternity I have indeed recognized Thee and unto all eternity will ever do so through Thine Own Self and not through any one else besides Thee. Verily Thou art the Source of all knowledge, the Omniscient. From everlasting I have besought and unto everlasting will beseech forgiveness for my limited understanding of Thee, aware as I am that there is no God but Thee, the All-Glorious, the Almighty.”

(The Bab, Selections from the Writings of the Bab, p. 1)

“He Who is the Eternal Truth beareth me witness, whoso followeth this Book hath indeed followed all the past Scriptures which have been sent down from heaven by God, the Sovereign Truth. Verily, He is well informed of what ye do...”

(The Bab, Selections from the Writings of the Bab, p. 44)

“Therefore, as the Essence of Unity, that is the existence of God, is everlasting and eternal -- that is to say, it has neither beginning nor end -- it is certain that this world of existence, this endless universe, has neither beginning nor end.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 297)

“Praise be to God, the Eternal that perisheth not, the Everlasting that declineth not, the Self-Subsisting that altereth not.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 1) lasting.”

“There is none other God but Him, the All-Glorious, the Almighty, the All-Highest, the All-Wise, the All-Pervading, the All-Seeing, the All-Informed, the Sovereign Protector, the Source of eternal light!” “With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 36 and 136)

“O peoples of the earth! God, the Eternal Truth, is My witness that streams of fresh and soft-flowing waters have gushed from the rocks, through the sweetness of the words uttered by your Lord, the Unconstrained; and still ye slumber. Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things. Thus biddeth you the Lord of creation, the movement of Whose Pen hath revolutionized the soul of mankind.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 139)

“GLORY be unto Thee, O God. How can I make mention of Thee while Thou art sanctified from the praise of all mankind. Magnified be Thy Name, O God, Thou art the King, the Eternal Truth; Thou knowest what is in the heavens and on the earth, and unto Thee must all return. Thou hast sent down Thy divinely-ordained Revelation according to a clear measure. Praised art Thou, O Lord! At Thy behest Thou dost render victorious whomsoever Thou willest, through the hosts of heaven and

earth and whatsoever existeth between them. Thou art the Sovereign, the Eternal Truth, the Lord of invincible might.”

(The Bab, Selections from the Writings of the Bab, p. 176)

God is everywhere at once, no place is found where God is not.

60. God is everywhere at once, There is no place found in the heavens or on the earth where the presence of God is

not found or sensed: “God, the All-Encompassing,” (The Bab, Selections from the Writings of the Bab, p. 70) CHRISTIANITY: Colossians 1:16 “All things were created by Him, and for Him:” 1:17 “And He is before all things, and by Him all things (everything, indefinitely, forever) consist.”

2 Corinthians 2:14 “Now thanks be unto God, which always causeth us to triumph..... and maketh manifest the savour of His knowledge..... in every place.

Ephesians 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling; 4:5 One Lord, one faith, one baptism, 4:6 One God and Father of all, who is above all, and through all, and in you all.” There is no place, in this world or the next world, where He is not found.

Acts 17:27 “That they should seek the Lord, if haply they might feel after him, and find him, though He be not far from every one of us:”

JUDAISM: 2 Chronicles 2:6 “The heaven and heaven of heavens cannot contain Him.”

Jeremiah 23:23 “Am I a God at hand, saith the LORD, and not a God afar off?”

Jeremiah 23:24 “Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.”

Psalms 139:8 “If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.”

Psalms 139:9 “If I take the wings of the morning, and dwell in the uttermost parts of the sea;”

Psalms 139:10 “Even there shall thy hand lead me.”

115. “To Allah belong the East and the West; whithersoever ye turn, there is the presence of Allah. For Allah is All-Pervading, All-Knowing.”

(The Qur'an (Yusuf Ali tr), Surah 2)

53. “Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness (is cognizant of) all things?”

(The Qur'an (Yusuf Ali tr), Surah 41)

“I am not contained in heaven or earth (the heavens and the earth cannot contain His all encompassing greatness), yet I am contained in the heart of the devotee.” (ZOROASTER, Hymns of Atharvan p. 700)

4. I who by worship would keep far from Thee, O Mazda.....that is most near,..... and from the Right, wherein Mazda Ahura dwells. Him who has approached the nearest to us.

(The Zend-Avesta, Avesta – Yasnas 33 and 57)

“Brahma, who is One, The Only, All-pervading;” “Of Thy perfections! Space Star-sprinkled, and void place From pole to pole of the Blue, from bound to bound, Hath Thee in every spot, Thee, Thee!- Where Thou art not, O Holy, Marvelous Form! is nowhere found!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 3 and 11)

“Of all that is created, you know the Uncreated, Holy One.” For He exists everywhere in creation and yet is above all creation.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Thou art enduring, First Life (Haiyi/God) before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life.” Found everywhere and yet invisible to the naked eye. “Good is the Good for the good, and His nature is set upon those who love His name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in Thy presence, my lord, Manda-d-Hiia!” (Sabeanism, Ginza Rba – chapters 48 and 72)

“Praised be the First Life (Haiyi Qadmaiya/God), praised be the Word of the First Life: praised be that radiance, light and glory; praised be that Light which is boundless and endless,” and everywhere. (Sabeanism, Ginza Rba – chapter 58)

“DO men imagine that We are far distant from the people of the world? Nay, the day We cause them to be assailed by the pangs of death they shall, upon the plain of Resurrection, behold how the Lord of Mercy and His Remembrance were near. For verily the Remembrance of God appeared before us, behind us, and on all sides, yet we were, in very truth, shut out as by a veil from Him.”

(The Bab, Selections from the Writings of the Bab, p. 46)

“When a man turns his face to God he finds sunshine everywhere.” “Ye are the abundant grace of God's oneness that is shed upon the essences of all created things.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 266 and Paris Talks, p. 15)

“It behoveth the people of truth that the signs of humility should shine upon their faces, that the light of sanctity should radiate from their countenances, that they should walk upon the earth as though they were in the presence of God and distinguish themselves in their deeds from all the dwellers of the earth.”

“He is the First and the Last; the Seen and the Hidden; and He knoweth all things!” “There is no God save Him, and that every man

may thereby win his way to the summit of realities, until none shall contemplate anything whatsoever but that he shall see God therein.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries and The Seven Valleys, p. 1)

Non-existence of true evil.

61. Non-existence of true evil: If God, in truth, is “infinite goodness” and “His goodness has no bounds,” then the existence of evil in the universe makes no sense. If God is All Goodness then what He has created is all good and the concept of evil is not truly comprehended by mankind. The Bahá'í Writings tell us that the existence of real evil, in the universe, is non-existent and that we just don't understand the true nature of evil. The Bahá'í Writings tell us that all in creation is, in reality, good and that what we consider as true evil is the absence of good.

Actions of man and nature can appear evil but, in reality, evil is just the abuse and mishandling of what is, in truth, created as good. “God is pure perfection.” If this is true, then how can we believe that someone who is pure perfection can create true evil? Perfection and kindness and goodness are all found in His nature, and I say, if goodness, kindness and perfection help to make up His true nature, then I ask again, How can we honestly believe God would find it in Himself to create real evil.

Now I am sure that there are those who on hearing this will recite certain passages found in the Holy Scriptures that they feel repudiates this claim, such as: Psalms 16:4 “The LORD hath made all things for himself: yea, even the wicked for the day of evil.” and Isaiah 45:7 “I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.” To this I say there is more to these statements than can be taken at face value and I do address these issues but not here. These verses need to be explained in more detail and to do this here is to digress from the main theme of this topic. You can find the explanation to these and other topics in (God turns evil that men do into good, for more information into this theme)

Now, you may have noticed that I use terms like true and real evil in my analogy of evil, and this is because, as I stated earlier, there is no real evil in existence only misconception and the abuse of what was created, in reality, as absolute goodness. I find that the writings of the many different books of God also tell us this, only some of the older religions hint at this and do not come right out and directly state this. **CHRISTIANITY: 1 Timothy 4:4** “For every creature of God is good.”
JUDAISM: Genesis 1:9 “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.”

Genesis 1:10 “And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.”

Genesis 1:11 “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.”

Genesis 1:12 “And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.”

Genesis 1:17 “And God set them in the firmament of the heaven to give light upon the earth,” 1:18 “And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.”

Genesis 1:20 “And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.”

Genesis 1:21 “And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.”

Genesis 1:25 “And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.”

Genesis 1:26 “And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

Deuteronomy 18:13 “Thou shalt be perfect with the LORD thy God.”

Deuteronomy 32:4 “He is the Rock, His work is perfect.”

Exodus 34:6 “The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,”

Psalms 33:5 “He loveth righteousness and judgment: the earth is full of the goodness of the LORD.”

Psalms 52:1 “The goodness of God endureth continually.” The creation of God is good the bible tells us. God is full of goodness and **“His goodness has no bounds,”** and so His creation, in reality, is only good and has no evil in it because **“God is pure perfection.”** and because God is pure perfection He makes no mistakes, so all is good. (Abdu'l-Baha, Some Answered Questions, p. 113)

CHRISTIANITY: 2 Thessalonians 1:11 “All the good pleasure of His goodness. Fulfill all the good pleasure of His goodness.”

1 John 4:13 “Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.”

1 John 4:16 “And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”

1 Corinthians 8:6 “There is but one God, the Father, of whom are all things, and we in him;”

1 Timothy 4:4 “For every creature of God is good, and nothing to be refused;” 4:5 “For it is sanctified by the word of God.” Therefore:

Matthew 5:48 “Be ye therefore perfect, even as your Father which is in heaven is perfect.” So the New Testament also tells us that everything in creation is good, because our **“Father which is in heaven is perfect.”** So, He made no mistakes and **“All the good pleasure of His goodness. Fulfill all the good pleasure of His goodness.”** So, all is good in God’s goodness and in His creation.

“In the creation of God there is no evil; but the acquired capacity has become the cause of the appearance of evil.”

(Bahá’í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 320)

“He who knows me is accompanied with all good, he who rejects me is pursued by (his own) evil.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 248)

6. “Such as He, the knower of all things, hidden and open, the Exalted (in power), the Merciful; He Who has made everything which He has created most Good.”

(The Qur'an (Yusuf Ali tr), Surah 32)

6. “Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful, Who made all things good which He created.”

(The Qur'an (Pickthall tr), Sura 32 - The Adoration)

“And hold ye fast by the cord of God, all of you, and break not loose from it; and remember God's goodness.”

(The Qur'an (Rodwell tr), Sura 3 - The Family of Imran)

25. “He is Perfect in Wisdom and Knowledge.”

(The Qur'an (Yusuf Ali tr), Surah 15)

Again we find through Allah's Apostle, (Muhammad) that God is perfect and, Muhammad also tells us, that everything in His creation is good, because He “made all things good which He created.” And he tells us to, “hold ye fast by the cord of God, all of you, and break not loose from it; and remember God's goodness.” God is good and, according to Muhammad, all that God created is good, not evil.

I must admit I am starting to see a pattern here and it is a pattern of goodness.

Zoroaster tells us that Mazda doeth so ordain that “Out of evil cometh good.” (Hymns of ATHARVAN, Zoroaster p. 30) and: “Evil is not wholly evil. In tackling it the soul acquires moral strength i.e. competence for nearness to God. This is a relieving feature of sin.” “Even evil operates for the ultimate good.” (ZOROASTER, Hymns of Atharvan pp. 120 and 121) So, in other words: “Evil is only apparently evil. It is ultimately for our good. It helps us to build our character and character is necessary for God realization which is our ultimate and permanent good.”

(ZOROASTER, Hymns of Atharvan p. 405) So again, I say, I am beginning to see the formation of a pattern here and it is of ultimate goodness.

“Mazda as the upholder of moral order, is sure to give His support to Zarathushtra and to punish his enemies. The punishment would, however, be for their own good, to lead them to the path of rectitude. Why should God, who is all kindness, inflict punishment on anybody unless it is for his good.” 1. “The creator Ahura Mazda is the most perfect.” (ZOROASTER, Hymns of Atharvan p. 832 and Zend-Avesta, Avesta – Yasna 1)

Why, indeed, should Ahura Mazda (God) who “is the most perfect,” and “who is all kindness,” inflict punishment on us unless it is only for our own good. So again, we find that all that God created is good and lacking, in reality, an evil nature: “All the good things made by Mazda are the offspring of the good principle in greatness, goodness, and fairness.” I am beginning to definitely accept that all in God’s creation is only good, and we just don’t understand what the true nature of evil really is.

(The Zend-Avesta, Avesta Fragments)

“Evil is Intellect which, wrapped in gloom, Looks upon wrong as right, and sees all things Contrariwise of Truth.” So the man of evil nature doesn’t see the truth because what we call evil intellect is wrapped in gloom and is blind to the true nature of evil and good, because evil acting people see, “all things Contrariwise of Truth.” Because, “The power of good, here spreads abroad from Thee, diffused through both the worlds, throughout the earth and heaven.” The power of Good spreads out from God, “throughout the earth and heaven.” Notice it is only the power of good that spreads out from God, not evil. I think this pattern of, there only being good, in the universe is almost confirmed because again we find that (Brahma, Vishnu, God) is again, I quote “perfect.” 14 “The mortal who with blazing fuel, as His laws command, adores the Perfect God.” (Hindu, Vedas, Rig Veda – Books 2 and 8) And God, who is only goodness is everywhere revealing His goodness: “Brahma, who is One, The Only, All-pervading;” “Of Thy perfections!

Space Star-sprinkled, and void place From pole to pole of the Blue, from bound to bound, Hath Thee in every spot, Thee, Thee!- Where Thou art not, O Holy, Marvelous Form! is nowhere found!” So only good is being spread throughout the universe, not evil: “The splendour of the splendid, and the greatness of the great, Victory I Am, and Action! and the goodness of the good.” (I Am.....the goodness of the good).

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 3, 10, 11 and 18)

6. “He (Brahma) is beyond all the forms of the tree (of the world) and of time, He is the other, from whom this world moves round, when one has known Him who brings good and removes evil, the lord of bliss, as dwelling within the self, the immortal, the support of all.” Here we repeat our self, Brahma is only spreading good throughout the universe and removing all that, is perceived, to be evil from the universe, because God is, according to Krishna, Perfection.

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad and Vedas, Yajur Veda - Kanda IV)

“Of all that is created, you know the uncreated, holy one.” “The Perfect One.” Of all that is created, that means everything, everywhere we know Brahma (The Uncreated one) Who is everywhere and His essence, which is All Perfection, is found in the creation of everything that is created, so again, we find, that all that is created is nothing but good. (Buddhist, Dhammapada and The Eightfold Path) because Brahma is, again: 16. “He who is perfect” 4. “Perfect of virtue.” (goodness)

(Buddhist, Dhammapada - Sayings of the Buddha 1, 3 (tr. J. Richards))

I think this evident truth, that everything found in nature is nothing but good, and evil is, in reality, only the absence of good, can be wrapped up nicely with the writings of Adam and Baha'u'llah. Adam tells us: “He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.”

(Sabeanism, Ginza Rba- chapter 75) Adam states here, what the rest of the prophets have been trying to tell us all along, God, “sundered Good from Evil,” or God brought out good from evil, or asundered, broken apart, good from evil in which case these two concepts are one and the same because He brought one out of the other, or divided the two from what was in reality one concept. So, in other words Adam is telling us that, in reality, there is only good which would in fact deny the presence of evil because in reality there is only good and the construct of evil, or less good or the absence of good; which is what is known to man as evil. “Evil will be removed. They will be freed from fetter and bond.” (Sabeanism, Ginza Rba- chapter 24)

“Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out evil.” (Sabeanism, Ginza Rba- chapter 45)

As for the conclusion of this argument, of there being only the existence of ultimate good in God’s creation, I will, bow out, and leave this subject to the eloquence of the words of Abdu’l-Baha (the son of Baha’u’llah) to explain, what my words have so inadequately tried to explain.

“In creation there is no evil; all is good. Certain qualities and natures innate in some men and apparently blameworthy are not so in reality. For example, from the beginning of his life you can see in a nursing child the signs of greed, of anger and of temper. Then, it may be said, good and evil are innate in the reality of man, and this is contrary to the pure goodness of nature and creation. The answer to this is that greed, which is to ask for something more, is a praiseworthy quality provided that it is used suitably. So if a man is greedy to acquire science and knowledge, or to become compassionate, generous and just, it is most praiseworthy. If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praise-worthy; but if he does not use these qualities in a right way, they are blameworthy.”

“Then it is evident that in creation and nature evil does not exist at all; but when the natural qualities of man are used in an unlawful way, they are blameworthy. So if a rich and generous person gives a sum of money to a poor man for his own necessities, and if the poor man spends that sum of money on unlawful things, that will be blameworthy. It is the same with all the natural qualities of man, which constitute the capital of life; if they be used and displayed in an unlawful way, they become blameworthy. Therefore, it is clear that creation is purely good.”

“Nevertheless a doubt occurs to the mind -- that is, scorpions and serpents are poisonous. Are they good or evil, for they are existing beings? Yes, a scorpion is evil in relation to man; a serpent is evil in relation to man; but in relation to themselves they are not evil, for their poison is their weapon, and by their sting they defend themselves. But as the elements of their poison do not agree with our elements -- that is to say, as there is antagonism between these different elements, therefore, this antagonism is evil; but in reality as regards themselves they are good.”

“The epitome of this discourse is that it is possible that one thing in relation to another may be evil, and at the same time within the limits of its proper being it may not be evil. Then it is proved that there is no evil in existence; all that God created He created good. This evil is nothingness; so death is the absence of life. When man no longer receives life, he dies. Darkness is the absence of light: when there is no light, there is darkness. (The Holy Bible tells us: 1 John 1:5 “This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.” There is no darkness found in God at all, like there is no evil found in Him. So, since there is no darkness or evil found in The Creator, He didn’t create evil or darkness. Darkness came into being because God created light, an existing thing, which revealed the nothingness of darkness). Light is an existing thing, but darkness is non-existent. Wealth is an existing thing, but poverty is nonexistent.”

“Then it is evident that all evils return to nonexistence. Good exists; evil is nonexistent.”

(Bahá’í Faith, Abdu’l-Baha, Some Answered Questions, pp. 214 and 263)

“God in His infinite goodness,” “His goodness has no bounds.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, pp. 57 and 108)

“Be ye perfect even as your Father which is in heaven.” “Evil is non-existent; it is the absence of good; sickness is the loss of health; poverty the lack of riches. When wealth disappears you are poor; you look within the treasure box but find nothing there. Without knowledge there is ignorance; therefore ignorance is simply the lack of knowledge. Death is the absence of life. Therefore on the one hand we have existence; on the other, nonexistence, negation or absence of existence.”

“Briefly; the journey of the soul is necessary. The pathway of life is the road which leads to divine knowledge and attainment. Without training and guidance the soul could never progress beyond the conditions of its lower nature which is ignorant and defective.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, pp. 78 and 79)

“God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man. It is an essential condition of the soil of earth that thorns, weeds and fruitless trees may grow from it. Relatively speaking, this is evil; it is simply the lower state and baser product of nature.”

“It is evident, therefore, that man is in need of divine education and inspiration, that the spirit and bounties of God are essential to his development. That is to say, the teachings of Christ and the Prophets are necessary for his education and guidance.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 294)

Abstain from works of evil.

62. Abstain from works of evil. Though we might now understand that evil is just the absence of good, because God only created good in the universe, that does not mean we should go out and perform acts that are reprehensible to one another and believe there are no consequences due us for bad actions we perform. The writings of God, from all His religions, clearly state that we will be held accountable for our actions whether good deeds or bad, reproachable acts that cause harm to ourselves and or others. The writings of God, from these religions clearly tell us to abstain from acts that may cause harm to ourselves or others, whether it be acts that cause harm to our body or to our soul. One just needs to look through these books to see the warnings written in the pages of the work of God's manifestations to see the truth. **JUDAISM: Psalms 34:14** "Depart from evil, and do good; seek peace, and pursue it."

Psalms 34:16 "The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth."

Proverbs 24:8 "He that deviseth to do evil shall be called a mischievous person."

Hosea 4:9 "And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings."

Isaiah 1:16 "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil;"

Isaiah 13:11 "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."

CHRISTIANITY: Matthew 6:13 "And lead us not into temptation, but deliver us from evil."

John 3:19 "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

John 3:20 "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd."

John 3:21 "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

1 Peter 3:12 "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

2 Peter 2:8 “For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;”

2 Peter 2:9 “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness”

2 Thessalonians 1:8 “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:”

2 Thessalonians 1:9 “Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;”

60. “Eat and drink of the sustenance provided by Allah and do no evil nor mischief on the (face of the) earth.” **93.** “For Allah loveth those who do good.”

(The Qur'an (Yusuf Ali tr), Surah 2 and 5)

85. “And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.”

(The Qur'an (Yusuf Ali tr), Surah 11)

284. “To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth. For Allah hath power over all things.”

(The Qur'an (Yusuf Ali tr), Surah 2)

173. “But those who believe and do deeds of righteousness, He will give their (due) rewards, and more, out of His bounty: but those who are disdainful and arrogant, He will punish with a grievous penalty; nor will they find, besides Allah, any to protect or help them.”

(The Qur'an (Yusuf Ali tr), Surah 4)

“I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Our aim should be to mitigate hatred and increase love. Do not return evil for evil!” (ZOROASTER, Hymns of Atharvan p. 664)

“Evil acts blunt the finer susceptibilities of a man and he is gradually reduced to a brute.” (ZOROASTER, Hymns of Atharvan p. 756)

6. “O righteous one, according to your will, I shall accomplish to the extent of (my) power, your worship with good thoughts, good words, and good deeds. I shall open (for myself) the brilliant way (of paradise) so that the grievous punishment of hell may not be inflicted on me.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Evil is forbidden, here once more, in order that it should be particularly avoided.” 157. “For a man of bad conduct is blamed among people,”

(Hindu, The Dharma Sutras, Apastamba Prasna 2, Patala 2, Khanda 5 and Laws of Manu)

1. “He who instigates to, he who assists in, and he who commits (an act, these three) share its rewards in heaven and its punishments in hell. 2. He amongst these who contributes most to the accomplishment (of the act obtains) a greater share of the result.”

(Hindu, The Dharma Sutras, Apastamba Prasna 2, Patala 11, Khanda 29)

9. “Be urgent in good; hold your thoughts off evil. When one is slack in doing good the mind delights in evil.”

9. "If a man has done evil, let him not keep on doing it. Let him not create an inclination to it. The accumulation of evil means suffering."

9. "One should avoid evil like a merchant with much goods and only a small escort avoids a dangerous road, and like a man who loves life avoids poison."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"We constantly seek to realise our Mind-essence with wisdom; that we refrain from all evil; that we do all kinds of good acts with no attachment to the fruit of such action." (Buddha, Sixth Patriarch)

10. "Whoever inflicts punishment on those who do not deserve it and offends against those who are without offense soon comes to one of these ten states: cruel suffering, infirmity, injury of the body, fearful pain, or mental loss, or persecution from the ruler, or a fearful accusation, loss of relations, or destruction of possessions, or lightning fire burning one's houses, and when one's body is destroyed the fool goes to hell.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

"Health, victory and forgiving of sins be there for me, Adam-Yuhana son of Mahnush, who have prayed this prayer and (these) Devotions. Forgiving of sins be there for a man whose eyes wait upon his Father and whose thought is directed to the Life and whose mind doth not stray from Knowledge-of-Life." "Avaunt! flee in fear all (ye) evil. Flee, begone, be vanquished and brought to naught before the glory and light of Manda-d-Hiia!" (Sabeanism, Ginza Rba- chapters 17 and 410)

"A throne is set up for the Lord of Radiance For the Lord of Radiance a throne is set up And the Lord of Radiance sitteth thereon. Before him are set up recompenses Which he delivereth to the perfect, To the perfect doth he deliver them And said: "To each according to the works of his hands It is awarded." (Sabeanism, Ginza Rba- chapter 123.

“We are averse, so that at the hour of His manifestation ye may attain through Him the good-pleasure of God and abstain from the things that are abhorrent unto Him.”

(The Bab, Selections from the Writings of the Bab, p. 149)

“Fear God, ye inhabitants of the City, and sow not the seeds of dissension amongst men. Walk not in the paths of the Evil One. Walk ye, during the few remaining days of your life, in the ways of the one true God. Your days shall pass away as have the days of them who were before you. To dust shall ye return, even as your fathers of old did return.” “The Great Being saith: The structure of world stability and order hath been reared upon, and will continue to be sustained by, the twin pillars of reward and punishment....” “He who shall accept and believe, shall receive his reward; and he who shall turn away, shall receive none other than his own punishment.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 125, 218 and 339)

“With all his heart he should avoid fellowship with evil-doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 265)

Keep your tongue from speaking evil.

63. Keep thy tongue from evil: Not only are we not to do that which is evil in the sight of the Lord, but we are not even supposed to talk about evil, deceitful, wicked things, that defile our tongues and

**cast a shadow of numbness over our hearts. JUDAISM: Psalms 34:13
“Keep thy tongue from evil, and thy lips from speaking guile.”**

Job 15:5 “For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.”

Job 27:4 “My lips shall not speak wickedness, nor my tongue utter deceit.”

CHRISTIANITY: 1 Peter 3:10 “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:”

James 3:5 “Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”

“Ye have been forbidden in the Bayan to enter into idle disputation and controversy, that perchance on the Day of Resurrection ye may not engage in argumentation, and dispute with Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 133)

Letter 53. “Take care and keep control over your temper, your anger and your desire to be arrogant and vain. Take care of your hands when you are out to deliver punishment and of the sharpness of your tongue when you are saying harsh things.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“The Prophet said, ‘A Muslim is the one who avoids harming Muslims with his tongue and hands.’”

(Hadith, Bukhari Vol 1, Book 2, # 9)

23. “Those who slander...., indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty” 24. “On the Day when their tongues, their hands, and their feet will bear witness

against them as to their actions.” 25. “On that Day Allah will pay them back (all) their just dues.”

(The Qur'an (Yusuf Ali tr), Surah 24)

“O Ahura, one who listens to and thinks over rectitude who is wise and has entered into (i.e. realized) his self who has control over his tongue and is efficient in truthful expressions of words, O Mazda through your bright light place that votary in welfare.” (ZOROASTER, Hymns of Atharvan p. 171)

4. “They who make the increase of violence and cruelty with their tongues, the foes of cattle- nurture among its friends; whose ill deeds prevail, not their good deeds: these (shall be) in the house of the Daevas, (the place for) the Self of the Liar.” 13. “Thus the Self of the Liar destroys for himself the assurance of the right Way; whose soul shall tremble at the Revelation on the Bridge of the Separator, having turned aside with deeds and tongue from the Path of Right.”

(The Zend-Avesta, Avesta – Yasnas 49 and 51)

(Tongue) “Sweep aside thy crafty reasoning, Truth is still our ancient way, Truth sustains the earth and nations and a monarch's righteous sway, Mighty Gods and holy sages find in Truth their haven shore, Scorning death and dark destruction, Truth survives for evermore!”

(Hindu, Ramayana (R. Dutt, abridged tr))

4. “Tread with thy foot and trample out the firebrand of the wicked one, The double-tongued, whoever he be.”

(Hindu, Vedas, Rig Veda - Book 1)

17. “Be aware of the tongue's anger and control your tongue. Let go of the tongue's wrongs and practice virtue with your tongue. Be aware of the mind's anger and control your mind. Let go of the mind's wrongs and practice virtue with your mind. The wise who control their body, who control their tongue, the wise who control their mind are truly well controlled 25. “The mendicant who controls one's tongue, who

speaks wisely and calmly, who is not proud, who illuminates the meaning of the truth, that one's words are sweet.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The...tongue....is....sharper than a sword.” (words inflict harm on others when evil passes out of the mouth, so refrain your tongue from speaking foolishness) (Sabeanism, Ginza Rba- chapter 24)

“Withhold thy tongue from uttering that which might grieve thee and beseech God for mercy. Verily He is fully cognizant of the righteous, for He is with such of His servants as truly believe in Him, and He is not unaware of the actions of the mischief-makers, inasmuch as nothing whatever in the heavens or on the earth can escape His knowledge.”

(The Bab, Selections from the Writings of the Bab, p. 162)

“The tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 264)

“If thy daily living become difficult, soon thy Lord will bestow upon thee that which shall satisfy thee. Be patient in the time of affliction and trial, endure every difficulty and hardship with a dilated heart, attracted spirit and eloquent tongue in remembrance of the Merciful. Verily this is the life of satisfaction, the spiritual existence, heavenly repose, divine benediction and the celestial table! Soon thy Lord will extenuate thy straitened circumstances even in this world.” “O ye servants! There is nothing in this heart save the effulgences of the splendor of the morn of Meeting, and it does not speak but the absolute truth from your Lord. Therefore, do not follow self; break not God's Covenant and violate not His Testament. Proceed with perfect

steadfastness, and with heart, soul and tongue, turn unto Him, and be not of the thoughtless.”

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Sections, pp. 375 and 434)

God turns evil that men do into good.

64. God turns evil that men do into good: JUDAISM: Psalms 16:4

“The LORD hath made all things for himself: yea, even the wicked for the day of evil.” Isaiah 45:7 “I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.” In the Bahá'í Faith we have the belief that God can use events of the world that seem evil in their nature and make good come out of it. Things that seem evil in nature are not always evil once the end result is known. We find in Genesis, in the story of Joseph where his brothers sold him into slavery. Genesis 50:19 “And Joseph said unto them, Fear not: for am I in the place of God?”

Genesis 50:20 “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

Genesis 50:21 “Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.” Had Joseph not been sold into slavery he wouldn't have been in the position, through God's grace, to feed the many people that came to Egypt in search of food during the great famine and he wouldn't have been in the position to help his family when the need arose. Genesis 45:4 “And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.”

Genesis 45:5 “Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.”

Genesis 45:6 “For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.”

Genesis 45:7 “And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.”

Genesis 45:8 “So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.” The story of Joseph and his brothers is a prime example of God taking an act of men that is seemingly completely evil in nature and turning it around for the greater good of those people involved and the betterment of the world in general; and this type of story is repeated numerous throughout the whole bible. **Deuteronomy 8:2 “And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.”**

Deuteronomy 8:16 “Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;”

For example, had Jesus Christ not allowed himself to be crucified on the cross? **Luke 23:33 “And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.”** **23:34 “Then said Jesus, Father, forgive them; for they know not what they do.”** Would Christianity have spread completely around the world affecting the lives of millions of people for the betterment of the entire world. And what of the afflictions suffered by the Báb and Baha’u’llah? The energies released from their pain and suffering will revitalize the world not just for a thousand years, but the effects of their revelations will be felt for the next five hundred thousand years:

And then there is the persecution of the two newest revelations of God that man tried to eradicate off the face of the earth; The Babi religion and the Bahá’í Faith, so savagely persecuted that the dire events of the time went down in the annuals of modern day genocidal infamy: “issued orders to persecute the Bábís, imagining that by overweening force he could eradicate and suppress matters of this nature, and that harshness would bear good fruit; whereas (in fact) to interfere with matters of conscience is simply to give them greater currency and strength; the more you strive to extinguish, the more will the name be kindled, more specially in matters of faith and religion,

which spread and acquire influence so soon as blood is shed, and strongly affect men's hearts."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 332)

"Physical torture and death were ineffectual to stop the onrush of the reformation inaugurated by the Báb. When, some years later, BAHÁ'U'LLAH arose as the one who was expected, thousands accepted him and at once came under his banner. BAHÁ'U'LLAH was not personally related to the Báb, nor had he ever seen him, though he became one of the first disciples of the Báb's teachings."

"Dreadful persecution ensued and more than twenty thousand martyrs joyfully gave up property and life rather than renounce the faith which they recognized as divine truth. At such variance were his teachings with the creed-bound world about him that BAHÁ'U'LLAH, with his family and followers, was banished to Bagdad, to Constantinople, to Adrianople and finally to the penal colony of Akká in Syria."

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 5)

"The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Strong-hold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities!"

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 99)

Genesis 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

Genesis 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

The Hebrew children, after the time of Joseph, lived the lives of servants in Egypt for over four hundred years being afflicted by their masters. In this time the Hebrew children greatly multiplied in number till their number was as vast as the sands of the sea shore: **Genesis 22:17** “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;” In this four hundred years of their captivity the Hebrew children lived in conditions that were favorable to their multiplying in number. They had the food they needed to flourish and the security of a great nation to protect them from harm. Had they existed on their own they would constantly have lived in danger from their enemies and they lived the lives of a semi nomadic people raising herds of cattle, conditions not favorable to the formation of a great people and a great nation.

God took all the years of hardship and bondage suffered by the Hebrew children and formed a great nation and a great people out of them. God took an apparently bad situation that appeared to be against the children of Israel and raised them to glory. He took what appeared to be great evil and made great good come out of it. “In creation there is no evil; all is good. Certain qualities and natures innate in some men and apparently blameworthy are not so in reality. For example, from the beginning of his life you can see in a nursing child the signs of desire, of anger, and of temper. Then, it may be said, good and evil are innate in the reality of man, and this is contrary to the pure goodness of nature and creation. The answer to this is that desire, which is to ask for something more, is a praiseworthy quality provided that it is used suitably. So, if a man has the desire to acquire science and knowledge, or to become compassionate, generous, and just, it is most praiseworthy. If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy; but if he does not use these qualities in a right way, they are blameworthy.”

“Then it is evident that in creation and nature evil does not exist at all; but when the natural qualities of man are used in an unlawful way, they are blameworthy.”

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 320)

For example: God formed light and this in turn created the concept of darkness or the absence of light, because you had to have the knowledge of the light God formed to realize its byproduct which was darkness, or the absence of light which was in reality nothingness, not part of something God actually had to form, with all His creative might, but a consequence of the light: Isaiah 45:7 “I form the light, and create darkness:” “Now as to the Power that knoweth no limitations; limitation itself proveth the existence of the unlimited, for the limited is known through the unlimited, just as weakness itself proveth the existence of power, ignorance the existence of knowledge, poverty the existence of wealth. Without wealth there would be no poverty, without knowledge no ignorance, without light no darkness. Darkness itself is a proof of the existence of light for darkness is the absence of light.” (or nothingness) (Compilations, Baha'i World Faith, p. 344) “I make peace, and create evil:” (or the absence of good), “We know absence of light is darkness, but no one would assert darkness was not a fact. It exists even though it is only the absence of something else. So evil exists too, and we cannot close our eyes to it, even though it is a negative existence.” (Compilations, Lights of Guidance, p. 512) “Just as darkness is but the absence or lesser degree of light, so evil is but the absence or lesser degree of good; the undeveloped state.” (Baha'u'llah and the New Era, p. 195) Therefore: Psalms 16:4 “The LORD hath made all things for himself: yea, even the wicked for the day of evil.” We know that evil is the nonexistence of good, but the wicked are there to bring about the day of evil, which God will in turn bring good out of for that individual or someone else. This is the cycle of good and evil and good again. “Everything in existence is good, and only the lack of goodness make a thing evil. The being is created good, but when the lack of good is to be seen in it, then it becomes bad. Evil is not created by God.” (Compilations, Baha'i Scriptures, p. 500)

99. Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah."

100. And he raised his parents high on the throne (of dignity), and they fell down in prostration (all) before him. He said: 'O my father! this is the fulfillment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do: for verily He is full of knowledge and wisdom.'"

(The Qur'an (Yusuf Ali tr), Surah 12)

22. Those who patiently persevere, seeking the countenance of their Lord; establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home

(The Qur'an (Yusuf Ali tr), Surah 13)

70. "Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful."

(The Qur'an (Yusuf Ali tr), Surah 25)

35. "Every soul shall have a taste of death: and We test you by evil and by good by way of trial: to Us must ye return." "Can the good bring forth evil?" The Prophet said, 'Good never brings forth evil.'" "think it not to be an evil to you: on the contrary it is good for you:"

(The Qur'an (Yusuf Ali tr), Surahs 21, 24 and Hadith, Bukhari Vol 2, Book 24, # 543)

"Mazda doeth so ordain that "Out of evil cometh good." (Hymns of ATHARVAN, Zoroaster p. 30)

**“Evil is not wholly evil. In tackling it the soul acquires moral strength i.e. competence for nearness to God. This is a relieving feature of sin.”
“Even evil operates for the ultimate good.” (ZOROASTER, Hymns of Atharvan pp. 120 and 121)**

“Evil is only apparently evil. It is ultimately for our good. It helps us to build our character and character is necessary for God realization which is our ultimate and permanent good.” (ZOROASTER, Hymns of Atharvan p. 405)

“Mazda as the upholder of moral order, is sure to give His support to Zarathushtra and to punish his enemies. The punishment would, however, be for their own good, to lead them to the path of rectitude. Why should God, who is all kindness, inflict punishment on anybody unless it is for his good.” (ZOROASTER, Hymns of Atharvan p. 832)

6. “He is beyond all the forms of the tree (of the world) and of time, He is the other, from whom this world moves round, when one has known Him who brings good and removes evil, the Lord of bliss, as dwelling within the self, the immortal, the support of all. Make us blameless, Even as Ye did set free, O bright ones, O Ye that are worthy of offering,”

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad and Vedas, Yajur Veda - Kanda IV)

9. “Let no one underestimate good, thinking, ‘It will not come near me.’ Even a water-pot is filled by the falling of drops of water. A wise person becomes full of goodness even if one gathers it little by little.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

17. “Overcome anger with freedom from anger. Overcome evil with good. Overcome meanness with generosity, and Overcome a liar with truthfulness. Speak the truth, don't get angry, and always give, even if only a little, when you are asked. By these three principles you can come into the company of the devas.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” He sundered good from evil. He broke apart or separated out the good of existence from that which only appears to be evil, anti-good, nothingness.

“Begone, be vanquished and brought to naught before the glory and light of Manda-d-Hiia!” (Sabeanism, Ginza Rba- chapters 17 and 75)

“I go down before these souls whom the Life delivereth and saveth, and protecteth these souls from all that is evil. and support of life, that thou givest no room to evil.” ‘secure, seal and guard’ say ‘secure, seal and guard this soul of (this one), and establish it and evil will be removed. They will be freed from fetter and bond.” (Sabeanism, Ginza Rba- chapters 13, 17 and 24)

“God -- does not only punish the wrongdoings of His children. He (also) chastises (them), because He is just, and He chastens (them) because He loves (them). Having chastened them, He cannot, in His great mercy, leave them to their fate. Indeed, by the very act of (His) chastening them He prepares them for the mission for which He has created them. ‘My calamity is My providence,’ He, by the mouth of Bahá'u'lláh, has assured them, ‘outwardly it is fire and vengeance, but inwardly it is light and mercy.’” So, God, by the very act of chastising and correcting His children, is turning that which appears to be evil into something that is good for us in the long run.

(Bahá'í Faith, Shoghi Effendi, The Promised Day is Come, p. 115)

Abstain from fellowship with evil doers.

65. Abstain from fellowship with evil doers: We have learned that true evil is, in reality, the absence of good in us and our actions that appear evil are just the mishandling of the good things God has given us in nature, and the abuse of the spiritual laws He has sent down to us. The various writings of God tell us that we need to abstain from the performance of unsavory acts against one another, but the warnings don't stop there. We are also warned, in numerous texts, that we should abstain from fellowship with the unrighteous ones lest their ungodly, unsavory ways, tempt us, and lead us astray from the right path. We find that these warnings are not only in the bible and the Bahá'í Writings, but are scattered throughout the rest of the heavenly books. God wants us to avoid contact and interaction with unmoral, unbelievers who can, after awhile, lead even the most, well studied, righteous believers astray into the wilderness of corrupt inclinations. The holy books are very clear on this point, and the only real dispensation to this rule is the teaching of the faith to these unenlightened ones or caring for them as loving brothers when in need. CHRISTIANITY: 2 Thessalonians 3:6 "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." Romans 16:17 "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Ephesians 5:11 "Have no fellowship with the unfruitful works of darkness, but rather reprove them." 1 Corinthians 5:11 "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Corinthians 10:20 "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." 2 Corinthians 6:14 "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" JUDAISM: Sirach 13:17 "What fellowship hath the wolf with the lamb? so the sinner with the godly."

Psalms 1:1 “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.”

Psalms 26:5 “I have hated the congregation of evil doers; and will not sit with the wicked.”

Psalms 94:20 “Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?”

Proverbs 4:14 “Enter not into the path of the wicked, and go not in the way of evil men.”

Proverbs 18:5 “It is not good to accept the person of the wicked,”

Letter 31. “By keeping company with good people, you will develop your character and by avoiding the society of wicked persons, you will abstain from wickedness.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

118. “O ye who believe! take not into your intimacy those outside your ranks; they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths; what their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.”

(The Qur'an (Yusuf Ali tr), Surah 3)

3. “Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.”

(The Qur'an (Yusuf Ali tr), Surah 7)

3. “And in this belief (of ours), O Mazda, Right is laid down, for blessing, in the heresy the Lie, for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with the Liar.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 49)

**“Do not hear the advice of those who deprecate religion. They do more harm to you than anybody else by their misleading doctrines.”
(ZOROASTER, Hymns of Atharvan p. 748)**

Denkard. Zoroaster, “Again, it is made known thus, that owing to their friendship and the touch of close relations with them, (the corrupt individuals) there is diminution of purity, alloying of good qualities, (with bad ones) and harm to habits, and lessening of glory. These people (bad people are through friendship and the practice of eating and drinking with them, givers of separation from the yazads and of relations of impurity; and (thereby) the understanding becomes debased; therefore, as far as possible, (we) must remain, aloof from contact with and separate from them.” “Be it known that, the improvement (of men) for the happiness of heaven is by keeping an eye towards relations with the pure (and) invisible yazads, and by opposing the association with themselves of those who have the intention of wounding and giving pain (to the yazads) and are of a like disposition.” “The lightless Evil-doer.”

30. “Let him not honour, even by a greeting, heretics, men who follow forbidden occupations, men who live like cats, rogues, logicians, (arguing against the Veda,) and those who live like herons.”

(Hindu, Laws of Manu chapter 4)

“Hide, the holy Krishna saith, This from him that hath no faith, Him that worships not, nor seeks Wisdom’s teaching when she speaks: Hide it from all men who mock;”

(Hindu, Bhagavad Gita (Edwin Arnold tr)

246. “He who is persevering, gentle, (and) patient, shuns the company of men of cruel conduct, and does no injury to living creatures.” “Evil is forbidden.....it should be particularly avoided.”

(Hindu, Laws of Manu chapter 4 and The Dharma Sutras, Apastamba Prasna 2)

6. “Don't cultivate the company of bad companions. Don't cultivate depraved men. Cultivate companions of good character. Cultivate superior men.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

6. “Do not have wrong-doers for friends; do not have despicable people for friends; have virtuous people for friends; have for friends the best people.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Associate not with evil friends; Associate not with mean men; Associate with good friend; Associate with noble men.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Let seekers for truth reverently approach those who are wise and avoid the sticklers for particular words.” “The Bodhisattva should keep himself away from all turmoil, social excitements and sleepiness; let him keep away from the treatises and writings of worldly philosophers, and from the ritual and ceremonies of professional priestcraft.”

(Buddha, Lankavatara Sutra)

“Love not treacherous spirits and seductive courtesans. Love not lust, and lying phantoms.” “Avaunt! flee in fear all (ye) evil, restricting, wrathful spirits! Flee, begone,” (Sabeanism, Instructions from Adam chapter 17)

“Any man who doth not confirm this end (conclusion) we will avoid and not approach him. He may go in his clothes and roll in his filth!” “Arm me against all that is evil: be for me a bulwark against rebels and a Hand of Truth against the destructive powers of this world.”

(Sabeanism, Ginza Rba- 74 and 410)

“Let not the deeds of those who reject the Truth shut you out as by a veil.”

(The Bab, Selections from the Writings of the Bab, p. 161)

“Fear thou God, thy Lord, and make mention of His Name in the day-time and at eventide. Follow not the promptings of the faithless, lest thou be reckoned among the exponents of idle fancies.”

(The Bab, Selections from the Writings of the Bab, p. 160)

“With all his heart should the seeker avoid fellowship with evil doers, and pray for the remission of their sins.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 194)

“He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfill. With all his heart he should avoid fellowship with evil-doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 265)

Eyes that see not, ears that don't hear.

66. Eyes that see not, ears that don't hear: One of the big warnings found in the numerous religions of God is the warning that there will be many among those who hear the words of the prophet that will not understand the meaning of what the messenger is trying to communicate to them. The various books state that the people have eyes, but they see not. They have ears to hear, but they just don't hear

past the material content of the words being spoken to them and they just can't see into the deeper hidden spiritual meaning of the words the manifestation of God is trying to tell them. They have minds to know, but they just don't comprehend the true intent behind the words and this seems to be a problem common to and inherent in all of God's religions.

One only has to look at the various teachings of the books of God to see the truth of these words. JUDAISM: Deuteronomy 29:4 "Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day."

Isaiah 6:9 "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."

Isaiah 6:10 "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

Jeremiah 5:21 "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:"

Ezekiel 12:2 "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house."

CHRISTIANITY: Matthew 13:13 "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

Matthew 13:14 "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:"

Matthew 13:15 "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Mark 8:18 "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?"

Luke 8:9 "And his disciples asked him, saying, What might this parable be? 8:10 "And he said, Unto you it is given to know the mysteries of

the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.”

John 9:39 “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.”

“Grant, O my God, that I may not be reckoned among those whose ears are deaf, whose eyes are blind, whose tongues are speechless and whose hearts have failed to comprehend.”

(The Bab, Selections from the Writings of the Bab, p. 215)

46. “Do they not travel through the land, so that their hearts (and mind) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind but their hearts which are in their breasts.”

(The Qur'an (Yusuf Ali tr), Surah 22)

179. “Many are the Jinns and men, We have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided: for they are heedless (of warning).” 22. “For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not. 108 Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed.”

(The Qur'an (Yusuf Ali tr), Surahs 7, 8 and 16)

20. “O ye who believe! obey Allah and His Messenger, and turn not away from him when ye hear (him speak).” 21. “Nor be like those who say, ‘We hear,’ but listen not:” 22. “For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not.” 23. “If Allah had found in them any good, He would indeed have made them listen.”

(The Qur'an (Yusuf Ali tr), Surah 8)

“Verily! The worst of beasts in the Sight of Allah are the deaf and the dumb -- -- those who understand not.” “Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers) nor can you make the deaf hear.”

(Hadith, Bukhari Vol 6, Book 60 # 169 and Vol 2, Book 23 # 453)

“Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’” They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don’t see the true light of Allah when it dawns, and fail to hear the truth of His words.

(Hadith, Bukhari Vol 9, Book 93, # 532)

- 1. “Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.”**
- 2. “Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.”**

(Zoroaster, The Zend-Avesta, Avesta – Yasna 30)

Denkard. Zoroaster, “Those priests who disseminate vice among men are morally blind.” “Purity unaccompanied with religious deafness.” (is needed)

“They see yet they see not; they would like to get rid of their arrogance, yet they cannot.” “Rub your eyes so that you may see well.” (ZOROASTER, Hymns of Atharvan p. 664 and 788)

“The unenlightened ones Mark not that Spirit when he goes or comes, Nor when he takes his pleasure in the form, Conjoined with qualities; but those see plain Who have the eyes to see. Holy souls see.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 15)

3. “Make his ears hear, that he may show his vigour and may be joyful in the way he loveth.”

(Hindu Vedas, Rig Veda - Book 4)

“TO GIVE oneself up to indulgence in sensual pleasure, the base, common, vulgar, unholy, unprofitable; and also to give oneself up to self-mortification, the painful, unholy, unprofitable: both these two extremes the Perfect One has avoided, and found out the Middle Path, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nirvana.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

13. “Blinded indeed is this world. Few are those who see the truth. Like a bird breaking out of the net, few are those who go to heaven.” “This world is blinded; only a few can see here.” “To see the essence in the essential and the unessential as the unessential it is means one does get to the essence, being on the road of right intentions.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

“Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out evil. (Like) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to

those who love Thy name of Truth, And Life be praised.” (Sabeanism, Ginza Rba- chapter 45)

“I came to the congregation of souls, For the Life sent me, sent me forth. There were some who bought my wares, There those who came to their end and lay down. There were those who bought my wares. The eyes (of such a one) were filled with light, Filled with light were his eyes (On) beholding the Great (One) in the House of Perfection, There were those who did not buy my wares. They went on, reached their end and lay down. ‘they were blind and saw not, Their ears were stopped and they heard not And their hearts were not awakened To behold the Great One in the House of Perfection. As They called them and they answered not, When they call, who will answer them? Because it was given to them but they took not, Who will give to them when they ask? They hated the Way of Life and its Abode But loved the abode of the wicked. And lo! in the abode of the wicked Will they be held captive.” (Sabeanism, Ginza Rba- chapter 90)

“Their hands fell (powerless) on their knees; their eyes were blinded and unable to see and their ears became deaf and unable to hear.” (Sabeanism, Ginza Rba- chapter 13)

“Their hearts are deprived of the power of true insight, and thus they cannot see.”

(The Bab, Selections from the Writings of the Bab, p. 78)

“It is easy to read the Holy Scriptures, but it is only with a clean heart and a pure mind that one may understand their true meaning. Let us ask God's help to enable us to understand the Holy Books. Let us pray for eyes to see and ears to hear, and for hearts that long for peace.”
“God's eternal Mercy is immeasurable. He has always chosen certain souls upon whom He has shed the Divine Bounty of His heart, whose minds He has illumined with celestial light, to whom He has revealed the sacred mysteries, and kept clear before their sight the Mirror of Truth. These are the disciples of God, and His goodness has no bounds. You who are servants of the Most High may be disciples also. The treasuries of God are limitless.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 56)

“The Pen of the Most High is unceasingly calling; and yet, how few are those that have inclined their ear to its voice! The dwellers of the kingdom of names have busied themselves with the gay livery of the world, forgetful that every man that hath eyes to perceive and ears to hear cannot but readily recognize how evanescent are its colors.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 195)

“Seeing on every side how the people were deaf to his call, he cried aloud: "Oh, the perversity of this generation! How heedless of the fragrance which that imperishable Rose has shed! Though my soul brim over with ecstasy, I can, alas, find no heart to share with me its charm, nor mind to apprehend its glory.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 452)

“And, now, strive thou to comprehend the meaning of this saying of Ali, the Commander of the Faithful: ‘Piercing the veils of glory, unaided.’ ‘Among these (veils of glory) are the divines and doctors living in the days of the Manifestation of God, who, because of their want of discernment and their love and eagerness for leadership, have failed to submit to the Cause of God, nay, have even refused to incline their ears unto the divine Melody.’ ‘They have thrust their fingers into their ears.’ And the people also, utterly ignoring God and taking them for their masters, have placed themselves unreservedly under the authority of these pompous and hypocritical leaders, for they have no sight, no hearing, no heart, of their own to distinguish truth from falsehood.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 163)

Face of the prophets glowed or shone.

67. Face of the prophets glowed or shone: This may not seem much like an actual important point of agreement between the religions of God, but light was sometimes seen glowing from the faces of God's Holy Messengers, which seems to be another possible sign of prophethood of the prophets from the way we find it mentioned in the Holy Writings. From the Holy Bible we know this happened to Moses and Jesus Christ. They both experienced this phenomena at least once in the bible. **JUDAISM: Exodus 34:29 "And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him."**

Exodus 34:30 "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him."

Exodus 34:31 "And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them."

Exodus 34:32 "And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in Mount Sinai."

Exodus 34:33 "And till Moses had done speaking with them, he put a vail on his face."

Exodus 34:34 "But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded."

Exodus 34:35 "And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again."

We also find that this was the case with Jesus Christ when he took some of his disciples up into the mountains: **CHRISTIANITY: Matthew 17:1** "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,"

Matthew 17:2 "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

Muhammad's face was also known to have glowed or glittered at least once before his death: "Anas bin Malik Al-Ansari, told me, Abu Bakr used to lead the people in prayer during the fatal illness of the

Prophet till it was Monday. When the people aligned (in rows) for the prayer, the Prophet lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'án and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet, Abu Bakr retreated to join the row as he thought that the Prophet would lead the prayer. The Prophet beckoned us to complete the prayer and he let the curtain fall. On the same day he died.”

(Hadith, Bukhari Vol 1, Book 11, # 648)

“I heard Ka'b bin Malik talking after his failure to join (the Ghazwa of) Tabuk. He said, ‘When I greeted Allah's Apostle whose face was glittering with happiness, for whenever Allah's Apostle was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face.’”

(Hadith, Bukhari Vol 4, Book 56, Number 756)

143. “O Spitama! who is fairer than any creature in the world, and full of light to shine.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “In the pure light and equal to the archangels -- collected together and reckoned together, since the original creation, and completely unmixed – Zartosht (Zoroaster) was spiritually fashioned and provided undefectively for the acceptance and propagation of the religion in the world. 2. And when he is sent for the manifestation of restrained saintliness (mokih) and bodily substance, great glory and radiance become as much discernible in him, he produced a radiance, glow, and brilliance from the place of his own abode, that issued intensely and strongly, like the splendor of fire, to distant lands.”

“Krishna. Yea! thou hast seen, Arjuna! because I loved thee well, The secret countenance of Me, revealed by mystic spell, Shining, and wonderful,” “In Thy countenance shine all the features.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9 and 11)

“The pure and lovely face of holy Order hath shone like gold of heaven in its arising.” “Together with the heaven he shines apparent, formed by his Makers well with power and wisdom.”

(Hindu, Vedas, Rig Veda – Books 6 and 7)

“When he shines, everything shines after him; by his light all this is lighted.”

(Hindu, Upanishads vol. 2, Katha-Upanishad)

“The Lord as usual first sitting quietly became absorbed in Samadhi, radiating from the crown of his head, rays of soft and tender brightness.” “An aureole transcendently pure and golden brightnesses seen emanating from the person of my Lord. It was because of this that I first admired my Lord. (Buddha, Surangama Sutra)

“The hall filled with a radiant splendor that emanated from the moonlike face of the blessed one.” (Buddha, Surangama Sutra)

“Radiance was brought and I was clothed in it, light was brought and I was wrapped in it.” “The place of joy, in which the face shines. The face shines in it, the form is illumined and does not grow dim.” (Sabeanism, The Song and Bliss)

“The saviour that cometh towards you is all radiancy and light from head to foot.” (Sabeanism, Ginza Rba- chapter 67)

“His (The Bab’s) radiant countenance bespoke the light that had been kindled in his soul.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 8)

“The face of the Báb was aglow with joy, a joy such as had never shone from His countenance. Indifferent to the storm that raged about Him, He conversed with us with gaiety and cheerfulness.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 506)

“Such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 514)

What is not a well known fact is, that the face of Baha'u'llah, when he would talk to the believers, would sometimes glow with an inner light. “Often we saw his dear face illumined by the glow of an inner consuming fire, reflecting the glory of this Order, while with a gentle and convincing voice he would tell of the five-hundred-thousand-year Cycle over which Bahá'u'lláh's Revelation would extend its shield and supremacy.”

(Bahá'í Faith, Ugo Giachery, Shoghi Effendi - Recollections)

Have faith in God.

68. Have faith in God: One of the key teachings I found, in religion, when I began to study the other religions was the need for the believers to have faith. Yes, having faith in God is a key teaching I found throughout all the many religions of God. Having faith in God is like a corner stone in religion, it must be there: CHRISTIANITY: Matthew 17:20 “And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” Mark 11:22 “And Jesus answering saith unto them, Have faith in God.”

JUDAISM: Enoch 58: 5 “And after this it shall be said to the holy in heaven That they should seek out the secrets of righteousness, the heritage of faith:” (Apocrypha)

Deuteronomy 32:18 “Thou art unmindful, and hast forgotten God that formed thee.”

Deuteronomy 32:19 “And when the LORD saw it, he abhorred them, because of the provoking of His sons, and of his daughters.”

Deuteronomy 32:20 “And He said, I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith.”

Habakkuk 2:4 “The just shall live by his faith.”

Ezra 4, 7. “And every one that shall be saved, and shall be able to Escape by his works, and by faith, whereby ye have believed,” (Apocrypha)

CHRISTIANITY: 1 Corinthians 16:13 “Watch ye, stand fast in the faith,”

Philippians 1:27 “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;”

Romans 1:17 “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

82. “But those who have faith and work righteousness, they are Companions of the Garden, therein shall they abide (for ever).”

76. “Nay. Those that keep their plighted faith and act aright, verily Allah loves those who act aright.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 3)

9. “Those who believe, and work righteousness, their Lord will guide them because of their faith: beneath them will flow rivers in Gardens of Bliss.” **11.** “And on Allah let all men of faith put their trust.”

(The Qur'an (Yusuf Ali tr), Surahs 10 and 14)

“Faith is the foundation of higher life, sages hold faith to be the mark of spiritual life.” “If one relies on his own strength alone he may feel dejected. If he has faith in God (relies on God) he may with optimism

proceed to fight evil.” (ZOROASTER, Hymns of Atharvan pp. 133 and 507)

Denkard. Zoroaster, “Every person should make one's own self devoutly faithful, and should resign oneself to God, and thenceforward one should be grateful unto Him.” “If thy tongue be holy or pious, and if thou shouldst say unto a hillock, 'Move forth,' then it must move (indeed).”

“Who seeth Me, Lord of the Worlds, with faith-enlightened eyes, Unborn, undying, unbegun.” “In faith, mastering himself, true to his word, Seeking Me, heart and soul; vowed unto Me,- That man I love!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 10 and 12)

“Give Me thy heart! adore Me! serve Me! Cling In faith and love and reverence to Me! So shalt thou come to Me! I promise true, For thou art sweet to Me! And let go those- Rites and writ duties! Fly to Me alone! Make Me thy single refuge! will free Thy soul from all its sins! Be of good cheer!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“Truly, the disciple who is possessed of faith and has penetrated the Teaching of the Master, he is filled with the thought: ‘May rather skin, sinews and bones wither away, may the flesh and blood of my body dry up: I shall not give up my efforts so long as I have not attained whatever is attainable by manly perseverance, energy and endeavor!’”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

23. “Good is good behaviour up to old age, good is firmly established faith, good is the acquisition of understanding, and abstention from evil is good.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“In meditation; one's mind should be concentrated at all times, whether sitting, standing, moving, working; one should constantly discipline himself to that end. Gradually entering into the state of Samadhi, he will transcend all hindrances and become strengthened in faith, a faith that will be immovable.” (Buddha, Diamond Sutra)

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75)

“We offer up our commemoration, our petition, our prayer, Our submission, our tabuta and our faith In Thy presence.” “Blessed art Thou, my Lord, Manda-d-Hiia.” “In the name of the Great Life! Hear me, my Father, hear me! Draw me upward (O) Great One.” (Sabeanism, Ginza Rba- chapters 75 and 80)

“The name of Life and the name of Manda-d-Hiia Were pronounced on me. My ears have heard the voice of Life (Haiyi/God). My nostrils have breathed the perfume of Life. My mouth was filled with prayer and praise. My knees bless and worship the Great Life. My feet tread the ways of Truth (Kus'ta) and Faith.” “We have purified our hands in Kušta (truth) And our lips in faith.” (Sabeanism, Ginza Rba- chapters 104 and 115)

“Man's highest station, however, is attained through faith in God in every Dispensation and by acceptance of what hath been revealed by Him.”

(The Bab, Selections from the Writings of the Bab, p. 88)

“Regard not the all-sufficing power of God as an idle fancy. It is that genuine faith which thou cherishest for the Manifestation of God in every Dispensation. It is such faith which sufficeth above all the things that exist on the earth, whereas no created thing on earth besides faith would suffice thee. If thou art not a believer, the Tree of divine Truth would condemn thee to extinction. If thou art a believer, thy

faith shall be sufficient for thee above all things that exist on earth, even though thou possess nothing.”

(The Bab, Selections from the Writings of the Bab, p. 122)

“Have faith, patience and courage -- this is but the beginning, but surely you will succeed, for God is with you!”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 101)

“Quaff from the living waters of faith.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 169)

“The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 156)

All Mankind has one human father the different religions of God tell us.

69. All Mankind has one human father. All are the progeny of one man the different religions of God tell us: “His Holiness Bahá'u'lláh addressing all humanity, said that Adam the parent of mankind may be likened to the tree of nativity upon which you are the leaves and blossoms. Inasmuch as your origin was one, you must now be united and agreed; you must consort with each other in joy and fragrance. He pronounced prejudice, whether religious, racial, patriotic, political, the destroyer of the body-politic. He said that man must recognize the oneness of humanity, for all in origin belong to the same household and all are servants of the same God. Therefore mankind must continue in the state of fellowship and love, emulating the institutions of God and turning away from satanic promptings, for

the divine bestowals bring forth unity and agreement whereas satanic leadings induce hatred and war.”

(Abdu'l-Baha, The Promulgation of Universal Peace, p. 124)

JUDAISM: Genesis 2:7 “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Ezra “And gavest a body unto Adam without soul, which was the workmanship of Thine hands, and didst breathe into him the breath of life, and he was made (a) living (soul) before thee.” (Deuterocanonical Apocrypha)

Genesis 5:1 “This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;” 5:2 “Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.” Genesis 3:20” And Adam called his wife's name Eve; because she was the mother of all living.” (just as Adam was the father of all living)

CHRISTIANITY: 1 Corinthians 15:45 “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.” 15:46 “Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.” 15:47 “The first man is of the earth, earthy; the second man is the Lord from heaven.” 15:48 “As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.”

15:49 “And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

1 Timothy 2:13 “For Adam was first formed, then Eve.”

“Whenever the people ask Thee of the appointed Hour say: Verily the knowledge of it is only with My Lord, Who is the Knower of the unseen. There is none other God but Him -- He Who hath created you from a single soul, and I have no control over what profiteth Me or harmeth Me, but as My Lord pleaseth. Indeed God is Self-Sufficient and He, My Lord, standeth supreme over all things.”

(The Bab, Selections from the Writings of the Bab, p. 64)

33. "Allah did choose Adam and Noah, the family of Abraham and the family of Imran above all people."

34. "Offspring, one of the other; and Allah heareth and knoweth all things."

(The Qur'an (Yusuf Ali tr), Surah 3)

"O Adam! You are the father of all mankind, and Allah created you with His Own Hands," "Then they will go to Adam and say, You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you;"

(Hadith, Bukhari Vol 4, Book 55, # 556 and Vol 8, Book 76, # 570)

Denkard. Zoroaster, "Be it known that, the Creator Ohrmazd (Ahura Mazda) created every creature (regularly) from a single species, and produced every man from one single father; and for this reason, that (His) creatures may, on account of their common origin, nourish and improve and support one another, and men, from their common birth, may regard one another as their own, and do good to one another as sincere brothers,"

14. 'He is active as the first man was; he goes on with the strength of the first man; he has the virility of the first man.

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

1. "I envelope thee in my garment that was produced by Manu (the first man), (Adam in other religions) that thou shalt be mine alone."

5. "The earth upon which of old the first men unfolded themselves, upon which the gods overcame the Asuras, shall procure for us (all) kinds of cattle, horses, and fowls, good fortune, and glory!"

(Hindu, Vedas, Atharva Veda)

"A Son was born to the father of my race."

(Hindu, Vedas, Rig Veda - Book 1)

**“The sun radiates its splendor spontaneously on all alike and with no words of explanation; in like manner do the Tathagatas radiate the Truth of Noble Wisdom with no recourse to words and to all alike.”
From the first man until today. (Buddha, Lankavatara Sutra)**

**“Praised be our father. the head of the whole (human) race.”
(Sabeanism, Ginza Rba- chapter 25)**

“And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man and to his descendants (and to) all who bear witness unto this light and illumination until worlds' end. Naught shall pass away from the Word of the great Father of Glory, praised be his name!” (Sabeanism, Ginza Rba- chapter 75)

“Adam is the father of man -- that is to say, He is the cause of the physical life of mankind; His was the physical fatherhood.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 118)

We are God's children. God is considered to be the Heavenly Father to all of mankind and the paternal father to all the manifestations of God.

70. We are God's children. God is considered to be the Heavenly Father to all of mankind, as well as the paternal Father figure to all the manifestations throughout the religions of God: God is the creator, the Father; is it any wonder that the religions tell us that we are all God's children, His sons and daughters. If all mankind are His children is it any wonder that the manifestations call God their Father and are considered to be His paternal sons. It only stands to reason that if all are the spiritual sons and daughters of the one Heavenly Father, that the various religions

would tell us this. Now there are some who would argue this point, but aren't these just word semantics. **CHRISTIANITY: John 5:44** "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 5:45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. (This, kind of, infers that Moses was, along with Jesus Christ, one of (God's), The Father's, sons in this world). And this statement is pretty much indicated with the words of Paul and Moses, when Moses prophesied that God would raise up a prophet like unto him (Moses), and then this prophecy is later on confirmed by The Apostle Paul in the New Testament in Acts:

JUDAISM: Deuteronomy 18:15 "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;"

Deuteronomy 18:18 "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him."

Deuteronomy 34:10 "And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face."

Paul pretty much confirms this declaration that Christ and Moses are paternal brothers in a statement in Acts: **Acts 3:20** "And He shall send Jesus Christ, which before was preached unto you:" **Acts 3:22** "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Jesus was like unto Moses they were both sons of God or Christ wouldn't be like Moses.

Now I'm sure there are some people who are saying, now wait a minute, Jesus was born of a virgin birth and God is his father, and to this I say, Jesus' conception was miraculous being conceived by the power of the holy ghost, but God did not take on a physical form and come down from heaven and mate with Mary; and how do we know this? Virgin birth! Nobody mated with Mary she was a virgin when Jesus was born. And was God Jesus' father, yes! God is the paternal father symbolically of all His manifestations He has sent to this earth: Jesus and "the prophets are paternal brothers; their mothers are different, but their religion is one." They are all God's sons, but then again, we are all God's children ourselves according to the writings of the bible: **JUDAISM: 1 Chronicles 29:10** "Wherefore David blessed the

LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our Father, for ever and ever.” 29:11 “Thine, O LORD is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.”
Isaiah 9:6 “The mighty God, The everlasting Father.”

Malachi 2:10 “Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother.”

2. Ezra 1:29 “That ye would be my people, and I should be your God; that ye would be my children, and I should be your Father?”

(Deuterocanonical Apocrypha)

Deuteronomy 8:5 “Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.” (as a Father would chastise a favorite son or daughter)

Proverbs 3:12 “For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.”

CHRISTIANITY: Matthew 10:32 Whosoever therefore shall confess me (Jesus) before men, him will I confess also before my Father which is in heaven.

Matthew 11:27 All things are delivered unto me (Jesus) of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.

John 8:41 “Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, even God.”

John 8:42 “Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me.”

John 8:43 “Why do ye not understand my speech? even because ye cannot hear my word.”

James 1:27 “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

James 3:9 “Therewith bless we God, even the Father.”

Jude 1:1 “Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied.”

Hebrews 12:7 “If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?” **12:8** “But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.” In other words we are all sons and daughters of God for we are all too some extent chastised by God.

Philippians 4:20 “Now unto God and our Father be glory for ever and ever. Amen.”

As for the other religions of God, it is agreed that we are all children of the one God and the manifestations are His paternal sons, but with Islam we need to be very careful how we explain ourselves:

156. “To Allah we belong, and to Him is our return.” **157.** “They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.” This statement, from Muhammad, clearly indicates that we belong to Allah. And indirectly indicates we are His children. **155.** “Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.” **156.** “Who say, when afflicted with calamity: ‘To Allah we belong, and to Him is our return.’” **157.** “They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.” As a father would chasten a dear son or daughter.

(The Qur’an (Yusuf Ali tr), Surah 2)

“On the authority of his Father The Prophet (Muhammad) said, ‘Whoever passes through our mosques or markets with arrows should hold them by their heads lest he should injure a Muslim.’” “Allah’s Apostle said to him, ‘Hold them by their heads.’” (Hadith, Bukhari Vol 1, Book 8, # 443)

On the authority of his Father Muhammad does what Allah authorizes him to do. We know it is Allah his Heavenly Father being talked about, because Muhammad’s real earthly father died before Muhammad was born. Now I’m sure some followers of Islam will say now wait a minute Muhammad clearly states that he as well as Jesus Christ were not God’s biological children, and to that I say CORRECT! The Quran states that 88. “They say: ‘(Allah) Most Gracious has begotten a son!’” 89. “Indeed ye have put forth a thing most monstrous!” 90. “As if the skies

are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin.” 91. “That they should invoke a son for (Allah) Most Gracious.” 92. “For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.” The key word here is begotten. The word is there staring them right in the face. (The Qur’an (Yusuf Ali tr), Surah 19)

Muhammad tells us: “We used to worship Jesus, the son of Allah.’ It will be said to them, ‘You are liars, for Allah has never taken anyone as a wife or a son,’” God did not beget a son with Mary, as I said earlier; He is far too great and omnipotent for that. The writings of Islam say Allah did not beget a son but that still doesn’t mean we and the messengers are not God’s children? He created us, we belong to Him, but there are still people out there who want to argue and even kill over word semantics. God is God, or Allah is Allah, He can do things the way He wants to do them and it is not for us to question. And if that isn’t enough to get you thinking, Muhammad tells us: (Hadith, Bukhari Vol 6, Book 60, #105) “Allah’s Apostle said, ‘Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one.’” Muhammad is closest to Jesus and all the prophet are paternal brothers. (that mean of the same father). The prophets are all sons of the same Father (that being God) while all the mothers are different.

That seems pretty clear, the manifestations are paternal brothers related to one another by God’s will. (12. And Mary the daughter of ‘Imran, who guarded her chastity; and We breathed into her (body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (Servants)). (The Qur’an (Yusuf Ali tr), Surah 66) “How could she (Mary) claim that a Babe Whose father was unknown had been conceived of the Holy Ghost?” “He (Christ) came to the world through the Power of God, born of the Holy Spirit and of the blessed Virgin Mary.” ((Baha’u’llah, The Kitab-i-Iqan, p. 56 and Abdu’l-Baha, Paris Talks, p. 47)

And if that is still not enough quotations from Muhammad to convince some people; elsewhere in the writings of Islam we are told we have a Heavenly Father: (Hadith, Bukhari Vol 4, Book 55, # 652: “The heavenly father has plenty.” In other words we comprise Allah’s plenty, (numerous) children.

(Islamic Miscellaneous, Gulistan of Sa'di (Edwin Arnold tr))

So we have a Heavenly Father and we are all His children and all the manifestations are His sons; this is what the other religions tell us also.

8. "I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last – that Thou art (the) Father."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 31)

3. "This I ask Thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first? Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes again? This, O Mazda, and yet more, I am fain to know."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 44)

2. "Mazda, is the Father of Right." 3. "Thou art the Holy Father of this Spirit," 4. "From this Spirit have Liars fallen away, O Mazda, but not the Righteous."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 47)

Denkard. Zoroaster, "The father should encourage his children to receive such education as would fit them later to perform their duties. Therefore is the benefit derived by His (Ahura's) own creatures even from undergoing the test (of virtue)." Ahura chastizes His children for their own benefits.

"Man was made in the image of God, the son in the likeness of the Father." (Zoroaster, Hymns of Atharvan p. 411)

"I Am- of all this boundless Universe The Father, Mother, Ancestor, and Guard!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“Thou art, now I know, Father of all below, Of all above, of all the worlds within.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“New growths up springing to that happier sky,- Which they who reach shall have no day to die, Nor fade away, nor fall- to Him, I mean, FATHER and FIRST, Who made the mystery Of old Creation; for to Him come they.” (His children)

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 15)

10 “I (Krishna) from my Father have received deep knowledge of the Holy Law.”

(Hindu, Vedas, Rig Veda - Book 8)

“O Blessed Lord! We have been wandering about in the desolate wilderness (of spiritual depravity, searching) of this world for many kalpas, recognizing no sign of our Lord’s parental (Fatherly) love.” “We seek, but only with our Fathers parental blessings descending on us, to reach our true heart’s desire.” (Buddhism, The Surangama Sutra)

“And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man and to his descendants (and to) all who bear witness unto this light and illumination until worlds’ end. Naught shall pass away from the Word of the great Father of Glory, praised be his name!” (Sabeanism, Ginza Rba- chapter 75)

“We offer up our commemoration, our petition, our prayer, Our submission, our tabuta and our faith In Thy presence.” “Blessed art Thou, my Lord, Manda-d-Hiia.” “Manda-d-Hiia! Lift up thine eyes, (behold) thy devotees, thine offspring.” “In the name (God/Haiyi) of the Great Life! Hear me, my Father, hear me! Draw me upward (O) Great One.” (Sabeanism, (Adam) Ginza Rba- chapters 25, 75 and 80)

“For my heart hath testified to (God) the First Life (Haiyi Qadmai).”
“Behold me, who have sought purification before Thee! Look on me, I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,”
(Sabeanism, Ginza Rba- chapters 77 and 410)

“Thou art immeasurable, infinite and everlasting. Thou art the Father”
(Sabeanism, Ginza Rba- chapter 75)

“You who are His spiritual children must by your deeds exemplify His virtues, and witness to His glory.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 91)

“Recognize then the station of thy Son Who is none other than the mighty Word of God.”

(The Bab, Selections from the Writings of the Bab, p. 50)

“While a man is happy he may forget his God; but when grief comes and sorrows overwhelm him, then will he remember his Father who is in Heaven, and who is able to deliver him from his humiliations.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 50)

“God is one, that He is the Father of us all, that we are all immersed in the ocean of His mercy and sheltered and protected by His loving care.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 119)

“Thank God for that He hath awakened thee from thy sleep, found thee after thy being lost and quickened thee after thy death. Verily, I beg God to confirm thee by a power by which thou mayest be enabled to

worship God and to serve His Cause and to be submissive and lowly before the beloved of God.”

“Verily, I remember thee in my prayers and in my invocation, beseeching the Heavenly Father, the Lord of Hosts, to confirm thee by a power and cause thee to be firm and to work and serve in the olive garden of God and to be lowly and submissive before His Holy and Exalted Threshold.” “O thou fortunate and righteous, sincere and pious!”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 120)

“We school you with the rod of wisdom and laws, like unto the father who educateth his son, and this for naught but the protection of your own selves and the elevation of your stations. By My life, were ye to discover what We have desired for you in revealing Our holy laws, ye would offer up your very souls for this sacred, this mighty, and most exalted Faith.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 35)

Fear God.

71. Fear God. The need for the Fear of God seems to be, pretty much, a universal teaching of God taught by all the divine manifestations of God: “By the righteousness of Him Who hath called thee into being,” “Fear thou God and pride not thyself on thine earthly possessions, inasmuch as what God doth possess is better for them that tread the path of righteousness.” (The Bab, Selections from the Writings of the Bab, p. 19) The fear of God is a teaching found in Christianity, the Bahá'í Faith and the other religions of God when we study the books of God; but you may ask yourself, just what does the fear of God really mean? And, the answer to this question is found in the Jewish bible in proverbs: Proverbs 8:13 “The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the forward mouth etc....” In other words, the fear of God is living

the life God has laid out for us obediently and not being physically afraid of GOD.

Respectful behavior towards God, His messengers and His teachings may be one way to describe the fear of God. Living your life in the word of God, not outside His teachings, may be another way of putting it. And, the Bahá'í writings confirm this. "Verily I say, fear of God is the greatest commander that can render the Cause of God victorious, and the hosts which best befit this commander have ever been and are an upright character and pure and goodly deeds." "The fear of God impelleth man to hold fast to that which is good, and shun all evil." (Baha'u'llah, Tablets of Baha'u'llah, pp. 125 and 222) Whichever way we look at it, the fear of God is a must if we are to follow the writings of God.

The Fear of God, you see, is a universal conundrum of all these religions of God, and if we are to fear God the big question that comes to mind when you think about all of this is, if we are to love God, and He most certainly loves us, then how can we fear Him as all the religious books tell us we must certainly do; if we are going to follow the writings of God. It's an interesting question when you think about it and the answer to this question seems to come to us, again in the writings of God, through the experience of being parents raising children. JUDAISM: Deuteronomy 8:5 "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee." As a parent we want our children to love us, but we also invoke the parental role of discipline when the child needs to be guided away from behavior that is unbecoming the good moral development of a child of God. In the same way God acts like a good loving parent who is trying to direct us away from behavior that is unhealthy for a developing spirit advancing towards the kingdom of God.

"You ask him about the fear of God: perhaps the friends do not realize that the majority of human beings need the element of fear in order to discipline their conduct? Only a relatively very highly evolved soul would always be disciplined by love alone. Fear of punishment, fear of the anger of God if we do evil, are needed to keep people's feet on the right path. Of course we should love God - but we must fear Him in the sense of a child fearing the righteous anger and chastisement of a

parent; not cringe before Him as before a tyrant, but know His Mercy exceeds His Justice!”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 238)

CHRISTIANITY: Hebrews 12:7 “If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.”

Hebrews 12:9 “Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?” Hebrews 12:10 “For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.”

Hebrews 12:11 “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

“We school you with the rod of wisdom and laws, like unto the father who educateth his son, and this for naught but the protection of your own selves and the elevation of your stations. By My life, were ye to discover what We have desired for you in revealing Our holy laws, ye would offer up your very souls for this sacred, this mighty, and most exalted Faith.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 35)

“Fear ye God that haply it may be well with you.”

(The Bab, Selections from the Writings of the Bab, p. 161)

So, in other words, we are to fear the chastening of God, our Father, as we would our parents, which also leaves room for the love of Him, for God, very much like our parents, only wants the best for us.

“We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 75) (See God only desires good for us)

Therefore the teachings of the fear of God are found in all of His religions for our own good, not because He is just tripping on being All Powerful. JUDAISM: Exodus 18:21 “Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:”

Leviticus 19:14 “Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.”

Deuteronomy 6:2 “That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.”

Deuteronomy 10:12 “And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,”

Psalms 111:10 “The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.”

Proverbs 14:27 “The fear of the LORD is a fountain of life, to depart from the snares of death.”

Ecclesiastes 12:13 “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”

CHRISTIANITY: Acts 13:16 “Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.”

Ephesians 5:21 “Submitting yourselves one to another in the fear of God.”

1 Peter 2:17 “Honour all men. Love the brotherhood. Fear God.”

Revelations 19:5 “And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.”

233. “Fear Allah and know that Allah sees well what ye do.”

(The Qur'an (Yusuf Ali tr), Surah 2)

102. "O ye who believe! fear Allah as He should be feared."

(The Qur'an (Yusuf Ali tr), Surah 3)

28. "O ye that believe! fear Allah, and believe in His messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a light by which ye shall walk (straight in your path), and He will forgive you (your past): For Allah is Oft-Forgiving, Most Merciful:"

(The Qur'an (Yusuf Ali tr), Surah 57)

**37. "He can bring and does bring down upon them distress and fear;"
"The Law of the worshippers of Mazda is the truest giver of all the good things of all those that are the offspring of the good principle; and so is the Law of Zarathushtra." "in the meeting together of the faithful, or the rushing together of the worshippers of the Daevas; Whether on the road or in the law he has to fear,"**

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

15. "Through fear of Him all created beings, both the immovable and the movable, allow themselves to be enjoyed and swerve not from their duties."

(Hindu, Laws of Manu chapter 7)

9. "Let him not love to speak ill words: but fear the One who holds all."

(Hindu, Vedas, Rig Veda - Book 1)

"Though they all honor, praise and esteem me, (fear Me), they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told them, or to what they

have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata.” (Buddha, Lankavatara Sutra)

“The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love ‘far reaching, beyond measure, all embracing.’ Regard all with mind set free and filled with deep felt love, ‘this is the way to a state of union with Brahma.’ Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure all embracing even for all things that have form or life with deep felt pity, sympathy and equanimity not one is set aside. He will not be filled with anger or malice, his mind will be pure free of lust, he will have self mastery (fear of Brahma) he will be free from cares, and this one at death at the dissolution of his body will become united with Brahma who is of the same condition.” (Buddha, Tevigga Sutra)

“The abode of fear of the deity of the House (i.e. world) for the great Place of Light and the everlasting Abode!” (Sabeanism, Ginza Rba- chapter 18)

“Thou knoweth him who feareth Thee with his heart And him who confesseth Thee with his lips. With a pure mouth be Thou blessed And lauded with a tongue of praise. Supporters who do not waver,” (Sabeanism, Ginza Rba- chapter 75)

“Ever since the inception of the Cause of thy Lord I have warned thee to fear God and not to be of the ignorant.”

(The Bab, Selections from the Writings of the Bab, p. 23)

“O concourse of divines! Fear God from this day onwards in the views ye advance, for He Who is Our Remembrance in your midst, and Who cometh from Us, is, in very truth, the Judge and Witness.”

(The Bab, Selections from the Writings of the Bab, p. 43)

“They must manifest the fear of God by their conduct, their manners, their deeds and their words.” “For the wise man either

seeketh the world or abandoneth it. If he abandoneth it, assuredly he will not regard aught save God, and, apart from this, the fear of God will withhold him from committing forbidden and culpable actions.”

“The heart must be sanctified from every form of selfishness and lust, for the weapons of the unitarians and the saints were and are the fear of God. That is the buckler (shield) which guarded man from the arrows of hatred and abomination.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, pp. 45, 71 and Baha'i World Faith p. 444)

“Purify thou, first, thy soul with the waters of renunciation, and adorn thine head with the crown of the fear of God, and thy temple with the ornament of reliance upon Him.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 2)

“We have admonished Our loved ones to fear God, a fear which is the fountainhead of all goodly deeds and virtues. It is the commander of the hosts of justice in the city of Baha. Happy the man that hath entered the shadow of its luminous standard, and laid fast hold thereon. He, verily, is of the Companions of the Crimson Ark, which hath been mentioned in the Qayyum-i-Asma.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 120)

All of this does not mean we should not have a healthy respect for God's might and power, and that we shouldn't fear God's wrath. When God has been provoked by the evil of men in the past God has on numerous occasions vented His righteous anger on the folly of men and laid whole regions of the earth to waste. This is attested to by the various writings of God, found in the various religions of God if we care to look for it:

JUDAISM: Genesis 6:7 “And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them.”

Genesis 6:17 “And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.”

Genesis 13:19 “And.....the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar” **19:24** “Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;”

ISLAM: 38. “Remember also the 'Ad and the Thamud (people): the Madyan (people) (Remember also) Qarun, Pharaoh, and Haman: they rejected him” **40.** “Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): it was not Allah Who injured (or oppressed) them: they injured (and oppressed) their own souls.” (The Qur'an (Yusuf Ali tr), Surah 29)

CHRISTIANITY: Ephesians 5:5 “For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.” **5:6** “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.” **5:7** “Be not ye therefore partakers with them.”

Romans 1:18 “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;” **3:13** Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips:” **3:14** “Whose mouth is full of cursing and bitterness:” **3:15** “Their feet are swift to shed blood:” **3:16** “Destruction and misery are in their ways:” **3:17** “And the way of peace have they not known:” **3:18** “There is no fear of God before their eyes.”

ZOROASTER: 25. “We sacrifice unto Mithra, the lord of wide pastures, Sleepless and ever awake; who is lordly, deep, strong, and weal-giving; a chief in assemblies,” **26.** “Who breaks the skulls of the Daevas, and is most cruel in exacting pains; the punisher of the men who lie.” **27.** “Who confounds the ways of the nation that delights in havoc, who turns away their Glory, takes away their strength for victory, blows them away helpless, and delivers them unto ten thousand strokes; he, of the ten thousand spies, the powerful, all-seeing, undeceivable

Mithra. For his brightness and glory, I will offer him a sacrifice worth being heard....”

10. “We sacrifice unto the holy, tall-formed fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who strikes the evil-doing man, who strikes the evil-doing woman who smites the fiendish Druj, and is most strong and world destroying; who maintains and looks over all this moving world;”

11. “Who, never sleeping, wakefully guards the creation of Mazda who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down.” (Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

HINDU: 1. When the Kurus had been destroyed by (hail) stones, Ushasti Kakrayana lived as a beggar with his virgin wife at Ibhyagrama. (“the infatuated *Kurus*, puffed-up with material opulences.”) Kurus, in Hindu mythology, is considered to have been a place of great evil, or the spawning place of evil, so God destroyed the city with a great storm of hail stones (Upanishads vol. 1, Khandogya-Upanishad Part 1)

7. “O God, thou seest through even the dark of night..... Let our hymn prevail over evil-hearted men.” 9. “Smite with thy weapons those of evil speech and thought, devouring demons, whether near or far away. Then to the singer give free way for sacrifice. Let us not in thy friendship, Agni, suffer harm.” (Hindu, Vedas, Rig Veda - Book 1)
“Smite away, O Indra, the mind of him who hateth us, Who desireth to oppress us, Smite him away who practiseth evil against us.”

(Hindu, Vedas, Yajur Veda - Kanda III)

Adam and Eve exiled from the garden. Genesis 3:23 “The LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.”

Genesis 3:24 “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” There is more to the story than this in (The Books of Adam and Eve in the Apocrypha and in the Sabeian writings), but this will suffice I think to get the message across.

“There is no place of refuge for you, no asylum to which ye can flee, no one to defend or to protect you in this Day from the fury of the wrath of God and from His vehement power, unless and until ye seek the shadow of His Revelation. This, indeed, is His Revelation which hath been manifested unto you in the person of this Youth. Glorified, then, be God for so effulgent, so precious, so wondrous a vision.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 257)

“O KING of Berlin! Give ear unto the Voice calling from this manifest Temple: Verily, there is none other God but Me, the Everlasting, the Peerless, the Ancient of Days. Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counselleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one whose power transcended thy power (Napoleon III), and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him, when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect... O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory.” This of course did happened as Bahá'u'lláh had foretold to the German Kaiser through World War 1 and World War 2. God took His revenge and got justice.

(Bahá'í Faith, Baha'u'llah, The Proclamation of Baha'u'llah, p. 35)

“Mirza Taqi Khan fell from the favor of the king. Court intrigue

and greed combined to complete his downfall. All the honors he had enjoyed were stripped from him. He had to flee in disgrace from the capital. Wherever he went he was pursued by royal hatred. Finally the hand of revenge caught up with him. The former Prime Minister's veins were slashed open. His blood stains the wall of that bath of the Palace of Fin to this very day, a witness to the atrocities his own hand had wrought.[F25] The wave of retributive justice was still not at an end. Mirza Hasan Khan, the Prime Minister's brother, who carried out the execution of the Báb, was subjected to a dreadful punishment. No one would come to his aid. In despair, he succumbed and died. The commander of the regiment that volunteered to replace that of Sam Khan lost his life during the bombardment of Muhammírah by the British. The regiment itself came to a dreadful end. In spite of the unaccountable failure of Sam Khan and his soldiers to destroy the life of the Báb, this regiment was willing to renew the attempt, and eventually riddle His body with bullets. Two hundred and fifty of its members, that same year, with their officers, were crushed by a terrible earthquake. They were resting on a hot summer's day under the shadow of a wall, between Tabriz and Ardabil. The structure suddenly collapsed and fell upon them, leaving not one survivor. The remaining five hundred members of the regiment suffered an ever more dramatic fate. They were executed by a firing squad. Thus they met the same identical fate as that which their hands had inflicted upon the Báb. Three years after His martyrdom, that regiment mutinied. The authorities ordered that all of its members should be mercilessly shot. Significantly, there was not only one volley, but, as in the case of the Báb, a second volley was fired to make sure that none survived. Then their bodies were pierced with spears and lances. Their remains were left exposed to the gaze of the public as had been the bodies of the Báb and His companion. This event caused much concern and whispering in Tabriz. "Is this not the regiment that destroyed the Bab?" the people asked each other. "They have been overtaken by the same fate. Could it be the vengeance of God that has now brought the whole regiment to so dishonorable an end?"

(William Sears, Release the Sun, p. 180)

Fear not, don't be afraid of what man can do to you, while under God's protection.

72. Fear not, don't be afraid of what man can do to you when God is with you: JUDAISM: Psalms 56:3 "What time I am afraid, I will trust in Thee."

Psalms 56:11 "In God have I put my trust: I will not be afraid what man can do unto me." We are not to fear what man can do to us, God is with us, and the things man can do only affect the physical body not the spiritual soul found inside man.

CHRISTIANITY: 1 Peter 3:13 "And who is he that will harm you, if ye be followers of that which is good?"

1 Peter 3:14 "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;"

Hebrews 13:6 "The Lord is my helper, and I will not fear what man shall do unto me."

44. "fear not men, but fear Me,"

(The Qur'an (Yusuf Ali tr), Surah 5)

80. "His people disputed with him. He said: '(Come) ye to dispute with me, about Allah, when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: unless my Lord willeth, (nothing can happen). My Lord comprehendeth in His knowledge all things: will ye not (yourselves) be admonished?"

(The Qur'an (Yusuf Ali tr), Surah 6)

5. "Whether on the road or in the law he has to fear not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail."

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

"Fear not men."

(Hindu, Vedas, Yajur Veda - Kanda VI)

14. "Fear, no one."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror." (Sabeanism, Ginza Rba- chapter 410)

"Fear not the threats of the wicked, neither be dismayed by the clamour of the ungodly."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 392)

"SAY, verily any one follower of this Faith can, by the leave of God, prevail over all who dwell in heaven and earth and in whatever lieth between them; for indeed this is, beyond the shadow of a doubt, the one true Faith. Therefore fear ye not, neither be ye grieved."

(The Bab, Selections from the Writings of the Bab, p. 153)

"Be not afraid of anyone, place thy whole trust in God, the Almighty, the All-Knowing."

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 189)

"Do as Thou willest, and fear not the ignorant."

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts)

Fear not. Trust in God.

73. Fear not. Trust in God and don't be afraid God is with us:

The various writings from the different religions of God tell us that, on no one will fear come to them, if they truly know and place their complete trust in God, because He is with us: **JUDAISM: 4 Ezra 6:32** “For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth. And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not.”

Deuteronomy 31:6 “Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.”

Proverbs 3:6 “In all thy ways acknowledge Him, and He shall direct thy paths.”

Isaiah 41:13 “For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.”

1 Chronicles 28:20 “Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; He will not fail thee, nor forsake thee.”

CHRISTIANITY: 1 Corinthians 16:10 “Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.”

2 Timothy 1:7 “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

Hebrews 13:6 “The Lord is my helper, and I will not fear.”

Luke 12:32 “Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.”

“I have no control over what profiteth Me or harmeth Me, but as My Lord pleaseth. Indeed God is Self-Sufficient and He, My Lord, standeth supreme over all things.”

(The Bab, Selections from the Writings of the Bab, p. 64)

38. “We said: ‘Get ye down all from here; and if, as is sure, there comes to you guidance from Me,’ whosoever follows My guidance on them shall be no fear, nor shall they grieve.”

(The Qur'an (Yusuf Ali tr), Surah 2)

51. "Nothing will happen to us except what Allah has decreed for us: He is our Protector': and on Allah let the believers put their trust."

(The Qur'an (Yusuf Ali tr), Surah 9)

62. "Behold! verily on the friends of Allah there is no fear, nor shall they grieve;"

(The Qur'an (Yusuf Ali tr), Surah 10)

"Who washes away all things of fear..... For His brightness and glory, I will offer Him (Mazda) a sacrifice worth being heard."

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

"Having put away Passion, and fear, and rage;- hath even now, obtained deliverance, ever and ever freed. Yea! for he knows Me Who Am." (Brahma)

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

15. "If a man clearly beholds this Self as God, and as the Lord of all that is and will be, then he is no more afraid."

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

14. "Driven by fear, men take to many a refuge, in mountains, forests, parks, sacred groves and shrines, but these are not a secure kind of refuge. He who has gone to Buddha, Dhamma and Sangha for refuge, though, this is a secure refuge, this is the ultimate refuge; by taking to this refuge one is indeed released from all (fear and) suffering."

"When a man venerates those worthy of veneration, be they Buddhas or their disciples, who have transcended all obstacles and passed beyond sorrow and tears - venerating such as these, whose

passions are extinguished and for whom there is no further source for fear; no one can calculate how great his merit is.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

**“If he is to realise Nirvana, he must pass beyond the realm of consciousness. In highest Samadhi when consciousness has been transcended, he has passed beyond discrimination and knowledge, beyond any reach of change or fear. He is already enjoying Nirvana.”
(Buddha, Transcendental Sutra)**

“Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror.” (Sabeanism, Ginza Rba- chapter 410)

“In the name of the Great Life (God)! Hear me, my Father, hear me! Draw me upward (O) Great One.” “Deliver me from the hands of the wicked, and loosen my feet from the bonds of death.” I shall not fear anymore. (Sabeanism, Ginza Rba- chapters 80 and 410)

“SAY, verily any one follower of this Faith can, by the leave of God, prevail over all who dwell in heaven and earth and in whatever lieth between them; for indeed this is, beyond the shadow of a doubt, the one true Faith. Therefore fear ye not, neither be ye grieved.”

(The Bab, Selections from the Writings of the Bab, p. 153)

“Fear not,’ was His reply. ‘Do as you have been bidden, and commit Us to the care of the Almighty.’”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 309)

“In the name of God and by His grace!’ immerse thyself therein. Let the fear of no one dismay thee. Trust in the Lord, thy God, for He is sufficient unto whosoever trusteth in Him. He, verily, shall protect thee, and in Him shalt thou abide in safety.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, p. 60)

“Whoso hath known God shall know none but Him, and he that feareth God shall be afraid of no one except Him, though the powers of the whole earth rise up and be arrayed against him.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 126)

Few are chosen.

74. Few are chosen: The writings of God tell us that many are called by the word of God, but in reality very few out of that number answer the call or heed the message of God's holy manifestation. CHRISTIANITY: Matthew 7:13 “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:” 7:14 “Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” 22:14 “For many are called, but few are chosen.” JUDAISM: 4 Ezra “And he answered me, saying, ‘The most High hath made this world for many, but the world to come for few. There be many created, but few shall be saved. These things have I not shewed unto all men, but unto thee, and a few like thee. For thou art blessed above many other, and art called with the Highest; and so are but few.’” (Deuterocanonical Apocrypha, Esdras 2)

“In these days how few are those who abide by the standard laid down in the Qur'án. Nay, nowhere are they to be found, except such as God hath willed. Should there be, however, such a person, his righteous deeds would prove of no avail unto him, if he hath failed to follow the standard revealed in the Bayan;

(The Bab, Selections from the Writings of the Bab, p. 102)

83. “And remember We took a Covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents

and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back, except a few among you, and ye backslide (even now)."

(The Qur'an (Yusuf Ali tr), Surah 2)

46. "But few of them will believe." 40. "But only a few believed with him."

(The Qur'an (Yusuf Ali tr), Surahs 4 and 11)

24. "those who believe and work deeds of righteousness,how few are they?"

(The Qur'an (Yusuf Ali tr), Surah 38)

2. "I know wherefore, O Mazda, I have been unable (to achieve) anything. Only a few herds are mine (and therefore it is so) and because I have got but few people."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 46)

"And (in the majority) are people of small understanding who do not seek for better understanding;" so only a few will seek out the truth and be chosen.

(The Zend-Avesta, Avesta - Vendidad)

"Of many thousand mortals, one, perchance, Striveth for Truth; and of those few that strive- Nay, and rise high- one only- here and there Knoweth Me, as I Am, the very Truth."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

"All creatures live bewildered, save some few Who, quit of sins, holy in act, informed, Freed from the opposites, and fixed in faith, Cleave unto Me."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

6. “Few are those among men who have crossed over to the other shore, while the rest of mankind runs along the bank.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

13. “Blinded indeed is this world. Few are those who see the truth. Like a bird breaking out of the net, few are those who go to heaven.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“In the name of the Great Life The great Light be magnified! To you do I call and (you) do I teach, Men who have received the Sign. Hearken not to the talk of all peoples and generations; Let not their stumblings cause you to stumble, Stumble not because of their stumblings!” “They were blind and saw not, Their ears were stopped and they heard not And their hearts were not awakened.” Out of those, “He brought out those (few) who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” “I call to my chosen ones so that Ye may not turn your thought away from Me.” “I prepared a path for the good ones and made a gateway for the world. A gateway for the world I made.” (Sabeanism, Ginza Rba- chapters 75, 89 and 90 and The way of Salvation, Adam)

“Behold this Revelation. The essences of the people have, through divinely-conceived designs, been set in motion and until the present day three hundred and thirteen disciples have been chosen. In the land of Sad [Isfahan], which to outward seeming is a great city, in every corner of whose seminaries are vast numbers of people regarded as divines and doctors, yet when the time came for inmost essences to be drawn forth, only its sifter of wheat donned the robe of discipleship. This is the mystery of what was uttered by the kindred of the Prophet Muhammad -- upon them be the peace of God -- concerning this

Revelation, saying that the abased shall be exalted and the exalted shall be abased.”

(The Bab, Selections from the Writings of the Bab, p. 83)

“Many are called but few are chosen.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 364)

“Many are called, but few are chosen.’ The chosen have heard and understood the call from the divine assembly.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 59)

“I see before me an assemblage of souls who are of the chosen and not of the many called.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 418)

“O My servant, who hast sought the good-pleasure of God and clung to His love on the Day when all except a few who were endued with insight have broken away from Him! May God, through His grace, recompense thee with a generous, an incorruptible and everlasting reward, inasmuch as thou hast sought Him on the Day when eyes were blinded.” “Only a few have as yet quaffed from this peerless, this soft-flowing grace of the Ancient King.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 36 and 107)

First and the last.

75. First and the last: The first and the last are terms sometimes used to describe either God or His Holy Manifestations of Himself as they are repeatedly sent to this world. CHRISRIANITY: Revelation 1:10

“I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 1:11 Saying, I am Alpha and Omega, the first and the last:”

Revelations 22:13 “I am Alpha and Omega, the beginning and the end, the first and the last.”

JUDAISM: Isaiah 44:6 “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.”

3. “He is the First and the Last, the Evident and the immanent: and He has full knowledge of all things.”

(The Qur'an (Yusuf Ali tr), Surah 57)

3. “Let Sraosha (Obedience) be here present for the sacrifice of Ahura Mazda, the most beneficent, the holy, who is so dear to us as at the first, so at the last; yea, let him be present here.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 15)

8. “I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last. Thou art the true Creator of Right, and art the Lord to judge the actions of life.”

(Zoroaster, The Zend-Avesta, Avesta - Yasna 31)

“Never The Spirit was born; The Spirit shall cease to be never; Never was time It was not; End and Beginning are dreams! Birthless and deathless and changeless remaineth The Spirit (Brahma, Vishnu, God) forever;”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

“Thou art God Eternal, All-creating, Holy, First, Without beginning! Lord of Lords and Gods!” “And nowhere end of Thee.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10 and 11)

“The One Unborn, Unending: Unchanging and Unblending! With might and majesty, past thought, past seeing!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“There is an Unborn, Unoriginated, Uncreated, Unformed (Brahma). If there were not this Unborn, this Unoriginated, this Uncreated, this Unformed, escape from the world of the born, the originated, the created, the formed, would not be possible.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

**“Thou art the First, Thou art the Last, Thou art the Future.”
(Sabeanism, Ginza Rba- chapter 75)**

“For thou wast in existence before all.” “In the name of the Life! I worship the First Life (Haiyi Qadmai/God) and praise my lord Mandad-Hiia. Thou art immeasurable, infinite and (for) ever.” Sabeanism, Ginza Rba- chapters 35 and 75)

“Every revelation of His divine Essence betokens the sublimity of His glory, the loftiness of His sanctity, the inaccessible height of His oneness and the exaltation of His majesty and power. His beginning hath had no beginning other than His Own firstness and His end knoweth no end save His Own lastness.”

(The Bab, Selections from the Writings of the Bab, p. 111)

“It is this Primal Will which appeareth resplendent in every Prophet and speaketh forth in every revealed Book. It knoweth no beginning, inasmuch as the First deriveth its firstness from It; and knoweth no end, for the Last oweth its lastness unto It.”

(The Bab, Selections from the Writings of the Bab, p. 126)

“If thou be of the inmates of this city within the ocean of divine unity, thou wilt view all the Prophets and Messengers of God as one soul and one body, as one light and one spirit, in such wise that the first among

them would be last and the last would be first. For they have all arisen to proclaim His Cause and have established the laws of divine wisdom. They are, one and all, the Manifestations of His Self, the Repositories of His might, the Treasuries of His Revelation, the Dawning-Places of His splendour and the Daysprings of His light. Through them are manifested the signs of sanctity in the realities of all things and the tokens of oneness in the essences of all beings. Through them are revealed the elements of glorification in the heavenly realities and the exponents of praise in the eternal essences. From them hath all creation proceeded and unto them shall return all that hath been mentioned. And since in their inmost Beings they are the same Luminaries and the self-same Mysteries, thou shouldst view their outward conditions in the same light, that thou mayest recognize them all as one Being, nay, find them united in their words, speech, and utterance.”

“Wert thou to consider in this station the last of them to be the first, or conversely, thou wouldst indeed be speaking the truth, as hath been ordained by Him Who is the Wellspring of Divinity and the Source of Lordship: ‘Say: Call upon God or call upon the All-Merciful: by which-so-ever name ye will, invoke him, for He hath most excellent names. For they are all the Manifestations of the name of God, the Dawning-Places of His attributes, the Repositories of His might, and the Focal Points of His sovereignty, whilst God - magnified be His might and glory - is in His Essence sanctified above all names and exalted beyond even the loftiest attributes. Consider likewise the evidences of divine omnipotence both in their Souls and in their human Temples, that thine heart may be assured and that thou mayest be of them that speed through the realms of His nearness.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, p. 32)

“They are all the manifestation of the ‘Beginning’ and the ‘End,’ the ‘First’ and the ‘Last,’ the ‘Seen’ and the ‘Hidden’ -- all of which pertain to Him Who is the Innermost Spirit of Spirits and Eternal Essence of Essences. And were they to say, ‘We are the Servants of God,’ this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of

Being were deep immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of Divine mysteries, they claimed their utterances to be the Voice of Divinity, the Call of God Himself.

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 54)

“He is the First and the Last; the Seen and the Hidden; and He knoweth all things!”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries)

Following the ways of our ancestors unquestioningly can blind us to the truth.

76. Following the ways of our ancestors unquestioningly can blind us to the truth: If we follow the ways of our fathers without an open mind we could be like our ancestors who, in the days of the manifestations of God, rejected the manifestation, out of ignorance, and said we have the ways of our fathers why should we believe in your words; thus, thereby, closing the door leading to the gates of heaven to themselves. “In every Dispensation a number of souls enter the fire by reason of their following in the footsteps of others.” (The Bab, Selections from the Writings of the Bab, p. 89)

CHRISTIANITY: Mark 7:8 “Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.” 7:9 “Ye reject the commandment of God, that ye may keep your own tradition.” 7:13 “Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.”

Luke 6:39 “Can the blind lead the blind? shall they not both fall into the ditch?”

We should always have the doorway of our hearts open to the spirit of the word of God, else- wise we could be like our long lost ancestors who, through closed minds, shut themselves out from the face of God.

CHRISTIANITY: John 8:38 “I speak that which I have seen with my

Father: and ye do that which ye have seen with your father.” Holding strictly to the beliefs, of our ancestors, can blind us to the truth of God’s holy message to mankind, which is, for all intents and purposes, staring us right in the face.

John 7:45 “Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him (Jesus)?”

John 7:46 “The officers answered, Never man spake like this man.”

John 7:47 “Then answered them the Pharisees, Are ye also deceived?”

John 7:48 “Have any of the rulers or of the Pharisees believed on him?”

Even the leaders of the religions, in fact, especially the religious leaders, found in the highest positions of their religious faiths fail to see beyond the traditions, dogmas and theologies, leading their congregations of followers down the wrong paths: Matthew 15:14 “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” Matthew 23:1 “Then spake Jesus to the multitude, and to his disciples,” 23:2 “Saying The scribes and the Pharisees sit in Moses’ seat:” 23:3 “All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.”

JUDAISM: Joshua 24:14 “Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.”

Joshua 24:15 “And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”

Judith 5:8 “For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.” (Apocrypha)

Amos 2:4 “Thus saith the LORD....They have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:” 2:5 “But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.”

“Remember also that the worst descendant is one who follows in the footstep of his ancestor in the way of paganism, hypocrisy and Hell.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“He (Muhammad) tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said.

(Hadith, Bukhari Vol 1, book 1 # 6)

104. “When it is said to them: ‘Come to what Allah hath revealed; come to the Messenger:’ they say: ‘Enough for us are the ways we found our fathers following.’ What! even though their fathers were void of knowledge and guidance?”

(The Qur'an (Yusuf Ali tr), Surah 5)

**“Ahura Mazda answered: ‘He makes himself guilty of the same guilt.’”
(By blindly following the ways of his ancestors)**

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

“Hear the best with your ears, and discern by pure mind. Choose the ought, man by man (every man), for his own self. Before the great trial comes, wake up to this my counsel.” “One should rely on his own conviction, and not allow himself to be drifted by the opinions of others.” “Let not any of you lend ear to the creed and canon of the knave.” (ZOROASTER, Hymns of Atharvan pp. 87, 169 and 197)

**“Do not hear the advice of those who deprecate religion. They do more harm to you than anybody else by their misleading doctrines.”
(ZOROASTER, Hymns of Atharvan p. 748)**

Denkard. Zoroaster, “Those priests who disseminate vice among men are morally blind.”

“Nor must we forget that though oral tradition, when once brought under proper discipline, is a most faithful guardian, it is not without its dangers in its incipient stages. Many a word may have been misunderstood, many a sentence confused, as it was told by father to son,”

(Hindu, Upanishads vol. 1, Introduction to the Upanishads, vol. 1)

“A wrongly directed mind will do greater harm.” “It is like a string of blind men clinging to one another. The foremost can’t see the way neither can the middle nor the hindmost. Methinks that the talk of the Brahmans versed in the three Vedas is but blind talk. The first sees not, the middle one sees not the hindmost sees not. The talk of these Brahmans turns out to be mere words vain and empty.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards and Buddhist Bible))

“The ignorant cling to names, signs and ideas as their minds moves along channels that feed on multiplicities of objects and fall into the notion of ego and what belongs to it.” (Buddha, Lankavatara Sutra)

“Clinging to the memory of erroneous speculations and doctrines accumulated since beginningless time, they hold fast to such ideas In the same way, the ignorant and simple-minded who are favorably influenced by the erroneous views of the philosophers do not recognize that the views that are influencing them are only dream-like ideas originating in the mind itself, and consequently they are held fast by their notions. In the same way there are people today being brought up under the influence of similar erroneous views whose mentality is being conditioned by the habit-energy of these false-imaginings and who later on will declare those who hold the true doctrine (as iniquitous) and by so doing will bring themselves and others to ruin. By the natural law of cause and effect these followers of pernicious views uproot meritorious causes that otherwise would lead to unstained purity. They are to be shunned by those whose desires are for more excellent things. (Buddha, Lankavatara Sutra)

“If a disciple takes pleasure in a narrow and exclusive form of doctrine, or is attached to false ideas as to an entity, a being, a living being, a personality, he cannot receive with profit the instruction of this Scripture nor can he find delight in its study.” (Buddha, Diamond Sutra)

“In the name of the Great Life (God) The great Light be magnified! To you do I call and (you) do I teach, Men who have received the Sign. Harken not to the talk of all peoples and generations; Let not their stumblings cause you to stumble, Stumble not because of their stumblings!” (Sabeanism, Ginza Rba- chapter 89)

“The nations and religions are steeped in blind and bigoted imitations. A man is a Jew because his father was a Jew. The Muslim follows implicitly the footsteps of his ancestors in belief and observance. The Buddhist is true to his heredity as a Buddhist. That is to say, they profess religious belief blindly and without investigation, making unity and agreement impossible. It is evident, therefore, that this condition will not be remedied without a reformation in the world of religion. In other words, the fundamental reality of the divine religions must be renewed, reformed, revoiced to mankind.”

“For it is evident they have not found reality and are not engaged in its adoration. They are holding to certain imitations which have descended to them from their fathers and ancestors. They have become accustomed to passing a certain length of time in temple worship and conforming to imitations and ceremonies. The proof of this is that the son of every Jewish father becomes a Jew and not a Christian; the son of every Muslim becomes a follower of Islam; the son of every Christian proves to be a Christian; the son of every Zoroastrian is a Zoroastrian, etc....Therefore, religious faith and belief is merely a remnant of blind imitations which have descended through fathers and ancestors. Because this man's father was a Jew, he considers himself a Jew. Not that he has investigated reality and proved satisfactorily to himself that Judaism is right -- nay, rather, he is aware that his forefathers have followed this course; therefore, he has held to it himself.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, pp. 141 and 221)

“Nay, by the righteousness of My Lord! They are bereft of power, nor are they endued with perception. They professed faith in the past without understanding its significance, then later they repudiated the Truth; for they are devoid of discernment.”

“O peoples of the earth! I swear by your Lord! Ye shall act as former generations have acted. Warn ye, then, yourselves of the terrible, the most grievous vengeance of God. For God is, verily, potent over all things.”

“It is for this reason that at the beginning of every Dispensation a vast multitude, who fondly imagine that their deeds are for God, become drowned and ungodly, and perceive this not, except such as He guideth at His behest.”

(The Bab, Selections from the Writings of the Bab, pp. 21, 71 and 93)

“The malediction of God be upon these evil people,' he exclaimed, 'a people who, in days past, treated in the same manner our holy and illustrious ancestors!”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 75)

“Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 246)

“My faith in this Cause.... is born not of idle imitation.”

(Shoghi Effendi, The Dawn-Breakers, p. 406)

“This is the Day when the loved ones of God should keep their eyes directed towards His Manifestation, and fasten them upon whatsoever that Manifestation may be pleased to reveal. Certain traditions of

bygone ages rest on no foundations whatever, while the notions entertained by past generations, and which they have recorded in their books, have, for the most part, been influenced by the desires of a corrupt inclination. Thou dost witness how most of the commentaries and interpretations of the words of God, now current amongst men, are devoid of truth. Their falsity hath, in some cases, been exposed when the intervening veils were rent asunder. They themselves have acknowledged their failure in apprehending the meaning of any of the words of God.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 171)

Food for the soul, spiritual food from God.

77. Food for the soul, spiritual food from God: The word and teachings of God are sometimes referred to as spiritual food and nourishment in the writings of God in the various religions of God. It is not uncommon for words that seem to have a literal content to have a spiritual symbolic under tone to the true meaning of the words.

JUDAISM: Amos 8:11 “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:”

Amos 8:12 “And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.”

Deuteronomy 8:3 “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.”

CHRISTIANITY: Matthew 4:4 “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Luke 4:4 “And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.”

Luke 6:25 “Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.”

1 Corinthians 10:1 “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;”

1 Corinthians 10:2 “And were all baptized unto Moses in the cloud and in the sea;”

1 Corinthians 10:3 “And did all eat the same spiritual meat;”

1 Corinthians 10:4 “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”

“Verily the teachings which flowed from the lips of His Highness Christ were spiritual, celestial, heavenly and the cause of the eternal life; therefore it is explained as heavenly food and the divine table.”

(Abdu'l-Baha, Tablets of Abdu'l-Baha v2, p. 454)

Matthew 26:26 “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.” **26:27** “And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;” **26:28** “For this is my blood of the new testament, which is shed for many.”

1 Corinthians: 11:23 “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:” **11:24** “And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.” **11:25** “After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.” **11:26** “For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.” **11:27** “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.” **11:28** “But let a man examine himself, and so let him eat of that bread, and drink of that cup.”

“Through the manifestation of Christ, the divine teachings, which are an eternal bounty, were spread abroad, the light of guidance shone forth, and the spirit of life was conferred on man. Whoever found

guidance became living; whoever remained lost was seized by enduring death. This bread which came down from heaven was the divine body of Christ, His spiritual elements, which the disciples ate, and through which they gained eternal life.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 98)

“Therefore, the best thing for you to do is to seek guidance of One who has created you, Who maintains and nourishes you, Who has given you a balanced mind and a normally working body. Your invocations should be reserved for Him only, your requests and solicitations should be alone to Him and you should only be afraid of Him.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“Knowest thou what is meat untoiled for? Tis the food of spirits.”

(Islam, Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 3)

“God has other reasons Which will procure for you heavenly nourishment.”

(Islam, Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 5)

2. “That which Gathas (may) be to us, which are our guardians and defenders, and our spiritual food, yea, which (may) be to our souls both food and clothing, such are these Gathas to us, guardians, and defenders, and (spiritual) food, even such they are, both food and clothing to the soul. And (may) they be to us (for this our offering) abundant givers of rewards, and just and righteous ones, for the world beyond the present, after the parting of our consciousness and body.”

(The Zend-Avesta, Avesta – Yasna 55)

Denkard. Zoroaster, “The deeds holding a high rank are the nourishment of the soul.” “Man does not get the idea of obtaining food for strengthening the soul, himself without the agency of the Yazads. (Angels)”

“Dearer than the food to mortals, Truth as nourishment is given, Truth sustains the wide creation, Truth upholds the highest heaven,”

(Hindu, Ramayana (R. Dutt, abridged tr))

4. “Pour down in plenty here upon the people the choicest of Your fair celestial water. Let the priest bring you, Fair Ones, through oblations. The nourishment.”

(Hindu, Vedas, Rig Veda - Book 7)

22. “What time the loving spirit's word had formed him Chief of all food”

(Hindu, Vedas, Rig Veda - Book 9)

“Whatever Samadhis, psychic faculties and teachings are realised by the Bodhisattvas, they are made possible only by the sustaining power of the Buddhas; if it were otherwise, the ignorant and the simpleminded might attain the same fruitage.” (Spiritual food or content found in the teachings of the Buddha). (Buddha, Lankavatara Sutra)

“Ask on earth and I will supply you with heavenly fruit, ask from below, (from) reed, swamp, mud, and I will supply you from the lofty heavens.” (Sabeanism, Ginza Rba- chapter 35)

“Set up for me a *kana d-zidqa*, a Table and good fortune so that they are fully supplied (of the spirit) Thou, Manda-d-Hiia, callest the caller, nourishest the nourisher, buildest the builder,” (Sabeanism, Ginza Rba- chapters 76 and 410)

“Blessed be he that gives his heart nourishment from the letters of paradise.”

(The Bab (unauthorized translation), The Persian Bayan)

“You have understood, I think, that the religious law and the precepts of morality are the food of the Spirit.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 38)

“Among some of the nations of the Orient, music and harmony was not approved of, but the Manifested Light, Bahá'u'lláh, in this glorious period has revealed in Holy Tablets that singing and music are the spiritual food of the hearts and souls.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 378)

“Through the manifestation of Christ, the divine teachings, which are an eternal bounty, were spread abroad, the light of guidance shone forth, and the spirit of life was conferred on man. Whoever found guidance became living; whoever remained lost was seized by enduring death. This bread which came down from heaven was the divine body of Christ, His spiritual elements, which the disciples ate, and through which they gained eternal life.”

“The disciples had taken many meals from the hand of Christ; why was the last supper distinguished from the others? It is evident that the heavenly bread did not signify this material bread, but rather the divine nourishment of the spiritual body of Christ, the divine graces and heavenly perfections of which His disciples partook, and with which they became filled.”

“In the same way, reflect that when Christ blessed the bread and gave it to His disciples, saying, "This is My body,"[1] and gave grace to them, He was with them in person, in presence, and form. He was not transformed into bread and wine; if He had been turned into bread and wine, He could not have remained with the disciples in body, in person and in presence.”

[1 Matt. 26:26.]

“Then it is clear that the bread and wine were symbols which signified: I have given you My bounties and perfections, and when you have

received this bounty, you have gained eternal life and have partaken of your share and your portion of the heavenly nourishment.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 98)

We are to forgive one another.

78. Forgiveness. We are to forgive one another: In the bible, in the Bahá'í Faith, and every other major religion, found on this earth, believers ask God for forgiveness for sins as we grow spiritually throughout our lives. But there is one thing found throughout these religious books that seems to be forgotten much of the time. It is the call on us to forgive the sins and trespasses our fellow brothers and sisters have committed against us. **JUDAISM: Genesis 50:17** “So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father....”

Sirach 28:2 “Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.”

Wisdom 18:2 “But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.” (Deuterocanonical Apocrypha)

CHRISTIANITY: Matthew 18:21 “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?”

Matthew 18:22 “Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”

Mark 11:25 “And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.”

Mark 11:26 “But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”

Luke 6:37 “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:”

Luke 11:4 “And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.”

2 Corinthians 2:10 “To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I.”

“The constitution of the communities depends upon justice, not upon forgiveness. Then what Christ meant by forgiveness and pardon is not that, when nations attack you, burn your homes, plunder your goods, assault your wives, children and relatives, and violate your honor, you should be submissive in the presence of these tyrannical foes and allow them to perform all their cruelties and oppressions. No, the words of Christ refer to the conduct of two individuals toward each other: if one person assaults another, the injured one should forgive him. But the communities must protect the rights of man. So if someone assaults, injures, oppresses and wounds me, I will offer no resistance, and I will forgive him. But if a person wishes to assault Siyyid Manshadi, certainly I will prevent him.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 270)

“Let them forgive and overlook. Do you not wish that Allah should forgive you?” (Islam, Hadith, Bukhari Vol 3, Book 48, # 829)

22. “Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 24)

“I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who forgive, the two who strike off, the two who forget.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Strive for the good and fight against the evil, but without losing equanimity of the mind and without any malice towards the evil doer

and leave the result to Mazda.” Forgive and leave the results to Mazda. (ZOROASTER, Hymns of Atharvan p. 777)

107. “The learned are purified by a forgiving disposition, those who have committed forbidden actions by liberality, secret sinners by muttering (sacred texts), and those who best know the Veda by austerities.” 17. “(Let him be) forgiving.” “For We..... forgive a foolish deed,”

(Hindu, Laws of Manu chapter 5 and The Dharma Sutras, Apastamba Prasna I, Patala 1, Khanda 3 and Hindu, Mababharata)

4. “As the bee collects nectar and departs without harming the flower or its color or scent, so let the sage live in a village. Not the faults of others nor their errors of commission or omission, but one’s own errors and omissions should the sage consider.” “Undisturbed shall our mind remain, no evil words shall escape our lips; friendly and full of sympathy shall we remain, with heart full of love, (forgiveness) and free from any hidden malice; and that person shall We penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 The Eightfold Path)

“Forgive those that love His name of Truth.” “Forgive him his sins, trespasses, follies, stumblings and mistakes.” (Sabeanism, Ginza Rba-chapters 30 and 72)

“Amidst his torments, Quddus was heard whispering forgiveness to his foes. ‘Forgive, O my God,’ he cried, ‘the trespasses of this people. Deal with them in Thy mercy, for they know not what we already have discovered and cherish. I have striven to show them the path that leads to their salvation; behold how they have risen to overwhelm and kill me! Show them, O God, the way of Truth, and turn their ignorance into faith.’”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 411)

“Forgive any failure in the respect or duty owed.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 513)

“Therefore, if he who is struck forgives, nay, if he acts in a manner contrary to that which has been used toward him, this is laudable.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 267)

“Every soul of the friends of God must concentrate his mind on this, that he may manifest the mercy of God and the bounty of the Forgiving One.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section)

“Should any come to blows with you, seek to be friends with him; should any stab you to the heart, be ye a healing salve unto his sores; should any taunt and mock at you, meet him with love. Should any heap his blame upon you, praise ye him; should he offer you a deadly poison, give him the choicest honey in exchange; and should he threaten your life, grant him a remedy that will heal him evermore. Should he be pain itself, be ye his medicine; should he be thorns, be ye his roses and sweet herbs”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 34)

God is forgiving.

79. God is forgiving to us. All God's religions tell us this in their Holy Books. It is plainly visible for all who seek to see:

JUDAISM: Exodus 34:6 “And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,”

Exodus 34:7 “Keeping mercy for thousands, forgiving iniquity and transgression and sin,”

Psalms 103:2 “Bless the LORD, O my soul, and forget not all His benefits:”

Psalms 103:3 “Who forgiveth all thine iniquities; Who healeth all thy diseases;”

CHRISTIANITY: Ephesians 4:31 “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:” 4:32 “And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.”

1 John 1:9 “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

2 Corinthians 2:10 “To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I.”

“Verily, thou art the Generous and endued with great bounty. There is no God save Thee, the Forgiving, the Merciful!”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 78)

“I beg of Thee, O my Best Beloved, to pardon me and those who earnestly seek to promote Thy Cause; Thou art indeed the One Who forgiveth the sins of all mankind.”

(The Bab, Selections from the Writings of the Bab, p. 1)

“Let your mercy and compassion come to their (your brothers) rescue and help in the same way and to the same extent that you expect Allah to show mercy and forgiveness to you.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

31. “If ye do love Allah, follow me: Allah will love you, and forgive you your sins, (as you forgive your brothers) for Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 3)

“In the name of God. I praise and invoke the creator (Ahura), the radiant, glorious, omniscient, maker, lord of lords, king over all kings,

watchful, creator of the universe, giver of daily bread, powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“He is the greatest Lord, powerful and wise, creator, nourisher, protector, compassionate, virtuous, forgiver, pure, a good dispenser of justice and all powerful.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“For We..... forgive a foolish deed,”

(Hindu, Mababharata (R. Dutt, abridged tr))

True and faithful was Thy warning..... I made, Pardon, friend, an earring sister, pardon words:

(Hindu, Ramayana (R. Dutt, abridged tr))

“Having realized the evil nature of our transgression we make a vow that hereafter we will put an end to all evil deeds committed under delusion or ignorance, arrogance or dishonesty, envy or jealousy, and that we will never sin again. This is the second aspect of repentance. On account of ignorance and delusion, common people do not always appreciate that in repentance they must not only feel sorry for their past sins, but must also refrain from sinning in the future. Since they often take no heed as to their future conduct, they commit the same sins over again almost before the past ones are expiated. How can we call that repentance (and how is one to obtain forgiveness from the uncreated)?” “Happy is it to commit no sin.” “That one is praised even by the gods, even by Brahma.” “Whoever has tasted the sweetness becomes free from fear and sin while drinking the sweetness of the truth.”

(Buddha, Sixth Patriarch and Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards))

“Forgive us that which we have done, and that which we do forgive us. Forgive us, Looser of sins, (our) trespasses, our follies, our stumblings and our mistakes. If thou dost not loose us from our sins, trespasses, follies, stumblings, and mistakes, no man is clean in thy sight Manda-d-Hiia!” (Sabeanism, Ginza Rba- chapter 25)

“The Forgiver of sins, trespasses, follies, stumblings and mistakes will forgive all those who love His name (Haiyi).” (Sabeanism, Ginza Rba- chapter 57)

“Thou, (O) Manda-d-Hiia art a forgiver of sins, Trespasses, follies, stumblings and mistakes.” (Sabeanism, Ginza Rba- chapter 75)

“O children of men! If ye believe in the one True God, follow Me, this Most Great Remembrance of God sent forth by your Lord, that He may graciously forgive you your sins. Verily He is forgiving and compassionate toward the concourse of the faithful.”

(The Bab, Selections from the Writings of the Bab, p. 44)

“Thou forgivest whomsoever among Thy servants Thou pleasest. Verily Thou art the Ever-Forgiving, the All-Loving. Nothing whatsoever escapeth Thy knowledge, and naught is there which is hidden from Thee.”

(The Bab, Selections from the Writings of the Bab, p. 178)

“In a place where the commands of a Prophet are not known, and where the people do not act in conformity with the divine instructions, such as the command of Christ to return good for evil, but act according to the desires of nature -- that is, if they torment those who torment them -- from the point of view of religion they are excused because the divine command has not been delivered to them. Though they do not deserve mercy and beneficence, nevertheless, God treats them with mercy and forgives them.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 267)

“Thou art the Forgiving, the All-Bountiful. There is none other God but Thee, the Ordainer, the Ancient of Days.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 133)

“The Mystic Dove proclaimeth from its blissful bower, in the everlasting Paradise: ‘The source of all bounty is derived, in this Day, from God, the One, the Forgiving!’”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 35)

Free will!

80. Free will! One of the many things we find throughout the many religions of God is that God gives us free will or freedom of choice to choose the path leading to God, or some other direction we may want to travel, without forcing His children to comply to His will: This is the only way we can truly be held accountable for our very own actions, and not the actions of someone else; and this is also the only way we can truly say that we made effort, on our part, to comply to God's will and we actually did earn our rightful place in heaven. CHRISTIANITY: John 5:45 “That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” With this one statement Jesus is telling us, through John, that God is there for us and will help us in whatever direction we may choose to go, without forcing us to comply with His Godly will and desire. JUDAISM: Joshua 24:15 “And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other

side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”

Proverbs 4:25 “Let thine eyes look right on, and let thine eyelids look straight before thee.”

Proverbs 4:26 “Ponder the path of thy feet, and let all thy ways be established.” (choose the path your feet will travel)

Psalms 54:6 “I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good.”

CHRISTIANITY: Galatians 5:1 “Stand fast therefore in the liberty wherewith Christ hath made us free.....”

1 Thessalonians 5:21 “Prove all things; hold fast that which is good.”

James 1:12 “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.”

“For God has created man and has given him free will to choose between good and evil, to follow the Truth or tread the path of error.”

(Bahá'í Faith, Adib Taherzadeh, The Revelation of Baha'u'llah v 3, p. 1)

James 1:25 “But whoso looketh into the perfect law of liberty (freedom of choice), and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

With free of will comes the responsibility of making choices that will affect our soul from now until eternity, but we are not without guidance. God has sent messengers with teachings that will help us to direct our steps on a path that is beneficial to the development of our souls and He will also help guide us on our path to spiritual development: **JUDAISM:** Proverbs 16:9 “A man's heart deviseth his way: but the Lord directeth his steps.” God is there to move events in our lives that will help with our decision making, but will not interfere with our ability to freely make decisions that are beneficial to our soul or that are detrimental to the spiritual development of our soul; we are free to make such choices on our own.

“Some things are subject to the free will of man, such as justice, equity, tyranny and injustice, in other words, good and evil actions; it is evident and clear that these actions are, for the most part, left to

the will of man. But there are certain things to which man is forced and compelled, such as sleep, death, sickness, decline of power, injuries and misfortunes; these are not subject to the will of man, and he is not responsible for them, for he is compelled to endure them. But in the choice of good and bad actions he is free, and he commits them according to his own will.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 247)

Letter 1. “They came to me of their own free-will, without hesitation, and with pleasure, ecstasy and joy.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

256. “Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.” Muhammad is clear on this; we have free will to choose God’s way or some other path. There should be no forced coercion on anybody’s part to force their religious beliefs on any one from anybody.

(The Qur'an (Yusuf Ali tr), Surah 2)

30. “Some He hath guided: others have (by their choice) deserved the loss of their way: in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.”

(The Qur'an (Yusuf Ali tr), Surah 7)

11. “When Thou, O Mazda, in the beginning didst create the Individual and the Individuality, through Thy Spirit, and powers of understanding when Thou didst make life clothed with the body, when (Thou madest) actions and teachings, whereby one may exercise one's convictions at one's free-will;”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 31)

“Him I would now propitiate by conscience, him who granted to our will the choice of the right and the wrong (i.e. freedom of will). Freedom of will is the first postulate of mortal life. There cannot be any mortal life without freedom of the will.” **“All other animals are ruled by nature. They follow the course of action dictated by natural forces and animal instinct. Man however can rise above nature and take the course of action pointed out by conscience.”** (ZOROASTER, Hymns of Atharvan pp. 485, 487 and 488)

“That man alone is wise Who keeps the mastery of himself!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

9. “Here of free choice let each one serve thee richly, resplendent day by day at eve and morning.”

(Hindu, Vedas, Rig Veda - Book 4)

12. “Self is the master of self; who else could be the master? With self well-controlled a person finds a master such as few can find.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

25. “One is one's own lord. One has one's own course. Control therefore your own self,”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“To you do I call and (you) do I teach, Men who have received the Sign. Harken not to the talk of all peoples and generations; Let not their stumblings cause you to stumble, Stumble not because of their stumblings!” **“Be careful; make enquiry,” -- into the word of God, of your own freewill. “My chosen, ye sought and ye found, moreover ye shall seek and ye shall find. ye sought and found, my chosen ones, as the first souls sought and found.”** **Not through coercion but by self investigation. (Sabeanism, Ginza Rba- chapters 74, 89 and 99)**

“There were those who bought my wares (God’s Holy Words). The eyes (of such a one) were filled with light, Filled with light were his eyes On beholding the Great (One) in the House of Perfection. There were those who did not buy my wares. (Chose not to investigate into the Holy word) They went on, reached their end and lay down. they were blind and saw not, Their ears were stopped and they heard not And their hearts were not awakened.” (Sabeanism, Ginza Rba- chapter 90)

“Theirs is the choice either to believe in God their Lord, and put their whole trust in Him, or to shut themselves out from Him and refuse to believe with certitude in His signs.”

(The Bab, Selections from the Writings of the Bab, p. 146)

“Man’s physical existence on this earth is a period during which the moral exercise of his free will is tried and tested in order to prepare his soul for the other worlds of God,”

(Bahá’í Faith, Compilations, Lights of Guidance, p. 367)

Know them by their fruits.

81. Know them by their fruits. Know them by their fruits is a maxim found in the bible and the Bahá’í Writings that deals with the hidden nature of man. Jesus Christ uses this phrase to warn his followers about the coming of false prophets telling us how to recognize real prophets from false prophets to help guide us to make the right choices. CHRISTIANITY: Matthew 7:15 “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”

Matthew 7:16 “Ye shall know them by their fruits (actions). Do men gather grapes of thorns, or figs of thistles?”

Matthew 7:17 “Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.”

Matthew 7:18 “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

Matthew 7:19 “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.”

Matthew 7:20 “Wherefore by their fruits ye shall know them.”

In the Bahá'í Writings the term deeds is often used in place of the term fruits to denote the warning we are given on how to recognize the authenticity of God's Holy Messenger, as well as, how to recognize the upright character of those people we might place our trust in.

“Thou hast said aright, that verily, Abdul-Baha looketh to deeds and not words. Even as it was said by Christ, ‘Ye shall know them by their fruits.’”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v2, p. 311)

CHRISTIANITY: 1 John 4:1 “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

1 Thessalonians 5:21 “Prove all things; hold fast that which is good.”

Luke 6:45 “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.”

“If his morals become spiritual in character, his aspirations heavenly and his actions conformable to the will of God, man has attained the image and likeness of his Creator; otherwise, he is the image and likeness of Satan. Therefore, Christ hath said, ‘Ye shall know them by their fruits.’”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 335)

“Let a prophet, if his gospel be in question, be judged by his own preaching.” Judged him by his furits.

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 46)

“These ethics taught by a young man (The Bab) at an age when passions were intense, deeply impressed an audience, religious to the point of fanaticism, above all when the words of the preacher were in perfect harmony with his conduct.

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 158)

JUDAISM: Hosea 14:8 “Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is Thy fruit found.” (God’s fruit within his heart). Enoch 5:1 “Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works.”

(Other Apocrypha, The Book of Enoch)

CHRISTIANITY: Philippians 1:9 “And this I pray, that your love may abound yet more and more in knowledge and in all judgment;” Philippians 1:10 “That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;” Philippians 1:11 “Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”

“The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.”

(Bahá’í Faith, Baha’u’Allah, Tablets of Baha’u’Allah, p. 156)

“The fruit is within the supreme testimony itself, not in the things derived therefrom.”

(The Bab, Selections from the Writings of the Bab, p. 104)

273. “Thou shalt know them by their (unfailing) mark” 24. “Their tongues, their hands, and their feet will bear witness against them as to their actions.” Their deeds or actions will reveal what is in their hearts ye shall know them by their fruits.

(The Qur'an (Yusuf Ali tr), Surahs 2 and 24)

69. "As in the case of those before you: they were mightier than you in power and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours, as did those before you; and ye indulge in idle talk as they did. They! their works are fruitless in this world and in the hereafter, and they will lose (all spiritual good)." 94. "It is your actions that Allah and His Messenger will observe:"

(The Qur'an (Yusuf Ali tr), Surah 9)

"He is the sun of the spirit, not that of the sky, For from His light men and angels draw life." "When the preacher has himself no light or life, How can his words yield leaves and fruit?"

(Islam, Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 1 and 5)

19. "The man himself, O Spitama, hath set this before him after conceiving it in his own self. He that would see life indeed, to him will he make known what in actions by Mazda's ordinance." "I will declare unto ye so that ye can discern the wise and the unwise..... Through these actions." Their fruits will reveal their true selves.

(The Zend-Avesta, Avesta - Yasna 46 and 51)

Denkard. Zoroaster, "Be it known that, the manifestation of the existence of roots is owing to fruits. And according as the root is, so are its proper fruits possessed of honesty. And they are, in their kind, good looking or ill looking, good smelling or evil smelling, in eating of good taste or bad taste, in vigor healthful or feeble of aspect according as are their roots."

"By this sign (his actions) is he known Being of equal grace to comrades, friends, Chance-comers, strangers, lovers, enemies, Aliens and kinsmen; loving all alike, Evil or good."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 6)

7. “He who is endowed with qualities, and performs works that are to bear fruit, and enjoys the reward of whatever he has done, migrates through his own works, That living soul is to be known, and yet it is to be infinite.”

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad)

2. “Of him who is energetic, mindful, Pure in deed, considerate, self-restrained, Who lives the Dharma and who is heedful, (his) Reputation steadily increases.” He is know by his actions.

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

5. “Well-done is that deed Which, done, brings no regret; The fruit whereof is received With delight and satisfaction.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Whatever Samadhis, psychic faculties and teachings are realised by the Bodhisattvas, they are made possible only by the sustaining power of the Buddhas; if it were otherwise, the ignorant and the simpleminded might attain the same fruitage.” (Buddha, Lankavatara Sutra)

“Man lives under the power of supreme reality of moral distinctions, (moral or unmoral actions), and of their absolute significance,” by which we can know them. (Sabeanism, Ginza Rba- chapters 35 and Seth son of Adam)

“On the Tree fruit is set up (man’s deeds), And (other) trees gather together toward it. Toward it do the trees assemble, And a throne is set up for the Lord of Radiance For the Lord of Radiance a throne is set up And the Lord of Radiance sitteth thereon. Before him are set up recompenses Which he delivereth to the perfect, To the perfect doth

he deliver them And said: ‘To each according to the works of his hands It is awarded’ (Sabeanism, Ginza Rba- chapter 123)

“By the uprightness of his life the young Siyyid (The Bab) served as an example to those about him. His words were repeated and elaborated upon and they spoke of him as the true Master.” By his pure fruits they recognized him.

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 158)

The fruits of the tree of man have ever been and are goodly deeds and a praiseworthy character. Withhold not these fruits from the heedless. If they be accepted, your end is attained, and the purpose of life achieved. If not, leave them in their pastime of vain disputes.

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 25)

Give should any ask of thee.

82. Give should any ask of thee: To be giving and charitable are well known teachings in all of God’s revealed religions. **CHRISTIANITY:** Matthew 5:42 “Give to him that asketh thee, and from him that would borrow of thee turn not thou away.”

Luke 6:30 “Give to every man that asketh of thee.”

Luke 6:31 “And as ye would that men should do to you, do ye also to them likewise.”

Luke 11:41 “Give alms of such things as ye have;”

2 Corinthians 9:7 “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” (God loves those that give of their own free will.)

JUDAISM: Deuteronomy 16:17 “Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.”

Psalms 2:8 “Ask of me, and I shall give thee.”

Proverbs 3:27 “Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.”

Matthew 7:11 “Your Father which is in heaven gives good things to them that ask him.”

“O SON OF MAN! Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

43. “And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).”

(The Qur'an (Yusuf Ali tr), Surah 2)

177. “It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.”

(The Qur'an (Yusuf Ali tr), Surah 2)

“A virtuous person does not shirk works of Spenta Manyu even if he is poor. The vicious even if he is well off cannot give up greed. The pious man is always true to his own self, whatever may be his circumstances. It requires great magnanimity to be able to give, without expecting a return.” (ZOROASTER, Hymns of Atharvan p. 589)

36. “The Law of Mazda will not deliver thee unto pain. Thou art entreated (for charity) by the whole of the living world, and she is ever standing at thy door in the person of thy brethren in the faith beggars are ever standing at the door of the stranger, amongst those who beg for bread.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

226. “Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.”

(Hindu, Laws of Manu chapter 4)

2. “The person asked for alms, must examine the qualities (of the petitioner) and give according to his power.”

(Hindu, The Dharma Sutras, Apastamba Prasna 2, Patala 5, Khanda 10)

17. “Speak the truth, don't get angry, and always give, even if only a little, when you are asked. By these three principles you can come into the company of the devas.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

17. “Overcome anger by love; overcome wrong by good; overcome the miserly by generosity, and the liar by truth. Speak the truth; do not yield to anger; give even if asked for a little. These three steps lead you to the gods.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“If persons should come to them and ask for something, they should as far as their means allow, supply it ungrudgingly and thus make them happy.” “Moreover, Subhuti, an enlightened disciple in his acts of charity, ought to act spontaneously, uninfluenced by such things as form, sound, taste, odour, touch, discrimination, and favoritism.” “It is impossible to estimate the merit of an enlightened disciple who practices charity unperturbed by the disturbing influences of Phenomena. Subhuti, the minds of all disciples ought thus to be taught.” (Buddha, Diamond Sutra)

“Every man who giveth will be made to shine (doubly) On the day of deliverance.” (Sabeanism, Ginza Rba- chapter 76)

“To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.”

“He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not,” Generosity was not found in his heart. (Sabeanism, Ginza Rba- chapter 123

“He [the Bab] makes alms a strict obligation. He reminds the rich that they are only repositories, that no one on earth possesses anything, it all belongs to God. Consequently, the rich must give to religion and to those who have nothing or who do not have enough.”

(Moojan Momen, The Babi and Baha'i Religions, p. 21)

“Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 284)

God's servants don't seek our worldly goods.

83. God's servants don't seek our worldly goods. Solicitation of property and money is not appropriate for religion in the sight of god: In the Bahá'í Faith we view it as wrong to solicit for money or property in the name of God. It is the right of every Bahá'í to choose for him or herself whether they wish to give to the fund or not. Giving to the faith is a private matter and the action of giving to God is a gift and a bounty for the person that is giving. **CHRISTIANITY: 2 Corinthians 9:7** **"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."** God loves those that give of their own free will, not because giving is dictated to them.

"Should it ever please Us to appropriate to Our own use all the treasures of the earth, to none is given the right to question Our authority, or to challenge Our right. It would be impossible to conceive any act more contemptible than soliciting, in the name of the one true God, the riches which men possess."

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 201)

"I have no desire to seize thy property, even to the extent of a grain of mustard, nor do I wish to occupy thy position."

(The Bab, Selections from the Writings of the Bab, p. 25)

CHRISTIANITY: Matthew 19:21 **"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."**

Matthew 8:20 **"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."** Jesus was so poor that he didn't even have a place to rest his head, but when a wealthy man ask him what he should do to become a servant of God Jesus told him to sell his possessions and give it to the poor. Jesus didn't even for a minute think of asking

something for himself in his quest to promote the work of God. Worldly possessions didn't matter to Jesus or those that followed him.

JUDAISM: Deuteronomy 10:17 “For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:”

Sirach 40:26 “Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.” **23:1** “The LORD is my shepherd; I shall not want.” (Deuterocanonical Apocrypha, and Psalms 23:1)

“It is improper for Bahá'ís to solicit funds from non-Bahá'ís in the name of the Faith for any purpose.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 121)

“Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, may tarnish the purity, or embitter the sweetness, of that grace which flows through you.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 93)

36. “The life of this world is but play and amusement: and if ye believe lend guard against evil, He will grant you your recompense, and will not ask you (to give up) your possessions.”

(The Qur'an (Yusuf Ali tr), Surah 47)

“I do not ask you to bestow gifts on me, nay, I ask you to be worthy of the gifts that I intend to give to you.” (ZOROASTER, Hymns of Atharvan p. 281)

“Mazda has no greed for wealth. All wealth is His creation. (Why should Mazda desire that which is only transitory) (ZOROASTER, Hymns of Atharvan p. 471)

27. “From Brahmanas (who live as) ascetics, let him receive alms, (barely sufficient) to support life, or from other house-holders of the twice-born (castes) who reside in the forest.”

(Hindu, Laws of Manu chapter 4)

55. “Let him go to beg once (a day), let him not be eager to obtain a large quantity (of alms); for an ascetic who eagerly seeks alms, attaches himself also to sensual enjoyments.”

(Hindu, Laws of Manu chapter 6)

“Cultivate a mind that is independent of material circumstances. And why? Because, all sensuous conditions and material circumstances are only manifestations of mind and are alike dream-like and imaginary.” (Buddha, Diamond Sutra)

18. “One does not become an ascetic outwardly; the perfected ones are free from worldliness.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Be no son of the House, the world.” “Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust.” (Sabeanism, Instruction of Adam)

“Settest my soul free From transitory things.” “Sabeanism, Ginza Rba-chapter 93)

“Methinks thou dost imagine that I wish to gain some paltry substance from this earthly life. Nay, by the righteousness of My Lord! In the estimation of them that have fixed their eyes upon the merciful Lord, the riches of the world and its trappings are worth as much as the eye of a dead body, nay even less.”

(The Bab, Selections from the Writings of the Bab, p. 19)

“I know very well that all I have acquired has been obtained through force and all that I have belongs to the Sáhibu'z-Zamán. I therefore give it all to thee, thou art the Master of Truth and I ask of thee the

privilege of ownership." He even took the ring off his finger and gave it to me. I took it and gave it back to him and I sent him away in possession of all his goods. God is witness of the truth of this testimony. I do not wish for a dinar of his wealth, that is for you to dispose of; but as, in any dispute, God requires the testimony of two witnesses."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 248)

"Praise be to God, the world of existence does not culminate here. If this were so, existence itself would be sterile. There are many worlds of light. For even as the plant imagines life ends with itself and has no knowledge of our existence, so the materially-minded man has no knowledge of other worlds of consciousness."

"But some there are who have found divine intelligence and have obtained spiritual understanding. They have the real sight. They know of the other worlds. That is why the prophets of God forfeited this world, renounced everything material and gave their hearts to the heavenly world."

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 123)

Be giving. Be as a stream of flowing water giving to those in need.

84. Be giving. Be as a stream of flowing water; be giving of your substance and The Lord will give you more in return: In the Bible, The Bahá'í Writings and many of the other God fearing religions around the world, we are encouraged to be freely giving and charitable with our substance and put our reliance totally in God, and He will give us back our needs and more in return. CHRISTIANITY: Mark 4:24 "Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given." 1 Corinthians 13:2 "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all

faith, so that I could remove mountains, and have not charity, I am nothing.

1 Corinthians 16:14 “Let all your things be done with charity.” We are to be charitable with our possessions and in return God, Who is the all giving, will give us more in return.

Luke 6:38 “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.”

JUDAISM: Deuteronomy 10:17 “For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:” 10:18 “He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.” 10:19 “Love ye therefore the stranger: for ye were strangers in the land of Egypt.” 10:20 “Thou shalt fear the LORD thy God; Him shalt thou serve, (and our fellow brethren) and to Him shalt thou cleave, and swear by His Name.” Give of your substance, and more shall be given you.

10:21 “He is thy praise, and He is thy God, that hath done for thee.”

Proverbs 19:17 “He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.”

CHRISTIANITY: Romans 11:35 “Who hath first given to Him, and it shall be recompensed unto him again?”

Romans 11:36 “For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen.”

“He, verily, shall recompense the charitable, and doubly repay them for what they have bestowed. No God is there but Him.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 278)

245. “Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) want or plenty, and to Him shall be your return.”

(The Qur'an (Yusuf Ali tr), Surah 2)

160. "He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil. No wrong shall be done unto (any of) them."

(The Qur'an (Yusuf Ali tr), Surah 6)

"A virtuous person does not shirk works of Spenta Manyu even if he is poor. The vicious even if he is well off cannot give up greed. The pious man is always true to his own self, whatever may be his circumstances. It requires great magnanimity to be able to give, without expecting a return." (But) "How can the poor-in-heart say take without expecting a return?" (ZOROASTER, Hymns of Atharvan p. 589)

Denkard. Zoroaster, "Expend the wealth of this world for the sake of God, and employ it on actions pertaining to Him, and trust always in the Almighty, for He will be with you in such wise that you will become thereby the best in the body and the soul (mind). -- (8) Exert yourself to store (pious) wealth (merit) for yourself in the next world, because only by the good which you do yourself, will you become a sharer in all the good deeds of the whole world."

234. "For whatever purpose a man bestows any gift, for that same purpose he receives, with due honour, its reward." 235. "Both he who respectfully receives (a gift), and he who respectfully bestows it, go to heaven; in the contrary case (they both fall) into hell."

(Hindu, Laws of Manu chapter 4)

13. "Miserly people certainly do not go to heaven. Fools for sure do not praise generosity, but the wise man who takes pleasure in giving is thereby happy hereafter." 17. "If asked for little one should give. One may go, by these three means, To the presence of celestials."

(Buddhist, Dhammapada - Sayings of the Buddhas 1 and 3 (tr. J. Richards))

"People give according to their faith and as they are pleased. Whoso among them is envious Of others' food and drink - He attains no peace

of mind.” “Fools do not indeed praise liberality. The wise, however, rejoice in giving and thereby become happy hereafter.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“To each according to the works of his hands It is awarded. Every man who toiled And was long-suffering shall come and take with both hands (and give according to his heart), But he who did not toil nor endure, Standeth empty in the House of Dues.” (Sabeanism, Ginza Rba- chapter 123)

“Every man who giveth will be made to shine (doubly) On the day of deliverance.” (Sabeanism, Ginza Rba- chapter 76)

“Broadly regarded, Bábism may be defined as a creed of charity, and almost of common humanity. Brotherly love, kindness to children, courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness even to Christians, are included in its tenets.”

(Moojan Momen, The Babi and Baha'i Religions, p. 46)

“He [the Bab] makes alms a strict obligation. He reminds the rich that they are only repositories, that no one on earth possesses anything, it all belongs to God. Consequently, the rich must give to religion and to those who have nothing or who do not have enough.”

(Moojan Momen, The Babi and Baha'i Religions, p. 21)

“He, verily, will pay the doer of good, whether man or woman, his due recompense, wert thou to follow what hath been sent unto thee by Him Who is the All-Knowing, the All-Informed.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 60)

“This is a Revelation, under which, if a man shed for its sake one drop of blood, myriads of oceans will be his recompense.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 5)

God causes some to not see.

85. God causes some to not see: In the writings of God's manifestations there are some people who are possibly callus of the heart or maybe have done something in their lives to greatly displease God who God has caused not see the truth least they be saved. "Be thankful to God for having enabled you to recognize His Cause. Whoever has received this blessing must, prior to his acceptance, have performed some deed which, though he himself was unaware of its character, was ordained by God as a means whereby he has been guided to find and embrace the Truth. As to those who have remained deprived of such a blessing, their acts alone have hindered them from recognising the truth of this Revelation." (Bahá'u'lláh)

(Shoghi Effendi, The Dawn-Breakers, p. 585)

JUDAISM: Exodus 4:21 "And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go."

Exodus 7:13 "And He hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said."

Exodus 7:14 "And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go."

Isaiah 44:18 "They have not known nor understood: for He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand."

Isaiah 6:10 "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

CHRISTIANITY: Luke 8:10 “And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.”

John 9:39 “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.”

John 12:37 “But though he had done so many miracles before them, yet they believed not on him:” **12:38** “That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?” **12:39** “Therefore they could not believe, because that Esaias said again, **John 12:40** “He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.”

Romans 11:8 “(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day.”

Romans 11:10 “Let their eyes be darkened, that they may not see,”

2 Corinthians 4:3 “But if our gospel be hid, it is hid to them that are lost:”

2 Corinthians 4:4 “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

“**SAY, God shall of a truth cause your hearts to be given to perversity if ye fail to recognize Him Whom God shall make manifest; but if ye do recognize Him God shall banish perversity from your hearts...**”

(The Bab, Selections from the Writings of the Bab, p. 148)

6. “As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.”

7. “Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).”

10. “In their hearts is a disease; and Allah has increased their disease, and grievous is the penalty they (incur), because they are false (to themselves).”

(The Qur'an (Yusuf Ali tr), Surah 2)

20. "O ye who believe! obey Allah and His Messenger, and turn not away from him when ye hear (him speak)." 21. "Nor be like those who say, 'We hear,' but listen not:" 22. "For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not." 23. "If Allah had found in them any good, He would indeed have made them listen."

(The Qur'an (Yusuf Ali tr), Surah 8)

34. "Of no profit will be my counsel to you, much as I desire to give you (good) counsel, if it be that Allah willeth to leave you astray: He is your Lord! and to Him will ye return!"

(The Qur'an (Yusuf Ali tr), Surah 11)

125. "Those whom Allah (in His Plan) willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe." 108. "Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed."

(The Qur'an (Yusuf Ali tr), Surahs 6 and 16)

"Let every nation follow what they used to worship, and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.'" They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don't see the true light of Allah when it dawns, and fail to hear the truth of His words. 13. "The same religion has He established for you as that which He enjoined on Noah-the which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to

Himself those whom He pleases, and guides to Himself those who turn (to Him).”

(The Qur'an (Yusuf Ali tr), Surah 42 and Hadith, Bukhari Vol 9, Book 93, # 532)

13. “Since Grehma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazda, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.”

(The Zend-Avesta, Avesta – Yasna 32)

6 “The man who sits, the man who walks, and whosoever looks on us, Of these we closely shut the eyes, even as we closely shut this house.”

(Hindu, Vedas, Rig Veda - Book 7)

24. “What is fearsome they fear not. Embracing false views as much Those beings go to a woeful realm.” 22. “They think there is harm where there is none, And they do not see where harm exists. Embracing false views as such, Those beings go to a woeful realm.” (they are) “Ensnared in the fetter of views,” Their eyes have been closed.

(Buddhist, Dhammapada - Sayings of the Buddha 3 and The Eightfold Path)

“Cut me not off from Your presence,” and hide not your instruction from us. (Sabeanism, Ginza Rba- chapter 410)

“VERILY such as ridicule the wondrous, divine Verses revealed through His Remembrance, are but making themselves the objects of ridicule, and We, in truth, aid them to wax in their iniquity. Indeed God's knowledge transcendeth all created things...” “Perchance the things which from the beginning of thy life till the end thou hast performed for the love of God, may not, all at once and unrealized by

thyself, be turned to acts not acceptable in the sight of God.” “Verily God guideth whom He will into the path of absolute certitude.”

(The Bab, Selections from the Writings of the Bab, pp. 60 and 96)

“We shall prolong the days of such as have rejected the Truth by reason of that which their hands have wrought, and verily God will not deal unjustly with anyone, even to the extent of a speck on a date-stone.”

(The Bab, Selections from the Writings of the Bab, p. 68)

“Indeed shouldst Thou desire to confer blessing upon a servant Thou wouldst blot out from the realm of his heart every mention or disposition except Thine Own mention; and shouldst Thou ordain evil for a servant by reason of that which his hands have unjustly wrought before Thy face, Thou wouldst test him with the benefits of this world and of the next that he might become preoccupied therewith and forget Thy remembrance.” “Deny anyone who denies him and confuse anyone who spurns the truth, resists his orders, endeavors to darken his light and blot his name!”

(The Bab, Selections from the Writings of the Bab, p. 191 Shoghi Effendi, The Dawn-Breakers, p. 249)

“Ye recite the sacred verses and yet repudiate Him Who is their Source and Revealer. Thus hath God blinded your eyes in requital for your deeds, would ye but understand. Day and night ye transcribe the verses of God, and yet ye remain shut out, as by a veil, from Him Who hath revealed them.” “God....hath veiled your hearts and obscured your eyes, lest ye should apprehend His mysteries and be made aware of their meaning.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts pp. 7 and 205)

“Some, O my God, Thou didst, through Thy strengthening grace, enable to approach it, while others Thou didst keep back by reason of what their hands have wrought in Thy days.”

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 76)

God is a Deliverer.

86. God is a Deliverer of mankind: In the writings of the gospel as well as the Bahá'í Writings and the other great religions, God is known by many titles, The Deliverer from peril and hardship is just one of His many titles. JUDAISM: 2 Samuel 22:2 “The LORD is my rock, and my fortress, and my deliverer;”

Psalms 18:2 “The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.”

Psalms 45:1 “God is our refuge and strength, a very present help in trouble.”

Psalms 40:17 “thou art my help and my deliverer; make no tarrying, O my God.”

CHRISTIANITY: Acts 7:35 “This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.”

Acts 7:25 “For he supposed his brethren would have understood how that God by His hand would deliver them: but they understood not.”

2 Corinthians 1:9 “God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.”

2 Timothy 4:18 “And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.”

63. “Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'if He only

delivers us from these (dangers), (we vow) we shall truly show our gratitude.'?"

64. "It is Allah that delivereth you from these and all (other) distresses:"

(The Qur'an (Yusuf Ali tr), Surah 6)

61. "Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve."

62. "Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs."

(The Qur'an (Yusuf Ali tr), Surah 39)

1. "(Zarathushtra:) Can my soul count on any one for help? Who is there found for my herd, who for myself a protector, indeed, at my call other than the Right and Thyself. O Mazda Ahura, and the Best Thought?"

(Zoroaster, The Zend-Avesta, Avesta – Yasna 50)

36. "The Law of Mazda will not deliver thee unto pain." (Mazda is the deliverer from pain and hardship)

(The Zend-Avesta, Avesta Fragments)

"Thou art the deliverer, deliver me from sin. In the same manner he adores the sun when in the zenith, saying: 'Thou art the highest deliverer, deliver me highly from sin. In the same manner he adores the sun when setting, saying: 'Thou art the full deliverer, deliver me fully from sin."

(Hindu, Upanishads vol. 1, Kaushitaki-Upanishad Hindu)

14. "Whoever takes refuge with the awakened one, the truth, and the community, who with clear understanding perceives the four noble truths: namely suffering, the origin of suffering, the cessation of suffering, and the eightfold holy way that leads to the cessation of

suffering, that is the safe refuge; that is the best refuge; having gone to that refuge, a person is delivered from all pains.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“With the Deliverer The souls will ascend. They will behold the Place of Light And the Everlasting Abode.” (Sabeanism, Ginza Rba- chapter 67)

“For myself so that there should be someone to commemorate my name on earth and yonder in the celestial worlds of light. For my heart hath loved the Life and mine eyes wait upon Manda-d-Hiia, who will be to me a support, a deliverer and a rescuer from the sons of Krun And I testify to the Life (Haiyi/God) and to my lord Manda-d-Hiia with a true and faithful heart.” (Sabeanism, Ginza Rba- chapter 74)

“I waiteth on the Life (God) and mine eyes upon Manda-d-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light.” “In the name of the Great Life! Hear me, my Father, hear me! Draw me upward (O) Great One.” (Sabeanism, Ginza Rba- chapters 77 and 80)

“Deliver me from the hands of the wicked, and loosen my feet from the bonds of death.” (Sabeanism, Ginza Rba- chapters 410)

“God, the Help in Peril, the Self-Subsisting,” “in truth there is none other God but Him, the Help in Peril, the Self-Subsisting...”

(The Bab, Selections from the Writings of the Bab, p. 35)

“Verily God is the mightiest Sustainer, the Helper and the Defender.”

(The Bab, Selections from the Writings of the Bab, p. 163)

“Thou art the Helper of the needy, the Deliverer of the captives, the Abaser of the oppressors, the Destroyer of the wrong-doers, the God of all men, the Lord of all created things.”

(The Bab, Selections from the Writings of the Bab, p. 185)

“There is no deliverer for us save Thee.”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 409)

“Thou beholdest me, O my God, like unto a fish moving in anguish upon the earth! Deliver me; then have pity on me, O Thou Deliverer!”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 243)

“The Hand of Divine power can, alone, deliver mankind from this desolating affliction.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 13)

God is our guide, our teacher, our protection.

87. God is our guide, our teacher, our protection: God is our guide and protector. He leads us and teaches us. This can be verified by studying Christianity, the Baha'i Faith and all of the other major religions of the world we care to look into. JUDAISM: Psalms 48:14 “For this God is our God forever and ever: he will be our guide even unto death.”

Genesis 15:1 “After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.”

Genesis 24:48 “And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way.”

Psalms 61:3 “For Thou hast been a shelter for me, and a Strong Tower from the enemy.”

Isaiah 28:26 “For his God doth instruct him to discretion, and doth teach him.”

Isaiah 48:17 “Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.”

Judith 9:14 “Thou art the God of all power and might, and that there is none other that protecteth the people of Israel but Thou.”

(Deuterocanonical Apocrypha,)

CHRISTIANITY: 1 Thessalonians 3:11 “Now God Himself and our Father, and our Lord Jesus Christ, direct our way.”

John 16:13 “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”

1 Corinthians 2:13 We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

1 John 2:27 “The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.”

2 Timothy 4:18 “And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen.” **Acts 7:25** “For he supposed his brethren would have understood how that God by His hand would deliver them: but they understood not.”

Ephesians: 6:13 “Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”

Ephesians 6:14 “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; **6:15** And your feet shod with the preparation of the gospel of peace; **6:16** Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.”

Ephesians 6:17 “And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

2 Thessalonians 3:2 “And that we may be delivered from unreasonable and wicked men: for all men have not faith.”

2 Thessalonians 3:3 “But the Lord is faithful, who shall stablish you, and keep you from evil.”

5. “They are on (true) guidance, from their Lord,” 157. “They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.”

(The Qur'an (Yusuf Ali tr), Surah 2)

257. “Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever).”

(The Qur'an (Yusuf Ali tr), Surah 2)

282. “So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things.”

(The Qur'an (Yusuf Ali tr), Surah 2)

17. “But to those who receive Guidance, He increases (the light of) Guidance, and bestows on them their Piety and Restraint (from evil).”

(The Qur'an (Yusuf Ali tr), Surah 47)

17. “Be to us, O Mazda Ahura, the Teacher of Good Thought.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 31)

20. “What protector hast thou given unto me, O Mazda! Reveal therefore to me thy Religion as Thy rule!” “Who is the Victorious who will protect Thy teaching? Make it clear that I am the guide for both worlds.”

(The Zend-Avesta, Avesta - Vendidad)

Denkard. Zoroaster, “The lord is the protector; who is not mansionless, but is a possessor of mansions; who is (exists) not to know, but is the originator of knowledge himself;

Denkard. Zoroaster, “Be it known that towards God, the Creator of the soul and its Protector, the soul shows its true love by praise and gratitude.”

**“Wisdom He is And Wisdom's way, and Guide of all the wise,
Planted in every heart.”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

22. “He is the lord of all, the king of all things, the protector of all things.”

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

1.24 “God is a particular yet universal indweller, untouched by afflictions, actions, impressions and their results.”

1.25 “In God, the seed of omniscience is unsurpassed.”

1.26 “Not being conditioned by time, God is the teacher of even the ancients.”

(Hindu, The Yoga Sutras of Patanjali)

“Following this Path you will put an end to suffering. I have taught you the Way after realising the removal of the arrow myself. Making the effort is your affair. The Buddhas have pointed out the Way.” “The Tathagata can but show the Way.” (the Tathagata guides you in the way)

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

6. “Let Him admonish, exhort, And shield from wrong. Truly, pleasing is He to the good, Displeasing is He to the bad.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Tathagatas are in close fellowship with each individual comforting, encouraging, guiding, strengthening.” (Buddha, Surangama Sutra)

“Deliver them, save them and protect them from this world of the wicked and from those watch-houses (purgatories). Let thy mercy, Great First Life (Haiyi Qadmai/God), rest upon them.” (Sabeanism, Ginza Rba- chapter 58)

“To every man whose term of life is over Thou wilt be a Helper, Saviour and Guide” (Sabeanism, Ginza Rba- chapter 76)

“I waiteth on the Life (Haiyi/God) and mine eyes upon Manda-d-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light.” (Sabeanism, Ginza Rba- chapter 77)

“For He will come and will heal me, Will lift me up, raise me and confirm me Will direct my eyes to the Light, And my feet to steadfastness (My mouth to wisdom, teach) and my heart to vigilance.” (Sabeanism, Ginza Rba- chapter 117)

“Arm me against all that is evil: be for me a bulwark against rebels and a Hand of Truth against the destructive powers of this world.” (a protector) (Sabeanism, Ginza Rba- chapter 410)

“Commit them to the care of God,” “He will surely protect and watch over them.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 52)

“He is the One Who guideth at His Own behest whomsoever He pleaseth.”

(The Bab, Selections from the Writings of the Bab, p. 6)

“I seek patience only in God. Verily He is the best protector and the best helper. No refuge do I seek save God. Verily He is the guardian and the best supporter...”

(The Bab, Selections from the Writings of the Bab, p. 19)

“Teach them the ways of the One True God, that haply they may comprehend.”

(The Bab, Selections from the Writings of the Bab, p. 162)

“Be humble and submissive to God and chant the verses of thanksgiving at morn and eve, for that He guided thee unto the Manifest Light and showed to thee the straight Path and destined to thee the station of nearness in His wonderful Kingdom.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 359)

“The object of God's teaching to man is that man may know himself in order to comprehend the greatness of God.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 80)

“Inasmuch as our God is one God and the creator of all mankind, He provides for and protects all.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 279)

“Thank God for guiding thee unto the Straight Path, manifesting unto thee the Evident Light.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 361)

In reality, we can't harm God or help Him.

88. In reality, we can't harm God or help Him: There is nothing we can do, ourselves, for God or against Him that will affect God in any way, what-so-ever. “Neither can the devotion of Thy lovers profit

Thee, nor the evil doings of the faithless harm Thee.” “God hath knowledge of all things and is self-sufficient above the need of all mankind.”

(The Bab, Selections from the Writings of the Bab, pp. 62 and 204)

Christianity tells us we cannot harm or help God, and the other God based, God fearing religions tell us this also. God is far above all, All Knowing, All Encompassing and beyond anything we might think, do or say. 95:3 “For the LORD is a great God, and a great King” “Father of all, above all, and through all, and in you all.”) (Psalms and Ephesians)

Clearly this statement indicates that God is far above anything we might think, do, or say and this is clearly backed up by the bible, The Bahá’í Writings and the other God oriented religions of this earth:

CHRISTIANITY: Acts 17:24 “God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;”

Acts 17:25 “Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;”

JUDAISM: 2 Chronicles 19:7 “Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.”

Psalms 116:12 “What shall I render unto the LORD for all his benefits toward me?” 1 Chronicles “For all things come of Thee, and of Thine own.” What can we possibly do to help or harm God, as if he had need of anything?

2 Chronicles 14:11 “LORD, it is nothing with thee to help.”

Job 21:22 “Shall any teach God knowledge? seeing He judgeth those that are high.”

Job 41:11 “Who hath prevented Me, that I should repay him? what-so-ever is under the whole heaven is Mine.”

“I have no control over what profiteth Me or harmeth Me, but as My Lord pleaseth. Indeed God is Self-Sufficient and He, My Lord, standeth supreme over all things.”

(The Bab, Selections from the Writings of the Bab, p. 64)

57. “And We gave you the shade of clouds and sent down to you manna and quails, saying: ‘Eat of the good things We have provided for you;’ (but they rebelled); to Us they did no harm, but they harmed their own souls.”

(The Qur’an (Yusuf Ali tr), Surah 2)

176. “Let not those grieve thee who rush headlong into unbelief: not the least harm will they do to Allah: Allah’s plan is that He will give them no portion in the Hereafter, but a severe punishment.”

177. “Those who purchase unbelief at the price of faith, not the least harm will they do to Allah, but they will have a grievous punishment.”

(The Qur’an (Yusuf Ali tr), Surah 3)

“Some people have the foolish idea that offering of gifts to Mazda is like offering of bribes (for getting some favour), as if Mazda is in need of anything.” “He is above all wants. He does not go begging honours from the ignorant. By honouring Him, we make ourselves honourable (worthy).” (ZOROASTER, Hymns of Atharvan pp. 280 and 281)

“Mazda may not be propitiated by any particular act. He is not in need of the result of any particular action of ours. It is the spirit in which an act is done that counts with Him. It does not matter if the act is very trivial.” (ZOROASTER Hymns of Atharvan p. 716)

1.24 “God is a particular yet universal indweller, untouched by afflictions, actions, impressions and their results.”

(Hindu, The Yoga Sutras of Patanjali)

“It is no small gain to a Holy One if one holds one’s mind back from the pleasures of life.” It neither helps nor harms Brahma.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“For myself mine eyes wait upon Manda-d-Hiia (Savior God), who will be to me a support, a deliverer and a rescuer And I testify to The Life (Haiyi/God) and to my lord Manda-d-Hiia with a true and faithful heart.”
“For thou wast in existence before all.” “In the name of the Life (God)! I worship the First Life (Haiyi Qadmaiyyi/God) and praise my lord Manda-d-Hiia. Thou art immeasurable, infinite and (for) ever.” “Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” and (am) brought to naught before the glory and light of Manda-d-Hiia!” “Thou art enduring, First Life (Haiyi Qadmaiyyi) before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life and above the Truth (*kushta*) which was of old in the Beginning! Thou, Manda-d-Hiia, hast established for thy chosen that which thou hast revealed to us from the book *Nhur* (Be light) release from their bodies was made possible to them.” “Cut me not off from Your presence. I have acknowledged Thee (O) Elect Righteous One,” Who art above all the powers of man be they good, or be they evil. (Sabeanism, Ginza Rba- chapters 17, 35, 74, 75, 77 and 410)

“Nothing whatsoever can frustrate Thy purpose and that Thou art the Knower of all things and the Lord of might and majesty.” “Nay, too exalted is the station of God and of His loved ones for any person’s good or evil deed to reach their holy threshold.” “If ye believe in Me, ye will provide good for your own souls, and if ye believe not in Me, nor in that which God hath revealed unto Me, ye will suffer yourselves to be shut out as by a veil. For verily I have been independent of you heretofore, and shall remain independent hereafter. Therefore it behooveth you, O creatures of God, to help your own selves and to believe in the Verses revealed by Me...”

(The Bab, Selections from the Writings of the Bab, pp. 1, 14 and 100)

“And when they realized their powerlessness to achieve their purpose, they arose to plot against Him. Witness how every moment they devise a fresh device to harm Him, that they may injure and dishonor the cause of God. Say: Woe be to you! By God! Your schemings cover you

with shame. Your Lord, the God of mercy, can well dispense with all creatures. Nothing whatever can either increase or diminish the things He doth possess. If ye believe, to your own behoof will ye believe; and if ye believe not, ye yourselves will suffer. At no time can the hand of the infidel profane the hem of His Robe.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 147)

“It is for the sake of God alone that My tongue counselleth you and that My pen moveth to make mention of you, for neither can the malice and denial of all who dwell on earth harm Me, nor the allegiance of the entire creation profit Me. We, verily, exhort you unto that which We were commanded, and desire naught from you except that ye draw nigh unto what shall profit you in both this world and the world to come.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 87)

God does what he chooses and He will not be asked of His doings.

89. God does what he chooses and He will not be asked of His doings: In the writings of the Baha'i Faith it is stressed that God will not be ask of His doings, He doeth what He pleaseth:

“He ordaineth as He pleaseth, by virtue of His sovereignty, and doeth whatsoever He willeth at His own behest. He shall not be asked of the things it pleaseth Him to ordain. He, in truth, is the Unrestrained, the All-Powerful, the All-Wise.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 284)

“It is for God to test His servants, and not for His servants to judge Him in accordance with their deficient standards.” “Whoever

hesitates, whoever, though it be for the twinkling of an eye or less, questions His authority, is deprived of His grace and is accounted of the fallen.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 15 and 59)

This is also a teaching found in the other religions of God:
JUDAISM: Psalms 115:3 “But our God is in the heavens: he hath done whatsoever he hath pleased.” We also find that God will not be asked of His doings in the book of Job: Job 38:1 “Then the LORD answered Job out of the whirlwind, and said,”

Job 38:2 “Who is this that darkeneth counsel by words without knowledge?”

Job 38:3 “Gird up now thy loins like a man; for I will demand of thee, and answer thou me.”

Job 38:4 “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.”

Job 41:11 “Who hath prevented me, that I should repay him? what-so-ever is under the whole heaven is mine.”

“He, verily, doeth what He willeth, and ordaineth that which He pleaseth.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 116)

JUDAISM: Ecclesiastes 8:3 “For He doeth whatsoever pleaseth Him.”

Ezekiel 20:3 “As I live, saith the Lord GOD, I will not be enquired of by you.”

CHRISTIANITY: Acts 17:24 “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;”

Acts 17:25 “Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;”

Romans 9:20 “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?”

128. “Not for thee, (but for Allah), is the decision: whether He turn in mercy to them, or punish them; for they are indeed wrongdoers.” 68. “Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! and far is He above the partners they ascribe (to Him)!”

(The Qur'an (Yusuf Ali tr), Surahs 3 and 28)

22. “But glory to Allah, the Lord of the Throne: (high is He) above what they attribute to Him!”

23. “He cannot be questioned for His acts, but they will be questioned (for theirs).”

(The Qur'an (Yusuf Ali tr), Surah 21)

17. “And Ahura Mazda answered: ‘Ask Him not what thou askest Him,”

(The Zend-Avesta, Avesta Fragments)

“Stooped no man to fulsome falsehood, questioned none the will of Heaven.”

(Hindu, Ramayana (R. Dutt, abridged tr))

“The Perfect One has won complete deliverance through the extinction, fading-away, disappearance, rejection, and getting rid of all opinions and conjectures.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“He (man) will be put to the question. (But) I shall not be put to the question.” My doings are my own for none to question. (Sabeanism, Ginza Rba- chapter 18)

“Thou art faithful to Thy promise and doest whatsoever Thou pleasest. Thou art the One Who holdeth in His hands the dominions of earth and heaven. Verily Thou art the Almighty, the Inaccessible, the Help in

Peril, the All-Compelling.” “How then could they, who are but the creation of the Point, be justified in saying 'why or wherefore'?

(The Bab, Selections from the Writings of the Bab, pp. 167 and 209)

“Whenever My laws appear like the sun in the heaven of Mine utterance, they must be faithfully obeyed by all, though My decree be such as to cause the heaven of every religion to be cleft asunder. He doeth what He pleaseth. He chooseth, and none may question His choice.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 21)

“God -- does not only punish the wrongdoings of His children. He (also) chastises (them), because He is just, and He chastens (them) because He loves (them). Having chastened them, He cannot, in His great mercy, leave them to their fate. Indeed, by the very act of (His) chastening them He prepares them for the mission for which He has created them. ‘My calamity is My providence,’ He, by the mouth of Bahá'u'lláh, has assured them, ‘outwardly it is fire and vengeance, but inwardly it is light and mercy.’” So, God, by the very act of chastising and correcting His children, is turning that which appears to be evil into something that is good for us in the long run. So, everything He does, is for the betterment of all concerned, but it is still not for us to question, because we really don't know what His true plan is for us, and therefore don't really know the right questions to ask in the first place.

(Bahá'í Faith, Shoghi Effendi, The Promised Day is Come, p. 115)

God takes care of everyone whether they are good people or bad people.

90. God helps all. God takes care of everyone whether they are good people or bad people: God takes care of all of us

irregardless of our actions in this life; He gave us freewill and does not force man to comply with His laws and ordinances. That does not mean that we won't be held accountable for our actions in this life: **Proverbs 24:12** "If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" We will be held accountable for our actions in this life in the next life, but in this life God will help us and give us the necessities we need for this world without forcing us to adopt His teachings, and this is because He gave us freewill. **CHRISTIANITY: Matthew 5:45** "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."
Luke 6:35 "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil."

"In the eyes of the Creator all His children are equal; His goodness is poured forth on all."

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 138)

"No refuge do I seek save God. Verily He is the guardian and the best supporter..." of all beings.

(The Bab, Selections from the Writings of the Bab, p. 20)

God does not choose to force His children to comply with His commands, in fact, God will assist us on which ever path we choose in order not to force us to bend to His decree: **JUDAISM: Psalms 125:5** "As for such as turn aside unto their crooked ways, the LORD shall lead them forth."
CHRISTIANITY: Luke 6:35 "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for (again) he is kind unto the unthankful and to the evil."

64. "It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!"

(The Qur'an (Yusuf Ali tr), Surah 6)

4. "To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great. The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful. And those who take as protectors others besides Him, Allah doth watch over them (as well); and thou art not the disposer of their affairs."

(The Qur'an (Yusuf Ali tr), Surah 42)

**"The Prophet said, "None is more patient than Allah against the harmful and annoying words He hears (from the people): They ascribe children to Him, yet He bestows upon them health and provision."
(Hadith, Bukhari Vol 9, Book 93, # 475)**

29. "Thou (Ahura),.....art both bad and good to nations; Thou,....art both bad and good to men;"

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

"Therefore I thought you to be the Holy Seed, O Mazda, since Thine are the arms, with which You give protection, and by which You award benediction both to the sinner and to the virtuous." "Mazda is the friend, even of the nonbeliever." (ZOROASTER, Hymns of Atharvan pp. 335 and 499)

"By this sign is He known Being of equal grace to comrades, friends, Chance-comers, strangers, lovers, enemies, Aliens and kinsmen; loving all alike, Evil or good."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 6)

**“The sun radiates its splendor spontaneously on all alike and with no words of explanation; in like manner do the Tathagatas radiate the Truth of Noble Wisdom with no recourse to words and to all alike.”
(Buddha, Lankavatara Sutra)**

“It will be given. Day by day, hour by hour (Assistance).” (God) takes care of all whether good or bad. “Thou, Manda-d-Hiia, callest the caller, nourishest the nourisher, buildest the builder.” (Sabeanism, Ginza Rba- chapter 76)

**“Whatever evidence of bounty is witnessed in the world, is but an image of His bounty; and every thing owes its existence to His Being.”
Whether good or bad.**

(The Bab, Selections from the Writings of the Bab, p. 100)

“It would be impossible to find an artist who does not love his own production. Have you ever seen a man who did not love his own actions? Even though they be bad actions, he loves them. How ignorant, therefore, the thought that God, Who created man, educated and nurtured him, surrounded him with all blessings, made the sun and all phenomenal existence for his benefit, bestowed upon him tenderness and kindness and then did not love him. This is palpable ignorance, for no matter to what religion a man belongs, even though he be an atheist or materialist, nevertheless, God nurtures him, bestows His kindness and sheds upon him His light.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace)

“The second teaching of Bahá'u'lláh concerns the unity of mankind. All are the servants of God and members of one human family. God has created all and all are His children. He rears, nourishes, provides for and is kind to all. Why should we be unjust and unkind? This is the policy of God, the lights of which have shone throughout the world. His sun bestows its effulgence unsparingly upon all, His clouds send down rain without distinction or favor, His breezes refresh the whole earth. It is evident that humankind without exception is sheltered beneath His mercy and protection. Some are imperfect; they must be

perfected. The ignorant must be taught, the sick healed, the sleepers awakened. The child must not be oppressed or censured because it is undeveloped; it must be patiently trained. The sick must not be neglected because they are ailing; nay, rather, we must have compassion upon them and bring them healing. Briefly; the old conditions of animosity, bigotry and hatred between the religious systems must be dispelled and the new conditions of love, agreement and spiritual brotherhood be established among them.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 239)

God is our refuge.

91. God is our refuge: What other refuge is there for mankind to really seek? Can the idols of our own vain imaginings really assist us. We can try and strive on our own, but are we really working outside of God's ultimate power and control. God gives us the choice of making decisions for our ultimate good or for our own bitter downfall, what else is there we can really control. We can help or harm one another, but is that really going above a choice we are making. If we really want to be plugged into what is really going on in the universe we come right back to the creator of all. You can either swim against the tide of the workings of the universe, or you can get plugged in and let all your worries go to the way side as you take God as your refuge and let Him ultimately take care of you. But don't get this confused, God expects action on our parts, He has given us books and guidelines of which we can use to make our plans and decisions. But the ultimate decision relies on us, God won't do it for you. (see freewill for more information) This information is reflected in the religions of God but much is left to interpretation. JUDAISM: Psalms 62:7 “In God is my salvation and my glory: the rock of my strength, and my refuge.”

“God is our refuge!”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 30)

“No refuge do I seek save God. Verily He is the guardian and the best supporter...” of all beings.

(The Bab, Selections from the Writings of the Bab, p. 20)

Psalms 18:2 “The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.”

Psalms 91:2 “I will say of the LORD, He is my refuge and my fortress: my God; in Him will I trust.”

Psalms 94:22 But the LORD is my defense; and my God is the rock of my refuge.

Jeremiah 16:19 “O LORD, my strength, and my fortress, and my refuge.”

CHRISTIANITY: Acts 7:35 “This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.” Ephesians 6:13 “Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.” 6:14 “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 6:15 And your feet shod with the preparation of the gospel of peace; 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.”

2 Corinthians 1:9 “We should not trust in ourselves, but in God which raiseth the dead: 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

2 Thessalonians 3:1 “Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:” 3:2 “And that we may be delivered from unreasonable and wicked men: for all men have not faith.” 3:3 “But the Lord is faithful, who shall stablish you, and keep you from evil.” Hebrews 13:6 “So that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me.”

1 Timothy 2:3 “For this is good and acceptable in the sight of God our Saviour; 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.”

“Let us take refuge in God”

(Bahá'í Faith, Baha'i World Faith - Abdu'l-Baha Section, p. 335)

“No refuge do I have to flee to save Thee.”

(The Bab, Selections from the Writings of the Bab, p. 204)

200. “If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things).”

(The Qur'an (Yusuf Ali tr), Surah 7)

116. “Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper.”

(The Qur'an (Yusuf Ali tr), Surah 9)

“If one relies on his own strength alone he may feel dejected. If he has faith in God (relies on God) he may with optimism proceed to fight evil.” (ZOROASTER, Hymns of Atharvan p. 507)

9. “Be Thou a refuge, Bright One, to the singer, a shelter, Bounteous Lord, to those who worship.”

(Hindu, Vedas, Rig Veda - Book 1)

18. “Seeking for freedom I go for refuge to that God who is the light;”

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad)

14. “Driven by fear, men take to many a refuge, in mountains, forests, parks, sacred groves and shrines, but these are not a secure kind of refuge. By taking to this sort of refuge one is not released from suffering. He who has gone to Buddha, Dhamma and Sangha for refuge, though, this refuge one is indeed released from all suffering.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Thou art He who constructeth, and who takest out from amongst the peoples, nations and tongues every man who is summoned, worthy and invited. To every man whose term of life is over Thou wilt be a Helper, Saviour and Guide” (Sabeanism, Ginza Rba- chapter 76)

“I waiteth on the Life Haiyi and mine eyes upon Manda-d-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light.” “In the name of the Great Life! Hear me, my Father, hear me! Draw me upward (O) Great One.” (Sabeanism, Ginza Rba- chapters 77 and 80)

“Protect me, O my God, through the potency of Thy transcendent and all-sufficing glory and by the hosts of the heavens and the earth, inasmuch as in no one can I wholly place my trust but in Thee and no refuge is there but Thee.”

(The Bab, Selections from the Writings of the Bab, p. 194)

“O LORD! Unto Thee I repair for refuge and toward all Thy signs I set my heart. O Lord! Whether travelling or at home, and in my occupation or in my work, I place my whole trust in Thee.”

(The Bab, Selections from the Writings of the Bab, p. 193)

“O my Lord, verily I seek refuge with Thee from the very thought of such an act, which is contrary to all the commandments of Bahá'u'lláh, and which would indeed be a mighty wrong that none but a grievous sinner would ever perpetrate.”

“O God Omnipotent, do Thou shield us and be our refuge and, O Lord of Being, show forth Thy might and Thy dominion.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, pages 217 and 313)

“I take refuge with my Lord, and your Lord.” “Seek refuge with God, the Lord of all Religions.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 64 and The Kitab-i-Aqdas, p. 32)

We are created in God's image and God is of the spirit.

92. We are created in God's image and God is of the spirit not physical, so our true God like image is of the spirit as well and not this physical body: We are created in God's image so the writings of the bible and the Bahá'í Faith tell us, as well as being hinted at by the other major religions; but what image is it that we are created in we must ask ourselves; God doesn't appear to be physical? **JUDAISM: Genesis 1:27 “So God created man in his own image, in the image of God created he him; male and female created he them.” Genesis 2:7 “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” And, John tells us **CHRISTIANITY: John 4:24 “God is a Spirit: and they that worship him must worship him in spirit,” 6:63 “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” And, Paul tells us: 1 Corinthians 2:11 “For what man knoweth the things of a man, save the spirit of man which is in him.” 1 Corinthians 2:12 “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” 1 Corinthians 15:50 “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;” This treatise from Paul comes straight to the point. Flesh and blood, the physical body of man, cannot exist in heaven. Only the spiritual essence of man, the spirit created in God's image, can exist in the realm of God. The other religions of God also hint at this:****

“AS this physical frame is the throne of the inner temple, whatever occurs to the former is felt by the latter. In reality that which takes delight in joy or is saddened by pain is the inner temple of the body, not the body itself.”

(The Bab, Selections from the Writings of the Bab, p. 93)

53. “Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls,” Soon will the God like, spiritual properties, begin to reveal themselves in our demeanor and our outward actives towards one another, if we make the effort to strive towards becoming more like Allah.

(The Qur'an (Yusuf Ali tr), Surah 41)

71. “Behold, thy Lord said to the angels: ‘I...created man from clay ...and breathed into him of My spirit (Mine Own Image), fall ye down in obeisance unto him.” thus “We show them Our Signs, (Our Image), in their own souls.”

(The Qur'an (Yusuf Ali tr), Surahs 38 and 41)

“You are the father of mankind (Adam); Allah created you with His Own Hand, and breathed into you of His Spirit meaning the spirit which he created for you;” The divine spiritual essence forged in God’s image, meaning, the essence of God’s own spiritual self, became the essence of our very own God like spiritual image within us. (Hadith, Bukhari Vol 6, Book 60, # 236)

43. “Zarathushtra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from his body,” “The living body exists through the soul that supports it.” “Not the other way around, the body supports the soul. So at the dissolution of the body in death the soul goes on freed from it’s cage of imprisonment.” Into the realms of it’s creator Ahura Mazda.

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 9, Denkard. 3:191)

“We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women of good renown, fair of body, godly of soul.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“I am the Spirit seated deep in every creature's heart;” “Yea! in its bodily prison! Spirit pure, Spirit supreme; surveying, governing, Guarding, possessing; Lord and Master still.” “He sees indeed who sees in all alike The living, lordly Soul; the Soul Supreme, Imperishable amid the Perishing:” “For I am That whereof Brahma is the likeness!” We are made in the likeness of Brahma (God).

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10, 13 and 14)

1. “This body is mortal and always held by death. It is the abode of that Self which is immortal and without body. When in the body (by thinking this body is I and I am this body) the Self is held by pleasure and pain. So long as he is in the body, he cannot get free from pleasure and pain. But when he is free of the body (when he knows himself different from the body), then neither pleasure nor pain touches him.”

(Hindu, Upanishads vol. 1, Khandogya-Upanishad Part 4)

“The lotus will grow sweetly fragrant, delighting the soul, so also among those who are like the wise student of the truly enlightened Buddha shines brightly.” 3. “Knowing that this body is like a jar,” (holding our eternal soul captive)

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The Glory and Light of The Life (Haiyi/God), is to bring forth the spirit and soul from the body and to clothe the living soul in a living garment...” “Go, soul, in victory to the place from which you were transplanted, the place of joy, in which The Face (His Face) shines. The Face shines in it (the body), and the form is illumined and does not grow dim. And so, the soul has loosened its chains from the body and

broken its fetters. It shed its bodily coat.” (Sabeanism, Ginza Rba- chapter 49, Bliss and Peace)

“Bliss and peace there will be On the road which Adam attained: Bliss and peace there shall be On the road which the soul traverseth. The soul hath loosed her chain and broken her bonds; She hath shed her earthly garment.” (Sabeanism, Ginza Rba- chapter 69)

“God hath left no hindrance in their hearts, were it but the size of a mustard seed. He will cheer their hearts, their spirits, their souls and their bodies.” “THE One true God may be compared unto the sun and the believer unto a mirror. No sooner is the mirror placed before the sun than it reflects its light.”

(The Bab, Selections from the Writings of the Bab, pp. 103 and 145)

“O Lord! Render victorious Thy forbearing servants in Thy days by granting them a befitting victory, inasmuch as they have sought martyrdom in Thy path. Send down upon them that which will bring comfort to their minds, will rejoice their inner beings, will impart assurance to their hearts and tranquillity to their bodies and will enable their souls to ascend to the presence of God, the Most Exalted, and to attain the supreme Paradise and such retreats of glory as Thou hast destined for men of true knowledge and virtue.”

(The Bab, Selections from the Writings of the Bab, p. 178)

“Minds are developed, hopes brighten, aspirations become spiritual, the virtues of the human world appear with freshened power of growth and the image and likeness of God become visible in man.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 255)

“We must strive with heart and soul in order that this darkness of the contingent world may be dispelled, that the lights of the Kingdom shall shine upon all the horizons, the world of humanity become illumined, the image of God become apparent in human mirrors, the law of God

be well established and that all regions of the world shall enjoy peace, comfort and composure beneath the equitable protection of God.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 73)

“In a word, the ‘image and likeness of God’ constitute the virtues of God, and man is intended to become the recipient of the effulgence’s of divine attributes.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 93)

God is found inside of us.

93. God is inside of us: CHRISTIANITY: Ephesians 4:6 “One God and Father of all, who is above all, and through all, and in you all.” The writings of the Holy Bible, The Bahá'í Faith and the words of the other Holy Religions tell us, not only is the essence of God present throughout the whole universe, but the essence of God is also found inside of us.

JUDAISM: Ezekiel 20:41 “.....I will be sanctified in you before the heathen.”

Ezekiel 36:23 “.....when I shall be sanctified in you before their eyes.”

Ezekiel 37:14 “And shall put My spirit in you, and ye shall live,”

CHRISTIANITY: Matthew 10:20 “For it is not ye that speak, but the Spirit of your Father which speaketh in you.”

John 14:17 “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for He dwelleth with you, and shall be in you.”

John 14:20 “At that day ye shall know that I am in my Father, and ye in me, and I in you.”

Romans 8: 9 “.....the Spirit of God dwell in you.”

1 Corinthians 3:16 “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

2 Corinthians 6:16 “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”

1 Corinthians 14:25 “.....God is in you of a truth.”

“Through the radiance of His light God imparteth illumination to your hearts and maketh firm your steps, that perchance ye may yield praise unto Him.”

(The Bab, Selections from the Writings of the Bab, p. 154)

69 “As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good.”

(The Qur'an (Pickthall tr), Sura 29 - The Spider)

29. “When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him.”

(The Qur'an (Yusuf Ali tr), Surah 15)

9. “But He fashioned him in due proportion, and breathed into him something of His spirit.”

(The Qur'an (Yusuf Ali tr), Surah 32)

71. “Behold, thy Lord said to the angels: ‘I...created man from clay ...and breathed into him of My spirit, fall ye down in obeisance unto him.” thus “We show them Our Signs in their own souls.”

(The Qur'an (Yusuf Ali tr), Surahs 38 and 41)

“You are the one whom Allah created with His Own Hands, and breathed in you of His soul”

(Hadith, Bukhari Vol 8, book 76 # 570)

“In every heart Mazda (God) lies latent as an Ideal. The easiest way to reach Mazda is to follow the aspirations of the higher self.” “Why do you seek God outside? He is within us.” (ZOROASTER, Hymns of Atharvan pp. 260 and 389)

“Mazda is latent in everybody. The highest end of human life is to realize Him.” “And if we realize our smallness and leave the future in the hands of Mazda we shall be freed from all worries.” (ZOROASTER, Hymns of Atharvan pp. 72 and 777)

“I am alike for all! I know not hate I know not favour! What is made is Mine! But them that worship Me with love, I love; They are in Me, and I in them!” “He is within all beings- and without- Motionless, yet still moving; not discerned.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 9 and 13)

11. “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.”

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad Hindu)

“They say that they take refuge in Buddha: each should take refuge in the Buddha within himself.” (Buddha, Sixth Patriarch)

“The Great Life (God) dwelleth in those that love Him, and His devotes dwell in the Great Place of Light and the Everlasting Abode.”
(Sabeanism, Ginza Rba- chapter 60)

“Good is the Good for the good, and His nature is set upon those who love His name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in Thy presence, my lord, Manda-d-Hiia!” (Sabeanism, Ginza Rba – chapter 72)

“The heart of the true believer is the throne of God,’ observed the Báb”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 224)

“Say, the power of God is in the hearts of those who believe in the unity of God and bear witness that no God is there but Him, while the hearts of them that associate partners with God are impotent, devoid of life on this earth, for assuredly they are dead.”

(The Bab, Selections from the Writings of the Bab, p. 153)

“From the light and semblance of God in us may it be, indeed, proved and witnessed that God has created man after His own image and likeness.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 235)

“Man's power to comprehend, move, speak, hear, and see all derive from this sign of his Lord within him.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 154)

“O SON OF BEING! Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

God knows the secrets of our hearts.

94. God knows the secrets of our hearts, God knows our thoughts, God knows everything: In the bible and the Bahá'í Faith we are told that God is the all knowing: **CHRISTIANITY: 1 John 3:20 **“God is greater than our heart, and knoweth all things.”****

Therefore, if God is the all knowing it only stands to reason that God knows the secrets of our hearts and thoughts. **Romans 8:27** **“And He that searcheth the hearts knoweth what is the mind of the Spirit,”** He is all knowing! **JUDAISM: 1 Kings 8:39** **“Then hear Thou in heaven Thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for Thou, even Thou only, knowest the hearts of all the children of men;”**

Psalms 44:21 **“Shall not God search this out? for He knoweth the secrets of the heart.”**

1 Chronicles 28:9 **“And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind:**

for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

2 Chronicles 6:30 “Then hear Thou from heaven Thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest; for Thou only knowest the hearts of the children of men:”

CHRISTIANITY: Luke 16:15 “And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.” God knows the secrets and mysteries in our hearts. This is clearly indicated in the bible. 1 John 3:18 “Children, let us not love in word, neither in tongue; but in deed and in truth.” 3:19 “And hereby we know that we are of the truth, and shall assure our hearts before Him. 3:20 “For if our heart condemn us, God is greater than our heart, and knoweth all things.” Acts 1:24 “And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen,”

It is also clearly indicated in the Bahá'í Faith, as-well-as, the other major God fearing religions on this earth, that God is the all knowing and therefore, knows the secrets of our thoughts and hearts; once again, demonstrating that all the religions of God have all their roots coming to mankind from the same source the one and only Almighty Father and God of heavenly glories.

“O HEEDLESS ONES! Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.”

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

“Verily Thy Lord, the God of truth, knoweth the very secrets of hearts.”

(The Bab, Selections from the Writings of the Bab, p. 46)

77. “Know they not that Allah knoweth what they conceal and what they reveal?” 29. “Whether ye hide what is in your hearts or reveal it,

Allah knows it all. He knows what is in the heavens, and what is on earth. And Allah has power over all things.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 3)

7. “And call in remembrance the favor of Allah unto you, and His Covenant, which He ratified with you, when ye said: We hear and we obey and fear Allah, for Allah knoweth well the secrets of your hearts.”
69. “And thy Lord knows all that their hearts conceal and all that they reveal.”

(The Qur'an (Yusuf Ali tr), Surahs 5 and 28)

1. “We worship Ahura Mazda, the holy Lord of the ritual order..... given by Ahura Mazda for the promotion of piety, for that thought which originates from the heart-devoted self.” 20. **“O thou, all-knowing Ahura Mazda! thou art never asleep!”**

(Zoroaster, The Zend-Avesta, Avesta – Visperad and Vendidad 4)

3. “Mazda Ahura, the all-knowing,” 2. **“Tell me, for Thou art He that knows (the secrets of our hearts), O Ahura:”**

(The Zend-Avesta, Avesta – Yasnas 45 and 48)

6. “Brahma (Hiranyagarbha) knows this, which is hidden.” In heart and soul. **“O God, who knowest all things!”**

(Hindu, Upanishads vol. 2, Svetasvatara and Brihadaranyaka-Upanishad)

16 To Thee who knowest..... my thoughts and Praises. 6. “May Heaven and Earth make food swell plenteously for us, all-knowing Father,” **“O God, who knowest all things!”**

(Hindu, Vedas, Rig Veda – Books 4 and 6)

24. “All-conquering and all-knowing am I.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“For Thou knowest hearts, understandest minds and searchest out consciences (even) in the nethermost hells of darkness. Like a servant lying prostrate before Thee, our eyes are lifted to Thee, our lips give Thee praise.” (Sabeanism, Ginza Rba- chapter 35)

“O my God! O Thou Who art the Maker of the heavens and of the earth, O Lord of the Kingdom! Thou well knowest the secrets of my heart, while Thy Being is inscrutable to all save Thyself. Thou seest whatsoever is of me, while no one else can do this save Thee. Vouchsafe unto me, through Thy grace, what will enable me to dispense with all except Thee, and destine for me that which will make me independent of everyone else besides Thee.”

(The Bab, Selections from the Writings of the Bab, p. 212)

“All praise be to Thee, O Thou the Desire of the worlds!’ In truth, it is in the hand of God to give what He willeth to whomsoever He willeth, and to withhold what He pleaseth from whomsoever He may wish. He knoweth the inner secrets of the hearts.”

(Bahá’í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 76)

**“O SON OF BEING! Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.”
“All praise be to God, the All-Knowing, the All-Wise.”**

(Bahá’í Faith, Baha'u'llah, The Arabic Hidden Words and Gleanings from the Writings of Baha'u'llah, p. 115)

God loves us but has no need of us.

95. God loves us but has no need of us: In the holy writings, God does much for mankind, but when you stop and think about it what can

we do for Him? JUDAISM: Job 35:6 “If thou sinnest, what doest thou against Him? or if thy transgressions be multiplied, what doest thou unto Him?”

Job 35:7 “If thou be righteous, what givest thou Him? or what receiveth He of thine hand?”

There is nothing that we humans can really do for our creator in this life that will in reality have an effect on God. We are reliant on Him not Him on us.

CHRISTIANITY: Acts 17:24 “God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;”

Acts 17:25 “Neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things;”

Romans 3:3 “For what if some did not believe? shall their unbelief make the faith of God without effect?”

“Neither can the devotion of Thy lovers profit Thee, nor the evil doings of the faithless harm Thee.”

(The Bab, Selections from the Writings of the Bab, p. 204)

57. “And We gave you the shade of clouds and sent down to you manna and quails, saying: ‘Eat of the good things We have provided for you;’ (but they rebelled); to Us they did no harm, but they harmed their own souls.” “If any deny faith, Allah stands not in need of any of his creatures.”

(The Qur'an (Yusuf Ali tr), Surah 2 and 3)

1. “How am I to please Thee, Mazda Ahura?” 2. “I know where-fore, O Mazda, I have been unable (to achieve) anything.” (We can do nothing, in reality that will affect Ahura Mazda in any way in this world or the next.)

(Zoroaster, The Zend-Avesta, Avesta – Yasna 46)

1.24 “God is a particular yet universal indweller, untouched by afflictions, actions, impressions and their results.” “In God, the seed of omniscience is unsurpassed.” “Not being conditioned by time, God is the teacher of even the ancients.”

(Hindu, The Yoga Sutras of Patanjali)

22. “Lax behaviour, broken observances and dubious chastity - these are of no great benefit.” “It is no small gain to a Holy One (Brahma) if one holds one's mind back from the pleasures of life.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

“For myself mine eyes wait upon Manda-d-Hiia (Savior God), who will be to me a support, a deliverer and a rescuer And I testify to the Life (God) and to my lord Manda-d-Hiia with a true and faithful heart.” “For thou wast in existence before all.” “In the name of the Life! I worship the First Life (*Haiyi Qadmaiyyi/God*) and praise my lord Manda-d-Hiia. Thou art immeasurable, infinite and (for) ever.” “Now I humble myself and my children to Thy Good Name, for I have been true to Thy Name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” and (am) brought to naught before the glory and light of Manda-d-Hiia!” “Thou art Love and Enduring, First Life (*Haiyi Qadmaiyyi/God*) before Whom no being had existence, Unearthly One from worlds of light, (Whose Love is above the needs of His creatures), Supreme Being that art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life and above the Truth (*kushta*) which was of old in the Beginning! Thou, Manda-d-Hiia, hast established for Thy chosen that which Thou hast revealed to us from the book *Nhur* (Be light) release from their bodies was made possible to them.” “Cut me not off from Your Good, Loving, wonderful, presence. I have acknowledged Thee (O) Elect Righteous One.” (Sabeanism, Ginza Rba- chapters 17, 35, 74, 75, 77 and 410)

“God hath knowledge of all things and is self-sufficient above the need of all mankind.” “I have no control over what profiteth Me or

harmeth Me, but as My Lord pleaseth. Indeed God is Self-Sufficient and He, My Lord, standeth supreme over all things.”

(The Bab, Selections from the Writings of the Bab, pp. 62 and 64)

“People in this world are in need of God, they will also need Him in the other world. The creatures are always in need, and God is absolutely independent, whether in this world or in the world to come.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 329)

“Your Lord, the God of mercy, can well dispense with all creatures. Nothing whatever can either increase or diminish the things He doth possess. If ye believe, to your own behoof will ye believe; and if ye believe not, ye yourselves will suffer. At no time can the hand of the infidel profane the hem of His Robe.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 147)

GOD is a GOD of LOVE not HATE! God is also a God full of GOODNESS and MERCY and KINDNESS.

God is a God of love, not hate. God is all about love; so when someone, male or female, spout out hate in the name of God, that person, whoever they say they are, is not of God, nor do any of their words of hate or actions of hate reflect, or have anything to do with the real God!!! Some of the things people do and say in the name of God truly, truly amazes me? You hear of people, all around the world, doing such hateful, horrific things to one another, and saying such hateful and terrible things about one another, and a great deal of the time, in deed much of the time, they are doing it, they claim, in the name of God. I mean really! You torture someone and kill and maim someone, it matters not whether men, women or innocent

children and you claim you are doing it all, everything you do, in the name of the love of God? I mean, you must be claiming, when you are condemning another soul to hell, or you are burning and blowing up people, maiming innocent men, women and little children, that you are doing it all, everything, each and every truly terrible, horrific thing you do to one of God's other children, for the love and glory of God, right? I mean you can't be doing it for anything else; because God is all about love right? I mean, where is God, a mean God of hatefulness taught in any of the writings of God?

I find, that when I actually take the time and actually look for myself and actually study the writings of God, found throughout the writings of His various teachers and manifestations for myself, without all the stifling, manmade, theological additives telling me what the clergy or mullahs, or whoever wants me to believe; telling me to think only the way they want me to; that God is a Good God and a Kind God. A God filled with loving mercy, a God of goodness and kindness. A God Who actually loves and cares for mankind; the same man and womankind, He loved enough to create: "O Son of Man!, I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life." (Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words) 5. "He created the heavens and the earth," and "(He Loved and created you all) (all mankind). Such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no God but He." 13. "O mankind! We (loved, cherished and) created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise and hate each other)." (The Qur'an (Yusuf Ali tr), Surahs 39 and 49) Isaiah 43:1 "Thus saith the LORD that created thee – He that formed thee -- since thou wast precious (most loved) in My sight: When thou passest through the waters, I will be with thee; and (when thou passest) through the rivers, they shall not overflow thee, (and) when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee;" "For I Am The LORD thy God, The Holy One." For, "I have made the earth, and created man upon it." 63:8 "For He (saith), Surely they are My people (My) children, (living) In His presence, (living) in His Love." Deuteronomy 4:32 "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven to the other, whether there hath been

any such thing as this great thing is, or hath been heard like it?"

Revelation 4:11 "For Thou hast created all things, and for Thy pleasure (Thy love) they are and were (all) created." So, Psalms 148:5 "Let them praise the name of The LORD: for He (God) commanded, and they were (all) created." (The King James Bible)

"I announce (and) carry out (this Yasna) for The Creator, (O) Ahura Mazda, The Radiant and Glorious, The Greatest and The Best, and The Most Beautiful (to our conceptions); The Most Firm, The Wisest, and The One of All Whose (Being) is The Most Perfect; He Who Attains His Ends, The Most Infallibly, Who sends His Joy-Creating Grace afar; Who (in His Great Love for us) made us, and has fashioned us, and Who has nourished and protected us, Who Is The Most Bounteous Spirit; since Thou hast created men's Selves (from) the beginning, O Ahura."

"I created, O Spitama Zarathustra, the stars, the moon, the sun, and the red burning fire, the dogs, the birds, and the five kinds of animals; but, better and greater than all, I created the righteous man who has truly received from me (that which is Good)." For, "Thou art the Holy Father, who created us (with) Piety, O Mazda and Good Thought (and much Love)." (Zoroaster, The Zend-Avesta, Avesta – Yasna and The Fragments)

"Pleased be the Eternal Lord (Brahma/Vishnu) who loves man whom (He) created." "From Him come they from (His) passion (love)." "This whole creation He (Brahma) likewise produced, as He desired to call these beings (humanity) into existence;" because He (Brahma) loved our existence. "Thus was this whole of creation produced by (His) command, (each being) according to its actions." (Hindu, Laws of Manu, chapter 1 - Bhagavad Gita chapter 15 (Edwin Arnold tr)) and Vedas, Rig Veda - Book 10)

"The word sankhara (formations) comprises all things which have a beginning and an end, the so-called created or 'formed' things, i.e., all possible physical and mental constituents of existence (earth, heaven, mankind, etc...)" "Since there is an Unborn, Unoriginated, Uncreated, Unformed, (One)," the word (sankhara) formations has an all forming, all creating, all-encompassing meaning. "From all that is (or has been) created, you know the Uncreated, Holy One." For He (The Uncreated One) exists everywhere in creation and created all out of His word of command; "with thoughts of love far reaching and beyond measure, all embracing even for all things that have form or life with deep felt pity,

sympathy, love and equanimity; not one is (has He) set aside. Regard all with mind set free and filled with deep felt love, for this is the way to a state of union with Brahma.” (Buddha, the Word, The Eightfold Path and The Buddhist, Dhammapada - Sayings of the Buddha 2 and The Teviggā Sutra of Buddha)

“Manda-d-Hiia (Hiia/Haiyi/God) Sublimest of beings. Knowledge of Life is Thy name, (Love is Thy name), Truth is Thy name. Pure is Thy name, Magnified is Thy name, Honoured is Thy name, blessed (art Thou and Blessed) is Thy name, and abiding is Thy name. Victorious art Thou And Victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth over all deeds. Manda-d-Hiia: (Hiia/Haiyi/God) The all-encompassing creator, in which, all should believe.” “When worlds came into being and creations were called forth, Thou didst hold in Thy grasp the worlds and didst call forth generations out of (Thy Love and creation came into being).” (Sabeanism, Ginza Rba-chapters 3, 53 and 75) God or Allah or Ahura or Brahma or Haiyi or whatever name you wish to call Him by; loved us enough to create all of us. He is a God who is all about love, and all of His writings from all of His various manifestations and divine teachers tell us this; look in His books and see for yourself: Holy Bible: Zephaniah 3:17 “The LORD thy God, in the midst of thee, is Mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing (and love).” Deuteronomy 7:12 “The LORD thy God shall keep unto thee the covenant and the mercy which He sware (of old) unto thy fathers: And He will Love thee, and Bless thee,” For: 10:15 “The LORD had a delight in thy fathers to love them,” For: 1 John 3:16 “Hereby perceive we The Love of God,” So, 4:7 “Beloved, let us love one another: for Love is of God; and every one that loveth is born of God, and knoweth God.” For, 4:8 “He that loveth not knoweth not God; for God is love.” Therefore: 2 Corinthians 13:11 “Be perfect, be of good comfort, be of one mind, live in peace; and the God of Love and Peace shall (always) be with you.” Because, Galatians 5:22 “The fruit of The Spirit is Love, Joy, Peace, Longsuffering, Gentleness, Goodness (and) Faith,” So therefore, John 13:34 “A new commandment I give unto you, That ye love one another; as I have Loved you, that ye also love one another.” Islam, The Qur’án: 164. “Shall I seek for (my) Cherisher (One Who Loves me) other than Allah, when He is the Cherisher (The Lover) of all things (that exist)?” Remember, 126. “Allah, is your Lord and the

Cherisher and the Lord and Cherisher of your fathers of old?" 6. "(And He Loved and created you all). Such is Allah, your Lord and Cherisher: to Him belongs (all) dominion." God or Allah, which ever name you want to call Him, is about love. He is all about love, as we can clearly see from these quotations taken right out of the Holy Bible and the Holy Qur'an; which only just gives us a glimpse into the Love of God found within His numerous Holy Writings:

(The Qur'an (Yusuf Ali tr), Surahs 6, 37 and 39)

"Hold fast, all together, by the rope (The Love) which Allah stretches out for you, and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in Love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it. Thus doth Allah make His Signs clear to you: that ye may be guided." (103)

(The Qur'an (Yusuf Ali tr), Surah 3)

7. "Allah doth love the righteous." And, "Allah loveth those who make themselves pure." (108)

(The Qur'an (Yusuf Ali tr), Surah 9)

8. "And they feed, for the Love of Allah, the indigent, the orphan, and the captive." "We feed you for the sake of Allah alone: No reward do we desire from you, nor thanks."

(The Qur'an (Yusuf Ali tr), Surah 76)

"Allah's Apostle said, Allah said, 'If My slaves loves the meeting with Me, I too love the meeting with him; and if he dislikes the meeting with Me, I too dislike the meeting with him.'" "The Prophet said, 'My Lord says, If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him for the span of outstretched arms; and if he comes to Me walking, I go to him running.'" Need Muhammad say any more about the love Allah has for us? Allah/God, created us because He already knew of His great

love and affection He had for us; and He still loves us, telling us that if we make any effort, on our part, what-so-ever, to love Him and come close to Him, He will reciprocate and come running, full of love to us. Allah has great love for us, so where does all this hatred we seem to feel towards one another come from? It is not in the nature of God to hate, for He is a God of love, not hate. Allah truly loves us, and all of His writings plainly tell us this. So how is it that we take these very same writings, that come to us from His divine teachers, and teach hate out of them? If Allah/God loves us, this is a no brainer, we are to love each other, because if we are to become more like our Heavenly Father, we are to act more like Him and that entails our loving one another, not hating one another, and treating each other like true brothers and sisters, in reality, not just in name only with vain and empty, meaningless words!

(Islam, Hadith, Bukhari Vol 9, Book 93, # 595 and 627)

“Allah’s Apostle said, ‘Beware of suspicion, for suspicion is the worst of false tales; and do not look for the faults of one another, and do not do spying on one another, and do not practice najsh (the inflating of prices fraudulently), and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah’s worshipers! Be brothers! (Love one another).” We can clearly see that we are not to hate one another, as worshipers of God/Allah. We are to love one another, and be the brothers and sisters we were created to be and do no harm to our fellow brothers and sisters, or cause hardship, nor undo heart ache to one another.

“The Prophet -- said: ‘Make things easy for the people and do not put hurdles in their way, and give them glad tidings, and don’t let them have aversion (i.e. to make people to hate good deeds) and you should work in cooperation and mutual understanding”” Need I say more? Do good to one another and show consideration for one another. Muhammad’s words are about love and respect we should have for one another, not how much pain, suffering and stupidity we can cause and inflict on one another. “Facilitate things for the people (treat the people in a most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (to your actions).”

(Hadith, Bukhari Vol 8, Books 73 and 80, #'s 145 and 717 and Vol 9, Book 89, # 284)

“The human heart craves a God who loves. To love God and make one’s self loved by Him, to love one’s neighbour and make one’s self loved by him, this is morality and religion. In both the one and the other love is everything -- the end the beginning and the middle.”

“The ultimate relation between Mazda and man is that of eternal mutual love.” “Man is both the lover and the beloved of Mazda.”

Again, we find, from another of God’s messengers/manifestations that God/Ahura is a truly loving God who truly loves His creation: us, mankind. So again, we must ask ourselves, where the concept of man hating one another comes from? It’s not from Ahura; He loves us and His teachings, from Zarathustra/Zoroaster clearly tell us this. He loves us and tells us to love one another. I can only find the talk of love and respect here, not teachings of animosity, hatred and cruelty. So where do men really derive all their excuses, for all the truly terrible, horrific cruel things they do to one another from? It is certainly not from God’s, Ahura’s true teachings, so it must come from somewhere else?

“Mazda is not the God of any particular tribe. The doors of Mazda are not closed to foreigners. So soon as anyone of them becomes fit he is to be included in the fold.” “Love of God is calculated to remove the distinction between one nation and another.” Clearly, God/Ahura is all about Love and Unity amongst mankind. The doors to The Mazdaian, Zoroastrian Religion are open to all people who believe in the same principles they do, irregardless of whatever religion that person may profess to adhere to. If you truly believe in the same teachings of God that the Mazdaian’s adhere to you are to be considered a true follower of Ahura Mazda; which, of course, truly entail true religions unity and fellowship amongst all of the people who believe like this, because, if all the people believe like this, in the eyes of all these people, they are all true brothers and sisters, united in the Love of Ahura, not enemies to be feared and hated?

(ZOROASTER, Hymns of Atharvan pp. 542, 544, 676, 677 and 784)

“Maha Ratu Zarathustra enjoins love for the whole of mankind. One who does not love man, does not really love God (Who is All Love and

Kindness to all mankind). It should be realized that one soul resides in all. Thus one should be a friend to everyone. This social service, which is the concrete of the life of the individual, is not to be confined to any particular country but should extend throughout all the whole world to the whole of humanity.” “Our aim should be to mitigate hatred and to increase love. Do not return evil for evil!” Evil is overcome by love and good.

(ZOROASTER, Hymns of Atharvan pp. 547, 548 and 664)

“Love attracts, while fear repels. Thus love is the principle of unity, unity with God and unity with men.” “When men love and help one another to the best of their power they derive the greatest pleasure from loving their fellow-men.” “The religion of the Gatha is the religion of love, and Ahura Mazda is the friend of men.” (ZOROASTER, Hymns of Atharvan p. 500, 507 and Denkard)

“The Love of God is the greatest asset of life, as the best means of God realization.” “The Love of Mazda is the life of religion, and without that, the dead ceremonials are worse than useless.” “It is only the love of God that sustains true control over the senses. How can you subdue the senses except by The Love of God?”

(ZOROASTER, Hymns of Atharvan pp. 189, 243 and 726)

“In my mind there is naught but the Love of Ahura Mazda.” “Oh Ahura Mazda you are the Friend, the Brother and the Father of them all.” “The relation between Mazda and man is preeminently that of the Lover and the Beloved. The supremely beloved one is the supremely Loving One.”

(ZOROASTER, Hymns of Atharvan pp. 375 and 376)

“God/Ahura is all Love, and His Loving Presence and kindness may be felt everywhere.”

(ZOROASTER, Hymns of Atharvan p. 834)

“Whoso, doeth all for Me, who findeth Me In all, adoreth always; loveth all Which I have made; and Me, for Love’s sole end, equally Loving all that lives; loves well.” “Better to live on beggar’s bread with those we love than taste their blood in rich feasts spread!” Again, love is a main theme spoken of where Brahma/Vishnu is concerned. He (God) again is spoken of here, as a God of Love: “Me, Love’s Sole End; Loving all that lives” So He, Brahma, is again, an All Loving God and Creator. And He Brahma, is again, a God/Brahma/Vishnu, of love and peace, not a God of strife and senseless bloodshed of innocent people. Hate is, again, not a factor motivating the writings of Krishna and Hinduism. For, the one who does all for God, loves all that He has created, “Loveth all, Which I have made.” This includes, all of us loving each other, each and every one of us, for we, as in all of us, were also made by God; So, all of us are, in reality, true brothers and sisters, created by The One Creator, Who is an All Loving Creator Who Loves each and every one of us; and so, we are to love each other, with all of our hearts and souls; and hate is not a factor in this equation, or in reality, has any place in this religion or the teachings of Krishna and Brahma. Again, no excuse is found here, for men to use religion and God as a reason to hate one another and to abuse one another; let alone rape and kill one another, and butcher and torture one another in the name of God?

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 2, 11 and 18)

“Give Me thy heart! Adore Me! Serve Me! Cling In faith and love and reverence to Me! So shalt thou come to Me! I promise True, For thou art sweet to Me!” Love Brahma, for He most certainly loves us.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

3. “All rests upon the Laud and Love of Him The Rich, High-Flaming God (Brahma/Vishnu).”

(Hindu, Vedas, Rig Veda - Book 5)

5. “God (Brahma/Vishnu) is furthering us; On us with Loving-Kindness.”

(Hindu, Vedas, Rig Veda - Book 1)

“Let one live in love; let one be adept in one's duties; then joyfully one will see the end of sorrow. As the jasmine sheds its withered blooms, people should shed desire and hate.” If one lives in love he loves The Uncreated One; For Brahma, The Uncreated, Loving one, loves him in return.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The true Samana (a type of wondering ascetic) who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love; this is a way to a state of union with Brahma and the way to Brahma's Love. Be filled with thoughts of pity, sympathy and equanimity (for others), far reaching, beyond measure, all embracing, even for all things that have form or life. With deep felt pity, sympathy and equanimity let not one be set aside.” Have love and compassion for all. This is a true path to The Love of Brahma, The Uncreated One. Have thoughts of pity, sympathy and equanimity beyond measure, for all your fellow human brothers and sisters. This is a teaching of The Buddha, this is a teaching of Brahma. Once again, we find a message of love and compassion, for your fellow human beings, in the teachings of Buddha in Buddhism. No message of hate, no teachings of cruelty, and no messages of genocide to be perpetrated against humanity, in the name of God and religion. Clearly, the teachings of Buddhism is a message of love not hatred. So again, we have to ask ourselves once more, just where is it that all of these people seem to keep coming up with all these reasons to hate one another and claiming that it is from the teachings of God. The teachings of God are about love, not hate; read the teachings of God's messengers for yourselves. God's divine teachers tell us God/Brahma is a God of Love and that we should love and care for each other, not hate one another.

(Buddha, Teviggā Sutta)

“The Lord Buddha continued: ‘Subhuti, within these innumerable worlds are every form of sentient life with all their various mental

capacities, dispositions, and temperaments, all alike are fully known to (Brahma/Vishnu) The Tathagatas, and The Tathagatas are filled with Compassion and Love for them.” (Buddha, Diamond Sutra)

“Blessed and praised be Life (Haiyi, God) Who Is filled with Love and Compassion for all these souls: (all humanity, all man and womankind). Praised be Thou, my Lord, Manda-d-Hiia (Savior God), For Thou raisest up these souls” “O Thou (First Life, Haiyi, God), art a Lord Who art, All Mercy and Love.” (Sabeanism, Ginza Rba- chapters 35 and 70) “Thou art Enduring, First Life (Haiyi Qadmaiya or God) before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art Above all works, above the Ancient Radiance and above the First Light; above the life which emanated from The Life (Haiyi, Creator of All) and above the Truth (*kushta*), which was of old in the Beginning! Thou, Manda-d-Hiia, (Savior God) hast established for Thy chosen that which Thou hast revealed to us from the book *Nhur* (Be light) so that release from their bodies was made possible to them.” This is the light that is found everywhere and yet invisible to the naked eye. And so, “Good is The Good and for The Good and Love of His Nature is set upon those who love His Name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in Thy presence, my Lord, (First Life, Haiyi, God, Manda-d-Hiia)!” (Sabeanism, Ginza Rba – chapters 48 and 72)

God, Haiyi, The First Life, is a God of Love, we see this going all the way back to the very writings of Adam. How anyone can misconstrue these teachings of The Love of God to a God of hatefulness and cruelty goes way beyond my understanding. These teachings of Love, Mercy, Kindness, Goodness, Piety etc... are just some of the many attributes of God, our Creator, that are taught to us by the many manifestations of God, God’s divine teachers, that He has sent to all of mankind over the many millennia, we have existed on the face of this planet. God’s prophets are teaching us about love, goodness, mercy, being kind to one another, because these are all attributes of God, our Creator, and are therefore characteristics we should strive to attain in our personal lives. God wants all humanity to adopt these good traits of His; since we are all created in His very own personal image: Genesis 1:26 “And God said, Let Us make man in Our Image, after Our Likeness.” “So God created man in His Own Image, in The Image of God created He him;

male and female created He them.” (The Holy Bible) “The Glory and Light of The Life (The First Life/Haiyi/God), is to bring forth the spirit and soul and to clothe the living soul in a living garment...” “in which The Face (His Face) shines. The Face shines in it (the body), and the form is illumined (by His Light) and does not grow dim.” (Sabeanism, Ginza Rba- chapter 49, Bliss and Peace) So, you see, by everybody, all mankind, adopting these attributes of God, we become more like Him, and since we are created in His image, this is really good for us, and only makes sense, because we are created in His image; so being like Him is, in fact, our ultimate goal, in this life and existence, because the more we become like, our Heavenly Father, the more we develop into The True Spiritual God like beings He created us to be; our true spiritual God image like selves: And he, John 10:34 “Jesus answered them, Is it not written in your law, Ye are gods?” For, Psalms 82:6 “I have said, Ye are gods; and all of you are children of The Most High.” (The King James Bible) “Surely, when we realize how, (just how much), God loves and cares for us, we should so order our lives that we may become more like Him.” (Bahá’í Faith, Abdu’l-Baha, Paris Talks, p. 120)

Does all of this not stand to reason? If we are all, in fact, created in His Godlike image, and all of the writings of God that I have read, tell me that we are, than we all, as in all of us, need to become like Him; because this is in our true, best spiritual interest to do so. And since all of this is in our true, absolute, best spiritual interest; does it not stand to complete reason that God’s Divine Teachers will be teaching us all the things we need to know and all the many things we need to do, at God’s personal request, to become more like Him; so we learn to behave more like Him, and act towards and treat each other, more like He wants us to treat each other? These are true teachings of God and true teaching for the spiritual growth and development of our souls and spirits; and since The First Life, Haiyi, God created us to be like Him, this is what He is having His divine teachers, teach us. Writings with teaching that will help us truly become more like Him. So what does all of this really mean for us?

With complete, sincere, thoughtful, reflections on your parts, ask yourselves? Since God/Haiyi is A Creator of Love, Mercy, Compassion, Kindness, Goodness, and Fairness; and since He, our Creator, has a Heart that is full of this same: Love, Mercy, Compassion, Kindness, Goodness, Fairness, and all those things which are Good, Pure, Moral

and Upright; where does this ultimately leave us human beings? Well according to God's holy writings we are also, like God, in Whose image we were created, supposed to all have hearts full of this same, Godlike love, mercy, piety, kindness, purity, fairness, compassion, goodness, uprightness, righteousness, pity for one another, thoughtfulness, and all those other things and teachings that make our souls more Godlike, and our actions more moral, spiritual and heavenly; or, in-other-words, we become, again, more like God/Haiyi, our Creator, in Whose Image we were created in the first place. Which means that, by our very own personal actions and attitudes; by our very own personal demeanours and behaviour and by our very own singular, thoughts and expressions and by our very own personal, individual everything else that makes us every one, as unique, singular individuals, to become more like God our Heavenly Father, is what we are here, in this earthly life for; so we can learn to emulate and incorporate into our very own personal lives, all these wonderful, teachings and attributes of God that we are being taught by His divine teachers so we can truly be like The One in Whose image we were created in, and become like Him. if we are to ever truly and respectfully

“This Loving God desires peace for all His creatures -- why, then, do they spend their time in war? He loves and protects all His children -- why do they forget Him? He bestows His Fatherly care on us all -- why do we neglect our brothers? Surely, when we realize how God loves and cares for us, we should so order our lives that we may become more like Him. God has created us, one and all -- why do we act in opposition to His wishes, when we are all His children, and love the same Father? (Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 120)

“Look upon me with Your Eyes and pity me In Your heart! Support me with Your Strength, clothe me with Your Glory and cover me with Your Light and Love.” “(Thou Art), A Lord who Art All Mercy.” (Sabeanism, Ginza Rba- chapters 70 and 410)

“Diffuse Thy Light (Thy Love) over all who love Thy Name of Truth” (Sabeanism, Ginza Rba- chapter 76) Shower Thy lovers with Thy Love, because love is light. “The Great Life (God) dwelleth on, (within) those who love Him.” (Sabeanism, Ginza Rba- 30)

“Life is fulfilled in its Own Glory and Great Life, (God, Loves) (and) dwells in those that love Him.” (Sabeanism, Ginza Rba- chapters 59 and 60)

“And we have arranged all things according to Thy Loving Kindness, from beginning to end.” (Sabeanism, Ginza Rba- chapter 30)

“The Great Life (Haiyi, God) dwelleth in those that love Him,” With Great Love for them, has He. (Sabeanism, Ginza Rba- chapter 60)

“God's all-encompassing love and protection will surround them.”

(The Bab: Shoghi Effendi, The Dawn-Breakers, p. 197)

“Refresh my heart, O my God, with the living waters of Thy love and give me a draught, O my Master, from the chalice of Thy tender mercy.”

(The Bab, Selections from the Writings of the Bab, p. 208)

“WHENEVER the faithful hear the verses of this Book being recited, their eyes will overflow with tears and their hearts will be deeply touched by Him Who is the Most Great Remembrance for the love they cherish for God, the All-Praised. He is God, the All-Knowing, the Eternal. They are indeed the inmates of the all-highest Paradise wherein they will abide for ever.”

(The Bab, Selections from the Writings of the Bab, p. 62)

“He hath cherished and will ever cherish the desire that all men may attain His gardens of Paradise with utmost love, that no one should sadden another, not even for a moment, and that all should dwell within His cradle of protection and security.”

(The Bab, Selections from the Writings of the Bab, p. 86)

“The path to guidance is one of love and compassion, not of force and coercion.”

(The Bab, Selections from the Writings of the Bab, p. 75)

“Love, the mainspring of every energy, tolerance towards each other, desire of understanding each other, knowing each other, helping each other, forgiving each other.”

(Moojan Momen, The Babi and Baha'i Religions, p. 60)

“Bahá'u'lláh taught, that Religion is the chief foundation of Love and Unity, and the cause of (Universal) Oneness.” “His mission was to change ignorant fanaticism into Universal Love and to establish in the minds of His followers the basis of the unity of humanity and to bring about in practice the equality of mankind.” “The divine purpose is that men should live in unity, concord and agreement and should love one another.” “Do not only say that Unity, Love and Brotherhood are good; you must work for their realization.”

(Bahá'í Faith, Abdu'l-Baha in London, pp. 28, 37 and 60 and The Baha'i World Faith - Abdu'l-Baha Section, p. 245)

“Know thou of a certainty that Love is the secret of God's holy Dispensation, the manifestation of the All-Merciful, the fountain of spiritual outpourings. Love is heaven's kindly light, the Holy Spirit's eternal breath that vivifieth the human soul. Love is the cause of God's revelation unto man, the vital bond inherent, in accordance with the divine creation, in the realities of things. Love is the one means that ensureth true felicity both in this world and the next. Love is the light that guideth in darkness, the living link that uniteth God with man, that assureth the progress of every illumined soul. Love is the most great law that ruleth this mighty and heavenly cycle, the unique power that bindeth together the divers elements of this material world, the supreme magnetic force that directeth the movements of the spheres in the celestial realms. Love revealeth with unfailing and limitless power the mysteries latent in the universe. Love is the spirit of life unto the adorned body of mankind, the establisher of true civilization in this mortal world, and the shedder of imperishable glory upon every high-aiming race and nation.”

“O ye beloved of the Lord! Strive to become the manifestations of The Love of God, the lamps of divine guidance shining amongst the kindreds of the earth with the light of love and concord.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 27)

“O Son of Man! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.” “O SON OF BEING!” “Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.”

(Baha'u'llah, The Arabic Hidden Words)

“Unity is the expression of the loving power of God and reflects the reality of divinity. It is resplendent in this day through the bestowals of light upon humanity.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 217)

“God is loving and merciful. His intention in religion has ever been the bond of unity and affinity between humankind.”

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 279)

“The gaze of the loving-kindness of God -- exalted and glorified is He -- hath everlastingly been directed towards His beloved friends; verily He is the One Who knoweth and remembereth.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 236)

“There is none other God but Him, the One, the Single, the Mighty, the Loving.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts)

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 175)

Galatians 5:19 “Now the works of the flesh are manifest: which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murder, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things (are not of God and) shall not inherit the kingdom of God.” **5:22** “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” “If we live in the Spirit, let us also walk in the Spirit.” (King James Bible,)

God is first in the eyes of the prophets.

96. God is first in the eyes of the prophets, The Mighty One, The Exalted One, they consider themselves as nothing before Him: The prophets consider themselves as non-existent before the glory of His mighty throne and efface themselves into utter nothingness when God is speaking through them. (Make me as a hollow reed in which the pith of self has been removed when Thou useth me to speak forth to thy servants). They consider themselves as nothing in relation to the Majesty of His existence. **JUDAISM: Exodus 4:11** “And the LORD said unto him, Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?” **4:12** “Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” **Exodus 15:2** “The LORD is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father’s God, and I will exalt Him.” “a mighty God and terrible.” **Deuteronomy 10:17** “For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: **10:18** He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.”

CHRISTIANITY: John 13:16 “Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than He that sent him.”

John 6:38 “For I came down from heaven, not to do mine own will, but the will of Him that sent me.”

2 Timothy 3:16 “All scripture is given by inspiration of God,”

Matthew 19:16 “And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?”

Matthew 19:17 “And he said unto him, Why callest thou me good? there is none good but one, that is, God.....” And again Jesus repeats this same statement in Mark:

Mark 10:18 “And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God.” Jesus didn't even consider himself worthy of the title good in comparison to just the thought of the glory of his Father.

“How can I extol the effulgent beauty of Thy Lordship, conscious as I am of my nothingness before the habitation of Thy glory?”

(The Bab, Selections from the Writings of the Bab, p. 215)

20. “I have submitted my whole self to Allah and so have those who follow me.” 63. “Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you, so that ye may fear Allah and haply receive his mercy?”

(The Qur'an (Yusuf Ali TR), Surahs 3 and 7)

110. “I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner.”

(The Qur'an (Yusuf Ali TR), Surah 18)

3. “I will speak of that which Mazda Ahura, the all-knowing, revealed to me first in this (earthly) life. 5. I will speak of that which (He), the Holiest declared to me as the word that is best for mortals to obey;”

(The Zend-Avesta, Avesta – Yasna 45)

“We have heard that Zarathushtra is the first and best, as a follower of Ahura and as a performer of the law.” “Mazda alone is the most adorable. Whatever has been done here to for by men, or will be done hereafter, He Ahura is the judge there of. Let it be unto us as He wills.”

(Zoroaster, the Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1 and Hymns of Atharvan)

“How should they not proclaim Thy Majesties, Divinest, and Mightiest? Thou Brahm, than Brahma greater! Thou Infinite Creator!”

“Thou God of gods, Life's Dwelling-place and Rest. Thou, of all souls the Soul The Comprehending Whole! Of being formed, and formless being the Framer; O Utmost One! O Lord! Older than old, Who stored The worlds with wealth of life! O Treasure-Claimer,”

“Who wottest all, and art Wisdom Thyself! O Part In all, and All; for all from Thee have risen Numberless now I see.”

“Now will I speak of knowledge best to know- That Truth which giveth man to drink, The Truth of HIM, the Para-Brahm, (Brahma) the All, The Uncreated;” “to Brahm. Such an one is not touched By taint of deeds. ‘Naught of myself I do!’” (Krishna is telling us of the greatness of Brahma and that he does Brahma's will not his own)

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 11 and 13)

5. “We speak by our descent from our primeval Sire. Speak thou and make it known to us.”

(Hindu, Vedas, Rig Veda - Book 1)

“Even when the Tathagata refers to himself he is not holding in his mind such arbitrary thoughts as his being a personal self. Only terrestrial human beings think of selfhood as being a personal possession. (Buddha, Diamond Sutra)

“Manda d-Haiyi (Haiyi/Hiia/God) Sublimest of Beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou And victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth Over all deeds,”
“Thou hast spoken with Thy Word and hast commanded us with Thy commandment, ‘Over your words My Word hath precedence: and at the raising of your right hands (towards Me?) My right hand will be lifted towards you. Ye will call, and I will answer you quickly. Ye will seek My hand and I will not withhold it (from) your hands.” (Sabeanism, Ginza Rba – chapters 75 and 76)

“Thee (O) Life (Haiyi/God), (is it meet) to praise, to honour, To magnify and to bless.” **“(Meet is it) to praise, honour, magnify and bless The Lord, the great and High Being increased in His brilliancy And was great in His light. (Meet is it) to praise, honour, magnify and bless Manda-d-Hiia, the life which proceeded from Life, The truth (kusta) that was afore-time, in the Beginning; Who was mightier in His radiance than the worlds of light.”** (Sabeanism, Ginza Rba- chapter 77)

“Thou art enduring, First Life (Haiyi Qadmaiyyi/God) before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life.” Found everywhere and yet invisible to the naked eye. **“Good is the Good for the good, and His nature is set upon those who love His name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in Thy presence, my lord, Manda-d-Hiia!”**
(Sabeanism, Ginza Rba – chapters 48 and 72)

“Out of utter nothingness, O great and omnipotent Master, Thou hast, through the celestial potency of Thy might, brought me forth and raised me up to proclaim this Revelation. I have made none other but Thee my trust; I have clung to no will but Thy Will. Thou art, in truth, the All-Sufficing.” **“We are but the embodiments of poverty, of nothingness, of helplessness and of perdition, while Thy whole Being betokeneth wealth, independence, glory, majesty and boundless grace.”**

(The Bab, Selections from the Writings of the Bab, pp. 58 and 179)

“Nothing have I perceived except that I perceived God before it, God after it, or God with it.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 113)

“Immeasurably exalted is God above all that we may conceive of the Revealers of His Cause, and immensely glorified is He beyond all that they may mention in His regard!”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, p. 32)

“Nothing whatsoever shall, in this Day, be accepted from you, though ye continue to worship and prostrate yourselves before God throughout the eternity of His dominion. For all things are dependent upon His Will, and the worth of all acts is conditioned upon His acceptance and pleasure. The whole universe is but a handful of clay in His grasp.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 293)

Seek God out and in His ways He will guide you.

97. Seek God out. We are to seek out God during the days of our lives on this earth and God will, in turn, open up His mighty hands and, in His own way, guide us towards Him: JUDAISM: Deuteronomy 4:29 “But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.” Jeremiah 29:13 “And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.” 1 Chronicles 28:9 “And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth the imaginations

of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake him, He will cast thee off forever.”

CHRISTIANITY: Hebrews 11:6 “But without faith it is impossible to please him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him.”

James 4:8 “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.”

Matthew 7:7 “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

“Has not God revealed in His Book: ‘Whoso maketh efforts for Us, in Our ways will We guide them?’”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 47)

69. “And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah is with those who do right.”

(The Qur'an (Yusuf Ali tr), Surah 29)

“The Prophet said, ‘Allah says:’ ‘I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.”
(Hadith, Bukhari Vol 9, Book 93, # 502)

“Seek and thou shalt find, knock and it shall be opened unto you.”
(ZOROASTER, Hymns of Atharvan p. 629)

“Who is The Victorious who will protect Thy teaching?” (Then) “make it clear, I am The Guide for both worlds.” 6:61 “Even when you should

move (forward) three steps towards Religion, (I) shall come forward a thousand steps to meet,” thee.

(Zoroaster, The Zend-Avesta, Avesta - Vendidad and Denkard)

9. “Set your faith fast on Me! Fix heart and thought on Me! Adore Me! Bring Offerings to Me! Make Me prostrations! Make Me your super most joy! and, undivided, Unto My rest your spirits shall be guided.” “For he that laboureth right for love of Me Shall finally attain!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 9 and 12)

17. “Overcome anger by love; overcome wrong by good; overcome the miserly by generosity, and the liar by truth. Speak the truth; do not yield to anger; give even if asked for a little. These three steps lead you to the gods, (God, Brahma).” “Of all that is created, you know the Uncreated, Holy One.” Seek Him with all thy heart and He, in His ways, will guide you.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Those who seek of Him find, and to those who ask of Him it will be given. For to him that standeth at a closed door Thou wilt open the closed door. In the Place of Light Thou wilt wipe away and remove from us our sins, trespasses, follies, stumblings and mistakes and wilt cast them into the hells of the earth and the nethermost limbos of darkness. Thou wilt raise us up as sinless and not as guilty, as virtuous and not as vicious before thee, Manda-d-Hiia. (Sabeanism, Ginza Rba- chapter 35)

We have sought and found and we have spoken and been heard in thy presence, Manda-d-Hiia, lord of healings.” “Those who seek of Him find, and to those who ask of Him it will be given. For to him that standeth at a closed door Thou wilt open the closed door.” “Those who seek from Him shall find, and to those who ask of Him It will be given.” (Sabeanism, Ginza Rba- Chapters 33, 35 and 76)

“Good is the Good for the good, and His nature is set upon those who love His name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in Thy presence, my lord, Manda-d-Hiia!” (Sabeanism, Ginza Rba – chapter 72)

“Thou hast spoken with Thy Word and hast commanded us with Thy commandment, ‘Over your words My Word hath precedence: and at the raising of your right hands (towards Me?) My right hand will be lifted towards you. Ye will call, and I will answer you quickly. Ye will seek My hand and I will not withhold it (from) your hands.” (Sabeanism, Ginza Rba – chapter 76)

“If ye seek God, it behooveth you to seek Him Whom God shall make manifest, and if ye cherish the desire to dwell in the Ark of Names, ye will be distinguished as the guides to Him Whom God shall make manifest, did ye but believe in Him.” “Whoso maketh efforts for Us, in Our ways will We guide them.”

(Selections from the Writings of the Bab, p. 131 and The Bab: Shoghi Effendi, The Dawn-Breakers, p. 164)

“When-so-ever he hath fulfilled the conditions implied in the verse: ‘Whoso maketh efforts for Us,’ he shall enjoy the blessings conferred by the words: ‘In Our Ways shall We assuredly guide him.’”

(Bahá’í Faith, Baha’u’llah, Gleanings from the Writings of Baha’u’llah, p. 266)

“He saith, and He verily speaketh the truth: ‘Whoso maketh efforts for Us, in Our ways shall We assuredly guide him.’”

(Bahá’í Faith, Baha’u’llah, Gems of Divine Mysteries, p. 27)

The good in this world comes to us from God up above.

98. The good in this world comes to us from God up above.

God is the giving and God takes care of us. In fact, the religions of God tell us that God only desires that which is good for us: CHRISTIANITY: 2 Corinthians 5:18 "And all things are of God," James 1:17 "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

JUDAISM: Tobias 19. "Bless the Lord thy God always the Lord himself giveth all good things."

1 Chronicles 29:14 "All things come of Thee, and of Thine own have we given Thee."

1 Chronicles 29:12 "Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all."

"GOD hath, at all times and under all conditions, been wholly independent of His creatures. He hath cherished and will ever cherish the desire that all men may attain His gardens of Paradise with utmost love, that no one should sadden another, not even for a moment, and that all should dwell within His cradle of protection and security until the Day of Resurrection which marketh the dayspring of the Revelation of Him Whom God will make manifest."

(The Bab, Selections from the Writings of the Bab, p. 86)

"Allah has not ordered you to do anything but that which is good."

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

79. "Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul." 73. "Good fortune comes to you from Allah."

(The Qur'an (Yusuf Ali tr), Surah 4)

"I ascribe all good to Ahura Mazda." 5. "Thou, O Ahura Mazda! Didst think, speak, dispose, and do all things good for us." 13. "All the amenities of life appertain to the 'good' Mazda, (and come) from Him."

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 12, 13 and 19)

5. “Thou, O Ahura Mazda! didst think, speak, dispose, and do all things good (for us), so to Thee would we give, so would we assign to Thee our homage; so would we worship Thee with our sacrifices.”

(The Zend-Avesta, Avesta – Yasna 14)

“Mazda is the source of all that is (good) valuable in life.” “Mazda sustains the moral order. He is the source of all that is worthy in life.” (ZOROASTER, Hymns of Atharvan pp. 310 and 491)

“He, The God (Brahma), endow us with good.”

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad)

“All good things hast Thou sown for him, Auspicious One!”

(Hindu, Vedas, Rig Veda - Book 1)

9. “Do not think lightly of good that not the least consequence will come of it. The good man encounters the good consequences.” A gift, from the realm of the uncreated one.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out evil.” Goodness cometh to man from God above. “(As) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to those who love Thy name of Truth, And Life be praised.” (Sabeanism, Ginza Rba- chapter 45)

“Good is (from) the Good One (God), for the good. He (God) set His nature upon those who love His name.” (Sabeanism, Ginza Rba-chapter 170)

“All things have been created for your sakes, and for the sake of naught else hath your creation been ordained. Fear ye God and take heed lest forms and apparels debar you from recognizing Him. Render ye thanksgiving unto God that perchance He may deal mercifully with you.”

(The Bab, Selections from the Writings of the Bab, p. 161)

“Thou hast created in heaven and earth and whatsoever lieth between them; inasmuch as he will inherit the heavenly home, through the revelation of Thy favours, and will partake of the goodly gifts Thou hast provided therein; for the things which are with Thee are inexhaustible. This indeed is Thy blessing which according to the good-pleasure of Thy Will Thou dost bestow on those who tread the path of Thy love.”

(The Bab, Selections from the Writings of the Bab, p. 189)

“We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 75)

“For God hath ordained every good thing, whether created in the heavens or in the earth.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 276)

“Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words 70)

Good works and good deeds go with the statement I believe.

99. Good works and good deeds go with the statement I believe:

eve: In the Bahá'í Faith we are told that good deeds or good works is how we should conduct ourselves if we truly want to do God's will; for words are the property of all, while a true man is known by his fruits or deeds. This is also true of Christianity, as well as in the other world religions, and in fact we are warned of the consequences of bad deeds. **CHRISTIANITY: James 1:22** "Be ye doers of the word, and not hearers only, deceiving your own selves."

James 1:23 "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:"

James 1:24 "For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

1 John 3:18 "My little children, let us not love in word, neither in tongue; but in deed and in truth."

JUDAISM: Deuteronomy 5:1 "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them."

1 Samuel 2:3 "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by Him actions are weighed."

2 Samuel 3:39 "The LORD shall reward the doer of evil according to his wickedness."

2 Chronicles 6:30 "Then hear Thou from heaven Thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest; for Thou only knowest the hearts of the children of men:"

Proverbs 24:12 "If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

Ecclesiastes 12:13 “Fear God, and keep His commandments: for this is the whole duty of man.” 12:14 “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

CHRISTIANITY: Matthew 7: 21 “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

Matthew 16:26 “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

Matthew 16:27 “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”

Matthew 12:36 “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.”

2 Timothy 3:16 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”

2 Timothy 3:17 “That the man of God may be perfect, thoroughly furnished unto all good works.”

1 John 3:18 “(People) Let us not love in word, neither in tongue; but in deed and in truth.”

Romans 14:12 “So then every one of us shall give account of himself to God.”

Revelations 20:12 “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” 20:13 “And they were judged every man according to their works.”

“Thy purpose in performing thy deeds is that God may graciously accept them; and divine acceptance can in no wise be achieved except through the acceptance of Him Who is the Exponent of His Revelation.”

“Ye should perform such deeds as would please God, your Lord, earning thereby the good-pleasure of Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, pp. 80 and 129)

Letter 31. “Advise people to do good and to live virtuously because you are fit to give such advice. Let your words and deeds teach the world lessons of how to abstain from wickedness and vicious deeds.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

30. “On the day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (to remember) Himself. And Allah is full of kindness to those that serve Him.”

(The Qur'an (Yusuf Ali tr), Surah 3)

9. “Those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.” 23. “Those who believe and work righteousness, and humble themselves before their Lord -- they will be Companions of the Garden, to dwell therein for aye!”

(The Qur'an (Yusuf Ali tr), Surahs 5 and 11)

4. “I desire with my voice the thoughts well thought, and the words well spoken, and the deeds well done,” 1. “Strive after the good thoughts, words, and deeds.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 3 and Visperad)

Denkard. Zoroaster, “Be it known that a man must do himself personally good deeds for his soul's benefit. If a man does not do a deed required for his spiritual welfare, no other man can do that for him.” “Every man makes (his) account-book himself;

“Zarathushtra always wants us to remember that the consequences of right and wrong deeds are quite different.” (ZOROASTER, Hymns of Atharvan p. 742)

**“But thou, want not! ask not! Find full reward Of doing right in right!
Let right deeds be Thy motive, not the fruit which comes from them.”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

1. “Austerity, the study of sacred texts, and the dedication of action to God constitute the discipline of Mystic Union.”

(Hindu, The Yoga Sutras of Patanjali 2)

1. “Here and beyond he suffers. The wrong-doer suffers both ways. He suffers and is tormented to see his own depraved behaviour.”

1. “Here and beyond he is glad. The doer of good is glad both ways. He is glad and rejoices to see his own good deeds.”

1. “Here and beyond he is punished. The wrong-doer is punished both ways. He is punished by the thought, ‘I have done Evil,’ and is even more punished when he comes to a bad state.”

1. “Here and beyond he rejoices. The doer of good rejoices both ways. He rejoices at the thought, ‘I have done good,’ and rejoices even more when he comes to a happy state.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“In the practice of all good deeds, disciples should never indulge in indolence.” (Buddha, Diamond Sutra)

“If right is different than wrong, then their retribution also must be different. They cannot lead to the same goal. The distinction between right and wrong is fundamental to man. Man lives under the power of supreme reality of moral distinctions and of their absolute significance. To invalidate the hypothesis would be to invalidate the life which is based upon it.”

“The good behold and are refreshed:” “The good will see and will be found ready, (But) The wicked will be discomfited, chastised by Manda-d-Hiia (Savior God).” (Sabeanism, Seth son of Adam and Sabeanism, Ginza Rba- chapters 35 and 171)

“The names of righteous and believing people Will be established in the Place of Light. Thy name giveth out light.”

“To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering shall come and take with both hands,” (Sabeanism, Ginza Rba- chapter s 77 and 123)

“For my heart hath testified to the First Life (Haiyi/God).” “Behold me, who have sought purification before Thee! Look on me, I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to Thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” and live a holy life not just in words, but in actions. (Sabeanism, Ginza Rba- chapters 77 and 410)

“It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 91)

“The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him.” “The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 91 and 93)

“Whosoever has a pure heart and renders good deeds is nearer to God.” “I, therefore, pray to God that you may be strengthened in good deeds.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, pp. 300, 457)

“Whoso keepeth the commandments of God shall attain everlasting felicity.” “Walk ye in the fear of God, and render not your works vain.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 256 and 289)

“Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.”

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

Do good works and good deeds, live by the law.

100. Do good works and good deeds, live by the law: This is not just an idle statement briefly hinted at in the religions of God, this is a command from God to mankind found throughout the writings of God: JUDAISM: Deuteronomy 5:1 “And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.” Deuteronomy 8:3 “And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.”

Ecclesiastes 12:13 “Fear God, and keep his commandments: for this is the whole duty of man.”

Ecclesiastes 12:14 “For God shall bring every work into judgment with every secret thing whether it be good, or whether it be evil.”

Hosea 6:5 “Therefore have I hewed them by the prophets; I have slain them by the words of My mouth: and Thy judgments are as the light that goeth forth.”

Hosea 6:6 “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.”

CHRISTIANITY: Luke 4:4 “And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.”

Romans 3:31 “Do we then make void the law through faith? God forbid: yea, we establish the law.”

Romans 10:5 “For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.”

Romans 13:9 “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.”

Romans 13:10 “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”

“The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him.” “The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 91 and 93)

“Say, this earthly life shall come to an end, and everyone shall expire and return unto my Lord God Who will reward with the choicest gifts the deeds of those who endure with patience. Verily thy God assigneth the measure of all created things as He willeth, by virtue of His behest; and those who conform to the good-pleasure of your Lord, they are indeed among the blissful.”

(The Bab, Selections from the Writings of the Bab, p. 160)

Letter 53. “Keep the fear of Allah in your mind, to give priority to His worship and to give preference to obeying His Commands over every other thing in life, to carefully and faithfully follow the commandments and interdictions as are given by the Holy Book.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

51. “The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, ‘We hear and we obey’: it is such as these that will attain felicity.”

52. “It is such as obey Allah and His Messenger, and fear Allah and do right, that will win in the end.” 54. “Say: ‘Obey Allah, and obey the Messenger!’”

(The Qur'an (Yusuf Ali tr), Surah 24)

“It cannot be that the consequences of a good deed and those of a bad deed would be the same. They are sure to yield different results. The underlying principle of (divine reckoning, reward and punishment) is laid down here.” 14. “Fulfill (then) upon them through their actions and judgments that judgment, which at the last shall bring them to the House of the Lie.”

(ZOROASTER, Hymns of Atharvan p. 160 and The Zend-Avesta, Avesta – Yasna 51)

Denkard: Zarathustra (Zoroaster), “Be it known that a man must do himself personally good deeds for his soul's benefit. If a man does not do a deed required for his spiritual welfare, no other man can do that for him.” “(Every) man makes (his) account-book himself.” “The fruit of every goodness is delight; the fruit of every harmful action is distress.” “Be it known that the final judgment of the soul bears a relation to its desires and capacities.”

5. “I will speak of that which (He), the Holiest declared to me as the word that is best for mortals to obey; while he said: they who for my sake render Him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit’ - (He) Mazda Ahura.” 16. “Then let him have Obedience coming with Good Thought.”

(The Zend-Avesta, Avesta – Yasnas 44 and 45)

11. “Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.”

12. “He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition).”

(Hindu, Laws of Manu chapter 4)

“The whole world hath delight In Thy surpassing power, obeying Thee.” 175. “Let him always delight in truthfulness, (obedience to) the sacred law, conduct worthy of an Aryan,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 6 and Laws of Manu chapter 4)

“Wrong living as wrong, and right living as right, one practices Right Understanding and in making efforts to overcome wrong living, to arouse right living, one practices Right Effort and in overcoming wrong living with attentive mind, and dwelling with attentive mind in possession of right living, one practices Right Attentiveness. Hence, there are three things that accompany and follow upon right living, namely: right understanding, right effort, and right attentiveness.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“In the practice of all good deeds, disciples should never indulge in indolence.” 18. “The man of conscience, always striving after purity, alert, reserved, pure of behaviour and discerning.” “Make a refuge unto yourself, Quickly strive and become wise. Purged of taint and free from stain, To heavenly state of the Noble will you attain.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards and The Diamond Sutra))

“For my heart hath testified to the First Life (Haiyi/God).” “Behold me, who have sought purification before Thee! Look on me, I am Thy servant and Thy child. Now I humble myself and my children to Thy

name, for I have been true to Thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” and live a holy life not just in words, but in actions. (Sabeanism, Ginza Rba- chapters 77 and 410)

“A throne is set up for the Lord of Radiance, For the Lord of Radiance a throne is set up, And the Lord of Radiance sitteth thereon.” “Before him are set up recompenses Which he delivereth to the perfect, To the perfect doth he deliver them” “And said: ‘To each according to the works of his hands It is awarded.” “And he said: ‘Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.””

“He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not, He will search there in his bosom and will find nothing.” “Thou art praised, Manda-d-Hiia.” (Sabeanism, Ginza Rba- chapter 123)

“It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 91)

“Ye should perform such deeds as would please God, your Lord, earning thereby the good-pleasure of Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 129)

“Strive to attain nearness to reality through the acquisition of strength of character, through morality, through good works”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 99)

“It is incumbent upon thee to summon the people, under all conditions, to whatever will cause them to show forth spiritual characteristics and

goodly deeds, so that all may become aware of that which is the cause of human upliftment, and may, with the utmost endeavor, direct themselves towards the most sublime Station and the Pinnacle of Glory.” “Occupy thyself, during these fleeting days of thy life, with such deeds as will diffuse the fragrance of Divine good pleasure, and will be adorned with the ornament of His acceptance.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, pp. 27 and 76)

“O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Baha! This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 93)

We should not glory in our own selves, glory in service to God.

101. Glory not. We should not glory in our own selves with pride in self for our own achievements here in this life: Pride,

we are told in the writings of God, leads to our own downfall. We should, instead, glory in that we know and serve God: JUDAISM: Jeremiah 9:23 “Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:”

Jeremiah 9:24 “But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.”

CHRISTIANITY: 1 Corinthians 1:30 “But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1:31 That, according as it is written, he that glorieth, let him glory in the Lord.

1 Corinthians 10:31 “Whatsoever ye do, do all to the glory of God.”

2 Corinthians 10:17 “But he that glorieth, let him glory in the Lord.”

“At this moment I testify unto God, even as He testified unto Himself before the creation of all things: Verily there is no God save Him, the All-Glorious, the All-Wise. And I bear witness unto whatsoever He hath fashioned or will fashion, even as He Himself, in the majesty of His glory, hath borne witness: No God is there but Him, the Peerless, the Self-Subsisting, the Most Wondrous.”

(The Bab, Selections from the Writings of the Bab, p. 18)

171. “They glory in the Grace and the Bounty from Allah.”

(The Qur'an (Yusuf Ali tr), Surah 3)

1. “Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah (God): for He is the Exalted in Might, the Wise.”

(The Qur'an (Yusuf Ali tr), Surah 57)

17. “So (give) glory to Allah.”

(The Qur'an (Yusuf Ali tr), Surah 30)

“Whatever I may happen to do, and what I may perform by my deeds, and what by perception I discern to be worthy, O Mazda, all these are for Your gracious glory.” “We should not rest content merely with formal prayers, but it should be our aim to turn every act of ours into worship.” “When every act is done in the spirit of worship, it raises a man’s consciousness to the highest level, his whole life becomes a life of incessant prayer. He is always in the presence of Mazda.”

(ZOROASTER, Hymns of Atharvan pp. 714, 716 and 717)

“Well-robed, enveloped he is come, the youthful: springing to life his glory waxeth greater; Contemplative in mind and God-adoring.” “May we attain that excellent glory of Savitar the God (Brahma):” Mans glory rises as he contemplates and glorifies Brahma, by his very actions and deeds. By his very presents of mind the man glorifies Brahma in all he does.

(Hindu, Vedas, Rig Veda - Book 3)

“Brahma (God) has not been seen by man face to face the Buddha tells us. God is in a spiritual form not a material corporal form.” “The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love. this is the way to a state of union with Brahma.” Let him glorifieth in union with Brahma. “Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure all embracing even for all things that have form or life with deep felt pity, sympathy and equanimity not one is set aside.” “He will not be filled with anger or malice, his mind will be pure free of lust, he will have self mastery he will be free from cares, and this one at death at the dissolution of his body will become united with Brahma.”

(Buddha, Tevigga Sutra)

“Thee (O Life, Haiyi/God), (is it meet) to praise, (to glory), to honour, To magnify and to bless.” “(Meet is it) to praise, honour, magnify, (glorify) and bless The Lord, the great and High Being increased in His honor and brilliancy and was great in His light. (Meet is it) to praise, honour, magnify and bless Manda-d-Hiia, the life which proceeded from Life, The truth that was afore-time, in the Beginning; Who was mightier in His radiance than the worlds of light.” (Sabeanism, Ginza Rba- chapter 77)

“It is undisputed, however, that the influence of Thine attraction hath everlastingly been inherent in the realities of Thy handiwork, although that which beseemeth the hallowed court of Thy providence is exalted beyond the attainment of the entire creation. This indicateth, O my God, my utter powerlessness to praise Thee and revealeth my utmost

impotence in yielding thanks unto Thee; and how much more to attain the recognition of Thy divine unity or to succeed in reaching the clear tokens of Thy praise, Thy sanctity and Thy glory. Nay, by Thy might, I yearn for naught but Thine Own Self and seek no one other than Thee.”
“GLORY be unto Thee, O God. How can I make mention of Thee while Thou art sanctified from the praise of all mankind. Magnified be Thy Name, O God, Thou art the King, the Eternal Truth; Thou knowest what is in the heavens and on the earth, and unto Thee must all return. Thou hast sent down Thy divinely-ordained Revelation according to a clear measure. Praised art Thou, O Lord! At Thy behest Thou dost render victorious whomsoever Thou willest, through the hosts of heaven and earth and whatsoever existeth between them. Thou art the Sovereign, the Eternal Truth, the Lord of invincible might.”

(The Bab, Selections from the Writings of the Bab, p. 175)

“What more glorious fate is there than this, to die for the glory of God?”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 63)

“Know thou and be well assured that from the first day whereon the voice of the Most Sublime Pen was raised betwixt earth and heaven We offered up Our souls, and Our bodies, and Our sons, and Our possessions in the path of God, the Exalted, the Great, and We glory therein amongst all created things.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 84)

God is not a man.

102. God is not a man, nor will He ever choose to become an inferior being: Some believers confuse God with mortality, thinking that He could, or would, consent to take on the form of a human body, and become a mere, inferior, human animal; a physically, imperfect, limited, beast of nature. CHRISTIANITY: Matthew 5:48 “Your Father, which is in heaven, is perfect.” John 4:24 “God is a Spirit,” A Perfect

Spirit. He is pure spiritual perfection. For God to take on the form of a mere human animal, limited in all of its actions and functions, a being of His own creation is the greatest of all imperfections. For God, Who is Pure, Perfection, to become imperfection, is complete imperfection itself? “God is pure perfection, and creatures are but imperfections. For God to descend into the conditions of existence would be the greatest of imperfections;” “Briefly, the Superior Reality does not descend nor abase itself to inferior states; then how could it be that the Universal Reality of God, which is freed from all descriptions and qualifications, notwithstanding It’s absolute sanctity and purity, should resolve Itself into the forms of the realities of the creatures, which are the source of imperfections? This is a pure imagination which one cannot conceive. On the contrary, this Holy Essence is the sum of (all) the divine perfections; and all creatures are favored by the bounty of resplendency through emanation, and receive the lights, the perfection and the beauty of It’s Kingdom, in the same way that all (the) earthly creatures obtain the bounty of the light of the rays of the sun, but the sun does not descend and does not abase itself to the favored realities of earthly beings.” “For example, when you look at man, you see that he is weak. This very weakness of the creature is a proof of the power of the Eternal Almighty One, because, if there were no power, weakness could not be imagined. Then the weakness of the creature is a proof of the power of God; for if there were no power, there could be no weakness; so from this weakness it becomes evident that there is power in the world. Again, in the contingent world there is poverty; then necessarily wealth exists, since poverty is apparent in the world. In the contingent world there is ignorance; necessarily knowledge exists, because ignorance is found; for if there were no knowledge, neither would there be ignorance. Ignorance is the nonexistence of knowledge, and if there were no existence, nonexistence could not be realized.” (Abdu’I-Baha, Some Answered Questions, pp. 5, 113 and 295)

So, for The Exalted, Creator, Who is The All Powerful, Omnipotent Being, Who is All Knowing, Omniscient and All Possessing to degrade Himself, as to descend into a state of perpetual weakness, ignorance and poverty, is one of the greatest of imperfections one can imagine. Going from the state of total Supreme knowledge and Understanding to a state of unknowing, ignorance is completely unimaginable, and unacceptable to the intelligent being; but this is, indeed, something

that is all too plausible to the unseeing, ignorant people of the past, who just couldn't image a creator who was greater or more powerful than themselves. To image that, The One True Creator of everything in existence, could ever be trapped in the confines and limitations of a tiny physical human body is beyond imagination. I ask you, how could God, or anything, for that matter, that is so great and powerful ever be constrained and restricted into the confines of such a thing as a mere minuscule, human existence; and why would such a being, that is so far above and beyond anything that we can ever think of or image, Who is the summit and pinnacle of all knowledge, power, perfection and complete glory, ever consent or agree to exist, in the confines of such a reduced existence of such limitations and loss. But then, a lot of the people are just trying to create God in their image, after their thoughts and likeness, not the other way around. But to God, He would never consent to such a meaningless, unsuitable, pointless, impracticable use of His existence: **JUDAISM: Ecclesiastes 3:19** "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other;" 3:20 "All go unto one place; all are of the dust, and all turn to dust again." "yea, they have all one breath; so that a man hath no preeminence above a beast."

The writings of God are clear, God is not a man He is of the spirit in nature: **Numbers 23:19** "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" **Judith 8:16** "For God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering." Deuterocanonical Apocrypha **Job 33:12** "God is greater than man." He is far, far more than man. **Hosea 11:9** "I am God, and not man."

Isaiah 31:3 "The Egyptians are men, and not God."

CHRISTIANITY: John 1:18 "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared Him." So, according to Jesus' very own words, no man has seen God at any time? So, Jesus Christ was not God on this earth, because when you looked at Jesus, he tells us, you were not physically looking at God on this earth. **John 4:23** "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." **John 4:24** For, "God is a Spirit: and they that worship Him must worship Him in spirit and in

truth.” And again Jesus tells us: 1 John 4:12 “No man hath seen God at any time.” Clearly Jesus is telling us that God is not in the form of a man that we can see and, according to Christ, never has been; for none have ever seen God on this earth. Enoch “No flesh could behold Him (God).” 18:10 “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven,” not on earth. (Matthew and Apocrypha)

Ephesians 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling; 4:5 One Lord, one faith, one baptism, 4:6 One God and Father of all, who is above all, and through all, and in you all.” There is no place where He is not found, but John 4:24 “God is a Spirit.” and there is no place where He is physically seen.

Acts 17:27 “That they should seek the Lord, if haply they might feel after him, and find him, though He be not far from every one of us:”

JUDAISM: Jeremiah 23:23 “Am I a God at hand, saith the LORD, and not a God afar off?”

Jeremiah 23:24 “Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.” This ability to be everywhere at once is far above and beyond the ability of the mere human frailty of a man and as I have already stated, it seems to be inconceivable that the greatness of God would ever even consider becoming such imperfection by the very nature of His great, exulted, omnipotent self.

“God hath, out of sheer nothingness and through the potency of His command, created the heavens and the earth and whatever lieth between them. He is single and peerless in His eternal unity with none to join partner with His holy Essence, nor is there any soul, except His Own Self, who can befittingly comprehend Him...”

“The purpose of God in creating man is but for him to know Him. Indeed God hath knowledge of all things and is self-sufficient above the need of all mankind.”

“Indeed, if any living creature were to pause to meditate he would undoubtedly realize that these verses are not the work of man, but are solely to be ascribed unto God, the One, the Peerless, Who causeth them to flow forth from the tongue of whomsoever He willeth, and hath

not revealed nor will He reveal them save through the Focal Point of God's Primal Will."

(The Bab, Selections from the Writings of the Bab, pp. 61, 62 and 104)

**28. "Allah doth wish to lighten your (difficulties): for man was created weak (in flesh)." Allah could not be reduced to the weakness of flesh.
70. "For Allah is All-Knowing, All-Powerful."**

(The Qur'an (Yusuf Ali tr), Surahs 4 and 16)

6. (Muhammad stated) "I am but a man like you: it is revealed to me by inspiration, that your Allah is One Allah: so stand true to Him, and ask for His forgiveness."

(The Qur'an (Yusuf Ali tr), Surah 41)

110. (Muhammad tells us) "I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner." 136. "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) Prophets from their Lord, we make no difference between one and another of them, (all are men in the service of Allah) and we bow to Allah."

(The Qur'an (Yusuf Ali tr), Surah 2 and 18)

5. "I will speak of that which (He), the Holiest declared to me as the word that is best for mortals to obey; while he said: 'they who for my sake render Him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit' - (He) Mazda Ahura." (The Good Spirit is above and beyond the constraints of human flesh)

(The Zend-Avesta, Avesta – Yasna 45)

1. “Zarathushtra asked Ahura Mazda: O Ahura Mazda, most Beneficent Spirit, Maker of the material world, Thou Holy One!”

(The Zend-Avesta, Avesta – Vendidad 2)

“Never the Spirit (Brahma) was born; the Spirit shall cease to be never; Never was time It was not; End and Beginning are dreams! Birthless and deathless and changeless remaineth the Spirit forever;”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

“I am the Spirit seated deep in every creature's heart;”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

9. “His (Brahma’s, God’s) form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this, are immortal.”

(Hinduism, Upanishads vol. 2, Katha-Upanishad)

“There is an Unborn, Unoriginated, Uncreated, Unformed. If there were not this Unborn, this Unoriginated, this Uncreated, this Unformed, escape from the world of the born, the originated, the created, the formed, would not be possible.” (God was not born He is Unformed, Unborn not a man of created flesh)

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Brahma (God) has not been seen by any man face to face the Buddha tells us.” God is not found in the form of a man that can be seen. (Buddhist Dharma, TEVIGGA SUTTA)

“Manda d-Haiyi (Hiia/Haiyi/God” Sublimest of (spiritual) beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou And victorious is Thy name. Victorious are the words of Truth which proceed from Thy

mouth Over all deeds,” “Thou hast spoken with Thy Word and hast commanded us with Thy commandment, ‘Over your words My Word hath precedence (over that of man): and at the raising of your right hands (towards Me?) My right hand will be lifted towards you. Ye will call, and I will answer you quickly. Ye will seek My hand and I will not withhold it (from) your hands.” “Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, (Sabeanism, Ginza Rba – chapters 45, 75 and 76)

“Thou, my lord Manda-d-Hiia, art blessed and praised And thy praise is established (on high). This is prayer and praise which came to them from The great place of Light and the everlasting Abode.” “For thou wast in existence before all.” “In the name of the Life (God)! I worship the First Life (Haiyi Qadmai/God) and praise my lord Manda-d-Hiia. Thou art immeasurable, infinite and (for) ever.” “To every man whose term of life is over Thou wilt be a Helper, Saviour and Guide.” The First Life (God) cannot be a man, for man’s life is short lives for a term on this world and then it is over; whereas God’s existence is eternal, before all, infinite and (for) ever. His life never had a beginning and shall never have an end, so He can’t be a man who has a mortal term and then it is over. God has manifestations, messengers, who are His image and counter-part in this life on this world for that, but God Himself will never take on the imperfect shape of an earthly human; He is far to grand and magnificent to become a mere human animal. “Arise, worship and praise the Great Life And praise His Counter-part, that is the image of the Life.” “I worship and praise that channel of light, The messenger of all rays-of-light. (The manifestation of God on this earth) Every day, daily, they gaze on his likeness And upon the great Countenance of Glory.” (Sabeanism, Ginza Rba- chapters 35, 75, 76, 114 thru 116)

“For none has seen the Father who is in heaven.” “GOD is sanctified from His servants and no direct relationship ever existed between Him and any created thing, while ye have all arisen at His bidding. Verily He is your Lord and your God, your Master and your King. He ordaineth your movements at His behest throughout the day-time and in the

night season.” **“He is the Unseen, the Inaccessible, the Most Exalted, the Best Beloved.” “Verily God is supreme over all the peoples of the world.”**

(The Bab, Selections from the Writings of the Bab, pp. 74, 92 and 131)

“God is pure perfection, and creatures are but imperfections. For God to descend into the conditions of existence would be the greatest of imperfections; on the contrary, His manifestation, His appearance, His rising are like the reflection of the sun in a clear, pure, polished mirror. All the creatures are evident signs of God, like the earthly beings upon all of which the rays of the sun shine. But upon the plains, the mountains, the trees and fruits, only a portion of the light shines, through which they become visible, and are reared, and attain to the object of their existence, while the Perfect Man is in the condition of a clear mirror in which the Sun of Reality becomes visible and manifest with all its qualities and perfections. So the Reality of Christ was a clear and polished mirror of the greatest purity and fineness. The Sun of Reality, the Essence of Divinity, reflected itself in this mirror and manifested its light and heat in it; but from the exaltation of its holiness, and the heaven of its sanctity, the Sun did not descend to dwell and abide in the mirror. No, it continues to subsist in its exaltation and sublimity, while appearing and becoming manifest in the mirror in beauty and perfection.”

(Bahá’í Faith, Abdu’l-Baha, Some Answered Questions, p. 113)

The Golden Rule.

103. The Golden Rule: Do unto others as you wish others to do unto you. (Islam, Abi Taalib, Letters from Nahjul Balaagh) Do unto others as you would have them do unto you, is a teaching found in all the Divine religions of God: “The Golden Rule, the teaching that we should treat others as we ourselves would wish to be treated, is an ethic variously repeated in all the great religions:”

(Baha'i International Community, 1995 Oct, Turning Point For All Nations)

**JUDAISM: The Talmud, Shabbat 31a. "What is hateful to you, do not to your fellow men. That is the entire Law, all the rest is commentary."
(Moses).**

Leviticus 19:17 "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."

Leviticus 19:18 "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD."

CHRISTIANITY: Matthew 7:12 "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Luke 6:31 "And as ye would that men should do to you, do ye also to them likewise."

Islam: Letter 31. "My dear son, so far as your behaviour with other human beings is concerned, let your self act as scales to judge its goodness or wickedness. Do unto others as you wish others to do unto you."

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

Letter 31. "Whatever you like for yourself, like for others, and whatever you dislike to happen to you, spare others from such happenings. Do not oppress and tyrannize anybody because you surely do not like to be oppressed and tyrannized. Be kind and sympathetic to others as you certainly desire others to treat you kindly and sympathetically."

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

"The Prophet said, "None of you will have faith till he wishes for his brother what he likes for himself."

(Islam, Hadith, Bukhari Vol 1, Book 2, # 12)

Islam: “No one of you is a believer until he desires for his brother that which he desires for himself.” Sunnah.

**Zoroastrianism: “None desires inequity to his own self. Thus one should not do to others, what he does not desire for himself.”
(Zoroaster, Hymns of Atharvan p. 230)**

Zoroastrianism: “Do to others as you would that they should do to you.” “Do not do to others that which you would that they would not do to you.” (ZOROASTER, Hymns of Atharvan p. 816)

“The basis of rectitude is equity (equal treatment for all). Do unto others what you would do unto yourself.” (ZOROASTER, Hymns of Atharvan)

“That nature only is good when it shall not do unto another whatever is not good for it’s own self.” (ZOROASTER, Dadistan-1 Dinik pp. 94-95)

Hinduism: “This is the sum of all true righteousness: deal with others as thou wouldst thyself be dealt by. Do nothing to thy neighbour which thou wouldst not have him do to thee after.” The Mahabharata.

(Baha'i International Community, 1995 Oct, Turning Point For All Nations)

Buddhism: “Hurt not others in ways that you yourself would find hurtful.” Udana-Varqa, 5:18.

(Baha'i International Community, 1995 Oct, Turning Point For All Nations)

“I shall be pure in all my words (thoughts); and life,” and do no harm to others. (Sabeanism, Ginza Rba- chapter 1)

“Regard ye not others save as ye regard your own selves, that no feeling of aversion may prevail amongst you. It behooveth you all to be one indivisible people; thus should ye return unto Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 127)

“You must neither defraud your neighbour nor allow him to defraud you. Such was the way of your Master.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 302)

“He indeed desireth that under all conditions, all may be adorned with such purity, both inwardly and outwardly, that no repugnance may be caused even to themselves, how much less unto others.”

(The Bab, Selections from the Writings of the Bab, p. 80)

“O son of man! If thine eyes be turned towards mercy, forsake the things that profit thee, and cleave unto that which will profit mankind. And if thine eyes be turned towards justice, choose thou for thy neighbor that which thou chooseth for thyself.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 29)

“O SON OF BEING! Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

“Wish not for others what ye wish not for yourselves; fear God, and be not of the prideful.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 72)

Have nothing but good thoughts.

104. Have nothing but good thoughts: We need to purify all our thoughts the different religions, that God has sent to mankind, tell us. It is not good enough that we just abstain from bad behavior, we need

to purify our thoughts so they do not lead to bad behavior and corruption of our developing spirits: CHRISTIANITY: Philippians 4:8 “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” Titus 1:15 “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.”

James 4:8 “Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts (your conscience), ye double minded.”

2 Peter 2:12 “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;” 2:13 “And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;” 2:14 “Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices.....” 2:15 “Which have forsaken the right way, and are gone astray.”

JUDAISM: Deuteronomy 5:21 “Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.”

Wisdom 1. “Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.”

Proverbs 15:26 “The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.”

Proverbs 16:3 “Commit thy works unto the LORD, and thy thoughts shall be established.”

“KNOW thou that in the Bayan purification is regarded as the most acceptable means for attaining nearness unto God and as the most meritorious of all deeds. Thus purge thou thine ear that thou mayest hear no mention besides God, and purge thine eye that it behold naught except God, and thy conscience that it perceive naught other than God, and thy tongue that it proclaim nothing but God, and thy

hand to write naught but the words of God, and thy knowledge that it comprehend naught except God, and thy heart that it entertain no wish save God, and in like manner purge all thine acts and thy pursuits that thou mayest be nurtured in the paradise of pure love, and perchance mayest attain the presence of Him Whom God shall make manifest, adorned with a purity which He highly cherisheth, and be sanctified from whosoever hath turned away from Him and doth not support Him. Thus shalt thou manifest a purity that shall profit thee.”

(The Bab, Selections from the Writings of the Bab, p. 98)

“You must know that a good and virtuous man is known and recognized by the good that is said about him and the praise which Allah has destined him to receive from others. Therefore, make your mind the source and fountain-head of good thoughts, good intentions and good deeds. This can only be attained by keeping a strict control on your desires and yearnings, however much they may try to incite and coerce you. Remember that the best way to do justice to your inner self and to keep it out of harm is to restrain it from vice and from things which the 'self' inordinately and irrationally desires.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh Letter 53)

6. “Come thou with Good Thought,” 11. “I would thereby preserve Right and Good Thought for evermore.” 16. “Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazda.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 28 and 44)

“Evil thoughts tarnish the holiness. Thus they kill the moral life.” “Self control is the foundation of moral life.” “Maha Ratu Zarathushtra prays here for the highest purity. It is not enough that one’s passions are controlled. There is no immunity until the heart has become so pure, that any evil impulse does not at all arise in it.” (ZOROASTER, Hymns of Atharvan pp. 329 and 330, 818 and 820)

160. "He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedanta."

(Hindu, Laws of Manu chapter 2)

232. "Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions."

(Hindu, Laws of Manu chapter 11)

"Fourfold are our human duties: first to study holy lore, Then to live as good householders, feed the hungry at our door, Then to pass our clays in penance, last to fix our thoughts above, But the final goal of virtue, it is Truth and deathless Love!"

(Hindu, Mababharata (R. Dutt, abridged tr))

"It is the Noble Eightfold Path, the way that leads to the extinction of suffering, namely: 1. Right Understanding, 2. Right Mindedness, which together are Wisdom. 3. Right Speech, 4. Right Action, 5. Right Living, which together are Morality. 6. Right Effort, 7. Right Attentiveness, 8. Right Concentration, which together are Concentration."

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

"Now, Right Mindedness, let me tell you, is of two kinds: 1. Thoughts free from lust, from ill-will, and from cruelty:-this is called the "Mundane Right Mindedness," which yields worldly fruits and brings good results."

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

"Let us purify our minds always!" (Buddha, Sixth Patriarch)

“I shall be pure in all my words (thoughts); and life.” (Sabeanism, Ginza Rba- chapter 1)

“He told us,’ they said, ‘that the Object of our quest was now revealed. The veils that intervened between you and Him are such as only you can remove by your devoted search. Nothing short of prayerful endeavour, of purity of motive, of singleness of mind, will enable you to tear them asunder. Has not God revealed in His Book: Whoso maketh efforts for Us, in Our ways will We guide them?’ “The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 47 and 93)

“The light of the sun becomes apparent in each object according to the capacity of that object. The difference is simply one of degree and receptivity. The stone would be a recipient only to a limited extent; another created thing might be as a mirror wherein the sun is fully reflected; but the same light shines upon both.”

“The most important thing is to polish the mirrors of hearts in order that they may become illumined and receptive of the divine light. One heart may possess the capacity of the polished mirror; another be covered and obscured by the dust and dross of this world. Although the same Sun is shining upon both, in the mirror which is polished, pure and sanctified you may behold the Sun in all its fullness, glory and power revealing its majesty and effulgence, but in the mirror which is rusted and obscured there is no capacity for reflection although so far as the Sun itself is concerned it is shining thereon and is neither lessened nor deprived. Therefore our duty lies in seeking to polish the mirrors of our hearts (our souls) in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 217)

“Prepare the way for Him, and purify yourselves so that you may recognize His beauty.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 166)

“Ye are the angels, if your feet be firm, your spirits rejoiced, your secret thoughts pure, your eyes consoled, your ears opened, your breasts dilated with joy, and your souls gladdened, and if you arise to assist the Covenant, to resist dissension and to be attracted to the Effulgence!”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 360)

44. “O COMPANION OF MY THRONE! ‘Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.”

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

God expects spiritual acts from us, from out of our hearts, and not just words and going through the motions.

105. Going through the motions. God expects spiritual acts from us, from our hearts, and not just words and going through the motions: This is a teaching found in all of God's divinely ordained religions; telling us we need to be spiritual and follow the divine teachings. This is better for us than, the practice of

many, who just go through the motions and traditions that have been handed down from father to son for untold eons. "Let not thy tongue pay lip service in praise of God while thy heart be not attuned to the exalted Summit of Glory, and the Focal Point of communion." (The Bab, Selections from the Writings of the Bab, p. 91)

Come to God with a spiritual heart and not some dried up doctrine (i.e. words that have been created by man as an interpretation of the holy writings, dogma); which has long since out grown its usefulness. Matthew 16:12 "Then understood they how that he (Jesus) bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." So, in other words, look past the man made doctrine and dogma into the spiritual nature of the word of God and focus on becoming spiritual beings unhindered by superstition or tradition.

JUDAISM: 1 Samuel 15:22 "And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Proverbs 21:3 "To do justice and judgment is more acceptable to the LORD than sacrifice."

Ecclesiastes 5:1 "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."

Hosea 6:6 "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

CHRISTIANITY: Mark 7:6 "He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me."

Mark 12:32 "And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but He:"

Mark 12:33 "And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices."

Ephesians 6:5 "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;"

Ephesians 6:6 “Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;”

1 John 2:4 “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.”

1 John 2:5 “But whoso keepeth his word, in him verily is the love of God perfected: hereby know We that We are in him.”

“Be ye sincere in your allegiance to Him Whom God shall make manifest, for the sake of God, your Lord.” “Prepare the way for Him, and purify yourselves so that you may recognize His beauty.”

(Selections from the Writings of the Bab, p. 127 and Shoghi Effendi, The Dawn-Breakers, p. 166)

“To remove mutual enmity, ill-feeling and hatred is better than recommended prayers and fasting.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

34. “To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food), but your Allah is one Allah: submit then your wills to Him and give thou the Good News to those who humble themselves”

37. “It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His guidance to you: and proclaim the Good News to all who do right.”

(The Qur'an (Yusuf Ali tr), Surah 22)

“One should not entertain any false notion about the nature of God, such as that He is indifferent to the moral worth of man and may be appeased by mere ceremonies.” “Mazda sustains the moral order. He is the source of all that is worthy in life.” (ZOROASTER, Hymns of Atharvan pp. 240 and 491)

“Love of Mazda is the life of religion, and without that, the dead ceremonials are worse than useless.” (ZOROASTER, Hymns of Atharvan p. 189)

“Invocation of God, to the neglect of rectitude (moral integrity), is unveiling. It does not suffice for the vision of Mazda. In order to be able to see Mazda, one should be righteous, thoughtful and active.” (ZOROASTER, Hymns of Atharvan p. 247)

“Sacrifice not for rewardment made, Offered in rightful wise, when he who vows Sayeth, with heart devout, ‘This I should do!’ Is Soothfast rite.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 17)

8. “If a person month after month for a hundred years should sacrifice with a thousand offerings, and if but for one moment that person paid reverence to one whose soul is grounded in knowledge, better is that reverence than a hundred years of sacrifices.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“There are priests and popular preachers who are given to ritual and ceremony and who are skilled in various incantations and in the art of eloquence; they should not be honored nor reverently attended upon, for what one gains from them is emotional excitement and worldly enjoyment; it is not the Dharma.” “Then there are the materialistic philosophers. No respect nor service is to be shown them because their teachings, though they may be explained by using hundreds of thousands of words and phrases, do not go beyond the concerns of this world and this body and in the end they lead to suffering. As the materialists recognize no truth as existing by itself, they are split up into many schools, each of which clings to its own way of reasoning.” “The Bodhisattva should keep himself away from all turmoil, social excitements and sleepiness; let him keep away from the treatises and writings of worldly philosophers, and from the ritual and ceremonies of professional priestcraft.” Instead let them endeavor “in the practice of

all good deeds, disciples should never indulge in indolence (laziness). Be indefatigably zealous and never let even the thought of indolence arise in their minds; but steadily and persistently out of deep compassion endeavor to benefit all beings.” (Buddha, Lankavatara Sutra and Buddha, Diamond Sutra)

“For my heart hath testified to the First Life (Haiyi/God).” “Behold me, who have sought purification before Thee! Look on me, I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to Thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” and live a holy life not just in words, but in actions. (Sabeanism, Ginza Rba- chapters 77 and 410)

“Any man who is not steadfast (in thought) Whose mind is turned against me, Whose mind is turned from me, Great and not small will be his hurt.” ” Enlargement of life there shall be for the believing.” (Sabeanism, Ginza Rba- chapters 71 and 89)

“KNOW thou that in the Bayan purification is regarded as the most acceptable means for attaining nearness unto God and as the most meritorious of all deeds. Thus purge thou thine ear that thou mayest hear no mention besides God, and purge thine eye that it behold naught except God, and thy conscience that it perceive naught other than God, and thy tongue that it proclaim nothing but God, and thy hand to write naught but the words of God, and thy knowledge that it comprehend naught except God, and thy heart that it entertain no wish save God, and in like manner purge all thine acts and thy pursuits that thou mayest be nurtured in the paradise of pure love, and perchance mayest attain the presence of Him Whom God shall make manifest, adorned with a purity which He highly cherisheth, and be sanctified from whosoever hath turned away from Him and doth not support Him. Thus shalt thou manifest a purity that shall profit thee.”

(The Bab, Selections from the Writings of the Bab, p. 98)

“But that which God (glorious is His mention) hath desired for Himself is the hearts of His servants, which are treasures of praise and love of the Lord and stores of divine knowledge and wisdom.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 63)

“One hour's reflection is preferable to seventy years of pious worship.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 237)

Graft is in no way permissible before the throne of God.

106. Graft is in no way permissible before the throne of God.

Bribery is considered to be a way leading to corruption; one must neither give or receive gifts with the intent of eliciting favors:

JUDAISM: Deuteronomy 16:19 “Thou shalt not wrest judgment thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.”

Psalms 26:9 “Gather not my soul with sinners, nor my life with bloody men:”

Psalms 26:10 “In whose hands is mischief, and their right hand is full of bribes.”

Isaiah 33:15 “He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;”

Isaiah 33:16 “He shall dwell on high:”

Sirach 40:12 “All bribery and injustice shall be blotted out: but true dealing shall endure for ever.”(Deuterocanonical Apocrypha,)

CHRISTIANITY: Luke 14:12 “Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence (compensation) be made thee.”

Luke 14:13 “But when thou makest a feast, call the poor, the maimed, the lame, the blind:” 14:14 “And thou shalt be blessed; for they cannot

recompense thee: for thou shalt be recompensed at the resurrection of the just.”

Acts 8:20 “But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.” 8:21 “Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.”

1 Peter 3:10 “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:” 3:11 “Let him eschew evil, and do good; let him seek peace, and ensue it.”

2 Peter 2:18 “For when they speak great swelling words of vanity, they allure (attract, entice) through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.” 2:19 “While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.” “Resist... the bribe.” (St Augustine, Book 6)

“The system of corruption (graft) had been carried so far in Persia that it had become a recognized institution.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. xxvi)

188. “And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people’s property.”

(The Qur’an (Yusuf Ali tr), Surah 2)

106. “Ye shall empanel (put on jury) them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.”

(The Qur’an (Pickthall tr), Surah 5)

70. “To every one comes the unseen, deceiving Astivihad,”

71. “Who accepts neither compliments, nor bribe,”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

186. “Though (by his learning and sanctity) he may be entitled to accept presents, let him not attach himself (too much) to that (habit); for through his accepting (many) presents the divine light in him is soon extinguished.”

187. “Without a full knowledge of the rules, prescribed by the sacred law for the acceptance of presents, a wise man should not take anything, even though he may pine with hunger.”

(Hindu, Laws of Manu chapter 4)

258. “Those who take bribes, cheats and rogues, gamblers, sanctimonious hypocrites, and fortune-tellers, Officials of high rank and physicians who act improperly, These and the like who show themselves openly, as well as others who walk in disguise (such as non-Aryans who wear the marks of Aryans, he should know to be thorns in the side of his people.”

(Hindu, Laws of Manu chapter 9)

“Lay members should abstain from all unkindness, stealing, unchastity, lying, duplicity, slander, frivolous talk, covetousness, malice, currying (eliciting) favor, and false teachings. Disciples should strictly observing all the precepts given by the Tathagatas, they should endeavor, by their example, to induce all beings to abandon evil and practice the good.” (Buddha, Diamond Sutra)

“He has nothing to do with false measures, metals and weights. He avoids the crooked ways of bribery, deception and fraud. He keeps aloof from stabbing, beating, chaining, attacking, plundering and oppressing.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Under its political aspects, the practice of gift-making, though consecrated in the adamant traditions of the East, is synonymous with the system elsewhere described by less agreeable names. This is

the system on which the government of Persia has been conducted for centuries, and the maintenance of which opposes a solid barrier to any real reform. From the Shah downwards, there is scarcely an official who is not open to gifts, scarcely a post which is not conferred in return for gifts, scarcely an income which has not been amassed by the receipt of gifts. Every individual, with hardly an exception, in the official hierarchy above mentioned, has only purchased his post by a money present either to the Shah, or to a minister, or to the superior governor by whom he has been appointed. If there are several candidates for a post, in all probability the one who makes the best offer will win.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. xxvi)

“If bribery and corruption, known today by the pleasant names of gifts and favors, were forever excluded, would this threaten the foundations of justice?”

(Bahá'í Faith, Abdu'l-Baha, The Secret of Divine Civilization, p. 15)

“Let them perform their services with complete sanctity and detachment, and on no account defile themselves by receiving bribes, harbouring unseemly motives, or engaging in noxious practices.”

(Bahá'í Faith, Compilations, The Compilation of Compilations vol II, p. 344)

Speak not with guile, deceit or craftiness to your fellow man.

107. Speak not with guile, deceit or craftiness to your fellow man, and do not live by or perform these wiles and actions in this life: Guile, deceit and craftiness are just a few in a long list of actions the religions of God warn us about. These actions can cause harm and break down relations man has with one another; and one of the things God's religions are supposed to be about is man's

interactions with one another in a pleasing, peaceful and productive manner. **JUDAISM: Exodus 21:14** “If a man come presumptuously upon his neighbour, to slay him with guile; (craftiness) thou shalt take him from mine altar, that he may die.”

Psalms 32:1 “Blessed is he whose transgression is forgiven, whose sin is covered.” **32:2** “Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.”

Psalms 34:13 “Keep thy tongue from evil, and thy lips from speaking guile.” **34:14** “Depart from evil, and do good; seek peace, and pursue it.” **34:15** “The eyes of the LORD are upon the righteous, and his ears are open unto their cry.”

Job 15:5 “For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.”

Job 27:4 “My lips shall not speak wickedness, nor my tongue utter deceit.”

CHRISTIANITY: 1 Peter 3:10 “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:” (deceit) **3:11** “Let him eschew evil, and do good; let him seek peace, and ensue it.

Mark 7:21 “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, **7:22** Thefts, covetousness, wickedness, deceit (guile), lasciviousness (lewd behaviour), an evil eye, blasphemy, pride, foolishness: **7:23** All these evil things come from within, and defile the man.”

2 Corinthians 4:1 “We faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.”

Letter 53. “Deception and fraud even against your enemy is a deception against Allah and none but a wretched sinner would dare do that.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

112. “Likewise did We make for every Messenger an enemy, evil ones among men and Jinns (evil demons), inspiring each other with flowery

discourses by way of deception (guile). If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.”
113. “To such (deceit) let the hearts of those incline, who have no faith in the Hereafter: let them delight in it, and let them earn from it what they may.”

(The Qur'an (Yusuf Ali tr), Surah 6)

10. “Those that lay Plots of Evil -- for them is a Penalty terrible; and the plotting (craftiness) of such will be void (of result).”

(The Qur'an (Yusuf Ali tr), Surah 35)

“She vainly thinks to foil us, and would beguile both Fire-priest and Haoma; but she herself, deceived therein, shall perish.” “Never shall the false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil.” “O thou, my perishable body, speak good words with thy tongue!”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 10, 45 and Fragments)

104. “Let him ever act without guile, and on no account treacherously; carefully guarding himself, let him always fathom the treachery which his foes employ.”

(Hindu, Laws of Manu chapter 7)

“Fortune brings no weal to mortals who may win by wicked wile, Sorrow brings no shame to mortals who are free from sin and guile!”

(Hindu, Mababharata (R. Dutt, abridged tr))

11. “Consider this dressed-up lump covered with wounds, joined with limbs, diseased, and full of many schemes which are neither permanent nor stable. This body is wearing out, a nest of diseases and frail; this heap of corruption falls apart; life ends in death.”

“What pleasure is there for one who sees these white bones like gourds thrown away in the autumn? A fortress is made out of the

bones, plastered over with flesh and blood, and in it lives old age and death, pride and deceit (guile)."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

**"The...tongue which is softer than fat and sharper than a sword."
Speaks guile to its own defeat. (Sabeanism, Ginza Rba- chapter 24)**

"The Ministers and chief officers of the Court are almost always men of polished manners, well skilled in the business of their respective departments, of pleasant conversation, subdued temper, and very acute observation; but these agreeable and useful qualities are, in general, all that they possess. Nor is virtue or liberal knowledge to be expected in men whose lives are wasted in attending to forms; whose means of subsistence are derived from the most corrupt sources; whose occupation is in intrigues which have always the same objects: to preserve themselves or ruin others; who cannot, without danger, speak any language but that of flattery and deceit; and who are, in short, condemned by their condition to be venal, artful, and false."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. xlii)

"The beloved of the Lord are wrapped in utter sincerity and devotion, unmindful of this rancour (deep hatred) and malice. Smooth and insidious are these snakes, these whisperers of evil, artful in their craft and guile. Be ye on your guard and ever wakeful! Quick-witted and keen of intellect are the faithful, and firm and steadfast are the assured. Act ye with all circumspection!"

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 314)

"O people! Fear ye God, and allow not your tongues to utter, in their deceitfulness, that which displeaseth Him."

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 27)

“Pluck asunder the chains of vain imaginings, in the name of the Lord of all men, and be not of the deceitful. Should ye turn unto God, and embrace His Cause, spread not disorder within it, and measure not the Book of God with your selfish desires. This, verily, is the counsel of God aforesaid and hereafter....”

(Bahá'í Faith, Baha'u'llah, The Proclamation of Baha'u'llah, p. 74)

“Man's merit lieth in service and virtue and not in the pageantry of wealth and riches. Take heed that your words be purged from idle fancies and worldly desires and your deeds be cleansed from craftiness and suspicion.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 138)

The physical body is the grave.

108. The physical body is the grave. The physical body of man is considered dead and in the grave when the spirit of God hasn't animated the soul of the body: In the Bahá'í Writings the grave, or being dead, is often referred to as being trapped in the physical body without the enlightenment of God's holy manifestation (holy messenger) lighting our way out of the darkness of this material world. Though the physical body of man may be walking around and breathing God considers man to be quite dead and in the grave of the material body because the spirit of life is not found in the man who is not enlightened by the word of God's holy manifestation. Matthew 8:22 “But Jesus said unto him, Follow me; and let the dead bury their dead.”

“His Holiness Jesus Christ declared, ‘Let the dead bury their dead.’ He also said, ‘That which is born of the flesh is flesh, and that which is born of the spirit is spirit.’ It is evident therefore according to His Holiness that the human spirit which is not fortified by the presence of the Holy Spirit is dead and in need of resurrection by that divine power;”

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 241)

“For he who had believed in God and in the Manifestation of His beauty was raised from the grave of heedlessness, gathered together in the sacred ground of the heart, quickened to the life of faith and certitude, and admitted into the paradise of the divine presence.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries)

This spiritual usage of terms that denote being symbolically in the grave or being symbolically dead when the soul of man is not fortified by God's holy word is also found in the writings of The Holy Bible and the other religions. JUDAISM: Psalms 30:3 “O LORD, thou hast brought up my soul from the grave: thou hast kept me alive,” David tells us that God brought up his soul out of the grave of the physical body and raised him up to the living form of the spiritual self or the spiritual body. Paul, in Corinthians, confirms that there is a spiritual body as well as a physical body. CHRISTIANITY: 1 Corinthians 15:44 “There is a natural body, and there is a spiritual body.”

1 Corinthians 15:40 “There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.” So, when the light of the All Glorious is not to be found in the terrestrial body the spiritual or the celestial body is considered dead by The Creator of all things, because it has no share in the life giving waters that flows from the teachings of God's holy words.

“It hath raised the dead from the graves of the body through the breath of life.”

(Bahá'í Faith, Compilations, Baha'i Scriptures)

JUDAISM: Psalms 31:17 “Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.” The wicked are already in the grave as far as God is concerned. They are spiritually dead to God.

Proverbs 21:16 “The man that wandereth out of the way of understanding shall remain in the congregation of the dead.” You have

to seek with understanding in your heart. If one just tries to mouth the words of God's holy ones, without trying to understand their inner significance, the spirit of life is not realized in them.

CHRISTIANITY: John 5:25 "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Matthew 23:27 "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

Matthew 23:28 "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Luke 15:32 "For this thy brother was dead, and is alive again; and was lost, and is found."

Ephesians 2:4 "But God, who is rich in mercy, for his great love wherewith he loved us," 2:5 "Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved;" 2:6 "And hath raised us up together, and made us sit together in heavenly places."

1 Peter 4:6 "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

1 Timothy 5:6 "But she that liveth in pleasure is dead while she liveth." Here, Paul plainly states it. Those people that live for the pleasures of this life are considered dead by God even though they are living and breathing. Luke 15:24 "For this my son was dead, and is alive again; he was lost, and is found."

"In the Writings of Bahá'u'lláh and in the Holy Books of other religions, the word 'dead' is often used to refer to those devoid of faith and spiritual life."

(Bahá'í Faith, Adib Taherzadeh, The Revelation of Baha'u'llah v 3, p. 217)

"I beseech Thee, O my Lord, by Thy most effulgent splendour, before whose brightness every soul humbly boweth down and prostrateth itself in adoration for Thy sake -- a splendour before whose radiance

fire is turned into light, the dead are brought to life and every difficulty is changed into ease.”

(The Bab, Selections from the Writings of the Bab, p. 179)

52. “Verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.”

53. “Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our Signs and submit their wills in Islam.”

19. “It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out from the dead.”

50. “Then contemplate (O man!) the memorials of Allah's Mercy! -- how He gives life to the earth after its death: verily the Same will give life to the men who are dead: for He has power over all things.”

(The Qur'an (Yusuf Ali tr), Surah 30)

22. “Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves.” 12. “Verily We shall give life to the dead,”

(The Qur'an (Yusuf Ali tr), Surah 35 and 36)

Denkard. Zoroaster, 3:36. “Be it known that, the souls of worshippers of daevas and of deceitful Ashmoghs, owing to their impure nature, although (located) in a living body, are, according to the religion, (as if) possessing a dead body;”

“The end of birth is death; the end of death is birth: this is ordained!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

“When with Your power and might Ye aid the pious he comes through death to life by Your assistance.”

(Hindu, Vedas, Rig Veda - Book 7)

2. “Awareness is the path of immortality; thoughtlessness is the path of death. Those who are aware do not die. The thoughtless are as if dead already.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

2. “Heedfulness is the way to the Deathless, Heedlessness is the way to death. The heedful do not die, The heedless are like unto the dead.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Deliver me from the hands of the wicked, and loosen my feet from the bonds of death.” “Hibil raiseth up living souls in the Jordan, those worthy of the great Place of Light and of the Everlasting Abode. By it they will be established and raised up in the House of the Mighty Life. It will raise these souls who go down to the Jordan and are baptised: they will behold the Great Place of Light and the Everlasting Abode.”
(Sabeanism, Ginza Rba- chapters 14 and 410)

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75)

“Say, the power of God is in the hearts of those who believe in the unity of God and bear witness that no God is there but Him, while the hearts of them that associate partners with God are impotent, devoid of life on this earth, for assuredly they are dead.”

(The Bab, Selections from the Writings of the Bab, p. 153)

The tomb mentioned is also allegorical, i.e. the tomb of unbelief.

(Shoghi Effendi, Dawn of a New Day, p. 79)

“It is my hope that out of the bestowals of the Lord of Hosts ye will become the spiritual essence and the very radiance of humankind, binding the hearts of all with bonds of love; that through the power of the Word of God ye will bring to life the dead now buried in the graves of their sensual desires; that ye will, with the rays of the Sun of Truth, restore the sight of those whose inner eye is blind; that ye will bring spiritual healing to the spiritually sick.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 36)

“True resurrection from the sepulchres means to be quickened in conformity with His Will, through the power of His utterance.”

(The Bab, Selections from the Writings of the Bab, p. 158)

“By My life, ye are in the graves, were ye of those who perceive! Verily, he who doth not move by the Breath of God, in His Day, is indeed dead before God, the King of Names and Attributes. Arise from the graves of your lusts and advance to the Kingdom of your Lord,”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 97)

Human Greed.

109. Human Greed: Avarice is a subject that really needs to be addressed in the books of God. Greed is one of the seven cardinal sins, or better known as the seven deadly sins found in the bible, and is responsible for untold human misery and suffering at the hands of those men and women, who hold greed as their way of life. To many of these people avarice is their god, forming the basis of their religion, that allows them to take from others, what they feel it is their God given right to have, irregardless of whom their nature of inordinate desire for more may harm, or what damage they may do to human society. How many wars has this uncontrolled urge in some individuals

spawned in the world, how much hardship and death has it left in it's wake. And, in reality for what: "The commanders of armies glory in having killed ten thousand men, not for food, nay, rather, for military control, territorial greed, fame and possession of the dust of the earth. They kill for national aggrandizement, notwithstanding this terrestrial globe is but a dark world of grossest matter. It is a world of sorrow and grief, a world of disappointment and unhappiness, a world of death. For after all, the earth is but the everlasting graveyard, the vast, universal cemetery of all mankind. Yet men fight to possess this graveyard, waging war and battle, killing each other. What ignorance!" The earth spacious enough for all, there is room for plenty if we just learn to work together in peace! But, instead many of these world leaders in power still choose antagonism as their main source of communication. "Therefore, it is evident that warfare, cruelty and bloodshed in the kingdom of man are caused by human greed, hatred and selfishness."

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, pp. 120 and 396)

So important is the gravity of this one cardinal sin that, research shows, that this subject is talked about, and warned against, in all of God's world religions on this earth.

"There are two sides to man. One is divine, the other worldly; one is luminous, the other dark; one is angelic, the other diabolic. In all sensuous conditions man is equal to the animals, for all animal characteristics exist in him. Likewise, divine and satanic qualities are contained in man; knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; (greed) valor and timidity; inclination towards God and tendency towards Satan. Chastity and purity, corruption and vileness, economy and avidity, good and evil -- all are contained in man." "If the soul identifies itself with the material world it remains dark, for in the natural world there is corruption, aggression, struggles for existence, greed, darkness, transgression and vice. If the soul remains in this station and moves along these paths it will be the recipient of this darkness; but if it becomes the recipient of the graces of the world of mind, its darkness will be transformed into light, its tyranny into justice, its ignorance into

wisdom, its aggression into loving kindness; until it reach the apex. Then there will not remain any struggle for existence. Man will become free from egotism; he will be released from the material world; he will become the personification of justice and virtue, for a sanctified soul illumines humanity and is an honor to mankind,”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 406 and Abdu'l-Baha, Divine Philosophy, p. 120)

CHRISTIANITY: 1 Timothy 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;” **3:3** “Not given to wine, no striker, not greedy of filthy lucre (shameful gain); but patient, not a brawler, not covetous;”

1 Timothy 3:8 “Likewise must the deacons be grave, not double tongued, not given too much wine, not greedy of filthy lucre; **3:9** Holding the mystery of the faith in a pure conscience.”

Ephesians 4:17 “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,” **4:18** “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:” **4:19** “Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.”

Luke 12:34 “For where your treasure is, there will your heart be also.” So, if your treasure is spiritual and in heaven, there your heart and thoughts will be also, otherwise your heart is attached to this world, and you are nothing more than an animal that talks and collects perishable wealth from this world, being controlled by the want and desire for more earthly stuff from this graveyard of vanity and dirt discontented, disgruntled, malcontent. And yes, there are always exceptions to the rule, as there are humans of all kinds of merit.

JUDAISM: Proverbs 15:27 “He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.”

Proverbs 18:11 “The rich man's wealth is his strong city, and as an high wall in his own conceit.”

Proverbs 18:12 “Before destruction the heart of man is haughty.”

Psalms 49:5 “Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?”

Psalms 49:6 “They that trust in their wealth, and boast themselves in the multitude of their riches;”

Psalms 49:7 “None of them can by any means redeem his brother, nor give to God a ransom for him:”

Isaiah 56:11 “Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.”

Job 31:24 “If I have made gold my hope, or have said to the fine gold, Thou art my confidence;” Job 31:25 “If I rejoice because my wealth was great, and because mine hand had gotten much;” Job 31:26 “If I beheld the sun when it shined, or the moon walking in brightness;” Job

31:27 “And my heart hath been secretly enticed, or my mouth hath kissed my hand:” Job 31:28 “This also were an iniquity to be punished by the judge: for I should have denied the God that is above.”

Sirach 31:12 “If thou sit at a bountiful table, be not greedy upon it.”

Tobias 5:18 “Be not greedy to add money to money:”

(Deuterocanonical Apocrypha)

**“Avarice which is the national passion,” in Persia in those days
“Without mercy, moderation, or shame, they employed any means, however base and lawless, to extort from the innocent the benefits they themselves coveted. Forsaking every principle of justice and decency,”**

(The Babi and Baha'i Religions p. 161 and Shoghi Effendi, The Dawn-Breakers, p. 642)

“Avoid greedy and covetous persons!”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“Beware, my son, that avarice and greed may not drive you towards destruction and damnation.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

14. "To whom I made (life) smooth and comfortable! Yet is he greedy -- that I should add (yet more) -- By no means! For to Our Signs he has been refractory! Soon will I visit him with a mount of calamities!"

(The Qur'an (Yusuf Ali tr), Surah 74)

7. "We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself self-sufficient. And gives the lie to the Best -- We will indeed make smooth for him the Path to Misery; Nor will his wealth profit him when he falls headlong (into the Pit).

(The Qur'an (Yusuf Ali tr), Surah 74)

5. May Sraosha (Obedience) conquer disobedience within this house, and may peace triumph over discord here, and generous giving over avarice (greed), reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.

(The Zend-Avesta, Avesta – Yasna 60)

33. "They do not keep in mind the working of Time and the transientness of the body, They ever go wandering about on the way of desire, (wantonness, selfishness) They are tossed in doubt by evil Passion,

(The Zend-Avesta, Avesta Fragments)

"Kept away greed.....from the creation of Ohrmazd; (Ahura Mazda)

(Zoroaster, The Zend-Avesta, Avesta Fragments)

"Free thy heart from sin and greed."

(Hindu, Mababharata (R. Dutt, abridged tr))

2. "The good and the pleasant approach man: the wise goes round about them and distinguishes them. Yea, the wise prefers the good to

the pleasant, but the fool chooses the pleasant through greed and avarice.”

(Hindu, Upanishads vol. 2, Katha-Upanishad)

“Inward thirst fondness, passion, covetousness, unkindness, love, hatred, deceit, jealousy, vain restlessness, fickleness, unstableness, emulation, greed, patronising of friends, family pride, aversion to disagreeable objects, devotion to agreeable objects, whispering, prodigality, these are the results of the quality of passion rages. By these he is filled, by these he is overcome, and therefore this elemental Self assumes manifold forms, yes, manifold forms.’

(Hindu, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

“Destroy the greedy Pani, for a wolf is he.”

(Hindu, Vedas, Rig Veda - Book 6)

“Greed is a root of unwholesome karma; Anger is a root of unwholesome karma; Delusion is a root of unwholesome karma. [The state of greed, as well as that of anger, is always accompanied by delusion; and delusion, ignorance, is the primary root of all evil.] Therefore, I say, these demeritorious actions are of three kinds: either due to greed, or due to anger, or due to delusion.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

18. “Unrestrained men are evil. Don't let greed and wrong doing subject you to lasting suffering.” 20. “How could a man full of desires and greed be a man of religion?”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

15. “Let us live in joy, free from greed among the greedy.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

18. "Know this, human, that the unrestrained are in a bad way. Do not let greed and wrong-doing bring you long suffering."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

26. "The one I call holy is tolerant with the intolerant, peaceful with the violent, and free from greed among the greedy."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

"The ignorant and simple-minded, their minds burning with the fires of greed, anger and folly, finding delight in a world of multitudinous forms, their thoughts obsessed with ideas of birth, growth and destruction, not well understanding what is meant by existent and non-existent, and being impressed by the erroneous discriminations and speculations since beginningless time, fall into the habit of grasping this and that and thereby becoming attached to them."

(Buddha, Lankavatara Sutra)

"The mana rejoiceth in its treasure And in the glory of Life Which resteth on it. I have acknowledged Thee (O) Elect Righteous One, For Thou settest my soul free From transitory things." (Sabeanism, Ginza Rba- chapter 93)

"The stream of gold flows on and on for the benefit of the greedy officials; but these officials need the cooperation of many partners to catch their innumerable dupes in their nets. This is, without doubt, the best organized industry in Persia. If one half of the city derives its living from the Mosque, the other half is likewise keenly interested in the great concourse of pilgrims. The merchants, the restaurant and hotel keepers, even the young women who find among the visitors an abundant supply of 'husbands for a day'! "All these people were naturally allied against a missionary whose teachings were threatening their livelihood. To denounce these abuses in any other city was tolerable but it was quite improper to denounce them where everyone of every class was thriving upon them."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 255)

“Why, then, exhibit such greed in amassing the treasures of the earth, when your days are numbered and your chance is well-nigh lost? Will ye not, then, O heedless ones, shake off your slumber?” “Incline your ears to the counsels which this Servant giveth you for the sake of God. He, verily, asketh no recompense from you and is resigned to what God hath ordained for Him, and is entirely submissive to God's Will.” “The days of your life are far spent, O people, and your end is fast approaching. Put away, therefore, the things ye have devised and to which ye cleave, and take firm hold on the precepts of God, that haply ye may attain that which He hath purposed for you, and be of them that pursue a right course. Delight not yourselves in the things of the world and its vain ornaments, neither set your hopes on them. Let your reliance be on the remembrance of God, the Most Exalted, the Most Great. He will, ere long, bring to naught all the things ye possess. Let Him be your fear, and forget not His covenant with you, and be not of them that are shut out as by a veil from Him.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 127)

The path that leads to God is hard and not easy to follow in this life. God tests us when we say we believe.

110. The path is hard. The path that leads to God is hard and not easy to follow in this life. God tests us when we say we believe. God tries the heart to see if we truly believe and are not just talking and to help us grow spiritually preparing us for the next life: JUDAISM: Exodus 20:20 “And Moses said unto the people, Fear not: for God is come to prove you.” Psalms 7:9 “The righteous God trieth the hearts.” CHRISTIANITY: 1 Peter 1:7 “The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire.”

Qur'an: 155. "Be sure We shall test you." 186. "Ye shall certainly be tried and tested." (The Qur'an (Yusuf Ali tr), Surah 2 and 3) 2. "Do men think that they will be left alone on saying, 'We believe,' and that they will not be tested? (put to proof) " 3. "We did test those before them, and Allah will certainly know those who are true from those who are false. Do those who practice evil think that they will get the better of us? Evil is their judgment" (The Qur'an (Yusuf Ali tr), Surah 29)

"Thus hath the Dove of holiness proclaimed: 'Do men think when they say 'We believe' they shall be let alone and not be put to proof?'"

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries p. 25)

"Think men that when they say, 'We believe,' they shall be let alone and not be put to the proof?"

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 309)

"Whatever torments You may send to me Ahura, I would taste them as delights" "Test us, by what are your tests in this respect. What ever Your tests are they are for finding out the strong." (ZOROASTER, Hymns of Atharvan pp. 269 and 360)

"I CALL with prayers Visit, to prove us," "Sorrow and suffering, trial and endurance, are a part of the Hindu ideal of a Perfect Life of righteousness. Repeated trials bring out in brighter relief the unfaltering truth."

(Hindu, Vedas, Rig Veda - Book 6, and Ramayana, R. Dutt, abridged tr)

Hindu: "In its wild joy Indra (Brahma) hath proved him faithful." (Hindu Vedas, Rig Veda - Book 6)

"The sorrow arising through this or that loss or misfortune (test) which one encounters, the worrying oneself, the state of being alarmed, inward sorrow, inward woe this is called Sorrow."

“Easy to do are those karmas Which are bad and not benefitting oneself But those which are good and beneficial Are difficult indeed to be performed.”

(The Eightfold Path), Buddha and The Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“(The First Life, Haiyi/God) perfecteth our souls,” when we say we believe we are sampled for “brilliance and purity;” “The Great Light (abideth) in Its purities.” “For my heart hath testified to the First Life (Haiyi/God) and I endure the persecution of the world.” “Behold me, who have sought purification before Thee! Look on me, who have borne persecution for Thy name!” (Sabeanism, Ginza Rba- chapters 46, 49, 77, 92 and 410)

“Do men think when they say ‘We believe’ they shall be let alone and not be put to proof?”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 8)

“O YE who are invested with the Bayan! Ye shall be put to proof, even as those unto whom the Qur'án was given.”

(The Bab, Selections from the Writings of the Bab, p. 140)

Clearly we can see that God does in fact test those who claim to believe to see if they are truthful in word and deed and not just talking to appease the people around them; and He does this throughout His various religions. What He also does is try to help mankind grow spiritually so man becomes more like God, in whose image he is created in; and this is a path not easily followed.

JUDAISM: Exodus 20:20 “And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not.”

Deuteronomy 8:2 “And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble

thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no.”

Proverbs 3:12 “For whom the LORD loveth He correcteth; even as a father the son in whom he delighteth.”

Psalms 7:9 “Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts.”

Ecclesiastes 1:18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

Isaiah 48:10 “Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.”

CHRISTIANITY: Hebrews 12:6 “For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.”

Hebrews 12:7 “If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?”

Matthew 7:13 “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at:”

Matthew 7:14 “Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Because the path that leads to God is not easily followed and few see the truth.

Matthew 13:21 “tribulation or persecution ariseth because of the word,”

Mark 4:17 “Affliction or persecution ariseth for the word's sake,”

Acts 14:22 “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”

1 Corinthians 4:12 “We bless; being persecuted, we suffer it: Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.”

“This is the true Path of God, the Almighty, and He is indeed watchful over your actions.” “O THOU Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love. Sufficient witness unto me is God, the Exalted, the Protector, the Ancient of Days.”

(The Bab, Selections from the Writings of the Bab, pp. 56 and 59)

Letter 55. “You must know and understand that Allah has made this world a place where one is to stay only to provide for a happy life for himself in the Hereafter by his deeds. People are put to test here so that they may be rewarded according to their merits. Our life does not end here and we are not created only for this world. Nor are we ordered to concentrate our energies only to acquire pleasures, power and pomp here. We are brought here simply to be tested in accordance to our knowledge, intentions and activities.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

2. “Do men think that they will be left alone on saying, ‘We believe,’ and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false.”
214. “Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you?”

(The Qur’an (Yusuf Ali tr), Surahs 2 and 29)

155. “Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.” 214. **“Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you?”**

(The Qur’an (Yusuf Ali tr), Surah 2)

“Allah’s Apostle said, ‘If Allah wants to do good to somebody, He afflicts him with trials.’”

(Hadith, Bukhari Vol 7, Book 70, # 548)

“Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’” They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don’t see the true light of Allah when it dawns, and fail to

hear the truth of His words. 13. "The same religion has He established for you as that which He enjoined on Noah-the which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)."

(The Qur'an (Yusuf Ali tr), Surah 42 and Hadith, Bukhari Vol 9, Book 93, # 532)

Denkard. Zoroaster, "The explicit reason of allowing the opponent to commingle (in this world), therefore is the benefit derived by His own creatures even from undergoing the test (of virtue)." "Evil is not wholly evil. In tackling it the soul acquires moral strength i.e. competence for nearness to God." "Even evil operates for the ultimate good."
(ZOROASTER, Hymns of Atharvan pp. 120 and 121)

**"An aspirant has to acquire the strength to pass through all trials. The greater the difficulty, the greater is the gain when one overcomes it."
"A staunch devotee welcomes troubles as it makes his spirit stronger."
(ZOROASTER, Hymns of Atharvan pp. 362 and 364)**

"We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have struggled, for the good."

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

"Sorrow and suffering, trial and endurance, are a part of the Hindu ideal of a Perfect Life of righteousness."

(Hindu, Ramayana (R. Dutt, abridged tr))

"Truth under trials and temptations, their endurance under privations, and their devotion to duty under all vicissitudes of fortune, form the

Hindu ideal of a Perfect Life.” “Sorrow wakes our deepest kindness and our holiest feelings prove!” “Repeated trials bring out in brighter relief the unfaltering truth.”

(Hindu, Ramayana (R. Dutt, abridged tr))

14. “Rise, awake! having obtained your boons.’ understand them! The sharp edge of a razor is difficult to pass over; thus the wise say the path (to the Self) is hard.”

(Hindu, Upanishads vol. 2, Katha-Upanishad)

12. “Things which are wrong and to one’s own disadvantage are easily enough done, while what is both good and advantageous is extremely hard to do.” 18. “It is hard for the man of conscience, always striving after purity, alert, reserved, pure of behaviour and discerning.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Faith, by virtue, by energy, by meditation, by discernment of the truth you will overcome this great sorrow, perfected in knowledge, behavior, and mindfulness.” 26. “The one I call holy, though having committed no offense, patiently bears reproach, ill-treatment, and imprisonment, has endurance for one’s force and strength.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

18. “Hard is the life of a modest one Who ever seeks after purity, Who is strenuous, humble, Cleanly of life, and discerning.”

(Buddhist, Dhammapada - Sayings of the Buddha 3

“Who establisheth our strength and cutteth us not off From the House of our trust; Who restoreth our souls at the House of Ransom On the Day of Judgement, and perfecteth our souls.” “To my Chosen do I call, I say to them, ‘My children (who walk) in my road, My children (who

follow) my road, Swerve not from it or its boundary! Let him who deviateth from its boundary Cling to the boundary-stone. He who hath turned aside from both will fall into the uttermost ends of the world.”
For hard is the path one must walk in the ways of “my lord Manda-d-Hiia.” (Sabeanism, Ginza Rba- chapters76 and 90)

Thou hast proven thyself by thy sojourn on earth And thy destiny leapt upward from its struggles, From its struggles thy destiny leapt upward.” Overcoming these difficult struggles of this life “perfecteth our souls,” and we are prepared for our new life in the next world.
(Sabeanism, Ginza Rba- chapters 35 and 92)

“Tabarsi He pays a glowing tribute to the constancy, the zeal and courage of the besieged, mentioning in particular Mulla Sadiq-i-Muqaddas. "For eighteen days," He says, "they remained without food. They lived on the leather of their shoes. This too was soon consumed, and they had nothing left but water. They drank a mouthful every morning and lay famished and exhausted in their fort. When attacked, however, they would instantly spring to their feet, and manifest in the face of the enemy a magnificent courage and astonishing resistance.... Under such circumstances to maintain an unwavering faith and patience is extremely difficult, and to endure such dire afflictions a rare phenomenon.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 395)

“Be the image and likeness of God. This is not easy. It necessitates the focalization of all heavenly virtues. It requires that we become recipients of all the perfections of God. Then we become His image and likeness.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 248)

“O Thou Whose tests are a healing medicine to such as are nigh unto Thee,”

(Bahá'í Faith, Compilations, Baha'i Prayers, p. 189)

“Know ye that trials and tribulations have, from time immemorial, been the lot of the chosen Ones of God and His beloved, and such of His servants as are detached from all else but Him, they whom neither merchandise nor traffic beguile from the remembrance of the Almighty, they that speak not till He hath spoken, and act according to His commandment. Such is God's method carried into effect of old, and such will it remain in the future. Blessed are the steadfastly enduring, they that are patient under ills and hardships, who lament not over anything that befalleth them, and who tread the path of resignation....”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 129)

“No sooner had that eternal Beauty revealed Himself in Shiraz, in the year sixty, and rent asunder the veil of concealment, than the signs of the ascendancy, the might, the sovereignty, and power emanating from that Essence of Essences and Sea of Seas, were manifest in every land. So much so, that from every city there appeared the signs, the evidences, the tokens, and testimonies of that Divine Luminary. How many were those pure and kindly hearts which faithfully reflected the light of that eternal Sun! And how manifold the emanations of knowledge from that Ocean of Divine Wisdom which encompassed all beings! In every city, all the divines and nobles rose to hinder and repress them, and girded up the loins of malice, of envy, and tyranny for their suppression. How great the number of those holy souls, those essences of justice, who, accused of tyranny, were put to death! And how many embodiments of purity, who showed forth naught but true knowledge and stainless deeds, suffered an agonising death! Notwithstanding all this, each of these holy beings, up to his last moment, breathed the name of God and soared in the realm of submission and resignation. Such was the potency and transmuting influence which He exercised over them, that they ceased to cherish any desire but His Will, and wedded their souls to His remembrance.”

“Reflect: Who in the world is able to manifest such transcendent power, such pervading influence? All these stainless hearts and

sanctified souls have, with absolute resignation, responded to the summons of His decree. Instead of making complaint, they rendered thanks unto God, and, amidst the darkness of their anguish, they revealed naught but radiant acquiescence in His Will. It is well known how relentless was the hate, and how bitter the malice and enmity, entertained li by all the peoples of the earth towards these Companions. The persecution and pain which they inflicted on these holy and spiritual beings were regarded by them as means unto salvation, prosperity, and everlasting success. Hath the world, since the days of Adam, witnessed such tumult, such violent commotion? Notwithstanding all the torture they suffered, and the manifold afflictions they endured, they became the object of universal opprobrium and execration. Methinks, patience was revealed only by virtue of their fortitude, and faithfulness itself was begotten by their deeds.”

“Do thou ponder these momentous happenings in thine heart, so that thou mayest apprehend the greatness of this Revelation, and perceive its stupendous glory.”

The Bab: (Nabil, The Dawn-Breakers, p. xlix)

We are not to set our hearts on worldly treasures, we are to trust in God.

111. We are not to set our hearts on worldly wealth the writings of God tell us, we are to trust in God: JUDAISM:

Psalms 49:6 “They that trust in their wealth, and boast themselves in the multitude of their riches;”

Psalms 49:7 “None of them can by any means redeem his brother, nor give to God a ransom for him:”

Psalms 62:10 “If riches increase, set not your heart upon them.”

Psalms 52:8 “Trust in the mercy of God for ever and ever.”

CHRISTIANITY: Luke 12:21 “So is he that layeth up treasure for himself, and is not rich toward God,” is a poor man in spirit.

Luke 12:34 “For where your treasure is, there will your heart be also.”

1 Timothy 6:8 “Having food and raiment let us be therewith content.”

1 Timothy 6:9 “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.”

1 Timothy 6:10 “For the love of money is the root of all evil:”

1 Timothy 6:17 “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;”

1 Timothy 6:18 “That they do good, that they be rich in good works, ready to distribute, willing to communicate;”

1 Timothy 6:19 “Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

“Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

“Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 36)

14. “Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals.”

(The Qur'an (Yusuf Ali tr), Surah 3)

58. “In the Bounty of Allah, and in His Mercy -- in that let them rejoice': that is better than the (wealth) they hoard.”

(The Qur'an (Yusuf Ali tr), Surah 10)

“A man may spend the whole life in running after pleasure, but he will find that his thirst is yet unslaked, and he will be ever in bondage.”

“One should not neglect the world, at the same time he should have no hankering for wealth, he should get rid of covetousness. Lust and greed are the two enemies of God realization.” (ZOROASTER, Hymns of Atharvan p. 214 and 221)

16. “Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.”

17. “Let him avoid all (means of acquiring) wealth which impede the study of the Veda;”

176. “Let him avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to the sacred law, and even lawful acts which may cause pain in the future or are offensive to men.”

(Hindu, Laws of Manu chapter 4)

16. “Give us not up to those who are greedy for the wealth.” “Be certain none can perish, trusting Me!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9 and Rig Veda - Book 2)

24. “Riches ruin the fool But not those seeking the Beyond. Craving for wealth, the foolish man Ruins himself by destroying others.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

18. “Don't let greed and wrong doing subject you to lasting suffering.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“The mana rejoiceth in its treasure And in the glory of Life Which resteth on it. I have acknowledged Thee (O) Elect Righteous One, For Thou settest my soul free From transitory things.” (Sabeanism, Ginza Rba- chapter 93)

“Be no son of the House, the world,” “Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust.” “The building that Life (Haiyi/God) buildeth will never come to naught.” (Sabeanism, Ginza Rba- chapter 102 and Instruction of Adam)

“It behoves you, he urged them, to arrive at that hallowed spot in a state of complete detachment, wholly sanctified from all that pertains to this world.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 342)

“Never shall I be willing to barter for all the treasures and honours this world can give me, the undying loyalty I bear His Cause.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 553)

“Man's merit lieth in service and virtue and not in the pageantry of wealth and riches. Take heed that your words be purged from idle fancies and worldly desires and your deeds be cleansed from craftiness and suspicion. Dissipate not the wealth of your precious lives in the pursuit of evil and corrupt affection, nor let your endeavours be spent in promoting your personal interest. Be generous in your days of plenty, and be patient in the hour of loss. Adversity is followed by success and rejoicings follow woe. Guard against idleness and sloth, and cling unto that which profiteth mankind, whether young or old, whether high or low.”

“THE source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, pp. 138 and 153)

“Should the greatness of this Day be revealed in its fullness, every man would forsake a myriad lives in his longing to partake, though it be for one moment, of its great glory -- how much more this world and its corruptible treasures!”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 196)

“O friend, the heart is the dwelling of eternal mysteries, make it not the home of fleeting fancies; waste not the treasure of thy precious life in employment with this swiftly passing world. Thou comest from the world of holiness -- bind not thine heart to the earth;”

(Bahá'í Faith, Baha'u'llah, The Seven Valleys, p. 34)

The miracle of healing is found in all of God's religions.

112. Though miracles are not often talked about in the Bahá'í writings, unless to explain that you need to be there to see it with your own eyes, healing, among the many miracles spoken of in the Holy Bible, performed by Christ, is one of the most profound in its effect upon the believers. Miracles were in fact performed by all the other prophets of God, but I find that the performing of the act of healing was the most frequently performed miracle in all the religions of God, and the one most readily observed by the people when one was searching throughout the writings of God: JUDAISM: Deuteronomy 32:39 “See now that I, even I, am He, and there is no god with Me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of My hand.” Numbers 12:13 “And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.” 12:15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

Jeremiah 33:6 “Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.”

CHRISTIANITY: Matthew 4:23 “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.”

Luke 9:6 “And they departed, and went through the towns, preaching the gospel, and healing everywhere.”

Luke 9:11 “And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.”

Luke 10:8 “And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.”

John 9:5 “As long as I am in the world, I am the light of the world.”

John 9:6 “When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,”

John 9:7 “And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.”

“Abdu’l-Hamid Khan decided to conduct the Báb to his own home and keep Him in his custody pending instructions from the governor. As he was approaching his house, he was struck by the sound of weeping and wailing of the members of his household. His son had been attacked by the plague and was hovering on the brink of death. In his despair, he threw himself at the feet of the Báb and tearfully implored Him to save the life of his son. He begged Him to forgive his past transgressions and misdeeds. “I adjure you,” he entreated the Báb as he clung to the hem of His garment, ‘by Him who has elevated you to this exalted position, to intercede in my behalf and to offer a prayer for the recovery of my son. Suffer not that he, in the prime of youth, be taken away from me. Punish him not for the guilt which his father has committed. I repent of what I have done, and at this moment resign my post. I solemnly pledge my word that never again will I accept such a position even though I perish of hunger.”

“The Báb, who was in the act of performing His ablutions and was preparing to offer the prayer of dawn, directed him to take some of the water with which He was washing His face to his son and request him to drink it. This He said would save his life.”

“No sooner had Abdu'l-Hamid Khan witnessed the signs of the recovery of his son than he wrote a letter to the governor in which he acquainted him with the whole situation and begged him to cease his attacks on the Báb. "Have pity on yourself," he wrote him, "as well as on those whom Providence has committed to your care. Should the fury of this plague continue its fatal course, no one in this city, I fear, will by the end of this day have survived the horror of its attack." Husayn Khan replied that the Báb should be immediately released and given freedom to go wherever He might please.

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 196)

“As the Báb's fame was being gradually diffused over the entire city of Isfahan, an unceasing stream of visitors flowed from every quarter to the house of the Imam-Jum'ih: a few to satisfy their curiosity, others to obtain a deeper understanding of the fundamental verities of His Faith, and still others to seek the remedy for their ills and sufferings.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 201)

“Such were the honours accorded to the Báb in those days that when, on a certain Friday, He was returning from the public bath to the house, a multitude of people were seen eagerly clamouring for the water which He had used for His ablutions. His fervent admirers firmly believed in its unfailing virtue and power to heal their sicknesses and ailments.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 201)

57. “O mankind! there hath come to you a direction from your Lord and a healing for the diseases.”

(The Qur'an (Yusuf Ali tr), Surah 10)

“He (Muhammad) was told that 'Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment.

(Islam, Hadith, Bukhari Vol 4, Book 52, # 253)

“Whenever Allah's Apostle paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying, "Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease.”

(Islam, Hadith, Bukhari Vol 7, Book 70, # 579)

14. “May He come hither to us in order to help (us). May He come hither to us for spaciousness. May He come hither to us to support (us). May He come hither to us to (grant us) mercy. May He come hither to us to cure (us of disease).”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“The Glory made by Mazda, that is both health and strength. I am the best-healing in health-giving.” (The Glory Zarathushtra also known as Zoroaster)

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Krishna with a healing hand he tended wounds the bleeding coursers.” “The hand that giveth health and bringeth comfort, Remover of the woe that Gods have sent us? O Strong One, look thou on me with compassion.”

(Hindu, Mababharata (R. Dutt, abridged tr, Rig Veda - Book 2)

“The deaf, dumb and blind will be cured of their deficiencies and will rejoice in their emancipation. Such is the extraordinary virtue of the sustaining power imparted by the Tathagatas.” (Buddha, Lankavatara)

“Let healing be theirs by virtue.” (Sabeanism, Ginza Rba- chapter 20)

“Rise, our Father, in praise, and lay on me Thy hand of truth and Thy great right hand of healings!” “And Life be praised!” “In the name of the Great Life (Haiyi/God) may there be healing for me, radiance, light and glory which resteth on the mouth of the Great Life!” “Any person sprinkled by this oil on which I have pronounced the name of the Mighty Sublime Life and upon whom I have pronounced these mystic names, will have health (healing) abundant in his body; health abundant and not poor.” (Sabeanism, Ginza Rba- chapters 2, 7, 22 and 32)

“Thou art the Healer above all means of healing.” “Thou wilt bring healing of life to the souls.” “Lord of all healings.” (Sabeanism, Ginza Rba- chapters 35 and 72)

“Be thou a healer to thy devotees, To thy devotees be thou a healer And to him that giveth oblation be thou a helper: On him whom thou hast healed, do thou, My lord, bestow soundness.”

“For He will come and will heal me, Will lift me up, raise me and confirm me Will direct my eyes to the Light, And my feet to steadfastness My mouth to wisdom and my heart to vigilance.” (Sabeanism, Ginza Rba- chapters 71 and 117)

“In the morning, as we were setting out from Milan, an old woman brought a scald-headed child, whose head was so covered with scabs that it was white down to the neck, and entreated His Holiness to heal him. The guards would have forbidden her but His Holiness prevented them, and called the child to Him. Then He drew a handkerchief over its head and repeated certain words; which he had no sooner done than the child was healed. And in that place about two hundred persons believed and underwent a true and sincere conversion.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 236)

“Not so,’ Bahá'u'lláh replied. ‘If this be true, you can be certain that the flame that has been kindled will, by this very act, blaze forth more fiercely than ever, and will set up a conflagration such as the

combined forces of the statesmen of this realm will be powerless to quench." The significance of these words Mirza Aqa Khan was destined to appreciate at a later time. Scarcely did he imagine, when that prediction was uttered, that the Faith which had received so staggering a blow could survive its Author. He himself had, on one occasion, been cured by Bahá'u'lláh of an illness from which he had given up all hope of recovery."

(Shoghi Effendi, The Dawn-Breakers, p. 522)

"Bahá'u'lláh, having the power of life and death in His hands, asked His dying son whether he wished to live. He assured him that if this was his wish God would enable him to recover and grant him good health. But the Purest Branch begged Bahá'u'lláh to accept his life as a ransom for the opening of the gates of the prison to the face of the many believers who were longing to come and enter the presence of their Lord. Bahá'u'lláh accepted his sacrifice and he died on 23 June 1870, twenty-two hours after his fall."

"Soon after the martyrdom of the Purest Branch many restrictions in the barracks were relaxed and several believers who were longing to attain the presence of Bahá'u'lláh did so. And about four months after this tragic event, Bahá'u'lláh and His companions left the prison barracks altogether. As we shall see later, Bahá'u'lláh resided in a house in 'Akká, and soon many pilgrims from Persia came and attained His presence." (Adib Taherzadeh, The Revelation of Baha'u'llah v 3, pp. 207 and 210)

The promise of heaven is to be found in all of God's religions, but the heaven of God is a spiritual place, not physical.

113. The promise of heaven as a reward for doing good in this life is promised in all the religions of God: but a physical heaven, with all of these stifling, physical limitations, is not what is intended by this promise. "It is my wish that you shall arise to live according to these teachings and exhortations; that all of us may be

divinely strengthened, enter the paradise of the spiritual Kingdom, diffuse the lights of the Sun of Truth, cause the waves of this Most Great Ocean to reach all human souls - ,”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 461)

Heaven, as I said, is promised in all the religions of God; what is not so readily realized though, is that these religions also hint at, or come right out and tell you, that the heaven spoken of by God's messengers, is not a physical place, but a spiritual place; more like a state of mind or spiritual state of being: CHRISTIANITY: Luke 21:27 “And then shall they see the Son of man coming in a cloud with power and great glory.”

Luke 21:31 “..... When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.”

Luke 17:20 “And when he (Jesus) was demanded of (by) the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:”

Luke 17:21 “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” The kingdom of God (what some people refer to as heaven) is not a physical place to be observed. You can't say it is here or it is there, for the kingdom of God, or heaven, is found within us, or, the Kingdom of God, is part of us. So, in keeping with this thought, death to the spiritually enlightened soul is just a path, or a door way leading into the next spiritual world: Ecclesiastes 7:1 “A good name is better than precious ointment; and the day of (ones) death than the day of one's birth.” Death is not something we should really be afraid of in this world. For those individuals whose souls are right with God, death is, in fact, a messenger of joy, for it leads those people longing for the next life, to the kingdom of the beloved; in which case: Psalms 116:15 “Precious in the sight of the LORD is the death of his saints.” For that means these spiritual beings are coming home to the Father. So, spiritual reality dictates: Ecclesiastics 7:8 “Better is the end of a thing than the beginning thereof.” In fact, Proverbs 20:27 “The spirit of man is the candle of the LORD.”

“In the spiritual world, the divine bestowals are infinite, for in that realm there is neither separation nor disintegration which characterize the world of material existence. Spiritual existence is absolute immortality, completeness and unchangeable being. Therefore we must thank God that He has created for us both material blessings and spiritual bestowals.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 266)

“Announce unto them the joyful tidings that following this mighty Covenant there shall be everlasting reunion with God in the Paradise of His good-pleasure, nigh unto the Seat of Holiness. Verily God, the Lord of creation, is potent over all things.”

(The Bab, Selections from the Writings of the Bab, p. 50)

“Verily in this Day all that dwell on earth are the servants of God. As to those who truly believe in God and are well assured in the signs revealed by Him, perchance He will graciously forgive them the things their hands have committed, and will grant them admission into the precincts of His mercy.” “To enter the peerless and exalted Paradise of His good-pleasure.”

(The Bab, Selections from the Writings of the Bab, pp. 19 and 33)

On a further note: CHRISTIANITY: 1 Peter 1:3 “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,” 1:4 “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, (at the separation of your physical body)” 1:6 “Wherein ye greatly rejoice,” 2 Peter 1:13 “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;” 1:14 “Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath.” 2 Corinthians 5:1 “For we know that if our earthly house of this (body) tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” CHRISTIANITY: Mark 10:30

“He shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”

Though we cannot say, for certain, just what heaven really is, or what it is actually like, beyond what we are being told in the writings of God’s messengers, heaven must partly be a state we find ourselves in, like a frame of mind or state of being we find ourselves in, after we discard this physical body and are confronted with the consequence of all our actions in this life. JUDAISM: Enoch “The spirits of heaven, in heaven shall be their dwelling,” “It shall be said to the holy in heaven that they should seek out the secrets of righteousness, the heritage of faith:” “But you were formerly spiritual, living the eternal life, and immortal for all generations..... for the spiritual ones of the heaven, in heaven is their dwelling.” (The Book of Enoch, Apocrypha) Ezra “O receive the gift that is given you, and be glad, giving thanks unto Him that hath led you to the heavenly kingdom.” (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4)) “Shield them, I entreat Thee, O my Lord, from the assaults of their evil passions and desires, and aid them to obtain the things that shall profit them in this present world and in the next.” (the spiritual world to come)

(Bahá’í Faith, Baha’u’llah, Gleanings from the Writings of Baha’u’llah, p. 300)

“Haste ye then to attain the celestial Paradise and the all-highest Garden of His good-pleasure in the presence of the One True God, could ye but be patient and thankful before the evidences of the signs of God.” “Sail upon the sea of the heavenly kingdom of His good-pleasure, and to partake of the choice fruits of the paradise of His divine Oneness.” “When true worship is offered, the worshipper is delivered from the fire, and entereth the paradise of God’s good-pleasure.” “Indeed, no paradise is more glorious in the sight of God than attainment unto His good-pleasure.”

(The Bab, Selections from the Writings of the Bab, pp. 71, 77 and 101)

JUDAISM: Zechariah 12:1 “(The LORD) stretcheth forth,.....and layeth the foundation of the earth, and formeth the spirit of man within him.”

Isaiah 42:5 “Thus saith God the LORD, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein:” “I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not.” (Deuterocanonical Apocrypha, Maccabees 2)

After the death of our physical body we are a spirit, in God’s image: **Genesis 9:6** “for in the image of God made he man.” which is a spiritual existence: **CHRISTIANITY: John 4:24** “God is a Spirit: and they that worship him must worship him in spirit.” So, what would be the use of a physical place to take up our new spiritual existence? **John 3:6** “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” **John 6:63** “It is the spirit that quickeneth; the flesh profiteth nothing:” **Romans 8:8** “So then they that are in the flesh cannot please God.” **Hebrews 2:5** “For unto the angels hath he not put in subjection the world to come, whereof we speak.” Paul hints at the existence of a world to come, a world where angels can be found not under subjection. This place, this world to come, is where heaven is to be found, because it is a place where angels can be found. According to Jesus, in Matthew, heaven is a place where angels always behold the face of God: **Matthew 18:10** “...angels do always behold the face of my Father which is in heaven.”

As Bahá’ís we recognize that the terms heaven like hell are symbolic for man’s state of being in which we can experience small aspects of right here in this earthly life. One just needs to keep in mind that it is to the spiritual that God calls us to and not to the physical. **Luke 10:8** “And into whatsoever city ye enter, and they receive you, eat such things as are set before you:” **10:9** “And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.” Once again, The Kingdom of God, or Heaven, is come nigh unto us, or heaven, which again, is not a physical place, can be found right here on this earth, as well as, in the next world: **JUDAISM: 4 Ezra** “And he answered me, saying, The most High hath made this world for many, but the world to come for few.” (Deuterocanonical Apocrypha) **CHRISTIANITY: John 3:13** “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man (Jesus)

which is in heaven.” Heaven, like hell, can be found right here in this world, not just in the next life. It is just not observable to us with the naked eye, but it is felt in the heart of the righteous. Psalms 139:8 “If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.” (The Psalms of King David, Holy Bible, Old Testament)

“The paradise and hell of existence are found in all the worlds of God, whether in this world or in the spiritual heavenly worlds.” (Abdu'l-Baha, Baha'i World Faith, p. 323) And if this isn't enough evidence to make you question the physical nature of heaven, Thomas tells us: THOMAS 2:51 “His (Jesus') disciples said to Him, ‘When will the repose of the dead come about, and when will the new world come?’ He (Jesus) said to them, ‘What you look forward to has already come, but you do not recognize it.’” Luke 21:31 “The kingdom of God is nigh at hand.” “But you do not recognize it.” (because) “The kingdom of God cometh not with observation:” (for) “the kingdom of God is (found) within you.” And Thomas 2:3 “The Kingdom is inside of you.” (Apocrypha, The Gospel of Thomas) 6. “O SON OF BEING! Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.” (Baha'u'llah, The Arabic Hidden Words) CHRISTIANITY: 1 Corinthians 15:49 “And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

1 Corinthians 15:50 “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God (heaven);” Paul states this quite plainly here, flesh and blood, or the physical body, cannot inherit the Kingdom of God, which in essence differentiates this world from the next, which can't be physical in nature because Paul tells us that the physical body of man can't go there, because, as I have been trying to demonstrate, heaven is not a physical place.

2 Corinthians 5:1 “For we know that if our earthly house of this (spirit) (the tabernacle, the human body) were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

Romans 14:17 “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”

1 Corinthians 4:20 “For the kingdom of God is not in word, but in power.”

What it all comes down to is this; heaven is not a physical place to take up our new spiritual residence in, and even on this worldly plane

of existence, heaven is not visible, but exists more as a spiritual state of being found within us. **CHRISTIANITY: John 4:24** “God is a Spirit.” And this, again means, that our souls are of the spirit as well, being created in the image of our creator. **JUDAISM: Genesis 1:26** “And God said, Let us make man in our image, after our likeness:” **Genesis 1:27** “And God created man in his own image, in the image of God created he him; male and female created he them.”

CHRISTIANITY: 2 Corinthians 3:17 “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.” Paul tells us the same thing that Jesus did, the Lord is spirit not physical, so than, man being created in God’s image is spiritual also: **John 3:6** “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Here we find that Jesus makes the distinct, distinction between flesh and the spirit. He indicates that flesh is of the body, while the spirit is in the image of God. **John 4:23** “But the hour cometh, and now is, when the true worshippers shall worship the Father (God) in spirit and in truth: for the Father seeketh such to worship him. (For) God is a Spirit: and they that worship him must worship him in spirit and in truth.”

Clearly when it comes to God, and it comes to us being created in His image, it’s all about that which is spiritual of nature. God’s writings clearly tell us that God is spirit and our true God like image is also of a spiritual nature. So, for us to truly come close to The One Who Created us, we can only do this in a spiritual way, because He is a spirit and we can only truly connect with Him spiritually, because He is a spirit. God has no physical, solid, presents for us to connect with. He has no physical existence for us to interact with; that is absolutely, entirely not possible for us in this physical body. So it only stands to reason that Jesus tells us that God wants us to worship Him in the spirit, how else are we really going to worship Him? For us to “worship him,” we “must worship him in spirit,” I mean, how else are we really ever going to worship someone Who has no physical form for us to connect with; Who only exists in a spiritual existence; there is no other way? And, since He, has no real physical body and He only has existences in a spiritual existence, it only makes sense that we can only have true interaction with Him in a spiritual way and that we will only be able to really connect with Him in a spiritual way, when we pass on out of this physical existence. So therefore, for us to have any true interactions with God, that we will actually be able to understand and recognize for

what it really is, this can only be done in our true spiritual, God like image, in our true spiritual form. Which, of-course can only happen if we are spiritual, in a spiritual, nonphysical plane of existence, or in this case a nonphysical afterlife, or in heaven if you will, that is not physical; a place that “flesh and blood cannot inherit,” (Paul, King James Bible, 1 Corinthians) But then, I am only trying to use reason and logic here, to try and comprehend something that is physically well beyond our limited capacity to understand in this very limited physical world of existence we find ourselves living in. But as for our next coming life, is there really any surprise that it is going to be a spiritual life in nature? I mean, Jesus tells us that we are, in reality, gods. That is not saying, that Jesus was saying that we are The God, but that we are gods - in our True, Creators image: John 10:34 “Jesus answered - Is it not written - Ye are gods?” And David also tells us this: Psalms 82:6 “I have said, Ye are gods; and all of you are children of the most High.” (King James Bible,) Now, I don’t know if this statement from Jesus and David comes to you as a surprise or not, but it really shouldn’t. I mean, how else could we really approach The One, True God. We have to be like Him and created in His very image if we are ever really going to approach Him. I mean, how else could we really approach One-So-Great, The Creator of Everything and everyone in existence, it only makes sense; which, again can only mean that our true God like created image and likeness has to be in a spiritual form in a nonphysical, spiritual heaven.

As for the belief some people, of today, hold in their minds about heaven, that heaven is some literal place of existence on the other side of life we will go to when our bodies rise, with real pearly gates to gaze upon and streets lined with real physical gold gleaming in the sun light. I mean, what’s the point? Even in this world God’s messengers show very little interest in the treasures and ornaments of this world. Luke 18:22 “Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.” Luke 12:34 “For where your treasure is, there will your heart be also.” Luke 18:25 “For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God.” God has no interest in the treasures of this life. It is only the human heart that He has real interest in: “God does not behold differences of hue and

complexion; He looks at the hearts.” (Abdu’I-Baha, Baha’i World Faith p. 267)

Luke 10:27 “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind:” So what would be the use of real physical treasures in heaven? That is not saying that some will not see these things when our spiritual eyes start to open, when we are close to death and we are being welcomed into the next life? My grandmother saw these things, when she was on her death bed, and that is what she was expecting to see. It’s just that real physical treasure holds no real value in the next life, and it is the spiritual heart that will take us further into the next world, then the transitory things we are leaving behind in this life. The treasures we lay up for that spiritual existence are the deeds preformed right here in this life, Luke 12:21 “He that layeth up treasure for himself, and is not rich toward God.” (hath nothing) 6:45 “A good man out of the good treasure of his heart bringeth forth that which is good;” 12:33 “Sell that ye have, and give alms (to the poor); provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. Matthew 19:21 “Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.” Luke 12:34 “For where your treasure is, there will your heart be also.” In other words, heaven in this case. So “Place not thy reliance on thy treasures. Put thy whole confidence in the grace of God, thy Lord. Let Him be thy trust in whatever thou doest, and be of them that have submitted themselves to His Will. Let Him be thy helper and enrich thyself with His treasures; for with Him are the treasuries of the heavens and of the earth. He bestoweth them upon whom He will, and from whom He will He with holdeth them. There is none other God but Him, the All-Possessing, the All-Praised. All are but paupers at the door of His mercy; all are helpless before the revelation of His sovereignty, and beseech His favours.” (The Proclamation of Baha’u’llah, p. 49) Real treasures, are not physical in nature, and are found with God in His spiritual heaven and, in reality, most people see heaven as a spiritual place we go to after we leave this mortal sphere of existence behind us with the casting aside of this mortal body: and, I believe, the other religions of God say or hint at this as well. “Give them, moreover, to

drink of the living waters of Thy knowledge, and ordain for them the good of this world and of the world to come.”

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 109)

“In this mountain I have remained alone, and have come to such a pass that none of those gone before Me have suffered what I have suffered, nor any transgressor endured what I have endured! I render praise unto God and yet again praise Him. I find Myself free from sorrow, inasmuch as I abide within the good-pleasure of My Lord and Master. Methinks I am in the all-highest Paradise, rejoicing at My communion with God, the Most Great. Verily this is a bounty which God hath conferred upon Me; and He is the Lord of unbounded blessings.”

(The Bab, Selections from the Writings of the Bab, p. 16)

77. “Short is the enjoyment of this world: the Hereafter (the world to come) is the best for those who do right: never will ye be dealt with unjustly in the very least!”

(The Qur'an (Yusuf Ali tr), Surah 4)

32. “What is the life of this world but play and amusement? But best is the home in the Hereafter, (the next world) for those who are righteous. Will ye not then understand?”

(The Qur'an (Yusuf Ali tr), Surah 6)

35. “Allah is the Light of the heavens and the earth.” “The parable of the Garden (heaven for Muslims) which the righteous are promised! -- beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire.” Muhammad calls the garden (heaven for the Muslims) a parable which is something not to be taken literally, or physically, as in a nonliteral, spiritual heaven.

(The Qur'an (Yusuf Ali tr), Surahs 13 and 24)

58. “Those who believe and work deeds of righteousness -- to them shall We give a Home in Heaven, -- lofty mansions beneath which flow rivers, -- to dwell therein for aye; -- an excellent reward for those who do good.” “For such He has written Faith in their hearts, and strengthened them with a spirit from Himself” “perchance (they) might grow in spiritual understanding?” “Truly it is the Party of Allah, that will achieve Felicity.” Allah has put faith in the hearts and strengthened us, with a spirit from Himself, the believers that they might grow in spiritual understanding and felicity. He reinforces His followers with spirituality fitting for a spiritual heaven because, “The pure spirit escapes from the bonds of the body.”

(The Qur'an (Yusuf Ali tr), Surahs 29, 80 and The Masnavi Vol 6)

45. “The righteous (will be) amid Gardens and fountains (of clear-flowing water). (Their greeting will be): ‘Enter ye here in Peace and Security.’ And We shall remove from their hearts any lurking sense of injury. There no sense of fatigue shall touch them.” This serene vision, of the peace and tranquility of heaven, seems to describe a somewhat spiritual state of being with our hearts, or pure essence of being, being freed up from all the anguish and painful memories we acquired during our earthy life. It is to our spiritual state of being, our spirit, that finds peace from bad memories, not the physical clay of the body of man or woman. And, to verify that this interpretation, of this understanding, of there being a spiritual state of heaven in Islamic teachings is correct; we have, unquestionable validation from Muhammad’s very own words; right out of the Quran: “(Here is the knowledge) of the Parable of the Garden (Heaven), which the righteous are promised: in it are rivers of (celestial) water incorruptible: rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits, and Grace from their Lord.”

“(Can those in such ultimate, unimaginable Bliss, coming from an all Loving, kind Creator)” “For Allah is to all people most surely full of (all) kindness, (and is) Most Merciful.” “to all people!!!” “really be compared to such as shall dwell forever in the Fire, and be given, to drink, boiling

water, so that it cuts up their bowels (to pieces)?” This is a very stark contrast to how Muhammad describes Allah in the Quran: “For Allah is to all people most surely full of (all) kindness, (and is) Most Merciful.” Which, in reality, tells us that hell is also non-literal just like heaven, for how could a truly All Loving God possibly create even one soul that is going to suffer thus throughout eternity like that; its unimaginable to the intelligent mind; but don’t get me wrong there is really very much a hell for the spirit, you just can’t imagine it yet!

(The Qur’an (Yusuf Ali tr), Surahs 15 and 47)

25 “But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow, (heaven). Every time they are fed with fruits therefrom, (from heaven), they say: ‘Why, this is what we were fed with before,’ for they are given things, (God’s holy words), in similitude (allegories, symbolisms, parables); and they have therein companions (pure and holy); and they abide therein (forever).” This verse clearly indicates the symbolic, spiritual nature of heaven in the teachings of Muhammad, “for they are given things in similitude,” talking about heaven in symbolic terms, and if there is any doubt to this, Muhammad follows this verse next, with another verse that clearly tells us that Allah chooses to use symbolic allegories in His writings. So, in-other-words, Allah uses similitudes and allegories to prove us and separate out His good believers from the chafe that is encumbered with attachment to this world and blind to His spiritual nature and essence.

26. “Allah disdains not, (likes) to use the similitude of things, lowest as well as highest. Those who believe know that (this) is truth from their Lord; but to those who reject His Faith say: ‘What means Allah by this similitude?’ By it He causes many to stray, and many He leads into the right path, but He causes not to stray, except those who forsake (the path).”

(The Qur’an (Yusuf Ali tr), Surah 2)

43. “Zarathushtra asked Ahura Mazda: ‘O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from

his body, who has cleansed from the Nasu the man defiled by the dead?”

44. “Ahura Mazda answered: ‘The welfare of Paradise thou canst promise to that man, for his reward in the other world.’ Again, heaven comes, in the Zoroastrian faith, for the most part, after we shed this mortal body.

(Zoroaster, The Zend-Avesta, Avesta – Vendidad Fargard 9)

1. “Grant that reward which Thou hast appointed to our souls, O Ahura Mazda! 2. Of this do Thou Thyself bestow upon us for this world and the spiritual;” (heaven in this earthly life and the spiritual heaven of the next world)

(The Zend-Avesta, Avesta – Yasna 40)

3. “And we sacrifice to (all) the good heroic and bounteous Fravashis of the saints, of the bodily (of the world), and of the mental (those in Heaven).”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 71)

“From the same jug, Mazda distributes the portion to all. But one gets honey and another gets poison as his share. The pot is the same, and so its content is the same. The mentality of the recipient makes the difference.” (ZOROASTER, Hymns of Atharvan p. 833) As I said, it’s all about the mentality of the believers whether they find themselves in heaven or hell. It’s all just a state of spiritual mind.

“Seek refuge in thy soul; have there thy heaven, (true heaven is to be found within the soul), under the spirit's buckler from the world, which hath wisdom's mark!” Heaven is of the spirit, spiritual in nature, and is found within the soul, not the physical existence.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

“Krishna speaketh in this wise! Yea, and whoso, full of faith, Heareth wisely what it saith, Heareth meekly, when he dies, Surely shall his

spirit rise To those regions where the Blest, Free of flesh, in joyance rest.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

**240. “Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.”
“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 with 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.”**

(Hindu, Laws of Manu 4)

“The heaven of the Atman is, of course, liberation, that state where the individual soul becomes merged in the Brahman or Paramatman, which is pure essence, intelligence and joy.” Not physical bodily form, but mentally spirit free from flesh.

(Hindu, The Dharma Sutras, Apastamba Prasna I, Patala 8, Khanda 22)

“Krishna speaketh in this wise! Yea, and whoso, full of faith, Heareth wisely what it saith, Heareth meekly, when he dies, Surely shall his spirit rise To those regions where the Blest, Free of flesh, in joyance rest.” Krishna tells us that heaven is free of flesh.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

13. “Blinded indeed is this world. Few are those who see the truth. Like a bird breaking out of the net, few are those who go to heaven.” The righteous, spiritual, seeing man becoming free of the physical body is like the bird breaking free of the net is one of the few who make it into spiritual heaven beyond.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

**13. “Wake up and don’t be careless, but lead a life of well-doing. He who follows righteousness lives happily in this world and the next.”
“Lead a life of righteousness, and not a life of wrong-doing. He who follows righteousness lives happily in this world and the next.”**

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

13. “Arise; do not be thoughtless. Follow the path of virtue. The virtuous rest in bliss in this world and in the next. Follow the path of virtue; do not follow the wrong path. The virtuous rest in bliss in this world and in the next.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

18. “Make a refuge unto yourself, Quickly strive and become wise. Purged of taint and free from stain, To heavenly state of the Noble will you attain.” Heaven, is a noble state of mind, where our physical bodies cease to exist to us and we become spiritual not physical.

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“When we subject ourselves to the least differentiation or particularization, transformation takes place: otherwise all things would be as void as space, as they inherently are. By letting our minds dwell on evil things, hell arises. By letting our minds dwell upon good acts, paradise is manifested.” (Buddha, Sixth Patriarch) It is our state of mind that matters for this world and the next, heaven and hell are a state of mind.

“If he to whom I speak listeneth and he to whom I call is established (in the faith) and is knit into the communion of Life (Haiyi/God) and built into the great fabric of Reality, I will take his hand and be his

saviour and guide to the great Place of Light and to the Everlasting Abode (heaven).” (Sabeanism, Ginza Rba- chapter 18)

“Those who seek of Him find, and to those who ask of Him it will be given. For to him that standeth at a closed door Thou wilt open the closed door. In the Place of Light (paradise), Thou wilt wipe away and remove from us our sins, trespasses, follies, stumblings and mistakes and wilt cast them into the hells of the earth and the nethermost limbos of darkness. Thou wilt raise us up as sinless (spiritual beings), and not as guilty, as virtuous and not as vicious before thee, Manda-d-Hiia. (Sabeanism, Ginza Rba- chapter 35)

“Bliss and peace there shall be on the road which Adam built well. Bliss and peace there shall be on the road which the soul takes. Go, soul, in victory to the place from which you were transplanted, the place of joy, in which the face shines (heaven). The face shines in it, the form is illumined and does not grow dim. The soul has loosened its chains and broken its fetters. It shed its bodily coat, then it turned about, saw it, and shuddered. The call of the soul is the call of life which departs from the body of refuse.” It is the soul, not the physical body that takes the road to heaven. The physical body is cast aside. (Sabeanism, Bliss and Peace)

“Raising my eyes and lifting up my countenance toward the Place which is all portals of radiance, light, glory, beauty, repute and honour and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) life.” “The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode.” (Sabeanism, Ginza Rba- chapter 9)

“Great First Word, (God) which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!” “Wreath is light, its weapon the living word, and its seal the chosen, pure one (the manifestation of god). Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of

**Life, in the name of the great Sublime Life from worlds (of light?).”
(Sabeanism, Ginza Rba- chapters 63 and 171)**

“Know thou of a certainty that by Paradise is meant recognition of and submission unto Him Whom God shall make manifest, and by the fire the company of such souls as would fail to submit unto Him or to be resigned to His good-pleasure. On that Day thou wouldst regard thyself as the inmate of Paradise and as a true believer in Him, whereas in reality thou wouldst suffer thyself to be wrapt in veils and thy habitation would be the nethermost fire, though thou thyself wouldst not be cognizant thereof.”

(The Bab, Selections from the Writings of the Bab, p. 81)

“If ye believe in Me, ye will provide good for your own souls, and if ye believe not in Me, nor in that which God hath revealed unto Me, ye will suffer yourselves to be shut out as by a veil. For verily I have been independent of you heretofore, and shall remain independent hereafter. Therefore it behooveth you, O creatures of God, to help your own selves and to believe in the Verses revealed by Me...”

(The Bab, Selections from the Writings of the Bab, p. 100)

“They that truly believe in God and in His signs, and who in every Dispensation faithfully obey that which hath been revealed in the Book -- such are indeed the ones whom God hath created from the fruits of the Paradise of His good-pleasure, and who are of the blissful. But they who turn away from God and His signs in each Dispensation, those are the ones who sail upon the sea of negation.”

(The Bab, Selections from the Writings of the Bab, p. 147)

“They say: ‘Where is Paradise, and where is Hell?’ Say: ‘The one is reunion with Me; the other thine own self,’” “Thy Paradise is My love; thy heavenly home, reunion with Me.”

(Bahá’í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 132 and The Arabic Hidden Words)

“THERE is no paradise, in the estimation of the believers in the Divine Unity, more exalted than to obey God's commandments, and there is no fire in the eyes of those who have known God and His signs, fiercer than to transgress His laws and to oppress another soul, even to the extent of a mustard seed. On the Day of Resurrection God will, in truth, judge all men, and we all verily plead for His grace.”

(The Bab, Selections from the Writings of the Bab, p. 78)

“All believe in Him, and still they have imprisoned him on a mountain! All are made glad in Him and they have abandoned him! No fire is fiercer for those who have acted thus than their very works; likewise for the believers no heaven is higher than their own faith!”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 245)

“According to Them, Heaven is the state of perfection, and Hell that of imperfection; Heaven is harmony with God's will and with our fellows, and Hell is the want of such harmony; Heaven is the condition of spiritual life, and Hell that of spiritual death. A man may be either in Heaven or in Hell while still in the body. The joys of Heaven are spiritual joys; and the pains of Hell consist in the deprivation of these joys.”

(Bahá'í Faith, Dr. J.E. Esslemont, Baha'u'llah and the New Era, p. 190)

“The soul of man is immortal; it survives physical death. The goal of the individual during his life should be to develop those spiritual qualities and attributes which will enhance the soul in its eternal journey. Heaven is thus interpreted as the state of possessing those qualities and Hell as being bereft of them.”

(Moojan Momen, The Babi and Baha'i Religions, p. xxiv)

Hell like heaven is mentioned in all the religions of God and like heaven hell is not a physical place.

114. Hell like heaven is mentioned in all the religions of God and hell like heaven is hinted at as not being a physical place but a spiritual place more like a state of mind or a spiritual state in which we find ourselves upon our death.

“From the same jug, Mazda (God) distributes the portion to all. But one gets honey and another gets poison as his share. The pot is the same, and so its content is the same. The mentality of the recipient makes the difference.” (ZOROASTER, Hymns of Atharvan p. 833) It’s all about the mentality of the believers whether they find themselves in heaven or hell. It’s a spiritual state of mind we shall find ourselves in when we die; for all eyes will be opened to all the things we have done, or in many cases left undone, and we will really see, for the first time, all the events we have caused to happen to those around us and the part we played in all the hardships and heart aches, or conversely all the joys and love we spread around us while we lived. In one case one is in heaven, while for another man he is in hell. The jug, or the abode, is the same. We all find ourselves in the same spiritual realm but some see their goodness, while others see only the consequences of the evil they have performed.

This is, of course, an over simplification of things to come and does not take into account God’s interactions with us or in some cases the lack thereof, but the message is pretty much the same. You do good things and good will come out of it and if you perform works of darkness you can expect the same as your reward. This is one of the reasons why Solomon warned us: Proverbs 27:20 “Hell and destruction are never full; so the eyes of man are never satisfied.” Hell is the lack of satisfaction on our part and the want of things we just can’t have due to our actions in this life:

“Know thou of a certainty that by Paradise is meant recognition of and submission unto Him Whom God shall make manifest, and by the fire the company of such souls as would fail to submit unto Him or to be resigned to His good-pleasure. On that Day thou wouldst regard thyself

as the inmate of Paradise and as a true believer in Him, whereas in reality thou wouldst suffer thyself to be wrapt in veils and thy habitation would be the nethermost fire, though thou thyself wouldst not be cognizant thereof.”

(The Bab, Selections from the Writings of the Bab, p. 81)

“Should anyone possessed of insight behold, he will see how the people of paradise have preceded the rest into heaven, even though their food was no more than the leaf of a tree; whereas the people of hell have entered therein by their own consent, bringing with them those things (shu'un) in which they benefited from the word of negation, in which they pride themselves, and by which they are tormented in the fire, although they are unaware of that.”

(The Bab (unauthorized translation), The Persian Bayan)

“THERE is no paradise, in the estimation of the believers in the Divine Unity, more exalted than to obey God's commandments, and there is no fire in the eyes of those who have known God and His signs, fiercer than to transgress His laws and to oppress another soul, even to the extent of a mustard seed. On the Day of Resurrection God will, in truth, judge all men, and we all verily plead for His grace.”

(The Bab, Selections from the Writings of the Bab, p. 78)

“Heaven is the state of perfection, and Hell that of imperfection; Heaven is harmony with God's will and with our fellows, and Hell is the want of such harmony; Heaven is the condition of spiritual life, and Hell that of spiritual death. A man may be either in Heaven or in Hell while still in the body. The joys of Heaven are spiritual joys; and the pains of Hell consist in the deprivation of these joys.”

(Bahá'í Faith, Dr. J.E. Esslemont, Baha'u'llah and the New Era, p. 190)

Following this reasoning, of hell not really being a physical place God created for the torment of the physical body of man; after death we are a spirit created in God's image. JUDAISM: Genesis 9:6 “for in

the image of God made He man.” **CHRISTIANITY: John 4:24** “God is a Spirit: and they that worship him must worship him in spirit.” We are a spirit when we die. **John 3:6** “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” So, I ask you? What would be the use of a physical place to take up our new spiritual existence, and what would be the use of a physical fire to harm a spiritual ethereal being? “The soul of man is immortal; it survives physical death. The goal of the individual during his life should be to develop those spiritual qualities and attributes which will enhance the soul in its eternal journey. Heaven is thus interpreted as the state of possessing those qualities and Hell as being bereft of them.” (Moojan Momen, *The Bábí and Baha’i Religions*, p. xxiv)

As Bahá’ís we recognize that terms like hell and heaven are symbolic for man’s state of being in which we can experience small aspects of right here in this earthly life.

The Apostle Paul tells us: **CHRISTIANITY: 1 Corinthians 15:49** “As we have borne the image of the earthy, we shall also bear the image of the heavenly.”

1 Corinthians 15:50 “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.” If flesh and blood, or the physical body, cannot inherit the Kingdom of God (heaven) why do we think that the physical body of man can go to a physical hell? If the physical body of man cannot go to heaven, then it only stands to reason that the physical body of man cannot go to hell either.

“O ye lovers of God! Be kind to all peoples; care for every person; do all ye can to purify the hearts and minds of men; strive ye to gladden every soul. To every meadow be a shower of grace, to every tree the water of life; be as sweet musk to the sense of humankind, and to the ailing be a fresh, restoring breeze. Be pleasing waters to all those who thirst, a careful guide to all who have lost their way; be father and mother to the orphan, be loving sons and daughters to the old, be an abundant treasure to the poor. Think ye of love and good fellowship as the delights of heaven, think ye of hostility and hatred as the torments of hell.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 244)

In the Bahá'í Faith we accept that God is, in truth, a good loving God, not some maniacal being that purposely goes out of His way to make us suffer and who has arranged a terrible suffering everlasting ending for us that even some of the worst humans on this earth would consider as completely unjust. If we, as humans would consider this ending as unjust, how can we attribute this kind of behavior to a God who is Justice and Love incarnate. It would be grave injustice of a creator, who knows everything, to create even one soul that He is going to condemn to agonizing suffering for all eternity. It would be best to have never created that soul in the first place, and where would God's all merciful essence play into all of this? God Who, the religious writings of God tell us is mercy incarnate "The station of God is mercy, kindness, forgiveness, sacrifice, favor, grace and giving life to the spirits and lighting the fire of His love in the hearts and arteries." "God is mercy, God is justice, God is life, etc., etc." A God who is all mercy Himself would not create a soul who is to suffer such a fate without making an eventual way out for that soul, it goes beyond justice. (See reprieved from hell for more information)

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 65 and Foundations of World Unity, p. 102)

And what does the word hell really means, it seems to take on many different meanings at different times as one can see from the numerous statements found in the writings about hell.

JUDAISM: 2 Samuel 22:6 "The sorrows of hell compassed me about; the snares of death prevented me;"

Job 10:21 "Before I go whence I shall not return, even to the land of darkness and the shadow of death;"

Job 10:22 "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Here death is described as darkness and hell is inferred as a chaotic place of darkness.

Psalms 9:16 "The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands."

Psalms 9:17 “The wicked shall be turned into hell, and all the nations that forget God.”

Psalms 9:18 “For the needy shall not always be forgotten: the expectation of the poor shall not perish forever.” Here it states that the wicked and all the nations that forget God shall be turned into hell, not sent to hell, but turned into hell. One has to ask him or herself how can a whole nation be in hell on this physical earth let alone turned into hell? It can be deduced from this statement that these words are symbolic of the individual soul’s state of being, hence the statement “turned into hell.” As for the ignorance of the nations on the earth at that time being turned into hell or the wicked terrible nations on the earth being cast into a physical hell to burn for all eternity; it doesn’t make any physical sense. It’s symbolic in meaning of course: Psalms 9:20 “Put them in fear, O LORD: that the nations may know themselves to be but men.” Here we see that the nations are made up of men, or the nations of men, in which case the men of the nations can be judged by their actions like Sodom and Gomorrah was judged by the Lord for all their iniquity: Isaiah 3:9 “The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.”

Isaiah 3:10 “Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.”

Isaiah 3:11 “Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.” So, we see God does judge whole nations, just one individual at a time.

Psalms 16:8 “I have set the LORD always before me: because He is at my right hand, I shall not be moved.”

Psalms 16:9 “Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.”

Psalms 16:10 “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” Here, though David is still living on the earth, he states that his soul is in hell, which he states God will remove this sorrow from him. Also, we find corruption being associated with hell.

Psalms 18:4 “The sorrows of death compassed me, and the floods of ungodly men made me afraid.”

Psalms 18:5 “The sorrows of hell compassed me about: the snares of death prevented me.” David uses the terms hell and death almost interchangeably in **Psalms 18:4-5**. This almost leads a person to believe that David considers death and hell to be symbolically the same thing.

Psalms 86:12 “I will praise Thee, O Lord my God, with all my heart: and I will glorify Thy name for evermore.”

Psalms 86:13 “For great is Thy mercy toward me: and Thou hast delivered my soul from the lowest hell.” David, again, infers that spiritual hell is right here, with him, on this earth, not just some dark place we go to after death, but a spiritual place or spiritual state of mind we find ourselves in, like being filled with mental torment and anguish.

Psalms 116:3 “The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.” Here David puts a name on it and refers to sorrow and pain as being part of hell. Pain is something that can be physical in nature, but sorrow is a state of the mind and soul, not a state of the physical body.

Psalms 139:8 “If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there.” God is to be found everywhere; where ever David finds himself heaven or hell. This again argues the point that hell like heaven is not a physical place, because God is found there whether in heaven or hell. **CHRISTIANITY: Colossians 1:16** “All things were created by Him, and for Him:” **1:17** “And He is before all things, and by Him all things consist.”

2 Corinthians 2:14 “Now thanks be unto God, which always causeth us to triumph..... and maketh manifest the savour of His knowledge..... in every place.” Heaven or hell.

Ephesians 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling; **4:5** One Lord, one faith, one baptism, **4:6** One God and Father of all, who is above all, and through all, and in you all.” There is no place where God is not to be found.

JUDAISM: Proverbs 5:5 “Her feet go down to death; her steps take hold on hell.” **Proverbs 7:27** “Her house is the way to hell, going down to the chambers of death.” Here again, death and hell are used almost interchangeably, which again, argues of the symbolic nature of hell being a state of the soul, because death can also be considered

spiritual in nature with death being the lack of spiritual life in the soul of man (see **Death, Life and Resurrection** for more information).

Isaiah 57:9 “And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.” We can see from this statement, from Isaiah, that hell is a place we can put ourselves; again, right here on this physical earth and not necessarily a place God has to put us.

Amos 9:2 “Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:” Again, we perceive from this statement that hell and heaven are places we can put ourselves right here by our very own actions.

Jonah 2:1 “Then Jonah prayed unto the LORD his God out of the fish's belly,”

Jonah 2:2 “And said, I cried by reason of mine affliction unto the LORD, and He heard me; out of the belly of hell cried I, and Thou heardest my voice.” Hell as we can again see can be found right here on this earth while we are yet alive, though we must understand that hell can only intensify when we discard our physical body and see the true results of all of our actions displayed before us.

Habakkuk 2:5 “Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:” Hell here is referred to as being like death and being something that can never be satisfied.

Which again, leads us right back to mankind: **Proverbs 27:20** “Hell and destruction are never full; so the eyes of man are never satisfied.” “as hell, and is as death, and cannot be satisfied.”

CHRISTIANITY: Acts 2:26 “Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:”

Acts 2:27 “Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”

Acts 2:28 “Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.” Here again we find that now Paul needs God to deliver his soul from the spiritual form of hell found right here on this earth and again we see hell being associated with corruption.

Acts 2:31 “He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”

Now we find that Jesus Christ himself was in hell when he died on the cross, and we need to ask ourselves, just what Christ had done to deserve even one day in hell let alone three days in hell. Why would God allow His son to suffer even one minute in a fiery hell for doing just what God wanted him to do? It makes no sense. Also, for a third time we find hell being associated with corruption.

2 Peter 2:4 “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;” This is a new slant on hell. Hell here is not referred to as a lake of fire, but chains in darkness.

Jude 1:6 “And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.”

Revelations 1:18 “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

Revelations 6:8 “And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”

Revelations 20:13 “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.”

Revelations 20:14 “And death and hell were cast into the lake of fire. This is the second death.” Here hell is repeatedly referred to as death which can, as I stated earlier, symbolically mean spiritual death; so spiritual death can be a form of hell that is a form of mental anguish. How else could death and hell be cast into the lake of fire? This statement is definitely not meant to be taken literally.

Finally, Paul describes hell and punishment as being denied the presence of the Lord and being shut out from His glory and power. **2 Thessalonians 1:8** “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:” **1:9** “Who shall be punished with everlasting destruction from the presence of the Lord.” What greater hell can there be then to want to be in the presents of God and to be shut out from His presents, as by a veil, because of the works of our hands in this life. What fiercer, greater torment can there be then to desire; to long for the love of the Creator and to be denied that love everlastingly because we wouldn't

take the time out of our lives to get to know Him and trust Him. This is what the Bahá'ís consider hell to be, remoteness from God and His chosen ones everlasting. We don't get fire we don't get brimstone we get to exist in solitude and be alone.

Daniel 12:2 "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Again we are told that we will not only suffer from remoteness from God, but Daniel also tells us we will be held in shame and contempt for our acts while we were alive.

Lastly for anyone who still finds it hard to believe in a non-literal hell. Revelations 20:15 "And whosoever was not found written in the book of life was cast into the lake of fire." Here we have the people whose names are not written in the book of life being cast into hell. After this we have the new heaven and the new earth for the former are passed away and are no more. And with the coming of the new heaven and new earth we see the holy city New Jerusalem coming down from God and all is good. Revelations 21:1 "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

Revelations 21:2 "And I John saw the holy city new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." So again, I say, all is apparently good. The bad people are gone. We have a new earth to call our home. So why are there still bad people on the earth?

You would think that all the bad people are gone and only the good people are left. All the people whose names were not mentioned in the book of life were cast into hell. Only the good people are left, those people whose names are written in the book of life. So why does the last chapter of the book of Revelations tell us the bad people are not gone? Revelations 22:11 "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Revelations 22:14 "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." 22:15 "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." John tells us clearly, that sorcerers, whoremongers, murderers etc.... are still outside the walls of the city New Jerusalem.

These people haven't been cast into a physical, literal hell after all, or of those people whose names were written in the book of life; these people have now turned against God and are now new idol worshipers, even after witnessing all that happened in the book of Revelations. It makes no sense! If we take everything that is written in the book of Revelations literally the book contradicts itself. If, however, we look at the book symbolically then all the people weren't cast into a physical hell and the last chapter of the book of Revelations is telling the truth, evil people are still in existence on the earth and Revelations was fulfilled symbolically.

Finally, in conclusion, again I state: we must remember. If the physical body of man can't go to heaven 1 Corinthians 15:50 "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;" and heaven is not a physical place for us to take up habitation: Luke 17:20 "The kingdom of God cometh not with observation:" Luke 17:21 "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." If heaven is not a physical place we can physically abide in why do we think hell is any different? It is clear that our spirit goes to a spiritual heaven not a physical heaven when we are good and conversely when we are bad our spirit goes to a spiritual hell and not a physical hell, hence there are still some bad people on the earth because being cast into the lake of fire was a symbolic event denoting a spiritual cleansing and purifying of the earth from corruption and not a literal event. "They that truly believe in God and in His signs, and who in every Dispensation faithfully obey that which hath been revealed in the Book -- such are indeed the ones whom God hath created from the fruits of the Paradise of His good-pleasure, and who are of the blissful. But they who turn away from God and His signs in each Dispensation, those are the ones who sail upon the sea of negation."

(The Bab, Selections from the Writings of the Bab, p. 147)

"Flee from dead words, from whatever distracts you from God. Indeed such is a deadly poison which will consume you in flames while you are unaware."

(The Bab (unauthorized translation), Journey Towards God - Lawson)

35. “Allah is the Light of the heavens and the earth.” “The parable of the Garden (heaven for Muslims) which the righteous are promised! -- beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire.” Muhammad calls the garden (heaven for the Muslims) a parable which is something not to be taken literally. So if heaven is not a literal place well why would hell be a literal place. Hell for Muslims is a place of shame according to Muhammad: 192. “Our Lord! any whom thou dost admit to the fire (hell), truly thou coverest with shame.”

(The Qur'an (Yusuf Ali tr), Surahs 3, 13 and 24)

174. “Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit, they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection, nor purify them; grievous will be their penalty.” 175. “They are the ones who buy error in place of guidance and torment in place of forgiveness. Ah! what boldness (they show) for the Fire!

(The Qur'an (Yusuf Ali tr), Surah 2)

18. “The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: That is the straying far, far from the goal.” 72. “Those who were blind in this world will be blind in the Hereafter, and most astray from the Path.” Those who were blind to God in this world will also be blind to God in the next world.” They are those: 1:9 “Who shall be punished with everlasting destruction from the presence of the Lord.” These people will be blind to the presents of the Lord in the next world and know not where to turn for relief and salvation from their predicament for they cannot find the path of God, and will be punished with destruction **FROM THE PRESENTS OF THE LORD!!!**

(The Qur'an (Yusuf Ali tr), Surahs 14 and 17:2 Thessalonians)

60. "And your Lord says: 'Call on Me; I will answer your (Prayer): But those who are too arrogant to serve Me will surely find themselves in Hell -- in humiliation!'" Again these people will be blind to the spiritual and exist in humiliation for their actions performed in this life.

(The Qur'an (Yusuf Ali tr), Surah 40)

49. "Among them is (many) a man who says: 'Grant me exemption and draw me not into trial.' Have they not fallen into trial already? And indeed hell surrounds the unbelievers on all sides." 63. "Know they not that for those who oppose Allah and His Messenger, is the fire of Hell? -- wherein they shall dwell. That is the supreme disgrace." We see again hell described as humiliation and now disgrace. These, again, are mental afflictions and torments not the physical torments of a physical hell.

(The Qur'an (Yusuf Ali tr), Surah 9)

45. "The righteous (will be) amid Gardens and fountains (of clear-flowing water). (Their greeting will be): 'Enter ye here in Peace and Security.' And We shall remove from their hearts any lurking sense of injury. There no sense of fatigue shall touch them." This serene vision, of the peace and tranquility of heaven, seems to describe a somewhat spiritual state of being with our hearts, or pure essence of being, being freed up from all the anguish and painful memories we acquired during our earthy life. It is to our spiritual state of being, our spirit, that finds peace from bad memories, not the physical clay of the body of man or woman. And, to verify that this interpretation, of this understanding, of there being a spiritual state of heaven in Islamic teachings is correct; we have, unquestionable validation from Muhammad's very own words; right out of the Quran: "(Here is the knowledge) of the Parable of the Garden (Heaven), which the righteous are promised: in it are rivers of (celestial) water incorruptible: rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits, and Grace from their Lord."

“(Can those in such ultimate, unimaginable Bliss, coming from an all Loving, kind Creator)” “For Allah is to all people most surely full of (all) kindness, (and is) Most Merciful.” “to all people!!!” “really be compared to such as shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?” This is a very stark contrast to how Muhammad describes Allah in the Quran: “For Allah is to all people most surely full of (all) kindness, (and is) Most Merciful.” Which, in reality, tells us that hell is also non-literal just like heaven, for how could a truly All Loving God possibly create even one soul that is going to suffer thus throughout eternity like that, its unimaginable to the intelligent mind; “Some Sabi (Sabian war prisoners, children and woman only) were brought before the Prophet and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him) the Prophet said to us, ‘Do you think that this lady can throw her son in the fire?’ (The fires of hell)? We replied, ‘No, if she has the power not to throw it (in the fire).’ The Prophet then said, ‘Allah is more merciful to His slaves (His children) than this lady to her son.’” The very act of a God, who is Omniscient, All Knowing, knowingly, creating even one soul who is going to suffer in a fiery, burning, abysmal of hell throughout all eternity is unthinkable, unimaginable. How could a Loving, Mercy filled God, who believes in justice knowingly create even one soul who is going to suffer such a fate? The very idea is monstrous, and it would take a real monster to do such a thing, and I do not believe God is a true monster. So a real fiery hell is absolutely out of the question for a true loving god; for a True God of Love and mercy could not bear to even witness such a terrible thing, let alone cause it to happen, and Muhammad, in this verse, definitely tells us that Allah is more merciful than that. Indeed the very idea of doing such a terrible thing to a living creature is injustice incarnate. This is not the act of a Just, Merciful Creator, but the act of a deranged, maniacal, human madman. But, in saying all of this, please don’t misunderstand me. Just because I am emphatically stating that there is no physical hell, don’t get me wrong. There is, in reality, very much a hell of the spirit; we just can’t imagine it yet! So, don’t be one of those foolish people who think they can just skate on by without incurring any real consequences for their actions here in this life. Just because the hell God has set aside for the evil

acting human beings in this life, is not a physical hell, there is just too much being said about it, in all of the writings, from all of God's holy manifestations and prophets, not to have an extreme caution about hell. Whatever hell may be, I can unequivocally promise you, it's not a place or state of being you want to find yourself in. God's messengers and chosen ones have chosen to use the most painful, worst images we can imagine in this world, here in this life, to describe hell to us; and since the earthly language of mankind cannot even begin to come close to describing the true nature of what God has been trying for thousands of years to get across to us: you do the math. Whatever hell is, it's thousands of times worse than whatever the words are trying to convey to us, and it is thousands of times worse than anything you can imagine here in this life. I promise you, you don't want to go there, no matter how arrogant and self-absorbed you may be. The very thought of what hell might be scares the hell right out of me; which is, in fact, the whole point behind this warning given to us by all the prophets of God. My guess is that, by the very act of God creating this heaven, for us, that is so wonderful; hell was just a byproduct that would naturally come into play for those individuals who are not welcome there, but who still have an existence, however diminished that existence may be. Or, in-other-words hell is not a terrible place God, who is all love and complete mercy, purposely created for us, but actually the result of there being such a wonderful existence for us that will be getting even better and more wonderful, for His loved ones, throughout all of eternity, as we spiritually grow and develop, and can appreciate more of what He has given us; while the wicked people, who, by their very own actions, here in this life, deprived themselves of this wonderful gift that only keeps getting better, while they keep doing without. And, as to what they may suffer and or possibly do to their own selves out of pure remorse, guilt and penance for their depraved situation, one can only guess at? But this is only a conjecture. 82. "We send down (to them) (stage by stage)... that which is a healing and a mercy to those who believe (and) to the unjust it causes nothing but loss after loss." Spiritual pain and anguish, after spiritual pain and anguish... 83. And, "yet when We bestow Our favors on man, he turns away and becomes remote (instead of coming to Us), and when Evil seizes him he gives himself over to the despair!" 84. "So every man acts according to his own disposition." Accordingly, "We have made Hell a prison for those

who reject (Our message and disobey Our commands).” “Every man's fate We have fastened on his own neck and on the Day of Judgment We shall bring out for him a scroll, which he will see spread open.” “(It will be said to him:) ‘Read thine (own) record: sufficient is thy soul this day to make out an account against thee.’” “Whoso receiveth guidance, receiveth it to his own benefit: and whoso goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another, (in hell or otherwise).” Therefore hell will, most likely, be of a very personal nature, conforming to the individual personality and reality of each and every individual co-inhabitant. But this is again just conjecture created from observations taken right out of the writings of God.

(The Qur'an (Yusuf Ali tr) Surahs 15, 17, 47 and Hadith Vol 8, Book 73 # 28)

35. “He who would not kindly and piously give to one of the faithful who tills the earth, O Spitama Zarathushtra! Spenta Armaiti will throw him down into darkness, down into the world of woe, the world of hell, down into the deep abyss Conjectural translation...” (hypothetical hell)

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 3)

Denkard. Zoroaster, “The damnation (in hell, which they have merited); and having neglected the Deity during life, they remember Him the more at the moment of death. Because it is declared concerning those who fall into hell, that from the severity of their punishment in hell, their life which in this world they deemed to be proper (or free from blame), appears to them in hell so unfit or stained with sin [lit. so changed into unfitness], that they eagerly express the wish: ‘Would that we had never been born, or that we had not lived to follow the faith of the sinful.’ On account of which (penalty) they also exclaim that (it would have been) better if they had never been born.”

Denkard. Zoroaster, “Those who are sinful in thought, word, and deed are not grateful unto God; they render themselves liable to punishment by doing (evil) deeds of the body, and thus they are adjudged to be without their source (i. e. separated from their Creator).” (which is hell)

Denkard. Zoroaster, “Those that are dwellers in Hell have been mentioned as (inmates) of Darkness, not of Light. Under their dominion is called (the thing) of darkness (infernal) and non-existent.” “Desire for pleasure should be discarded, but not desire for the good. Without the desire for self-realization or God realization, life becomes blank, mere darkness.” “Those who smother every resolution, live in an atmosphere of dense darkness. This is tantamount to killing the self” (ZOROASTER, Hymns of Atharvan p. 320 and 321)

“Mind is its own place, and itself can make a heaven of hell and a hell of heaven. Nonchalance can turn hell into heaven, as the Mahabharata notes.” “It is strange that the man lives in the prison, though he has the keys in his hands all the while, that he lives in hell though he can live in heaven.” “It is a very true saying that what one considers to be happiness (gain) depends very much on his mentality.” (ZOROASTER, Hymns of Atharvan p. 271 and Hindu Mahabharata)

“From the same jug, Mazda (God) distributes the portion to all. But one gets honey and another gets poison as his share. The pot is the same, and so its content is the same. The mentality of the recipient makes the difference.” (ZOROASTER, Hymns of Atharvan p. 833)

“Krishna speaketh in this wise! Yea, and whoso, full of faith, Heareth wisely what it saith, Heareth meekly, when he dies, Surely shall his spirit rise To those regions where the Blest, Free of flesh, in joyance rest.” Krishna tells us that heaven is free of flesh, so with this in mind, isn't hell also free of flesh.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

4. “To be an outcast means to be deprived of the right to follow the lawful occupations of twiceborn men,” “And to be deprived after death of the rewards of meritorious deeds.” “Some call (this condition) hell.” We will be outcasts denied the rewards of our accomplishments in this life, which is one of the conditions of hell.

(Hindu, The Dharma Sutras, Gutama 21)

49. “Kind deeds we shall perform for our friends: all that hate us shall go to darkness (hell)!” (It didn’t say the hell of darkness it is saying that hell is darkness)

(Hindu, Vedas, Atharva Veda)

“People take the evil way in deeds, the evil way in words, the evil way in thoughts; and by taking the evil way in deeds, words, and thoughts, at the dissolution of the body, after death, they fall into a downward state of existence, a state of suffering, into perdition, and the abyss of hell. But, this is the misery of sensuous craving, the heaping up of suffering in the future life, due to sensuous craving, conditioned through sensuous craving, caused by sensuous craving, entirely dependent on sensuous craving.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

10. “When he is doing evil, the fool does not realise it. The idiot is punished by his own deeds, like one is scorched by fire.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“When we subject ourselves to the least differentiation or particularisation, transformation takes place: otherwise all things would be as void as space, as they inherently are. By letting our minds dwell on evil things, hell arises. By letting our minds dwell upon good acts, paradise is manifested.” (Buddha, Sixth Patriarch)

“For Thou knowest hearts, understandest minds and searchest out the consciences (even) in the nethermost hells of darkness. Like a servant lying prostrate before Thee, our eyes are lifted to Thee, our lips give Thee praise.” (Sabeanism, Ginza Rba- chapter 35) Hells are darkness here also, but God is there with you searching out the consciences and the spiritual eyes are lifted up towards Him with praise on the spiritual lips of those He is comforting.

“Those who seek of Him find, and to those who ask of Him it will be given. For to him that standeth at a closed door Thou wilt open the closed door. In the Place of Light Thou wilt wipe away and remove from us our sins, trespasses, follies, stumblings and mistakes and wilt cast them into the hells of the earth and the nethermost limbos (oblivion) of darkness. Thou wilt raise us up as sinless and not as guilty, as virtuous and not as vicious before Thee. (Sabeanism, Ginza Rba- chapter 35)

“The day on which the soul goeth forth, on the day that the perfected one ascendeth, on the day that the soul issueth from below the spheres of death, of contention, strife was thrown into the earth. Ruha’s slaves sit bewailing and the seven sit in consternation. the robe of the stars is lent and dust is cast on Ruha’s head. the hell-beasts weep and the demons of purgatories (a state of temporary suffering) are panic-stricken. the being who brought me hither, who brought me that which was beautiful, put on me a robe, clothed me in a robe of radiance, in a wrapping of light he covered me. he set on (my head) a wreath of ether and (gave me) of that which life bestoweth on the uthras. He set me up amongst uthras and stood me up amidst the perfected (souls). A wreath of ether he set on my head and gloriously he brought me forth from the world. Life supported life, life found its own, its own did life find, and my soul found that for which it had looked. Renowned is Life and victorious, and victorious the man who went thither.” (Sabeanism, Ginza Rba- chapter 98)

“The immortality of the spirit is mentioned in the Holy Books; it is the fundamental basis of the divine religions. Now punishments and rewards are said to be of two kinds. Firstly, the rewards and punishments of this life; secondly, those of the other world. But the paradise and hell of existence are found in all the worlds of God, whether in this world or in the spiritual heavenly worlds. Gaining these rewards is the gaining of eternal life. That is why Christ said, ‘Act in such a way that you may find eternal life, and that you may be born of water and the spirit, so that you may enter into the Kingdom.’”

“The rewards of this life are the virtues and perfections which adorn the reality of man. For example, he was dark and becomes luminous, he was ignorant and becomes wise, he was neglectful and becomes

vigilant, he was asleep and becomes awakened, he was dead and becomes living, he was blind and becomes a seer, he was deaf and becomes a hearer, he was earthly and becomes heavenly, he was material and becomes spiritual. Through these rewards he gains spiritual birth, and becomes a new creature. He becomes the manifestation of the verse in the Gospel where it is said of the disciples that they were born not of blood, nor of the will of the flesh, nor of the will of man, but of God; that is to say, they were delivered from the animal characteristics and qualities which are the characteristics of human nature, and they became qualified with the divine characteristics, which are the bounty of God; this is the meaning of the second birth. For such people there is no greater torture than being veiled from God, and no more severe punishment than sensual vices, dark qualities, lowness of nature, engrossment in carnal desires. When they are delivered through the light of faith from the darkness of these vices, and become illuminated with the radiance of the Sun of Reality, and ennobled with all the virtues, they esteem this the greatest reward, and they know it to be the true paradise. In the same way they consider that the spiritual punishment, that is to say the torture and punishment of existence, is to be subjected to the world of nature, to be veiled from God, to be brutal and ignorant, to fall into carnal lusts, to be absorbed in animal frailties; to be characterized with dark qualities, such as falsehood, tyranny, cruelty, attachment to the affairs of the world, and being immersed in satanic ideas; for them, these are the greatest punishments and tortures.”

“Likewise the rewards of the other world are the eternal life which is clearly mentioned in all the Holy Books, the divine perfections, the eternal bounties, and everlasting felicity. The rewards of the other world are the perfections and the peace obtained in the spiritual worlds after leaving this world; whilst the rewards of this life are the real luminous perfections which are realized in this world, and which are the cause of eternal life, for they are the very progress of existence. It is like the man who passes from the embryonic world to the state of maturity, and becomes the manifestation of these words: ‘Blessed be God, the best of creators.’ The rewards of the other world are peace, the spiritual graces, the various spiritual gifts in the Kingdom of God, the gaining of the desires of the heart and the soul, and the meeting of God in the world of eternity. In the same way the

punishments of the other world, that is to say, the torments of the other world, consist in being deprived of the special divine blessings and the absolute bounties, and falling into the lowest degrees of existence. He who is deprived of these divine favors, although he continues after death, is considered as dead by the people of truth.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 323)

“Where is Paradise, and where is Hell?’ Say: ‘The one is reunion with Me; the other thine own self,”

(Bahá'í Faith, Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 132)

“Heaven is harmony with God's will and with our fellows, and Hell is the want of such harmony;”

(Bahá'í Faith, Dr. J.E. Esslemont, Baha'u'llah and the New Era, p. 190)

“What fire is fiercer on the Day of Reckoning than that of remoteness from the divine Beauty and the celestial Glory?”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, p. 44)

“The day will come when ye will earnestly desire to know that which would meet with the good-pleasure of God but, alas, ye shall find no path unto Him. Ye, even as camels that wander aimlessly, will not find a pasture wherein ye may gather and unite upon” “We shall therefore banish thee from Our presence as a token of justice on Our part. Verily we are equitable in Our judgement.”

(The Bab, Selections from the Writings of the Bab, pp. 29 and 136)

“If ye believe in Me, ye will provide good for your own souls, and if ye believe not in Me, nor in that which God hath revealed unto Me, ye will suffer yourselves to be shut out as by a veil. For verily I have been independent of you heretofore, and shall remain independent

hereafter. Therefore it behooveth you, O creatures of God, to help your own selves and to believe in the Verses revealed by Me...”

(The Bab, Selections from the Writings of the Bab, p. 100)

“Light must be spread afar, so that, in the school of humanity, all may acquire the heavenly characteristics of the spirit, and see for themselves beyond any doubt that there is no fiercer hell, no more fiery abyss, than to possess a character that is evil and unsound; no more darksome pit nor loathsome torment than to show forth qualities which deserve to be condemned.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 136)

“Be ye a rich treasure to every indigent one; consider love and union as a delectable paradise, and count annoyance and hostility as the torment of hell-fire.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 356)

“All believe in Him, and still they have imprisoned him on a mountain! All are made glad in Him and they have abandoned him! No fire is fiercer for those who have acted thus than their very works; likewise for the believers no heaven is higher than their own faith!”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 245)

“Paradise and hell of existence are found in all the worlds of God, whether in this world or in the spiritual heavenly worlds.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 323)

Reprieved from hell.

115. Reprieved from hell. Some people believe that once a person is sentenced to hell, as payment for our bad deeds done here on this earth, all is lost and we will remain in hell for all eternity: This I have found, searching throughout the records of the different religions of God, may not necessary be the case. I have found, looking into the various religions, that there might, after a time, be a reprieve from hell. The different religions I have looked into say that it is up to God how long we will remain in hell, but eventually God might bring us back into His good graces and reprieve us from hell. We can see that this sort of thing does actually happen because of Christ; who was in hell for three days after his crucifixion. **CHRISTIANITY:** **Acts 2:31** “He seeing this before spake of the resurrection of Christ, that his soul was not left in hell.” Christ’s soul remained in hell for three days according to the prophecy of Jonah: **Matthew 12:39** “But he (Jesus) answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:” **12:40** “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” So, we find that after three days in hell Christ came out and he came back to this earth and then, after a short time, ascended up into heaven. So, this demonstrates that we may not be bound in hell forever, once we get there, but may eventually be able to come out again through God’s grace and mercy towards us. And, in relation to this statement, I ask you: just what did Jesus Christ really do while he was in hell? He preached the gospels and taught of the redemption of the soul. **1 Peter 3:18** “For Christ also hath once suffered (crucifixion) for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:” **3:19** “By which also he went and preached unto the spirits in prison;” **Gospel of Nicodemus** “And if thou bring him (Christ) unto me he will set free all that are here shut up in the hard prison and bound in the chains of their sins that cannot be broken, and will bring them unto the life of his God head for ever.” (So) “The Lord of majesty appeared in the form of a man and lightened the eternal darkness and break the bonds that could not be loosed: and the succour of his everlasting might visited us that sat in the deep darkness of our transgressions and in the shadow of death of our

sins.” “Thou hast healed me; Lord, thou hast brought my soul out of hell.” “That thou mightest save us out of hell and death through thy majesty.” Hell, the prison of the damned, is what this is interpreted to mean, because Christ was preaching to the spirits of the dead in what God considers to be the prison of the non-living. And, according to Nicodemus, hell was considered to be the hard prison spoken of by Peter; where Christ taught the word of God to the souls of the damned trapped in hell. Also, if this is not conclusive enough evidence of Christ’s interaction with the souls of damned in hell, Martin Luther further tells us: “Those tyrants and jailers, then, are all expelled now, and in their place has come Jesus Christ, Lord of life, righteousness, every blessing, and salvation, and has delivered us poor lost men from the jaws of hell, has won us, made us free, and brought us again into the favor and grace of the Father.” (Martin Luther, Large Catechism)

I ask you, if the souls in hell were damned to be there for all eternity, why was Christ trying to educate their souls unto the redemption of God’s infinite mercy and grace. It would be fruitless and cruelty on the part of Christ to do such a thing and Jesus Christ was not a cruel person: 2 Corinthians 10:1 “Now I Paul myself beseech you by the meekness and gentleness of Christ,” Christ was gentle and meek, not prone to cruelty; nor is God, I am assured, a cruel, maniacal, tyrant bent on making those below His exalted station suffer undo grief and harm.

James 3:17 “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.” Not the ravings of a cruel, excruciating, brutal monster who has planned out your pain and suffering gleefully for a whole unbearable eternity. If God punishes a soul in hell I am sure it is eventually for the good of that soul: “Mazda (God) as the upholder of moral order, is sure to give His support to Zarathushtra and to punish his enemies. The punishment would, however, be for their own good, to lead them to the path of rectitude. Why should God, who is all kindness, inflict punishment on anybody unless it is for his good.” (ZOROASTER, Hymns of Atharvan p. 832) Let me repeat that statement for you to think over with deep contemplation: (Why should God, who is all kindness, inflict punishment on any soul unless it is for his or her own good!!!) for 147.

“What can Allah gain by your (eternal, everlasting) punishment?” (The Qur’an (Yusuf Ali tr), Surah 4)

This is the act of a God who, as the writings of God’s religions tell us, is all about love and mercy: In the Bahá’í Faith we accept that God is, in truth, a good loving Father to mankind, not some maniacal being Who purposely goes out of His way to make us suffer and who has arranged a terrible suffering everlasting ending for us that even some of the worst humans on this earth would consider as completely unjust. If we, as human beings, would consider this ending as unjust, how can we attribute this kind of behavior to a benevolent God who is Justice and Love incarnate? It would be a grave injustice on the part of a creator, who knows everything, to create even one soul that He is going to condemn to agonizing suffering for all eternity. It would have been best to never have created that soul in the first place, and where would God’s all merciful essence play into all of this? God, the impetus, of the religious writings, who is the omnipotent creator of all, tells us He is the attraction of love throughout the whole universe, and informs us that He is (mercy incarnate). “The station of God is mercy, kindness, forgiveness, sacrifice, favor, grace and giving life to the spirits and lighting the fire of His love in the hearts and arteries.” “God is mercy, God is justice, God is life, etc., etc.” A God, who is all mercy Himself, would not create a soul who is to suffer such a fate without making an eventual way out for that soul, it goes beyond justice, it goes beyond reason. The Bahá’í Faith tells us that God, who is all goodness, has never created an evil soul who He would need to make suffer for all eternity: “God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man.” It is the earthly nature of man, the animal beast inside of man, the spiritually uneducated man, that performs all these acts of tyranny and atrocity. The soul is reflecting the animal nature of man reflecting the nature of the world around him, not the light and glory of the spiritual realm man is destined to inhabit. After death the animal existence of man is over, and the material education he has had to go through is past. The education of man from this point forward is spiritual in nature and therefore requires spiritual guidance in which we find heaven and hell as part of that new spiritual training. Once we get to heaven or hell it’s not all over, now we are educated in the ways of the spirit and in the love of the Father: As to the scriptures

found throughout the rest of the bible, the redemption from hell is not expressed so openly and clearly as Christ's sojourn into hell preaching to the spirits of the dead.

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 65 and The Promulgation of Universal Peace, pp. 159 and 294)

In the rest of the bible we find that David and Paul come closest to the analogy of the truly spiritual nature of heaven and hell, while indicating that travel from one to the other is possible due to our own actions, prayer and the will of God; because no matter where you find yourself, you will find that God is there with you. JUDAISM: Psalms 16:10 "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." CHRISTIANITY: Acts 2:27 "Thou wilt not leave my soul in hell," David and Paul both state that we can be reprieved from hell by our Heavenly Father once we have endured what it is God wants us to endure and we learn what it is God wanted us to learn; and we find that others in the bible tell us that we will not be left in hell also.

JUDAISM: Tobias 13:2 "For He doth scourge, and hath mercy: He leadeth down to hell, and bringeth up again: neither is there any that can avoid His hand." (Deuterocanonical Apocrypha,)

Psalms 139:8 "If I ascend up into heaven, Thou (God) art there: if I make my bed in hell, behold, Thou art there."

Wisdom 16:13 "For Thou hast power of life and death: thou leadest to the gates of hell, and bringest up again." (Deuterocanonical Apocrypha,)

Proverbs 15:24 "The way of life is above to the wise, that he may depart from hell beneath."

Psalms 16:10 "For thou Wilt not leave my soul in hell; neither wilt Thou suffer thine Holy One to see corruption."

Psalms 86:13 "For great is Thy mercy toward me: and Thou hast delivered my soul from the lowest hell."

CHRISTIANITY: Acts 2:25 "For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 2:27

Because Thou wilt not leave my soul in hell, neither wilt Thou suffer thine Holy One to see corruption.”

1 Thessalonians 5:9 “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,”

1 Thessalonians 5:10 “Who died for us, that, whether we wake or sleep, we should live together with him.” Whether we are asleep or awake we will all eventually live together with Jesus, before God in the spiritual realm of our Creator.

106. “Those who are wretched shall be in the Fire: there will be for them therein (nothing but) the heaving of sighs and sobs:”

107. “They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) Accomplisher of what He planneth.”

(The Qur'an (Yusuf Ali tr), Surah 11)

I found that the rest of the religions also state we will not be left in hell forever: “They will dwell therein (in hell) for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) Accomplisher of what He planneth.” The other religions hint at or strongly indicate that we will not be left in hell for all time as-well: 44. “To Allah belongs exclusively (the right to grant) Intercession: to Him belongs the dominion of the heavens and the earth: in the End, it is to Him that ye shall be brought back.” (from suffering, from hell etc...) for 147. “What can Allah gain by your (eternal, everlasting) punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good), and knoweth all things.”

(The Qur'an (Yusuf Ali tr), Surahs 4 and 39)

7. “Praise be to the merciful Lord who bestows rewards for meritorious deeds on those who obey his commands according to his will, and at last will liberate even the wicked from (the torture of) hell and will embellish with purity the whole creation.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, "Those who are delivered from hell will obtain greatness (from the pious) and the imprisoned will be let out of hell."

"The sinner however is not lost for ever. As soon as gets rid of his passion, he develops conscience and nonchalance, and opens himself up to the influence of Mazda and is saved." (ZOROASTER, Hymns of Atharvan p. 112)

207. "But he who, intending to hurt a Brahmana, has threatened (him with a stick and the like) shall remain in hell during a hundred years; he who (actually) struck him, during one thousand years."

(Hindu, Laws of Manu)

54. "Those who committed mortal sins (mahapataka), having passed during large numbers of years through dreadful hells, obtain, after the expiration of (that term of punishment), the following births."

(Hindu, Laws of Manu)

"People take the evil way in deeds, the evil way in words, the evil way in thoughts; and by taking the evil way in deeds, words, and thoughts, at the dissolution of the body, after death, they fall into a downward state of existence, a state of suffering, into perdition, and the abyss of hell. But, this is the misery of sensuous craving, the heaping up of suffering in the future life,"

"Hence it follows that there is no such thing as a real existence, or being (Latin esse), but only as it were an endless process, a continuous change, a becoming, consisting in a producing, and in a being produced; in a process of action, and in a process of reaction, or rebirth."

"Long is the night to one who is awake. Long is ten miles to one who is tired. Long is the cycle of birth and death to the fool who does not know the true path."

((The Eightfold Path), Buddha, and Dhammapada - Sayings of the Buddha 2))

“No beings are left outside by the will of the Tathagatas; some day each and every one will be influenced by the wisdom and love of the Tathagatas of Transformation to lay up a stock of merit and ascend the stages. (The stages of heaven, the stages of spiritual development the soul has to go through) But, if they only realized it, they are already in the Tathagata's Nirvana for, in Noble Wisdom, all things are in Nirvana from the beginning.” (Buddha, Lankavatara Sutra)

“Those who seek of Him find, and to those who ask of Him it will be given. For to him that standeth at a closed door Thou wilt open the closed door. In the Place of Light Thou wilt wipe away and remove from us our sins, trespasses, follies, stumblings and mistakes and wilt cast them into the hells of the earth and the nethermost limbos of darkness. Thou wilt raise us up as sinless and not as guilty, as virtuous and not as vicious before Thee.” (Sabeanism, Ginza Rba- chapter 35)

“Manda-d-Hiia went to the stars. His appearance loosed the bound (souls): he knit (them into?) the communion that is without parting and without limit or number, by his word which issued from him in that place. He passed by: the captives were freed. He loosed them from their sins and trespasses:” He freed the damed from their imprisonment in hell. (Sabeanism, Ginza Rba- chapter 48)

“If thou showest enmity unto Him Who is His Remembrance, God will, on the Day of Resurrection, condemn thee, before the kings, unto hell-fire, and thou shalt not, in very truth, find on that Day any helper except God, the Exalted.”

(The Bab, Selections from the Writings of the Bab, p. 41)

“The Ancient Beauty (Bahá'u'lláh) hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to

be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities!”

“I sorrow not for the burden of My imprisonment. Neither do I grieve over My abasement, or the tribulation I suffer at the hands of Mine enemies. By My life! They are My glory, a glory wherewith God hath adorned His own Self. Would that ye know it!”

“The shame I was made to bear hath uncovered the glory with which the whole of creation had been invested, and through the cruelties I have endured, the Day Star of Justice hath manifested itself, and shed its splendor upon men.”

“It behoveth the people of Baha to die to the world and all that is therein, to be so detached from all earthly things that the inmates of Paradise may inhale from their garment the sweet smelling savor of sanctity, that all the peoples of the earth may recognize in their faces the brightness of the All-Merciful, and that through them may be spread abroad the signs and tokens of God, the Almighty, the All-Wise.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 99)

“The shout hath been raised, and the people have come forth from their graves, and arising, are gazing around them. Some have made haste to attain the court of the God of Mercy, others have fallen down on their faces in the fire of Hell.”

“A drop out of the ocean of Thy mercy sufficeth to quench the flames of hell, and a spark of the fire of Thy love is enough to set ablaze a whole world.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 41, and Prayers and Meditations by Baha'u'llah)

“From the moment the soul leaves the body and arrives in the Heavenly World, its evolution is spiritual, and that evolution is: The approaching unto God. The soul does not evolve from degree to degree

as a law -- it only evolves nearer to God, by the Mercy and Bounty of God. “What fire is fiercer on the Day of Reckoning than that of remoteness from the divine Beauty and the celestial Glory?” “The paradise and hell of existence are found in all the worlds of God, whether in this world or in the spiritual heavenly worlds.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 323, Baha'u'llah, Gems of Divine Mysteries, p. 44 and Abdu'l-Baha, Paris Talks, p. 66)

“It is even possible that the condition of those who have died in sin and unbelief may become changed; that is to say, they may become the object of pardon through the bounty of God, not through His justice; for bounty is giving without desert, and justice is giving what is deserved.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 329)

“I swear by Him Who createth all beings and unto Whom all shall return, if anyone at the hour of death beareth hatred towards Me or disputeth the clear tokens wherewith I have been invested, then naught but afflictive torment shall be his lot. On that day no ransom will be accepted, nor will any intercession be permitted, unless God so please. Verily He is the All-Compelling, the All-Glorious; and no God is there other than Him, the sovereign Ruler, the Almighty, the Most Severe.”

(The Bab, Selections from the Writings of the Bab, p. 19)

Help must be practical.

116. Help must be practical; common sense and the writings of the religions of God tell us. What good is it to tell someone to be safe and warm in the middle of the cold of winter and not give them the means of getting warm?

JUDAISM: Proverbs 3:28 “Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee.” We are not meant to practice our faith in just words alone. If we see someone in need we are to help our brother in need and not just think about it.

CHRISTIANITY: 1 John 3:17 “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” Of what use are we if we see our brother and sister in need and all we do is wish them good will. Will good words fill their belly when they are hungry?

James 2:15 “If a brother or sister be naked, and destitute of daily food,”

James 2:16 “And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” Being good to your neighbor in deeds and not just in words is not only a teaching of the bible it is also found in the teachings of the Bahá’í Faith as well as the other religions of God as well.

277. “Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.”

(The Qur’an (Yusuf Ali tr), Surah 2)

“There will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, ‘Return to us tomorrow.’ Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.” In the writings of Islam, it is not good enough to tell someone in need you will help him, you must be prepared to render that service.

(Islam, Hadith, Bukhari Vol 7, Book 69, # 494v)

11. “O Ahura, now is help ours, we will be ready to serve those that are of You.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 29)

22. “Clear it is to the man of understanding, as one who has realized it with his thought. He upholds Asha together with good Dominion by his word and deed.”

(The Zend-Avesta, Avesta – Yasna 31)

14. “Help every one the other, lend assistance each of you to each, All of you be accordant, give furtherance to this speech of mine.”

(Hindu, Vedas, Rig Veda - Book 10)

“Remove whatever is unwell. I Let one of you aid another, Let one be of assistance to another;”

(Hindu, Vedas, Yajur Veda - Kanda IV)

14. “The wise man who takes pleasure in giving is thereby happy hereafter.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

18. “People give according to their faith And as they are pleased.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.” “He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not,”

(Sabeanism, Ginza Rba- chapter 123)

“Every woman, irrespective of rank and age, joined with energy in the common task. They sewed the garments, baked the bread, ministered to the sick and wounded, repaired the barricades, cleared away from the courts and terraces the balls and missiles fired upon them by the enemy, and, last but not least, cheered the faint in heart and animated the faith of the wavering. Even the children joined in giving whatever assistance was in their power to the common cause, and seemed to be fired by an enthusiasm no less remarkable than that which their fathers and mothers displayed.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 563)

“Knowledge is not enough; we hope by the Love of God we shall put it into practice.... We know that to help the poor and to be merciful is good and pleases God, but knowledge alone does not feed the starving man, nor can the poor be warmed by knowledge or words in the bitter winter; we must give the practical help of Loving-kindness.

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 60)

414. “There Are Many Ways that Help Can be Rendered to Suffering Fellow-Men. It is understandable that Bahá'ís who witness the miserable conditions under which so many human beings have to live, or who hear of a sudden disaster that has struck a certain area of the world, are moved to do something practical to ameliorate (make better) those conditions and to help their suffering fellow-mortals.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 122)

Holy Ghost or spirit.

117. Holy Ghost or spirit. The presents of The Holy Ghost is exclaimed openly or hinted at in all the religions of God, we just need to look for it. To some The Holy Ghost is known as The Holy Spirit to others The Holy Ghost is known as The Spirit. JUDAISM: Ezra 22. “But if I have found grace before thee, send

the Holy Ghost into me,” (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4))

Psalms 143:11 “Quicken me, (give me the holy spirit) O LORD, for thy name’s sake: for thy righteousness’ sake bring my soul out of trouble.”

Ezekiel 2:2 “And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.”

Ezekiel 3:14 “So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.”

Ezekiel 3:24 “Then the spirit entered into me, and set me upon my feet,”

Ezekiel 11:5 “And the Spirit of the LORD (the Holy Ghost) fell upon me.”

CHRISTIANITY: Matthew 3:16 “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:”

Matthew 10:19 “But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.”

Matthew 10:20 “For it is not ye that speak, but the Spirit of your Father which speaketh in you.”

Luke 4:1 “And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,”

Luke 11:13 “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?”

1 Corinthians 2:13 “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth;”

1 Peter 1:12 “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven;”

Titus 3:5 “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;”

Titus 3:6 “Which He shed on us abundantly through Jesus Christ our Saviour;”

2 Peter 1:20 “Knowing this first, that no prophecy of the scripture is of any private interpretation.”

2 Peter 1:21 “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

“New birth is necessary to salvation and good works as an evidence of it. That the Holy Spirit operating upon the heart produces this new birth.”

(Moojan Momen, The Babi and Baha'i Religions, p. 211)

253. “Those apostles We endowed with gifts, some above others: to one of them Allah spoke; others He raised to degrees of honor; to Jesus the son of Mary, We gave clear (Signs), and strengthened him with the Holy Spirit.”

(The Qur'an (Yusuf Ali tr), Surah 2)

102. “Say, the Holy Spirit has brought the revelation from thy Lord in truth, in order to strengthen those who believe, and as a guide and Glad Tidings to Muslims.”

(The Qur'an (Yusuf Ali tr), Surah 16)

12. “O Ahura....give strength, through the Holiest Spirit.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 33)

7. “I strive to recognize by these things thee, O Mazda, creator of all things through the Holy Spirit.”

(The Zend-Avesta, Avesta – Yasna 44)

6. “Through the Holy Spirit (Holy Ghost), Mazda Ahura, and through the Fire (there of), Thou wilt give the division of good to the parties, with support of Piety and Right. This verily will convert many who are ready to hear.”

(The Zend-Avesta, Avesta – Yasna 47)

“The trembling sinners dread, Holy Spirit.”

(Hindu, Ramayana (R. Dutt, abridged tr))

“Stirred by that (holy) spirit to the very depth of his soul!”

(Hindu, Upanishads vol. 1, Introduction to the Upanishads, vol. 1)

“One does get to the essence, (receive the spirit) being on the road of right intentions.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“In the name of the Great Life! Hear me, my Father, hear me! Draw me upward (by the spirit) (O) Great One” (Sabeanism, Ginza Rba- chapter 80)

“O SPIRIT of God! Call Thou to mind the bounty which I bestowed upon Thee when I conversed with Thee in the midmost heart of My Sanctuary and aided Thee through the potency of the Holy Spirit that Thou mightest, as the peerless Mouthpiece of God, proclaim unto men the commandments of God which lie enshrined within the divine Spirit.”

(The Bab, Selections from the Writings of the Bab, p. 63)

“It is evident therefore according to His Holiness that the human spirit which is not fortified by the presence of the Holy Spirit is dead and in need of resurrection by that divine power; otherwise though materially advanced to high degrees man cannot attain full and complete progress.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 241)

“Whenever I chose to hold my peace and be still, lo, the voice of the Holy Ghost, standing on my right hand, aroused me, and the Supreme Spirit appeared before my face, and Gabriel overshadowed me, and the Spirit of Glory stirred within my bosom, bidding me arise and break my silence.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 103)

Holy Scriptures come to the holy manifestations of God through the will of God.

118. The Holy Scriptures come to the holy manifestations of God through the will of God and are the teachings of God to man and not the ramblings of men: CHRISTIANITY: 2 Peter 1:19

“We have also a more sure word of prophecy; where-unto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:” 1:20 “Knowing this first, that no prophecy of the scripture is of any private interpretation.”

1:21 “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” 2

Timothy 3:16 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:” 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.” JUDAISM: Leviticus 10:11 “Teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.” 53. “And remember We gave Moses the Scripture and the criterion (between right and wrong), there was a chance for you to be guided aright.”

“THERE is no doubt that the Almighty hath sent down these verses unto Him [the Bab], even as He sent down unto the Apostle of God. Indeed no less than a hundred thousand verses similar to these have already been disseminated among the people, not to mention His Epistles, His Prayers or His learned and philosophical treatises. He revealeth no less than a thousand verses within the space of five hours.”

(The Bab, Selections from the Writings of the Bab, p. 81)

129. "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them; for Thou art the Exalted in Might, the Wise." 136. "O ye who believe! believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him)."

(The Qur'an (Yusuf Ali tr), Surahs 2 and 4)

151. "A similar (favor have ye already received) in that We have sent among you a Messenger of your own, (Muhammad, Allah's Apostle) rehearsing to you Our signs, and sanctifying you, and instructing you in Scripture and wisdom, and in new Knowledge." (The Qur'an (Yusuf Ali tr), Surah 2) "We have sent the book study it as it should be studied. Thus doth He command you, that ye may learn wisdom."

(The Qur'an (Yusuf Ali tr), Surah 2 and 6)

"Mazda gives to the prophet, the scriptures. The scripture containing the lessons of the prophet is his main instrument. It lays down the rules and regulations which bring salvation to mankind. But unless man has the goodwill to accept the gospel it does not benefit him at all." (ZOROASTER, Hymns of Atharvan)

"The Word taught by Mazda, these are my weapons, my best weapons!" "And every word (in its detail), and the entire utterance in its proclamation, is the word of Ahura Mazda."

(The Zend-Avesta, Avesta - Vendidad and Yasna 20)

"From the beginning it was I (Brahma, Vishnu) who taught?' Krishna. Albeit I be Unborn, undying, indestructible, The Lord of all things living;" "Whatever words I (Krishna) speak, dependent on Thee (Brahma), and grant me Thy divine protection."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4 and Rig Veda - Book 6)

20. "I (The Almighty) have taught you the Way. Making the effort is your affair. The Buddhas have pointed out the Way. Those who are on the way and practicing meditation will be freed from Mara's bonds."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Great First Word, (God) which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!" "Wreath is light, its weapon the living word, and its seal the chosen, pure one (the manifestation of god). Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (of light?)."
(Sabeanism, Ginza Rba- chapters 63 and 171)

"THERE is no doubt that the Almighty hath sent down these verses unto Him." [the Bab] "When the verses of this Book are recited to the infidels they say: Give us a book like the Qur'án and make changes in the verses. Say: 'God hath not given Me that I should change them at My pleasure.' I follow only what is revealed unto Me. Verily, I shall fear My Lord on the Day of Separation, whose advent He hath, in very truth, irrevocably ordained."

(The Bab, Selections from the Writings of the Bab, pp. 66 and 80)

"By the righteousness of God, We speak not according to selfish desire, nor hath a single letter of this Book been revealed save by the leave of God, the Sovereign Truth."

(The Bab, Selections from the Writings of the Bab, p. 57)

"Men have always been taught and led by the Prophets of God. The Prophets of God are the Mediators of God. All the Prophets and Messengers have come from One Holy Spirit and bear the Message of God, fitted to the age in which they appear. The One Light is in them and they are One with each other. But the Eternal does not become phenomenal; neither can the phenomenal become Eternal."

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 24)

“We perceived no one sufficiently mature to acquire from Us the truths which God hath taught Us, nor ripe for Our wondrous words of wisdom.”

“Oh, would that the world could believe Me! Were all the things that lie enshrined within the heart of Baha, and which the Lord, His God, the Lord of all names, hath taught him, to be unveiled to mankind, every man on earth would be dumbfounded.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 126 and 176)

Humility and pride.

119. Humility and pride. In the religions of God, we find that the practice of humility leads to loftiness, while the practice of pridefulness leads to degradation of the human soul. One is very good to have the other leads to the damnation of the

soul: In the Bahá'í Faith we read that man needs to be humble to approach God and the kingdom on high, while pride if left unchecked will lead to man's utter degradation. This is also a teaching found in the other religions of God as well; humility is good, pride is bad.

JUDAISM: Exodus 10:3 “How long wilt thou refuse to humble thyself before me?” Leviticus 26:19 “I will break the pride of your power;” Deuteronomy 8:2 “And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee,”

Psalms 10:4 “The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.”

Psalms 25:9 “The meek will He guide in judgment: and the meek will He teach His way.”

Proverbs 16:19 “Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.”

Proverbs 18:12 “Before destruction the heart of man is haughty, and before honour is humility.”

Proverbs 22:4 “By humility and the fear of the LORD are riches, and honour, and life.”

Proverbs 29:23 “A man's pride shall bring him low: but honour shall uphold the humble in spirit.”

Micah 6:8 “He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God”

CHRISTIANITY: Matthew 18:4 “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

Matthew 23:12 “And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

Luke 18:14 “Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

James 4:6 “But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.”

James 4:10 “Humble yourselves in the sight of the Lord, and he shall lift you up.”

1 Peter 5:5 “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.”

1 Peter 5:6 “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:”

“Through our little-mindedness and conceit, we are withholding from ourselves the redeeming grace of God, and are causing pain to Him who is the Fountain thereof. Will you not this time beseech God to grant that you may be enabled to attain His presence with becoming humility and detachment, that perchance He may graciously relieve you from the oppression of uncertainty and doubt?”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 173)

58. “And remember We said: ‘Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good.’”

(The Qur'an (Yusuf Ali tr), Surah 2)

1. "The Believers must (eventually) win through -- Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity;

18. "And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster."

(The Qur'an (Yusuf Ali tr), Surahs 23 and 31)

36. "They clothe themselves with spite, in the course of strife, for the sake of vanishing goods;" "They are intoxicated with pride in their youth," "And shall be full of regrets at the end of their time."

(Zoroaster, The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, "Be it known that, of all God's creatures man may improve himself and save his soul from hell. One (means is the humble submission to Ohrmazd (Ahura Mazda) to advance in the good religion."

Denkard. Zoroaster, "Do religious works with humility, think good thoughts, speak good words, and do good deeds."

"There is the rightful doer. He who acts Free from self-seeking, humble, resolute, Steadfast, in good or evil hap the same, Content to do aright- he truly acts."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

163. "Let him avoid atheism, caviling at the Vedas, contempt of the gods, hatred, want of modesty, pride, anger, and harshness."

(Hindu, Laws of Manu chapter 4)

236. "Let him not be proud of his austerities (severities); let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brahmanas, though he be tormented (by them); when he has

bestowed (a gift), let him not boast of it.” “With humble adoration show this day your song of praise.”

(Hindu, Laws of Manu chapter 4 and, Vedas, Rig Veda - Book 10)

17. “Abandon anger, give up pride, and overcome all fetters. Suffering does not befall him who is without attachment to names and forms, and possesses nothing of his own.”

20. “Cut out the love of self, like an autumn lotus, with your hand. Cherish the path of peace. Nirvana has been shown by the Buddha.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

“Five hindrances (called veils) entanglements to mankind, lust, malice, sloth, pride and self righteousness and doubt; these are five hindrances to the Noble Path and at the dissolution of the physical body of the Brahman prevent the man from approaching Brahma and obtaining His presence.” (Buddha, Teviggā Sūtra)

“He who is humble and patient on all occasions and is courteous to everyone, has truly realized his Mind-essence, so truly in fact that his Path is free from further obstacles. This is the way to take refuge in (the Buddha of) oneself.” (Buddha, Sixth Patriarch)

“It is time to pray the ‘Devotions’ The great moment for humble worship.” “I shall be pure in all my words (thoughts); and life.” (Sabeanism, Ginza Rba- chapters 1 and 118)

“I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” (Sabeanism, Ginza Rba- chapter 410)

“By the righteousness of Him Who hath called thee into being,” “Fear thou God and pride not thyself on thine earthly possessions, inasmuch as what God doth possess is better for them that tread the path of righteousness.” “if thou hast, upon hearing the divine verses and by virtue of thy spontaneous love for the True Word of God, responded in

a spirit of utter humility and lowliness -- a spirit which is one of the mightiest signs of true love and understanding -- then such proofs have been and will ever be regarded as sound.”

(The Bab, Selections from the Writings of the Bab, pp. 19 and 118)

“If thou art seeking everlasting glory, choose humility in the path of the True One.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 214)

“Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 29)

“Humility and self-effacement are the signs of spiritual growth, whereas pride in one's self and one's accomplishments is a deadly enemy.”

(Bahá'í Faith, Adib Taherzadeh, The Revelation of Baha'u'llah v 1, p. 74)

“Be humble and submissive to God and chant the verses of thanksgiving at morn and eve, for that He guided thee unto the Manifest Light and showed to thee the straight Path and destined to thee the station of nearness in His wonderful Kingdom.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 359)

Having a good knowledge of God and His laws, and what He wants for us is better than having all that is found in the world and having wisdom in God is better than having choice gold.

120. Having a good knowledge of God, His laws, and what He wants for us is better than having all the world and having wisdom in God is better than having choice gold: Our main primary spiritual function in this world is not in the amassing of great wealth and worldly goods, but our true function, in this life, is for the acquiring of spiritual qualities and the knowledge of God, while striving to become closer, in heart and soul, to our loving heavenly Father.

This is a teaching found in the Holy Bible, this is also a teaching found in all of God's holy revealed religions as-well. **JUDAISM:**

Proverbs 8:10 "Receive my instruction, and not silver; and knowledge rather than choice gold."

Proverbs 8:11 "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

CHRISTIANITY: Matthew 6:19 "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:" **6:20** "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:" **6:21** "For where your treasure is, there will your heart be also." Whether that be in heaven or this earthly nature below.

2 Corinthians 4:6 "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

2 Corinthians 4:7 "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

2 Corinthians 8:7 "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

Romans 11:33 "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

"IT is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease

at the time of death. The path to guidance is one of love and compassion, not of force and coercion. This hath been God's method in the past, and shall continue to be in the future! He causeth him whom He pleaseth to enter the shadow of His Mercy. Verily, He is the Supreme Protector, the All-Generous."

(The Bab, Selections from the Writings of the Bab, p. 77)

9. "O ye who believe! let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own."

(The Qur'an (Yusuf Ali tr), Surah 63)

"Knowledge is for the cherishing of religion, not for amassing wealth."

(Islamic Miscellaneous, Gulistan of Sa'di (Edwin Arnold tr))

"It is not proper to pray for material things; one should learn to be content with what he has got. But prayer for spiritual benefit is permissible." (Zoroaster, Hymns of Atharvan p. 713)

"The sacrifice Which Knowledge pays is better than great gifts Offered by wealth."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4)

66. "Families that are rich in the knowledge of the Veda, though possessing little wealth, are numbered among the great, and acquire great fame."

(Hindu, Laws of Manu chapter 3)

5. "Such is the wish of the fool of increasing desire and pride. One road leads to wealth; another road leads to nirvana. Let the mendicant, the disciple of Buddha, learn this, and not strive for honor but seek wisdom."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

24. “Riches ruin the fool But not those seeking the Beyond. Craving for wealth, the foolish man Ruins himself.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

**“Great First Word,.... pour wisdom into my heart! Open the eyes of my understanding!” “Wreath is light, its weapon the living word, and its seal the chosen, pure. Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (of light?).”
(Sabeanism, Ginza Rba- chapters 63 and 171)**

“Knowledge in the hearts, that the Merciful will reveal Himself in them; this is better unto you than that whereupon the sun riseth;”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 98)

“O SON OF DUST! Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.”

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

“O MAN OF TWO VISIONS! Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

Serve not idols.

121. Serve not idols. We are told, in the Writings of God, that we should not serve idols and false gods that neither see nor speak. This is found in the bible, this is found in The Bahá'í Faith and this is also found, or hinted at, in the other great religions of God: We are warned, in the religions of God, not to serve false idols and false gods, but one must ask him or herself, just what is Considered, by God, to be a false god or idol? The bible and the Bahá'í Faith tell us that an idol can be anything that keeps us from worshipping God. So, what is an idol: CHRISTIANITY: 1 Corinthians 10:19 “What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?” Anything can be an idol if it keeps us from thinking about God, whether it is money, a house or a car etc... all it has to do is distract us from God. The idol is not necessarily the golden calf or the stone statue spoken of in the Old Testament anymore.

“Hear ye not the shrill voice of My Most Exalted Pen? See ye not this Sun that shineth in refulgent splendour above the All-Glorious Horizon? For how long will ye worship the idols of your evil passions? Forsake your vain imaginings, and turn yourselves unto God, your Everlasting Lord.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 34)

We also find in the Old Testament, like in the New Testament, that this is hinted at as well. Old Testament: JUDAISM: Ezekiel 13:2 “And the word of the LORD came unto me, saying,” Ezekiel 13:3 “Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them?” Ezekiel 13:4 “Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;”

Ezekiel 13:5 “That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.”

Ezekiel 13:6 “Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.”

Ezekiel 13:7 “For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:”

Ezekiel 13:8 “And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.”

New Testament: Philippians 3:18 “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:”

Philippians 3:19 “Whose end is destruction, whose God is their belly, (appetite) and whose glory is in their shame, who mind earthly things.”

1 Corinthians 8:4 “We know that an idol is nothing in the world, and that there is none other God but one.”

1 Corinthians 10:19 “What say I then? that the idol is any thing,”

Bahá'í Faith: “That hour is now come. The world is illumined with the effulgent glory of His countenance. And yet, behold how far its peoples have strayed from His path! None have believed in Him except them who, through the power of the Lord of Names, have shattered the idols of their vain imaginings and corrupt desires and entered the city of certitude.”

“Arise, O people, and, by the power of God’s might, 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 impedeth man in his efforts to advance in the path of perfection. We cherish the hope that the Hand of Divine power may lend its assistance to mankind, and deliver it from its state of grievous abasement.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 12 and 93)

Idols are things that impede mankind in his ever continuing journey towards the perfection of God. So, idols can be anything, and what do all the writings of the world religions of God tell us we should do with idols? We should avoid idols and not worship or allow idols to interfere in any way with our pursuit of our path towards God. Bible, Old Testament: Deuteronomy 5:7 “Thou shalt have none other gods before me.”

Deuteronomy 10:17 “For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: 10:18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.”

Deuteronomy 11:16 “Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;” 11:17 “And then the LORD's wrath be kindled against you,”

Leviticus 19:4 “Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.”

Bible, New Testament: 1 John 5:21 “Little children, keep yourselves from idols. Amen.”

Baha'i Faith: “I render Thee thanks that Thou hast made known unto me such servants as have utterly abolished, by the power of Thy might and of Thy sovereignty, the idols of their corrupt desires, and were not kept back by the things which are possessed by Thy creatures from turning in the direction of Thy grace.”

“I beseech Thee, O Thou the Shaper of all the nations and the Quickener of every moldering bone, to graciously enable Thy servants to recognize Him Who is the Manifestation of Thy Self and the Revealer of Thy transcendent might, that they may cut down, by Thy power, all the idols of their corrupt inclinations, and enter beneath the shadow of Thine all-encompassing mercy, which, by virtue of Thy name, the Most Exalted, the All-Glorious, hath surpassed the entire creation.”

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, pp. 17 and 200)

“PRAISE be to Thee, O Lord, my Best Beloved! Make me steadfast in Thy Cause and grant that I may be reckoned among those who have not violated Thy Covenant nor followed the gods of their own idle fancy.” “With fearlessness and eloquence, he pleaded, in the midst of the assembled disciples, the Cause of his beloved Master, called upon him to demolish those idols which his own idle fancy had carved and to plant upon their shattered fragments the standard of Divine guidance.

(The Bab, Selections from the Writings of the Bab, p. 215 and Shoghi Effendi, The Dawn-Breakers, p. 266)

Islam: 30. “Shun the abomination of idols, and shun the word that is false.” (The Qur’an (Yusuf Ali tr), Surah 22)

17. “For ye do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.”

39. “These are among the precepts of wisdom, which thy Lord Has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.” 30. “Shun the abomination of idols, and shun the word that is false.” “Ye invent falsehood. The things that ye worship besides Allah.” We invent falsehoods, idols we worship besides Allah, which are like false words, which need to be shunned and avoided, because false is false, whether it be words, or trinkets, or anything else that blinds us to the truth of Allah. “Take not, with Allah, another object of worship.” Anything that separates us from seeking out the glory of Allah is an object we worship besides Allah. (an idol)

(The Qur’an (Yusuf Ali tr), Surahs 17, 22 and 29)

“Mazda is the fulfillment of all our ideals and iconolatry (idol worship) is to be totally abolished.” “If imagination of divinity turns a doll (or trinket) into a deity, then a man may become a king by imagining

himself to be the king.” (ZOROASTER, Hymns of Atharvan p. 641 and 644)

“Let no thought of Angra Mainyu ever infect thee, so that thou shouldst indulge in evil lusts, make derision and idolatry, and shut (to the poor) the door of thy house.” Evil lusts, things we lust after, can also be considered worship of idols, because these are things we covet more than Ahura Mazda (God).

(The Zend-Avesta, Avesta Fragments)

“Whoso worship Me (Brahma), Them I exalt; but all men everywhere Shall fall into My path; albeit, those souls Which seek reward for works, make sacrifice Now, to the lower gods. I say to thee Here have they their reward.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4)

“Those men of little minds, who worship so, Go where they worship, passing with their gods (of idle fantasy). But Mine come unto Me! Blind are the eyes Which deem the Unmanifested manifest, Not comprehending Me in my true Self!” “Thus action is of Brahma, who is One, The Only, All pervading; at all times Present in sacrifice.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 3 and 7)

4. “The wise student will conquer this world (of self) and the world of death and the gods. The wise student will find the clear path of truth, as a skillful person finds the flower.” Overcoming the idols of man’s lusts and desires.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“They have forsaken images, pictures and idols of clay, gods (made) of blocks of wood, and vain rites.” (Sabeanism, Ginza Rba- chapter 35)

“And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment ‘Be My glory and I will be your Glory. Be my

light and I will be your Light. And my name shall be in your mouths And I will be with you.’ Thou art He who overthrowest (false) gods in their high-places And bringest reproach on the divinity of (false) deities.”
(Sabeanism, Ginza Rba- chapter 75)

The numerous manifestations of God, when they are on this earth, are the images or likenesses of God to mankind.

122. Image of God. The manifestations of God, when they are on this earth, are the images or likenesses of God to mankind. This is clearly stated out right in some of the religions of God and hinted at in some of the others. So, in following with this reasoning, we find that the prophets of God do what God tells them to do: Christ did not profess to be God on this earth in fact he clearly indicated that God was in heaven not on this earth. **CHRITIANITY: Matthew 23:9** “**And call no man your father upon the earth: for one is your Father, which is in heaven.”** Christ clearly makes distinction here by stating that no one currently on the earth is worthy of the title of father, and that only **God who is in heaven should be called Father.**

Christ was, in reality, the image of that unknowable essence we, on this earth, call God: **2 Corinthians 4:4** “**In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”** Christ is the image of God on this earth, because God is unknowable on this earth. “**To every discerning and illuminated heart it is evident that God, the unknowable Essence, the Divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is, and hath ever been, veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. ‘No vision**

taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving.”

(Bahá'í Faith, Gleanings from the Writings of Baha'u'llah, p. 46)

“O concourse of divines! Fear God from this day onwards in the views ye advance, for He Who is Our Remembrance in your midst, and Who cometh from Us, is, in very truth, the Judge and Witness. Turn away from that which ye lay hold of, and which the Book of God, the True One, hath not sanctioned, for on the Day of Resurrection ye shall, upon the Bridge, be, in very truth, held answerable for the position ye occupied.... And unto you We have sent down this Book which truly none can mistake...”

(The Bab, Selections from the Writings of the Bab, p. 43)

It only stands to reason that all that might and power could not be contained in the restraints of a mere mortal body, I mean, in emphasis, the heavens cannot contain him: 2 Chronicles 2:6 “But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him!” How much less can a mere mortal body contain Him.

Christ was not God on this earth, but the image of God on this earth and John, a disciple of Christ, clearly states this, not once but twice, by stating that no man had, at anytime, seen God on this earth, and that includes when Christ was walking on this earth: CHRISTIANITY: 1 John 4:12 “No man hath seen God at any time.” John 1:18 “No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.”

Jesus, who was spiritually in the bosom of God, declared His existence not that he was God and he spoke by God's will not his own. Jesus tells us he does nothing of himself but only the things that pleases the Father, and Jesus definitely speaks what the Father commands:

John 12:49 “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.”

“God is pure perfection, and creatures are but imperfections. For God to descend into the conditions of existence would be the greatest of imperfections; on the contrary, His manifestation, His appearance, His rising are like the reflection of the sun in a clear, pure, polished mirror.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 113)

Christ is like a clear and perfect mirror in which the image of God is reflected to the world of mankind: CHRISTIANITY: Colossians 1:15 “Who is (Jesus) the image of the invisible God,” Christ is not God he is the reflection of God to mankind.

“Every Manifestation is but a revelation of Thine Own Self.”

(The Bab, Selections from the Writings of the Bab, p. 4)

“The Perfect Man is in the condition of a clear mirror in which the Sun of Reality becomes visible and manifest with all its qualities and perfections. So the Reality of Christ was a clear and polished mirror of the greatest purity and fineness. The Sun of Reality, the Essence of Divinity, reflected itself in this mirror and manifested its light and heat in it; but from the exaltation of its holiness, and the heaven of its sanctity, the Sun did not descend to dwell and abide in the mirror. No, it continues to subsist in its exaltation and sublimity, while appearing and becoming manifest in the mirror in beauty and perfection.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 112)

So, Christ was a perfect man on this earth: CHRISTIANITY: Hebrews 1:1 “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,” 1:2 “Hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds;” 1:3 “Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:” 1:4 “Being

made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”

So, Christ we find was the image of God on this earth, but he was not the only one. Moses stated that God would raise up a prophet like him. **JUDAISM: Deuteronomy 18:15** “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me;” and the Lord told Moses what to do and say as well: **Exodus 4:12** “Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.”

So, if Christ was like Moses, and Christ was the image of God on this earth, then Moses must also have been the image of God on this earth, and The Apostle Paul, in a way, confirms this: **CHRISTIANITY: Acts 3:22** “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me;” Like unto Moses. Christ and Moses are both revealers of God’s message to mankind on this earth. If this is the case one must ask himself, what about the other manifestations of God? Are they also reflections of God on this earth? And, to find this answer, we must again look at **Hebrews: Hebrews 1:1** “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,”

It plainly states, that God has been in touch with man in the past speaking through prophets, so, in studying the bible, we find the answer is yes. And in reading the various writings from the other prophets of God from the other religions we find that the answer is also yes, but it is just not stated quite as openly in some of the religious writings then some of the others:

“His station is that of the Essence of divine Revelation... Whatever evidence of bounty is witnessed in the world, is but an image of His bounty;”

(The Bab, Selections from the Writings of the Bab, p. 99)

30. “So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah.” (Muhammad was framed, or formed in the nature of Allah, His likeness)

(The Qur'an (Pickthall tr), Sura 30 - The Romans)

“What! Has (Allah) taken Daughters out of what He Himself creates, as a likeness to (Allah) Most Gracious; they (become) females angels who themselves serve Allah.” Don’t think because she’s a female she is not made in Allah’s image, like man; that, according to Muhammad, would be a foolish assumption.

(The Qur'an (Yusuf Ali tr), Surah 43)

“The country of Pares dreads not the vicissitudes of time, As long as one presides over it like thee, the shadow of God.” Muhammad was like a shadow or image of The Father on the earth.

(Islamic Miscellaneous, Gulistan of Sa'di (Edwin Arnold tr))

“O Good Thought, my worship, O Mazda, towards one like You,” “O Mazda Ahura, might one like Thee teach?” “True paths that lead to the world where Ahura Mazda dwells - a faithful man, well-knowing and holy like Thee, O Mazda.” “As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when first by your words I was instructed.” (Zoroaster was one like Ahura Mazda, an image of God on this earth who Ahura Mazda instructed in words what he should say and do.)

(Zoroaster, The Zend-Avesta, Avesta – Yasna 33, 43 and 44)

Denkard. Zoroaster, “Is there any transmission of Light from one to another? The answer to which is that the God of Existence is the best leader of the world, temporal and spiritual, and He is capable of imparting His own Light to another.” (The Manifestation of Himself)

“This frightened heart is fain To see restored again My Charioteer, in Krishna's kind disguise. Yea! Thou hast seen, Arjuna! because I loved thee well, The secret countenance of Me.” “The Prince beheld once more Mighty BRAHMA'S form and face Clothed in Krishna's gentle grace.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

**“Peace and joy it did restore When the Prince beheld once more
Mighty BRAHMA'S form and face Clothed in Krishna's gentle grace.”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

**“With single, fervent faith adoring Me, Passing beyond the Qualities,
conforms To Brahma, and attains Me! For I am That whereof Brahma is
the likeness!” 5. “We speak by our descent from our primeval Sire.
Speak Thou and make it known to us.”**

**(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 14 and Vedas, Rig
Veda - Book 1)**

**“Buddha, the Enlightened One:” “Whether Perfect Ones [Buddhas]
appear in the world or whether Perfect Ones do not appear in the
world,” “He who has no entrapping, clinging desire to lead him in any
direction, that Buddha, whose home is in the infinite, Pathless as he
is,” “even the devas envy them perfect Buddhas and recollected as
they are.” “Following this Path you will put an end to suffering. I have
taught you the Way.”**

**((the perfect one or “The Perfect Man is in the condition of a clear
mirror in which the Sun of Reality (Brahma) becomes visible and
manifest with all its qualities and perfections.” “The Sun of Reality, the
Essence of Divinity, reflected itself in this mirror” (which means the
prophet, Buddha, in his time, was a reflector or the image of God on
this earth. (Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p.
112))**

**((The Eightfold Path), Buddha and Buddhist, Dhammapada - Sayings of
the Buddha 1 (tr. J. Richards))**

**“The womb of the Tathagata, the highest perfect wisdom of the all
embracing Mirror. Though these are all different in name yet in nature
they are all pure and perfect.” (Buddha, Surangama Sutra)**

**“In this world and in other worlds am I known by these uncounted
names, but they all see Me as the moon is seen in water. Though they**

all honor, praise and esteem Me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told them, or to what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata.” (Buddha, Lankavatara Sutra)

“We have acknowledged,’ ‘Praises,’ and ‘Thee (Life)’ for Myself so that there may be commemoration for Me on earth.” (Sabeanism, Ginza Rba- chapter 77) **First Life= God, commemoration for God on earth. The image of God on this earth the Holy Manifestation Adam.**

God has manifestations, messengers, who are His image and counterpart in this life on this world, but God Himself will never take on the imperfect shape of an earthly human; He is too grand and magnificent to become a mere human mortal. “Arise, worship and praise the Great Life (Haiyi/God) And praise His Counterpart, that is the image of the Life.” “I worship and praise that channel of light, The messenger of all rays-of-light (The manifestation of God on this earth). Every day, daily, they gaze on His likeness And upon the great Countenance of Glory.” (Sabeanism, Ginza Rba- chapters 114 thru 116)

“In the Name of the Great Life. Vines shone in the water And in the Jordan mighty they grew. Ye are flourishing offshoots. Messengers hither I bring you.” “Establishing Your likeness and giving us light, Let your radiance shine upon us.” (Sabeanism, Ginza Rba- chapters 177 and 382)

“O SPIRIT of God! Call Thou to mind the bounty which I bestowed upon Thee when I conversed with Thee in the midmost heart of My Sanctuary and aided Thee through the potency of the Holy Spirit that Thou mightest, as the peerless Mouthpiece of God, proclaim unto men the commandments of God which lie enshrined within the divine Spirit.”

“The whole world of existence, sets it under His Own authority by relating it unto Himself, then as the Mouthpiece of God, the Source of His divine light -- exalted and glorified be He -- proclaimeth: ‘Verily, verily, I am God, no God is there but Me; in truth all others except Me

are My creatures. Say, O My creatures! Me alone, therefore, should ye fear.”

(The Bab, Selections from the Writings of the Bab, pp. 63 and 97)

Imagination is not true worship of the teachings of God, but blind adherence to that which hath gone before.

123. Imagination is not true worship but blind adherence to that which hath gone before, or that which is believed to be true which is an illusion of what is right. Man must put away vain imagination and illusion and seek with an open mind that which is true: People imagine in their hearts that they know the truth about religion when in fact many are just following the practices of their ancestors before them and their beliefs are just pure imagination. JUDAISM: Jeremiah 13:10 “This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them.” This is one of the main reasons that the people in the time of a manifestation of God reject the words of God’s holy prophet to mankind and cause untold hardship to God’s holy ones and to the followers of God’s truth. CHRISTIANITY: John 5:46 “For had ye believed Moses, ye would have believed me: for he wrote of me.” John 5:47 “But if ye believe not his writings, how shall ye believe my words?” Jesus Christ is clear on this, had the people of his time truly believed the words of Moses, with a searching and pure heart, they would have seen the truth of Christ’s words and harkened to God’s call to mankind, but instead, they blindly followed the dictates of their fathers before them and put God’s holy one to death and rejected Christ’s truth. JUDAISM: Jeremiah 7:24 “But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.” CHRISTIANITY: John 4:22 “Ye worship ye know not what.....” This is the state of the people of today they know not what they worship?

JUDAISM: Psalms 2:1 “.....the people imagine a vain thing?” The people imagine a vain thing and call it truth, but, according to Paul what they believed was truth was still a vain thing during the time of Christ.

CHRISTIANITY: Acts 4:25 “.....the people imagine vain things?” This practice hasn’t changed for today either. A great many people are still holding onto their vain imaginings while turning away from God’s truth for this day.

2 Corinthians 28:5 “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;” Is what the people should be doing, but instead the people, for the most part, just seal up their ears and reject God’s holy prophets without truly investigating and image a vain teaching as truth.

JUDAISM: Jeremiah 11:8 “Yet they obeyed not, nor inclined their ear, but walked everyone in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.”

Jeremiah 16:12 “And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart,”

Jeremiah 18:12 “And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.”

CHRISTIANITY: Romans 1:21 “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” We must cast aside our imaginations if we are to truly know the words of God and recognize God’s holy manifestations during this life time.

2 Timothy 4:3 “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;”

2 Timothy 4:4 “And they shall turn away their ears from the truth, and shall be turned unto fables.”

Titus 1:13 “This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;”

Titus 1:14 “Not giving heed to Jewish fables, and commandments of men, that turn from the truth.” Turn we, turn we away from the commandments of men and seek out the truth with our own hearts

opened to the true spirit of the word's of God; in which case, I repeat the words offered by the Apostle Paul in Corinthians: 2 Corinthians 10:5 "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" This is something we must try to do, for whatever manifestation you have been raised to believe in, and as a courtesy to our Creator. Seek out the truth!

"The first teaching of Bahá'u'lláh is the duty incumbent upon all to investigate reality. What does it mean to investigate reality? It means that man must forget all hearsay and examine truth himself, for he does not know whether statements he hears are in accordance with reality or not. Wherever he finds truth or reality, he must hold to it, forsaking, discarding all else; for outside of reality there is naught but superstition and imagination. For example, during the days of Jesus Christ the Jews were expecting the appearance of the Messiah, praying and beseeching God day and night that the Promised One might appear. Why did they reject Him when He did appear? They denied Him absolutely, refused to believe in Him. There was no abuse and persecution which they did not heap upon Him. They reviled Him with curses, placed a crown of thorns upon His head, led Him through the streets in scorn and derision and finally crucified Him. Why did they do this? Because they did not investigate the truth or reality of Christ and were not able to recognize Him as the Messiah of God. Had they investigated sincerely for themselves, they would surely have believed in Him, respected Him and bowed before Him in reverence. They would have considered His manifestation the greatest bestowal upon mankind. They would have accepted Him as the very Savior of man; but, alas, they were veiled, they held to imitations of ancestral beliefs and hear-say and did not investigate the truth of Christ. They were submerged in the sea of superstitions and were, therefore, deprived of witnessing that glorious bounty; they were withheld from the fragrances or breaths of the Holy Spirit and suffered in themselves the greatest debasement and degradation."

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 62)

48. “To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety; so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee.”

(The Qur'an (Yusuf Ali tr), Surah 5)

62. “That Day Allah will call to them, and say: ‘Where are my partners? whom ye imagined (to be such)?’” 10. “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 ye imagined various (vain) thoughts about Allah!” Again, now in Islam, we find Muhammad warning the people to turn away from their evil imaginations which they joined to Allah as partners; when in fact, they were only vain conceptions created out of the minds of men.

(The Qur'an (Yusuf Ali tr), Surahs 28 and 33)

6. “And that He may punish the Hypocrites, men and women, and the Polytheists, men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.”

(The Qur'an (Yusuf Ali tr), Surah 48)

“Let him that knows inform the wise; no longer let him that knows nothing deceive (teaching their vain conjectures to others). Be to us, O Mazda Ahura, the Teacher of Good Thought.” “To withstand the wicked one that deceives that causes the destruction of the world.”

(The Zend-Avesta, Avesta – Yasna 31)

Denkard. Zoroaster, “Be it known that, for a man to act so as to obtain his deliverance, this, consists in living properly and in making inquiries and search in the good religion regarding the wishes of Ohrmazd, (Ahura Mazda) and in doing, for (obtaining) it, (*i.e.* deliverance,) what may be fit to be done according to the knowledge (found) in the good religion, and in keeping aloof from doing (vain imagination) that is

injurious. and is fit to be abstained from: for, when man improves himself by means of the superior ways of Ohrmazd and lives in accordance with the commands of reason, he becomes like to a thing in accordance with the wishes of Ohrmazd (Ahura Mazda). And it is owing to his obtaining that knowledge that man becomes fully fit for (adopting) means for preserving true things connected with himself.”

“Call it guna, intellect, buddhi, manas, mind, ahankara, egotism, it is not the mind that acts, but he sees by the mind (as his instrument), he hears by the mind; and all that we call desire, imagination, doubt, belief, unbelief, certainty, uncertainty, shame, thought, fear, all that is but mind (manas). Carried along by the waves of the qualities, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing I am he, this is mine, and he binds his Self by his Self, as a bird with a net. Therefore a man, being possessed of will, imagination, and belief, is a slave, but he who is the opposite is free. For this reason let a man stand free from will, imagination, and belief this is the sign of liberty, this is the path that leads to Brahman, this is the opening of the door, and through it he will go to the other shore.....All desires are there fulfilled.”

(Hindu, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

**1.7. “Right knowledge is inference, tradition and genuine cognition.”
“Wrong knowledge is false, illusory, erroneous beliefs or notions.”**

(Hindu, The Yoga Sutras of Patanjali)

5. “One man they call a laggard, dull in friendship: they never urge him on to deeds of valour. He wanders on in profitless illusion: the Voice he heard yields neither fruit, nor blossom.”

(Hindu, Vedas, Rig Veda - Book 10)

“Depending upon and attaching itself to the dualistic habit of mind, they accept the views of the philosophers founded upon these erroneous distinctions, of being and non-being, existence and non-

**existence, and there evolves what we call, false-imaginations.”
(Buddha, Lankavatara Sutra)**

“Discrimination of bondage and imagination is like imagining that there is something bound because of something binding, as in the case of a man who ties a knot and loosens one. These are the various features of false-imagination to which all the ignorant and simple minded cling” (Buddha, Lankavatara Sutra)

“The ignorant and simple minded people fascinated with their self-imaginings and erroneous reasonings keep on dancing and leaping about, but are unable to understand the discourse of the words about the truth of self-realization, much less are they able to understand the truth itself.” (Buddha, Lankavatara Sutra)

“These are the various features of false-imagination to which all the ignorant and simple-minded cling. Those attached to the notion of relativity are attached to the notion of the multitudinousness of things which arises from false-imagination. It is like seeing varieties of objects depending upon Maya, but these varieties thus revealing themselves are discriminated by the ignorant as something other than Maya itself,” “all things are imagined and clung to because of the multitudinous of individual signs, that they are like Maya; it is because they are alike unreal and as quickly appearing and disappearing.” (Buddha, Lankavatara Sutra) Thus, by reason of discrimination of that which by nature is Maya-like and unreal false-imagination and erroneous reasoning.” “With the cessation of mortal-mind the entire world of Maya and desire disappears.” (Buddha, Lankavatara Sutra)

“They have forsaken images, pictures and idols of clay, gods (made) of blocks of wood, and vain rites.” “It is time to pray the ‘Devotions’ The great moment for humble worship,” and set aside the empty, vain imaginations of the world. (Sabeanism, Ginza Rba- chapters 35 and 118)

This is also true for today with the coming of the Báb and Bahá'u'lláh. The people of today are also holding onto the practices of their fathers

before them and are again rejecting God's truth for today and holding onto traditions and vain imaginings.

“Reduce not the ordinances of God to fanciful imaginations of your own; rather observe all the things which God hath created at His behest with the eye of the spirit, even as ye see things with the eyes of your bodies.”

(The Bab, Selections from the Writings of the Bab, p. 145)

“They follow superstitions inherited from their fathers and ancestors. To such an extent has this prevailed that they have taken away the heavenly light of divine truth and sit in the darkness of imitations and imaginations. That which was meant to be conducive to life has become the cause of death; that which should have been an evidence of knowledge is now a proof of ignorance;”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 238)

“The goal for which the world has been striving is now here, free from veils and obstacles. The sun of Truth has risen and the lights of imagination and imitation have been extinguished. Fix your eyes upon the Báb, not upon me, the least of his slaves. My wisdom compared to his is as an unlighted candle to the sun at midday. Know God by God and the sun by its rays.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 533)

“People for the most part delight in superstitions. They regard a single drop of the sea of delusion as preferable to an ocean of certitude. By holding fast unto names they deprive themselves of the inner reality and by clinging to vain imaginings they are kept back from the Dayspring of heavenly signs. God grant you may be graciously aided under all conditions to shatter the idols of superstition and to tear away the veils of the imaginations of men. Authority lieth in the grasp of God, the Fountainhead of revelation and inspiration and the Lord of the Day of Resurrection.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 58)

Independent investigation of truth.

124. Independent investigation of truth: In the Bahá'í Faith we have no clergy, the Bahá'í writings encourage us to investigate truth for ourselves using reason and wisdom to come to our own conclusions.

“He (Bahá'u'lláh) lays stress on the search for Truth. This is most important, because the people are too easily led by tradition. It is because of this that they are often antagonistic to each other, and dispute with one another. But the manifesting of Truth discovers the darkness and becomes the cause of Oneness of faith and belief: because Truth cannot be two! That is not possible”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 27 thru 28)

“Be thou neither a divine without discernment nor a follower without discernment, for both of these shall perish on the Day of Resurrection. Rather it behooveth thee to be a discerning divine, or to walk with insight in the way of God by obeying a true leader of religion.”

“In every nation thou beholdest unnumbered spiritual leaders who are bereft of true discernment, and among every people thou dost encounter myriads of adherents who are devoid of the same characteristic. Ponder for a while in thy heart, have pity on thyself and turn not aside thine attention from proofs and evidences. However, seek not proofs and evidences after thine idle fancy; but rather base thy proofs upon what God hath appointed.” “It behooveth you, O creatures of God, to help your own selves and to believe in the Verses revealed”

(The Bab, Selections from the Writings of the Bab, pp. 100 and 123)

This is also a subtle teaching found in the bible and the other religions.

CHRISTIANITY: 1 Thessalonians 5:21 “Prove all things; hold fast that which is good.”

JUDAISM: Deuteronomy 27:26 “Cursed be he that confirmeth not all the words of this law to do them.” Man must look for the truth in all things if he really wants to know what God is trying to say. And if he proves all things to himself he doesn’t blindly go down the wrong path.

CHRISTIANITY: Luke 6:39 “.....Can the blind lead the blind? shall they not both fall into the ditch?”

“Each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.”

(Bahá’í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 246)

CHRISTIANITY: 1 John 4:1 “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

“Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain.”

(Bahá’í Faith, Abdu'l-Baha, Foundations of World Unity, p. 76)

“When we educate one we give him a copy of the Scriptures to read for himself.”

(Moojan Momen, The Babi and Baha'i Religions, p. 195)

CHRISTIANITY: John 6:63 “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” The word of God is spiritual in nature it is not something that someone can just tell you with no effort on your part to know the truth. The words are life for those that seek this spiritual life:

1 Corinthians 10:15 “I speak as to wise men; judge ye what I say.”

1 Corinthians 2:10 “The Spirit searcheth all things, yea, the deep things of God.” We must look for ourselves and see where God is leading us.

JUDAISM: Isaiah 34:16 “Seek ye out of the book of the LORD, and read:” If we choose not to look for ourselves and look into the written word we only deprive ourselves of the hidden mysteries that God is willing to share with us and, in effect, leave the door leading to the kingdom only slightly ajar and not fully open to the spiritual gifts beyond.

CHRISTIANITY: Romans 12:2 “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect.....”

JUDAISM: Deuteronomy 5:1 “And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.” Learn them, keep them and do them. To learn something is to know something, it is not just blind memorization. It takes effort on our part to know something. And to know something is not just blind allegiance to an idea that may or may not be valid. To know something is to make it part of you, like God’s laws, to know them is to make them part of your life which is to follow them and do them. It takes active effort on our part to do this, it is not just leaving the work to someone else.

Deuteronomy 12:28 “Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee forever, when thou doest that which is good and right in the sight of the LORD thy God.”

Deuteronomy 17:19 “And it shall be with him, and he shall read therein all the days of his life: that he may learn.”

Isaiah 1:17 “Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”

Isaiah 1:18 “Come now, and let us reason together, saith the LORD:” God wants man to learn to do well and to use reason. We are to reason things out for ourselves and with others that the truth of a matter may be known from falsehood.

Isaiah 28:10 “For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:”

Lamentations 3:40 “Let us search and try our ways, and turn again to the LORD.”

CHRISTIANITY: Matthew 9:13 “But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.” Christ states it plainly. We are to go, or in this case to make an effort, to learn the meaning of Christ’s words.

JUDAISM: Proverbs 2:2 “Incline thine ear unto wisdom, and apply thine heart to understanding;”

Proverbs 2:3 “Yea, if thou criest after knowledge, and liftest up thy voice for understanding;”

Proverbs 2:4 “If thou seekest her as silver, and searchest for her as for hid treasures;”

Proverbs 2:5 “Then shalt thou understand the fear of the LORD, and find the knowledge of God.”

121. “Those to whom We have sent the book study it as it should be studied; they are the ones that believe therein; those who reject faith therein, the loss is their own.”

(The Qur’an (Yusuf Ali tr), Surah 2)

94. “O ye who believe! when ye go abroad in the Cause of Allah, investigate carefully.”

(The Qur’an (Yusuf Ali tr), Surah 4)

48. “To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety; so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee.”

(The Qur’an (Yusuf Ali tr), Surah 5)

“We worship the understanding of Ahura Mazda, to study the Holy Word.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

31. “We worship Ahura Mazda to keep the Holy Word. We worship the understanding of Ahura Mazda, to study the Holy Word.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

1. “Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.”

2. “Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 30)

“Hear the best with your ears, and discern by pure mind. Choose the ought, man by man (every man), for his own self. Before the great trial comes, wake up to this my counsel.” “One should rely on his own conviction, and not allow himself to be drifted by the opinions of others.” (ZOROASTER, Hymns of Atharvan pp. 87 and 197)

106. “(To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss.”

(Hindu, Laws of Manu chapter 1)

17. “Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realization of his aims.”

(Hindu, Laws of Manu chapter 4)

25. “One is one's own guard. What other guard could one have? One is one's own destiny. Therefore one should train oneself, like a merchant does a thoroughbred horse.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

10. “By confidence, virtue, effort and concentration, By the investigation of the Doctrine, By being endowed with knowledge and conduct And by keeping your mind alert, Will you leave this great suffering behind.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

20. “You yourself should make an effort, The Tathagata can but show the Way.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“(Give) devout attention to the teaching(s) of the Blessed One.” Study the word for yourself.” (Buddha Lankavatara Sutra)

“The first (generations) sought and found: let those that come after seek, and they will find. Seek and find for yourselves, for your friends, for your friends' friends and for those who love the great Family of Life. Your eyes shall not turn away from Me unsatisfied.” (Sabeanism, Ginza Rba- chapter 35)

“Be careful; make enquiry, display kindness, show compassion.” (Sabeanism, Ginza Rba- chapter 74)

“To you do I call and (you) do I teach, Men who have received the Sign. Harken not to the talk of all peoples and generations.” “Be careful; make enquiry,” -- into the word of God.

“My chosen, ye sought and ye found, moreover ye shall seek and ye shall find. ye sought and found, my chosen ones, as the first (souls?) sought and found.” Not through coercion but by self investigation. (Sabeanism, Ginza Rba- chapters 74, 89 and 99)

“The first teaching of Bahá'u'lláh is the duty incumbent upon all to investigate reality. What does it mean to investigate reality? It means that man must forget all hearsay and examine truth himself, for he does not know whether statements he hears are in accordance with reality or not. Wherever he finds truth or reality, he must hold to it, forsaking, discarding all else; for outside of reality there is naught but superstition and imagination. For example, during the days of Jesus Christ the Jews were expecting the appearance of the Messiah, praying and beseeching God day and night that the Promised One might appear. Why did they reject Him when He did appear? They denied Him absolutely, refused to believe in Him. There was no abuse and persecution which they did not heap upon Him. They reviled Him with curses, placed a crown of thorns upon His head, led Him through the streets in scorn and derision and finally crucified Him. Why did they do this? Because they did not investigate the truth or reality of Christ and were not able to recognize Him as the Messiah of God. Had they investigated sincerely for themselves, they would surely have believed in Him, respected Him and bowed before Him in reverence. They would have considered His manifestation the greatest bestowal upon mankind. They would have accepted Him as the very Savior of man; but, alas, they were veiled, they held to imitations of ancestral beliefs and hearsay and did not investigate the truth of Christ. They were submerged in the sea of superstitions and were, therefore, deprived of witnessing that glorious bounty; they were withheld from the fragrances or breaths of the Holy Spirit and suffered in themselves the greatest debasement and degradation.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 62)

“He exemplified by his life and glorious martyrdom the truth of this tradition: "Whoso seeketh Me, shall find Me. Whoso findeth Me, shall be drawn towards Me. Whoso draweth nigh unto Me, shall love Me. Whoso loveth Me, him shall I also love. He who is beloved of Me, him shall I slay. He who is slain by Me, I Myself shall be his ransom.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 72)

“For is it not thy clear duty to investigate this Cause, to inform thyself of the things that have befallen Us, to judge with equity, and to cleave unto justice?”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 192)

We should feel joyous when we have the love of God in our hearts.

125. JOY. When one has the love of God in their heart they should feel real joy in their heart and do the work of God for the love of God, and rejoice, for we are on the road to fulfilling that for which we were created to do: “God, by the very act of chastening them, (His disobedient children), He prepares them for the mission for which He has created them.” “God in his wisdom has created all things. Nothing has been created without a special destiny, for every creature has an innate station of attainment.”

(Bahá'í Faith, Shoghi Effendi, The Promised Day is Come, p. 115 and Abdu'l-Baha, Divine Philosophy, p. 110)

CHRISTIANITY: 1 Peter 1:6 “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations
1:7 “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:” **1:8** “Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:” **1:9** “Receiving the end of your faith, even the salvation of your souls.”
Philippians 3:1 “My brethren, rejoice in the Lord.” **4:4** “Rejoice in the Lord always: and again I say, Rejoice.”
Romans 5:1 “We have peace with God through our Lord Jesus Christ:”
5:2 “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

Romans 12:10 “Be kindly affectioned one to another with brotherly love; in honour preferring one another;” **12:11** “Not slothful in business; fervent in spirit; serving the Lord;” **12:12** “Rejoicing in hope; patient in tribulation; continuing instant in prayer;” **12:13** “Distributing to the necessity of saints; given to hospitality.” **12:14** “Bless them which persecute you: bless, and curse not.” **12:15** “Rejoice with them that do rejoice, and weep with them that weep.”

John 16:22 “And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

JUDAISM: Sirach 1:12 “The fear of the Lord maketh a merry heart, and giveth joy, and gladness.

Sirach 26:4 “Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful Countenance.” (Deuterocanonical Apocrypha, Sirach)

1 Chronicles 16:10 “Glory ye in His holy name: let the heart of them rejoice that seek the LORD.”

1 Chronicles 16:11 “Seek the LORD and His strength, seek his face continually.”

Psalms 32:11 “Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.”

Psalms 42:4 “When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise.”

Jeremiah 15:15 “O LORD, thou knowest: remember me, and visit me,” **15:16** “Thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.”

Zechariah 10:7 “They of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.”

“**SAY, by reason of your remembering Him Whom God shall make manifest and by extolling His name, God will cause your hearts to be dilated with joy, and do ye not wish your hearts to be in such a blissful state?**”

(The Bab, Selections from the Writings of the Bab, p. 145)

13. "And another (favor will He bestow), which ye do love -- help from Allah and a speedy victory: so give the Glad Tidings to the Believers."

(The Qur'an (Yusuf Ali tr), Surah 61)

38. "Some Faces that Day will be beaming." "Laughing, rejoicing."

(The Qur'an (Yusuf Ali tr), Surah 80)

8. "Other) faces that Day will be joyful. Pleased with their Striving -- In a Garden on high, Where they shall hear no (word) of vanity:"

(The Qur'an (Yusuf Ali tr), Surah 88)

"Faces on that day shall be bright,-laughing, joyous!"

(The Qur'an (E.H. Palmer tr), Sura 80 - He Frowned)

3. "Sweet savour, i.e., the joy of heart experienced by the offerer of prayer when his prayer is accepted of God."

(Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 1)

"Sufism," "Tis to find joy in the heart When-so-ever distress and care assail it."

(Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 3)

"In this worship will we abide, O Ahura Mazda! and with joy."

(The Zend-Avesta, Avesta - Yasna)

3. "He who recites the praise of Holiness, in the fullness of faith and with a devoted heart, praises me, Ahura Mazda; Happy is he, happy the man, whoever he be,"

(The Zend-Avesta, Avesta Fragments)

13. "He will take the blessed one by the hand," "And make him rejoice as much as does the man who rejoices most when on the pinnacle of nobility and glory."

(The Zend-Avesta, Avesta Fragments)

42. "The soul of man, in the joy of perfect holiness, walks over the bridge, known afar, the powerful Chinvat-bridge, the well-kept, and kept by virtue.

(The Zend-Avesta, Avesta Fragments)

7. "I bless in reverence and adoration the abiding offering, the joyous offering, and the devotional offering (offered) to you, O Fire! son of Ahura Mazda. Worthy of sacrifice you are, worthy of prayer,"

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

"Joy! joy in bright Ayodhya gladness filled the hearts of all, Joy! joy"

(Hindu, Ramayana (R. Dutt, abridged tr))

2. "The gift that has come to me by sacrifice, bestowed by the Fathers, (gods) granted by men, through which my heart, as it were, lights up with joy."

(Hindu, Vedas, Atharva Veda)

9. "We, fain for thee, strong Indra (Brahma), have pressed Soma, and, O thou sought with prayer, have made oblations. Now at this sacrifice, with all thy Maruts, on sacred grass, O team-borne God, rejoice thee. Rejoice.

(Hindu, Vedas, Rig Veda - Book 1)

5. "He who alone overthrows the world of creatures, Indra (Brahma) the peoples' King, invoked of many- Verily all rejoice in Him, extolling the boons which Maghavan the God hath sent them."

(Hindu, Vedas, Rig Veda - Book 4)

1. "FILLING our hearts with health and joy," with the love of Brahma in our hearts.

(Hindu, Vedas, Rig Veda - Book 10)

"A mendicant who with a peaceful heart finds happiness and joy"

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

"The bhikkhu who is full of joy, Who is pleased with the Buddha's teaching, Shall attain to the Peaceful State, The happy stilling of conditioned things."

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

**"My Lord be praised! In the name of the Great First Sublime Life (Haiyi/God), from the worlds of light, the Transcendent, above all works, be there healing and purity (victory), strength and soundness, hearing and being heard, joy of heart and forgiving of sins for me."
(Sabeanism, Ginza Rba- 105)**

**"I arose and went to the House of the Mighty Life. In the joy that I felt,"
(Sabeanism, The Way of Salvation, Adam)**

"Thus God will cheer the hearts of those who truly believe in Him and in His signs and who are well assured of the life to come."

(The Bab, Selections from the Writings of the Bab, p. 145)

"God desireth not to see, in the Dispensation of the Bayan, any soul deprived of joy and radiance. He indeed desireth that under all conditions, all may be adorned with such purity, both inwardly and outwardly."

(The Bab, Selections from the Writings of the Bab, p. 79)

“The love of God. He maketh the heart to dance for joy and filleth up the soul with an ecstasy of love and rapture.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 19)

“Praised be God that following the firm decree of separation, the breeze of nearness and communion hath been stirred and the soil of the heart is refreshed with the waters of joy and gladness. We offer thanksgiving unto God in all circumstances and cherish the hope that He -- exalted be His glory -- may through His gracious providence guide all who dwell on earth towards that which is acceptable and pleasing unto Him.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 163)

“Let your joy be the joy born of My Most Great Name, a Name that bringeth rapture to the heart, and filleth with ecstasy the minds of all who have drawn nigh unto God.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 38)

Do not judge one another.

126. Do not judge one another. The writings of God are clear on this, we are not to judge one another. We are all created by God and only He knows what is in our hearts and what we are really spiritually capable of so we cannot judge each other as to our true spiritual capacity: “The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others

even a gallon-measure.” We are unable to know the true measure of another man, this only God knows, so we are unable to judge others.

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 8)

“Say, this earthly life shall come to an end, and everyone shall expire and return unto my Lord God Who will reward with the choicest gifts the deeds of those who endure with patience. Verily thy God assigneth the measure of all created things as He willeth, by virtue of His behest; and those who conform to the good-pleasure of your Lord, they are indeed among the blissful.”

(The Bab, Selections from the Writings of the Bab, p. 160)

As a Bahá'í we learn that only God can judge another man and only God knows his true spiritual station and destiny. Christianity and the other God fearing religions tell us the same thing. CHRISTIANITY:

Romans 2:1 “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.”

Romans 12:3 “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”

James 4:12 “There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?”

It is because of this lack of spiritual knowledge about the spiritual condition of another soul that makes it impossible for us to judge or even guess at the state of another soul.

Matthew 7:1 “Judge not, that ye be not judged.”

Matthew 7:2 “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”

Matthew 7:3 “And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?”

Matthew 7:4 “Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?”

Matthew 7:5 “Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.”

JUDAISM: Psalms 62:3 “How long will ye imagine mischief (and wicked judgment) against a man? They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. My soul, wait thou only upon God; for my expectation is from Him.” **62:12** “Also unto Thee, O Lord, belongeth mercy: for Thou renderest to every man according to his work.” “Ye, shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.”

Job 9:21 “Though I were perfect, yet would I not know my soul:”

Ezekiel 33:20 “Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.”

CHRISTIANITY: Romans 14:12 “So then every one of us shall give account of himself to God.”

Romans 14:13 “Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.”

Ephesians 4:7 (For) “Unto every one of us is given grace according to the measure of the gift of Christ.”

1 Corinthians 4:3 “But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.”

1 Corinthians 4:4 “For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord.”

Luke 6:37 “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:” **6:38** “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.”

“In the Bayan God hath forbidden everyone to pronounce judgement against any soul, lest he may pass sentence upon God, his Lord, while regarding himself to be of the righteous, inasmuch as no one knoweth how the Cause of God will begin or end.”

(The Bab, Selections from the Writings of the Bab, p. 143)

CHRISTIANITY: Matthew 7:1 “Judge not that ye be not judged .For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And, why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?”

JUDAISM: 1 Samuel 16:7 “the LORD seeth not as man seeth;” God looks beyond this mortal realm of ours into the very heart of reality. When we look at the mechanisms of existence we question; we ask how and why. God already knows the answers to these simple questions. His omniscience is all encompassing.

Isaiah 29:20 “For the terrible one is brought to naught, and the scorner (that judgeth) is consumed, and all that watch for iniquity (in others) are cut off: 29:21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

“You must not try to go in search of those weaknesses which are hidden from you (in others), leave them to Allah, and about those weaknesses which come to your notice, you must try to teach them how to over come them. Try not to expose the weaknesses of the people and Allah will conceal your own weaknesses which you do not want anybody to know.” Judge not one another.

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

263. “Kind words and the covering of faults are better than charity followed by injuries.” 159. “It is part of the mercy of Allah that thou dost deal gently with them. So, pass over (ignore, judge not their faults), and ask for (Allah’s) forgiveness for them; and consult them in affairs (at hand). Then, put thy trust in Allah. For, Allah loves those who put their trust (in Him).

(The Qur’an (Yusuf Ali tr), Surahs 2 and 3)

85. “We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming when this will be manifest, so overlook (any human faults) with gracious forgiveness.” Judge not one another, for with that which ye judge, ye shall be judged.

86. “For verily it is thy Lord Who is the Master-Creator, knowing all things (found within man).” “Not one of us, but has a place appointed (but unbeknownst to him); we are verily ranged in ranks (of service, of which, only Allan knows the true merit).”

(The Qur'an (Yusuf Ali tr), Surahs 15 and 37)

“The man of right words is no regarder,” (of faults of others) “Think good only,” “O thou, my perishable body, think good thoughts with thy mind!”

(The Zend-Avesta, Avesta – Yasna 49, 68 and Fragments)

Denkard. Zoroaster, “No sooner does one behold him, with a good eye, than one is exceedingly delighted with him, and loves him like a brother born of the same parents.” “One (is) not to look into the defects of others; and one (is) to trust in God.” Judge not others.

“We are to ignore all that is bad in anybody, all that perverts the manifestation of Mazda, and only remember that Mazda is all the same latent in him.” Mazda is found in all of us, and this is something that needs to be remembered. (ZOROASTER, Hymns of Atharvan p. 811)

“Uprightness, heed to injure naught which lives, Truthfulness, slowness unto wrath, a mind That lightly letteth go what others prize; And equanimity, and charity Which spieth no man's faults;” and judgeth not others.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

2. “Whatever actions are blameless, those should be regarded, not others. Whatever good works have been performed by us, those should be observed by thee,”

(Hindu, Upanishads vol. 2, Taittiriya-Upanishad)

4. “It is not the shortcomings of others, nor what others have done or not done that one should think about, but what one has done or not done oneself.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

4. “As the bee collects nectar and departs without harming the flower or its color or scent, so let the sage live in a village. Not the faults of others nor their errors of commission or omission, but one’s own errors and omissions should the sage consider.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

**4. “Pay no attention to the faults of others, Things done or left undone by others. Consider only what by oneself Is done or left undone.”
Judge not one another.**

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Judge us not after the fashion of earthly courts of law; despise us not for our follies and associate us not with the false rites practiced by the worlds and generations” “Behold him who standeth before thee and condemn him not.” (Sabeanism, Ginza Rba- chapters 35 and 71)

“Health, victory and forgiving of sins be there for me, Adam, who have prayed this prayer and (these) Devotions. Forgiving of sins be there for a man whose eyes wait upon his Father and whose thought is directed to the Life and whose mind doth not stray from Knowledge-of-Life (God),” who spieth no mans faults and judgeth not his neighbour. (Sabeanism, Ginza Rba- chapter 410)

“That every Bábí recognizes or observes these precepts would be a foolish assertion; but let a prophet, if his gospel be in question, be Judged by his own preaching.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 600)

“Night and day endeavor to attain perfect harmony; be thoughtful concerning your own spiritual developments and close your eyes to the shortcomings of one another.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 365)

“Who are we that we should judge? How shall we know who, in the sight of God, is the most upright man? God's thoughts are not like our thoughts! How many men who have seemed saint-like to their friends have fallen into the greatest humiliation.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 147)

The Day of Judgment.

127. The Day of Judgment is a day promised by all of God's religions: The Day of Judgment is a day looked upon by many Christians with dread, while others look upon it with hope. Many people envision God sitting on a huge mighty throne with all mankind spread out before Him in judgment of the whole human race.

“A throne is set up for the Lord of Radiance, For the Lord of Radiance a throne is set up, And the Lord of Radiance sitteth thereon.”

“Before him are set up recompenses Which he delivereth to the perfect, To the perfect doth he deliver them”

“And said: ‘To each according to the works of his hands It is awarded.’”

“And he said: ‘Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.’”

“He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not, He will search there in his bosom and will find nothing.” “Thou art praised, Manda-d-Hiia.”

(Sabeanism, Ginza Rba- chapter 123)

Others do not see the Day of Judgment quite like this but see it as a time in which mankind will be judged to see if we recognize God's new message for the day and recognize God's new manifestation for the day. 1 Peter 4:17 "For the time is come that judgment must begin at the house of God." This is one meaning of the day of judgment found in the Bahá'í Faith and the Holy Bible. If we look at the Day of Judgment this way then every time a manifestation of God appears in the world the Day of Judgment is at hand. "And the time of the dead, that they should be judged means that the time has come that the dead, that is to say, those who are deprived of the spirit of the love of God and have not a share of the sanctified eternal life -- will be judged with justice, meaning they will arise to receive that which they deserve."

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 58)

"True resurrection from the sepulchres means to be quickened in conformity with His Will, through the power of His utterance." "The Day He revealeth Himself is Resurrection Day (Judgment Day) which shall last as long as He ordaineth."

(The Bab, Selections from the Writings of the Bab, p. 157)

What happens at this time is that, for one thing, we are judged to see if we are truly spiritually attuned to and understand the words of the pervious messenger. This is one thing that Christ did, he judged mankind to see if they truly believed the words of Moses or whether they blindly followed the traditions and false beliefs of the previous generations. Christ's very own words tell us this: CHRISTIANITY: John 5:46 "For had ye believed Moses, ye would have believed me: for he wrote of me."

John 5:47 "But if ye believe not his writings, how shall ye believe my words?" The other things mankind is judged for is do we recognize the new messengers words as being part of the same holy words from God that we previously accepted, and do we recognize Gods new world redeemer for the day as being sent from God.

If there is some question about the days Jesus Christ was on this earth being the days of judgment, Isaiah prophesied that Jesus was coming to judge mankind in the Old Testament:

JUDAISM: Isaiah 42:1 “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment....”

Isaiah 42:2 “He shall not cry, nor lift up, nor cause his voice to be heard in the street.”

Isaiah 42:3 “A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.”

Isaiah 42:4 “He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.” Isaiah prophesies in the Old Testament that when Jesus comes he will bring forth judgment and set judgment in the earth. This is later followed by Matthew’s assertion that Jesus Christ is the one Isaiah was talking about:

CHRISTIANITY: Matthew 12:18 “Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment....”

Matthew 12:19 “He shall not strive, nor cry; neither shall any man hear his voice in the streets.”

Matthew 12:20 “A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment....”

If this isn’t enough to cause one to pause and realize the spiritual and symbolic nature of the Day of Judgment, Jesus Christ comes straight out and tells us he has come to judge mankind:

John 9:39 “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.”

John 12:31 “Now is the judgment of this world:” Now is the judgment of this world? It couldn’t be stated any clearer. Christ came to judge the world of man and Christ’s day was the Day of Judgment for that day.

John 5:22 “For the Father judgeth no man, but hath committed all judgment unto the Son:”

John 5:27 “And hath given him authority to execute judgment also, because he is the Son of man.”

John 5:30 “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”

1 Peter 4:6 “For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

1 Peter 4:17 “For the time is come that judgment must begin.”

“**THE Day of Resurrection is a day on which the sun riseth and setteth like unto any other day. How oft hath the Day of Resurrection dawned, and the people of the land where it occurred did not learn of the event. Had they heard, they would not have believed, and thus they were not told!**”

(The Bab, Selections from the Writings of the Bab, p. 78)

This does not mean that men will not be judged when we pass beyond this mortal realm:

JUDAISM: Proverbs 24:12 “If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?”

CHRISTIANITY: Hebrews 9:27 “And as it is appointed unto men once to die, but after this the judgment:” Once we pass beyond this mortal world we are judged according to our actions in this life, which only makes sense.

“Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 236)

“For hadst thou uttered 'Here am I' at the time We sent thee the Book, We would have admitted thee to the company of such of Our servants as truly believe, and would have graciously praised thee in Our Book, until the Day when all men shall appear before Us for judgement.

(The Bab, Selections from the Writings of the Bab, p. 29)

All the religions of God indicate this will happen when we pass on out of this life and we are confronted with the things we have done.

JUDAISM: 2 Samuel 3:39 The LORD shall reward the doer of evil according to his wickedness.

2 Chronicles 6:30 “Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; for thou only knowest the hearts of the children of men:”

CHRISTIANITY: Romans 14:12 “Every one of us shall give account of himself to God.”

Revelations 20:12 “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” **20:13** “And they were judged every man according to their works.”

This, as I said earlier, is the day of judgement envisioned by most of the Christians when they envision Christ’s return. **CHRISTIANITY: John 16:8** “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:” But this in general is not what is being talked about on Christ’s return, as Christ indicates with some of his comments about the time he was on the earth:

CHRISTIANITY: Luke 20:37 “Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.”

Luke 20:38 “For he is not a God of the dead, but of the living: for all live unto him.” Christ is not talking about a time somewhere off into the future, he is talking about what was taking place right then and there.

CHRISTIANITY: Thomas 2:51 “His (Jesus’) disciples said to Him, ‘When will the repose of the dead (the rapture) come about, and when will the new world come?’ He said to them, ‘What you look forward to has already come, but you do not recognize it.’ (The Gospel of Thomas) According to Luke and Thomas the dead have already risen. Jesus tells us in Luke that he considers the dead to have already risen during his ministry, “Now that the dead are raised,” and Jesus earlier in Matthew states that “the resurrection of the dead,” was happening, and in Luke 20:36 “The children of the resurrection.” which he states in Luke 20:37 “Are the dead being raised,” which argues the point that

the spiritual dead had risen from the graves of their bodies and became living souls believing in Christ. And this is further re-enforced by Thomas stating that according to Jesus the raising of the dead and the coming of the new world had already happened and they just didn't recognize it for what it was.

1 Peter 4:16 "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

1 Peter 4:17 "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

"O concourse of divines! Fear God from this day onwards in the views ye advance, for He Who is Our Remembrance in your midst, and Who cometh from Us, is, in very truth, the Judge and Witness."

"O MY servants! This is God's appointed Day (Judgment Day) which the merciful Lord hath promised you in His Book; wherefore, in very truth, glorify ye abundantly the name of God while treading the Path of the Most Great Remembrance..."

(The Bab, Selections from the Writings of the Bab, pp. 43 and 71)

"God hath, in very truth, destined for thee, and for such as circle round thee, on the Day of Judgement, a responsible position in His Path."

(The Bab, Selections from the Writings of the Bab, p. 39)

"Remember that this world is working under the laws ordained by Him, and it consists of assemblage and aggregation of actions and reactions, causes and effects, calamities and reverses, pains and pleasures and rewards and punishments, but this is not all which the picture depicts, there are things in it which are beyond our ken, things which we do not and cannot know and things which cannot be foreseen and foretold, for example the rewards and punishments on the Day of Judgement."

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“We have tarried according to the Book of God, until the day of resurrection;’ and this is the day of resurrection (judgment), but ye do not know.”

(The Qur’an (E.H. Palmer tr), Sura 30 - The Greeks)

56. “This is the Day of Resurrection: but ye were not aware!”

(The Qur’an (Yusuf Ali tr), Surah 30)

Muhammad, like Jesus, told his followers that the day of resurrection was occurring right then and there while he was talking to them; and they were just unaware, again like Jesus, told his followers.

113. “The Jews say: ‘The Christians have naught (to stand) upon;’ and the Christians say: ‘The Jews have naught (to stand) upon.’ Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not, but Allah will judge between them in their quarrel on the Day of Judgment.”

(The Qur’an (Yusuf Ali tr), Surah 2)

19. “(O unbelievers!) if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist (from wrong), it will be best for you: for verily Allah is with those who believe.”

(The Qur’an (Yusuf Ali tr), Surah 8)

The day of judgment, again Muhammad tells us was right then and there during his lifetime, which, again, argues the point that the judgment day and the resurrection of the dead occurs during the lifetime of God’s manifestation when they are on the earth.

11. “But to no soul will Allah grant respite when the time appointed (for it) has come: and Allah is well-acquainted with (all) that ye do.”

(The Qur’an (Yusuf Ali tr), Surah 63)

Though Muhammad, like Christ, indicates that God will also judge mankind once they pass out of this life. As far as, when the day of judgment occurs, the older religions are less clear on this point, which deals with man and how he enters acts with religion as time progresses.

14. "These things I ask Thee, O Ahura, how will these come and happen -- the dues, that in accord with the records are appointed for the righteous, and those, O Mazda, for the followers of the Druj, -- how shall these be when they come to the reckoning." 14. "Fulfill upon them through their actions and judgments that judgment which at the last shall bring them to the House of the Lie."

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 31 and 51)

1. "According as it is with the laws that belong to the present life, so shall the Judge act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance in equal measure." "By vision assure me how to set up the judge that heals the world. Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazda."

(The Zend-Avesta, Avesta – Yasna 33 and 44)

"Hear the best with your ears, and discern by pure mind. Choose the ought, man by man (every man), for his own self. Before the great trial comes, wake up to this my counsel." ZOROASTER, Hymns of Atharvan p. 87)

Denkard. Zoroaster, "Be it known that the final judgment of the soul bears a relation to its desires and capacities."

2. "Bound by the fetters of the fruits of good and evil, like a cripple; without freedom, like a man in prison; beset by many fears, like one standing before Yama (the judge of the dead);"

(Hindu, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

“Give us strong succour on the day of trial:” On the Day of Judgment.

(Hindu, Vedas, Rig Veda - Book 6)

“Wrong-doers grieve in this world, and they grieve in the next; they grieve in both. They grieve and are afflicted when they see the wrong they have done.” “Many do not realize that we must all come to an end here;” “And further, people take the evil way in deeds, the evil way in words, the evil way in thoughts; and by taking the evil way in deeds, words, and thoughts, at the dissolution of the body, after death, they fall into a downward state of existence, a state of suffering, into perdition, and the abyss of hell. But, this is the misery of sensuous craving, the heaping up of suffering in the future life, due to sensuous craving, conditioned through sensuous craving, caused by sensuous craving, entirely dependent on sensuous craving.” “Not in the air, nor ocean-midst, Nor hidden in the mountain clefts, Nowhere is found a place on earth, Where man is freed from evil deeds.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Here and beyond he is punished. The wrong-doer is punished both ways. He is punished by the thought, ‘I have done Evil,’ and is even more punished when he comes to a bad state.”

“Here and beyond he rejoices. The doer of good rejoices both ways. He rejoices at the thought, ‘I have done good,’ and rejoices even more when he comes to a happy state.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“I worship, laud and praise the Ancient, Supernal, Occult and Guarded Abathur, who is high, hidden and guarded, whose throne is placed at the gate of the House of Life. He sitteth with the scales set before him, weighing deeds and (their) recompense. He seeth and discerneth that which the worlds and generations do.” (Sabeanism, Ginza Rba-chapter 9)

“Who establisheth our strength and cutteth us not off From the House of our trust; Who restoreth our souls at the House of Ransom On the Day of Judgement, and perfecteth our souls.” (Sabeanism, Ginza Rba- chapter 76)

“The worlds assembled for judgement, For judgement the worlds assembled And judgement was pronounced on them, On them was judgement pronounced, On those who did not perform the works Of right-dealing Man. But thou alone, Chosen and Pure One, Fair mana, that art burnished bright, Thou goest not to the judgement hall. Judgement will not be pronounced over thee, Over thee judgement will not be pronounced; Because thou didst perform the works Of right-dealing mankind.” (Sabeanism, Ginza Rba- chapter 92)

“They sought and found, went to judgment and were vindicated, spoke and were heard. They are complete, lacking in naught; perfect are they and not imperfect. They came from a pure place and go to a pure place.” “On the Day of Judgement, and perfecteth our souls On the great Day of joy. Praises (be) to One Who is all the 'uthras, And to One Who is all prayers,” “The building that life buildeth will never come to naught.” (Sabeanism, Ginza Rba- chapters 8, 76 and 102)

“O Qurratu'l-'Ayn! Persevere steadfastly as Thou art bidden and let not the faithless amongst men nor their utterances grieve Thee, since Thy Lord shall, by the righteousness of God, the Most Great, pass judgement upon them on the Day of Resurrection, and surely God witnesseth all things.”

(The Bab, Selections from the Writings of the Bab, p. 70)

“This is the Day of Resurrection,’ he told her, ‘the day when all secrets shall be searched out. Not by their outward appearance, but by the character of their beliefs and the manner of their lives, does God judge His creatures, be they men or women.’”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 551)

“This period of time is the Promised Age, the assembling of the human race to the "Resurrection Day" and now is the great ‘Day of Judgment.’ Soon the whole world, as in springtime, will change its garb. The turning and falling of the autumn leaves is past; the bleakness of the winter time is over. The new year hath appeared and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; from the borders of the wilderness the tall grasses are standing like advance guards before the cypress and jessamine trees; while the birds are singing among the rose branches like the angels in the highest heavens, announcing the glad-tidings of the approach of that spiritual spring, and the sweet music of their voices is causing the real essence of all things to move and quiver.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 351)

“By the All-Glorious! I am astonished to find what a veil has fallen across their eyes, and how it blinds them even to such obvious necessities as these. And there is no doubt whatever that when conclusive arguments and proofs of this sort are advanced, they will answer, out of a thousand hidden spites and prejudices: ‘On the Day of Judgment, when men stand before their Lord, they will not be questioned as to their education and the degree of their culture -- rather will they be examined as to their good deeds.’”

(Bahá'í Faith, Abdu'l-Baha, The Secret of Divine Civilization, p. 101)

The kingdom of God is promised.

128. The kingdom of God (heaven) is spoken of and promised to us in all the major religions of God: Some of the religions of God, Christianity and The Baha'i Faith for instance, tell us that the kingdom of God is not a physical place and not to be taken literally. Christianity, for instance, tells us that the kingdom of God is not a place we can see with our physical eyes:

CHRISTIANITY: Luke 17:20 “The kingdom of God cometh not with observation:” **Luke 17:21** “Neither shall they say, Lo here! or, lo there!” Christ tells us that the kingdom is not physical, but is found within us: **Luke 17:21** “For, behold, the kingdom of God is within you.”

The Baha’i Faith also tells us that the kingdom of God is not a physical place but is found within us: “In the fields and meadows of human hearts variegated flowers of inner significance were blooming and the good fruits of the kingdom of God became manifest.”

(Bahá’í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 219)

The Apostle Paul also tells us that the kingdom of God is not literal **CHRISTIANITY: Romans 14:17** “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” The Kingdom of God is not a place to eat or drink but is like state of mind in which we live in righteousness and experience peace and joy in the Holy Ghost.

“The rewards of the other world are peace, the spiritual graces, the various spiritual gifts in the Kingdom of God, the gaining of the desires of the heart and the soul, and the meeting of God in the world of eternity.”

(Bahá’í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section)

“He has now passed from sight, but he is still in the ideal world, a true image of God and a true lover of man, and helps forward the reform of all those manifold abuses which hinder the firm establishment of the Kingdom of God...”

(Moojan Momen, The Babi and Baha'i Religions, p. 53)

“The hour of separation has struck, a separation which no reunion will follow except in the Kingdom of God, in the presence of the King of Glory.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 142)

CHRISTIANITY: 1 Corinthians 4:20 “For the kingdom of God is not in word, but in power.” The Kingdom of God is not to be found or described in the words of a language. It is a force of spiritual nature not to be understood by us in this life time.

1 Corinthians 15:50 “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” Paul couldn’t be any clearer, flesh and blood or the physical body of man cannot be found in heaven because flesh and blood cannot inherit or exist in The Kingdom of God, also the kingdom of God is not a place we find corruption. In the kingdom of God incorruption reigns supreme, without the corruption of the material existence hindering the spiritual progress of the spiritual inhabitants found there.

“The doors of the Kingdom of God are open! GOOD NEWS! GOOD NEWS! Armies of Angels are descending from Heaven! The Sun of Truth is rising! Heavenly food is being sent from above! The Trumpet is sounding! The Banner of the Great Peace is floating far and wide! The Light of the Lamp of the Oneness of Humanity is shining bright! The fire of the Love of God is blazing! The Holy Spirit is being outpoured! For Everlasting Life is here!”

“O Ye that sleep, Awake! O ye heedless ones, Learn wisdom! O Blind, receive your sight! O Deaf, Hear! O Dumb, Speak! O Dead, Arise! Be Happy! Be Happy!”

(Bahá’í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 126)

As for the other, religions of God, they are not quite as clear on the non-literal nature of the kingdom of God: “None has the right to be worshipped but Allah and He has no partner in Lordship or in worship or in the Names and the Qualities, and for Him is the Kingdom and all the praises are for Him and He is omnipotent. O Allah!”

(Hadith, Bukhari Vol 1, Book 12 # 805)

35. “Allah is the Light of the heavens and the earth.” “The parable of the Garden (heaven for Muslims) which the righteous are promised! -- beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; “The pure spirit escapes from the bonds of the body.” “and the End of Unbelievers is the Fire.”

(The Qur'an (Yusuf Ali tr), Surahs 13 and 24)

“Dost thou not know that God's is the kingdom?” “Nor have ye besides God a patron or a help.”

(The Qur'an (E.H. Palmer tr), Sura 2 - The Heifer)

“For the Kingdom of the Heavens and the Earth is God's, and God hath power over all things.”

(The Qur'an (Rodwell tr), Sura 3 - The Family of Imran)

5. “To the best of good rulers (is) verily the Kingdom, because we render and ascribe it to Him, and make it thoroughly His own (?), to Mazda Ahura do we ascribe it, and to Righteousness the Best.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 35)

1. “Grant that reward which Thou hast appointed to our souls, O Ahura Mazda! 2. Of this do Thou Thyself bestow upon us for this world and the spiritual;” (heaven in this earthly life and the spiritual kingdom of heaven in the next world)

(The Zend-Avesta, Avesta – Yasna 40)

2. “To Thy good Kingdom, O Ahura Mazda! may we attain forever, and a good King be Thou over us; and let each man of us, and so each woman, thus abide, O Thou most beneficent of beings, and for both the worlds!”

(The Zend-Avesta, Avesta – Yasna 41)

(Zarathushtra tells us) “There is in us The Light of Heaven.” (the kingdom of God is found within us, just as Jesus tells us in Luke 17:20 thru 17:21) (ZOROASTER, Hymns of Atharvan p. 388)

**“The world is the same old world as it had been, but thanks to the inspiration of the prophet, it has put on a new colour. The out look has changed and the devotee now feels the blissful presence of Mazda everywhere. The kingdom of heaven has come down on earth.”
(ZOROASTER, Hymns of Atharvan p. 833)**

“Krishna speaketh in this wise! Yea, and whoso, full of faith, Heareth wisely what it saith, Heareth meekly, when he dies, Surely shall his spirit rise To those regions where the Blest, Free of flesh, in joyance rest.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“In Him establish the kingdom (Heaven), he says; verily in him he makes the kingdom to abide.”

(Hindu, Vedas, Yajur Veda - Kanda V)

13. “Blinded indeed is this world. Few are those who see the truth. Like a bird breaking out of the net, few are those who go to heaven.” (The Kingdom of God) The righteous, spiritual, seeing man becoming free of the physical body is like the bird breaking free of the net is one of the few who make it into spiritual heaven beyond.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

18. “Cleansed of your faults and now without blemish, you will go to the heavenly land of the saints.” (heaven, the kingdom of God)

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Those sages who do harm to no-one, and who are always physically restrained, go to the everlasting abode (heaven), reaching which they will face no more suffering.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“When we subject ourselves to the least differentiation or particularisation, transformation takes place: otherwise all things would be as void as space, as they inherently are. By letting our minds dwell on evil things, hell arises. By letting our minds dwell upon good acts, paradise is manifested.” (Buddha, Sixth Patriarch)

“Raising my eyes and lifting up my countenance toward the Place which is all portals of radiance, light, glory, beauty, repute and honour and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) Life (Haiyi/God).” “The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode. (Sabeanism, Ginza Rba- chapter 9)

“Great First Word, (God) which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!” “Wreath is light, its weapon the living word, and its seal the chosen, pure one (the manifestation of god). Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (of light?).” (Sabeanism, Ginza Rba- chapters 63 and 171)

“In the name of the Great Life (God, Haiyi)! Hear me, my Father, hear me! Draw me upward (by the spirit) (O) Great One” he brought me forth from the world. life supported life, life found its own, its own did life find, and my soul found that for which it had looked. renowned is life and victorious, and victorious the man who went thither.” To the heavenly kingdom of God. (Sabeanism, Ginza Rba- chapters 80 and 98)

“They shall rise upward on a smooth road and by the path of the perfect, shall behold the Place of Light and the everlasting Abode and be established by Him who opened (revealed) the great first light.” “So (too) shall these living, (brightly) shining, steadfast and vigorous souls shine in splendour in the great Place of Light and the Everlasting Abode.” “The building that life buildeth will never come to naught. (Sabeanism, Ginza Rba- chapters 54, 56 and 102)

“Thou, my lord Manda-d-Hiia, art blessed and praised And thy praise is established (on high).” “Bliss and peace there shall be on the road which Adam built well. Bliss and peace there shall be on the road which the soul takes. Go, soul, in victory to the place from which you were transplanted, the place of joy, in which the face shines. The face shines in it, the form is illumined and does not grow dim. The soul has loosened its chains and broken its fetters. It shed its bodily coat, then it turned about, saw it, and shuddered. The call of the soul is the call of life which departs from the body of refuse.” And, enters into the realm of the heavenly kingdom. (Sabeanism, Bliss and Peace and Ginza Rba- chapters 115 and 116)

“Strive that by your deeds you may bear witness to the truth of these words of God, and beware lest, by 'turning back,' He may 'change you for another people,' who 'shall not be your like,' and who shall take from you the Kingdom of God. The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 93)

Knowledge of God and living by His Holy word is the highest, noblest achievement we can make in this life.

129. Knowledge of God and living by His word is the highest, noblest achievement we can make in this life: “We have

decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge;”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 129)

“True knowledge, therefore, is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation.”

(The Bab, Selections from the Writings of the Bab, p. 89)

“This is the fundamental aspect of the religion of God and this is of the highest importance because knowledge of God is the fundamental requirement of man. Man must comprehend the oneness of divinity. He must come to know and acknowledge the precepts of God and realize for a certainty that the ethical development of humanity is dependent upon religion. He must get rid of all defects and seek the attainment of heavenly virtues in order that he may prove to be the image and likeness of God.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 92)

“True knowledge, therefore, is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation. Nor is there any wealth save in poverty in all save God and sanctity from aught else but Him.”

(The Bab, Selections from the Writings of the Bab, p. 88)

JUDAISM: Proverbs 2:1 “My son, if thou wilt receive my words, and hide my commandments with thee;” 2:2 “So that thou incline thine ear unto wisdom, and apply thine heart to understanding;” 2:3 “Yea, if thou criest after knowledge, and liftest up thy voice for understanding;” 2:4 “If thou seekest her as silver, and searchest for her as for hid treasures;” 2:5 “Then shalt thou understand the fear of the LORD, and find the knowledge of God.”

Hosea 4:1 “Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.”

Hosea 4:6 “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.”

Hosea 6:6 “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.”

CHRISTIANITY: 2 Peter 1:2 “Grace and peace be multiplied unto you through the knowledge of God.” **1:3** “According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue:” **1:4** “Whereby are given unto us exceeding great and precious promises.” **2 Peter 3:18** “Grow in grace, and in the knowledge of our Lord. To Him be glory both now and for ever. Amen.”

Colossians 1:9 “Be filled with the knowledge of His will in all wisdom and spiritual understanding; **1:10** That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;”

“These utterances are revealed according to your measure, not to God's, and unto this beareth witness that which is enshrined in the knowledge of God, did ye but know.”

(The Bab, Selections from the Writings of the Bab, p. 6)

71. “He that obeys Allah and His Messenger has already attained the highest Achievement.” (The knowledge of Allah) **9.** “And those who believe and work righteous deeds, them shall We admit to the company of the Righteous.”

(The Qur'an (Yusuf Ali tr), Surahs 29 and 33)

162. “But those among them who are well-grounded in knowledge (in Allah), and the believers, believe in what hath been revealed to thee; and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.” “We have sent the book study it as it should be studied. Thus doth He command you, that ye may learn wisdom.”

(The Qur'an (Yusuf Ali tr), Surahs 2, 4 and 6)

“Knowledge of God is the highest knowledge.” (ZOROASTER, Hymns of Atharvan p. 531)

“Mazda is latent in everybody. The highest end of human life is to realize Him.” “And if we realize our smallness and leave the future in the hands of Mazda we shall be freed from all worries.” (ZOROASTER, Hymns of Atharvan pp. 72 and 777)

“Religious truth (erudition of Mazda) is the highest of all gifts that a man can give. It makes the recipient free from all needs.” (ZOROASTER, Hymns of Atharvan p. 669)

66. “Families that are rich in the knowledge of the Veda, though possessing little wealth, are numbered among the great.” “This is the knowledge exalted in the highest heaven (in the heart). He who knows this becomes exalted,”

(Hindu, Laws of Manu, chapter 3, Upanishads vol. 2, Taittiriya-Upanishad)

33 “He upon whom all men depend (Brahma),” “Wise singers glorify with chanted praises these His achievements.” “He (the worshiper) chose (to know) performed that great achievement.”

(Hindu, Vedas, Rig Veda – Book 3, 8 and 9)

“When one has obtained freedom by true knowledge and become peaceful. The one who is free from gullibility, who knows the uncreated, who has severed all ties, removed all temptations, renounced all desires, is the greatest of people.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“We should study and seek to broaden our knowledge so that we can understand our own minds and thoroughly understand the principles of Buddhism.” “May we be always free from the taint of ignorance and delusion.” “As the flame of one lamp may kindle hundreds of thousands

of others, the ignorant will be enlightened and light will produce light without end.” (Buddha, Sixth Patriarch)

“I strive with a pious and believing heart for the love of precious Truth (knowledge).” “Great First Word (God), which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!” Grant us Thy knowledge “in the presence of that which increased the strength, radiance and light of Knowledge of Life (Haiyi/God).” (Sabeanism, Ginza Rba- chapters 23, 77 and 171)

“THOU hast asked concerning the fundamentals of religion and its ordinances: Know thou that first and foremost in religion is the knowledge of God. This attaineth its consummation in the recognition of His divine unity, which in turn reacheth its fulfilment in acclaiming that His hallowed and exalted Sanctuary, the Seat of His transcendent majesty, is sanctified from all attributes. And know thou that in this world of being the knowledge of God can never be attained save through the knowledge of Him Who is the Dayspring of divine Reality.”

(The Bab, Selections from the Writings of the Bab, p. 115)

“Know that which is the cause of everlasting life, eternal honor, universal enlightenment, real salvation and prosperity is, first of all, the knowledge of God. It is known that the knowledge of God is beyond all knowledge, and it is the greatest glory of the human world. For in the existing knowledge of the reality of things there is material advantage, and through it outward civilization progresses; but the knowledge of God is the cause of spiritual progress and attraction, and through it the perception of truth, the exaltation of humanity, divine civilization, rightness of morals and illumination are obtained.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 300)

Latter days or last days or the end of the world.

130. Latter days or last days or the end of the world: We find, in the Bahá'í Writings, explanations about the biblical terms last days

or end of the world and why these terms get used frequently in the scriptures by many different people. In the Bahá'í Writings we find that the terms last days or end of the world are often used to speak of the end of a spiritual cycle and the beginning of another and not the real end of the physical world.

“Each of the Divine Manifestations has likewise a cycle, and during the cycle his laws and commandments prevail and are performed. When his cycle is completed by the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end, and are renewed,”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 54)

“Throughout your lives ye follow your religion in order to attract the good-pleasure of God, yet on the Last Day ye shut yourselves out from God and turn away from Him Who is your Promised One.”

(The Bab, Selections from the Writings of the Bab, p. 140)

We find that the end of the world or the last days is used by many different biblical prophets and many different religions to prepare the future generations for the events that will be happening to them.

These prophets are also prophesying of the coming of the next prophet and the ushering in of a new prophetic cycle. Jacob did this towards the end of his life to prepare the way for the coming of Moses: JUDAISM: Genesis 49:1 “And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.”

Moses in turn did this same thing to help prepare the way for Jesus Christ: Deuteronomy 18:15 “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me;” Deuteronomy 31:29 “For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.”

If this is not thought provoking enough, we find in the New Testament, in Hebrews, that Christ brought about the last days with

his advent. **CHRISTIANITY: Hebrews 1:1** God, “who at sundry times and in divers manners spake in time past unto the fathers by the prophets”,

Hebrews 1:2 “Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;” And if this was not clear enough proof that the advent of Jesus Christ ushered in a new heavenly cycle thereby bringing about the last days or the end of the cycle of the dispensation of Moses, Peter and John also reiterate on this theme also claiming that Jesus brought about the last days of the cycle of Moses with his advent on this earth: **1 Peter 1:19** “But with the precious blood of Christ, as of a lamb without blemish and without spot:”

1 Peter 1:20 “Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,”

1 John 2:18 “Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.” John and Peter seem pretty clear on this, with the advent of Jesus Christ’s message to mankind, the impetus of one heavenly cycle, came to a close with the dawning of another progressive heavenly cycle to mankind.

Also, taking this train of reasoning further we find that not only did Jesus of Nazareth usher in the last days on earth with his coming, but he also brought about the end of the world as they knew it by his sacrifice.

(**Hebrews 9:26** “For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”

Here it clearly states that Jesus’ death was during the end of the world, but as we are now living and breathing, it is clearly easy to see that the term used here, end of the world, clearly was not meant to be a physical, literal event, but a spiritual, symbolic event denoting, not the physical end of the world, but symbolically the spiritual ending of heavenly events. We also find this kind of spiritual symbolism used in the gospel of Thomas: **Thomas 2:51** “His (Jesus’) disciples said to Him, ‘When will the repose of the dead come about, and when will the new world come?’ He said to them, ‘What you look forward to has already come, but you do not recognize it.’” (The Gospel of Thomas)

The coming of the new earth and ending of the old had already happened but they did not recognize it. Surly, this spiritual statement of the ending of the old and the coming of the new world along with the other statements from Paul and Christ should have all kinds of warning alarms going off inside your heads, saying these statements from Paul and Christ, and John and Peter, and all the rest of the prophets of old, are not to be taken literally. These events are spiritually discerned and should be looked at with a spiritual non-literal kind of examining and reasoning frame of mind.

JUDAISM: Esdras 2:34 “And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.” (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4))

Christ, in-turn, when he was confronted with this question of the end of the world and the coming of the next prophet he answered thus:

CHRISTIANITY: Matthew 24:3 “And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” 24:4 “And Jesus answered and said unto them, Take heed that no man deceive you.”

Matthew 24:5 “For many shall come in my name, saying, I am Christ; and shall deceive many.”

Matthew 24:13 “But he that shall endure unto the end, the same shall be saved.”

Not only was Christ asked, by his disciples, about the ending of the old world, but as we saw in Thomas, He was also asked, by them, about the coming of the new world? And Christ’s answer to them was not the answer of a servant of God who was anticipating the real physical end of the world, but the answer of one who looked for life to go on:

In other words, not only was the spiritual cycle ended with the spiritual end of the old world order, but, by Jesus Christ’s advent of a new dispensation, Christ brought about the coming of the new world as well; or he ushered in the new world order, or cycle, by revealing his new message to the world. And God’s message for mankind will be, it seems, without end:

Ephesians 3:20 “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,”

Ephesians 3:21 “Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” The spiritual world without end, or in other words, man will never stop learning unto eternity. And John, the last Apostle of Christ, is his cryptic, symbolical work the book of Revelations, warned of the advent of new dispensations prophesying the coming of Muhammad, The Báb and Bahá'u'lláh so dynamic and encompassing was his work.

“It is this Primal Will which appeareth resplendent in every Prophet and speaketh forth in every revealed Book. It knoweth no beginning, inasmuch as the First deriveth its firstness from It; and knoweth no end, for the Last oweth its lastness unto It.”

(The Bab, Selections from the Writings of the Bab, p. 126)

Muhammad in his turn stated he had been sent and the hour of the end and the resurrection was at hand: “Allah's Apostle said, ‘I have been sent and the Hour is at hand’”

(Islam, Hadith, Bukhari Vol 8, Book 76 # 510)

56. “But those endued with knowledge and faith will say: ‘Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye were not aware!’” (day of resurrection or end of the world)

(The Qur'an (Yusuf Ali tr), Surah 30)

25. “But it is to Allah that the End and the Beginning (of all things) belong.”

(The Qur'an (Yusuf Ali tr), Surah 53)

11. “But to no soul will Allah grant respite when the time appointed (for it) has come: and Allah is well-acquainted with (all) that ye do.”

(The Qur'an (Yusuf Ali tr), Surah 63)

“We have tarried according to the Book of God, until the day of resurrection;’ and this is the day of resurrection (judgment), but ye do not know.”

(The Qur'an (E.H. Palmer tr), Sura 30 - The Greeks)

We find with some of the older religions that the end of the world, or end of the dispensational cycle, and the end of the physical world are not so clearly defined as in the latter religions:

“The great convulsion associated in the ideas of its inhabitants with the Day of Judgment seemed at last to have come upon them.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 507)

7. “And to you shall accrue the reward of the Brotherhood - in so far as the most faithful zeal is in your flesh and blood - there where the spirit of the Liar, cringing and cowering, shall fall down into destruction. If you separate yourselves from the Brotherhood, then will 'woe!' be your word at the end of things.” The end of things does not indicate the real end of the physical world, but the end of events or occurrences.

(The Zend-Avesta, Avesta – Yasna 53)

Denkard. Zoroaster, “Man, therefore, ought to refrain and curb every tendency towards devilish actions, and (in his life) exhibit to his fellow-creatures, till the end of this world's existence, deeds that are worthy of the soul.”

Denkard. Zoroaster, “A perfectly wise man remains everywhere mindful of the end of the world.”

“At the End of Times, He maketh all to end- and re-creates.” One spiritual cycle ends and a new age begins.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

“And a universal sorrow filled the air and answering sky, As when ends the mortal's Yuga and the end of world is nigh!”

(Hindu, Mababharata (R. Dutt, abridged tr))

“The world, however, is given to pleasure, delighted with pleasure, enchanted with pleasure. Verily, such beings will hardly understand the law of conditionality, the Dependent Origination of every thing; incomprehensible to them will also be the end of all formations.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

25. “The mendicant who lives in friendliness with confidence in the doctrine of the Buddha will find peace, the blessed place where (the cycle) existence ends.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man and to his descendants (and to) all who bear witness unto this light and illumination until worlds end, (at the latter end of the age). Naught shall pass away from the Word of the great Father of Glory, praised be his name!” “Cometh not to an end nor passeth away for an age of ages and for world without end.”

(Sabeanism, Ginza Rba- chapters 35 and 75)

“Pray ye for us from there, and we will pray from here for you! All fruits perish; all sweet odours vanish, (but) the perfume of Life (Haiyi/God) is established for ever and unto world's end upon those who love His name of Truth.” (Sabeanism, Ginza Rba- chapters 8)

“Raising my eyes and lifting up my countenance toward the Place which is all portals of radiance, light, glory, beauty, repute and honour

and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) life.” “The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode. (Sabeanism, Ginza Rba- chapter 9)

“The world that would end was a former cycle of revelation.” Not the end of the physical world.

(Peter Smith, The Babi & Baha'i Religions, p. 37)

“You are,’ he added, as he turned to his friends, ‘those same companions of whom Muhammad, the Apostle of God, has thus spoken: ‘Oh, how I long to behold the countenance of my brethren; my brethren who will appear in the end of the world!’”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 391)

“These foundations of the Religion of God, which are spiritual and which are the virtues of humanity, cannot be abrogated; they are irremovable and eternal, and are renewed in the cycle of every Prophet.” “For the independent Prophets are founders; They establish a new religion and make new creatures of men; They change the general morals, promote new customs and rules, renew the cycle and the Law. Their appearance is like the season of spring, which arrays all earthly beings in a new garment, and gives them a new life.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, pp. 47 and 164)

Laws of God.

131. Laws of God: “Each of the divine religions embodies two kinds of ordinances. (laws) The first is those which concern spiritual susceptibilities, the development of moral principles and the quickening of the conscience of man. These are essential or

fundamental, one and the same in all religions, changeless and eternal -- reality not subject to transformation.

The second kind of ordinances in the divine religions is those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time, For instance, in the day of Moses ten commandments in regard to murder were revealed by Him. These commandments were in accordance with the requirements of that day and time. Other laws embodying drastic punishments were enacted by Moses -- an eye for an eye, a tooth for a tooth. The penalty for theft was amputation of the hand. These laws and penalties were applicable to the degree of the Israelitish people of that period, who dwelt in the wilderness and desert under conditions where severity was necessary and justifiable. But in the time of Jesus Christ this kind of law was not expedient; therefore, Christ abrogated and superseded the commands of Moses.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace)

This is one of the reasons the various religions of the world appear to disagree. Different material laws were needed at different times so the material laws appear to differ from one religion to another.

“O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the Dayspring of His bountiful care and loving-kindness.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 19)

The first kind of laws or ordinances, Abdu'l-baha tells us, are concerned with “spiritual susceptibilities, the development of moral principles and the quickening of the conscience of man. These are

essential or fundamental, one and the same in all religions, changeless and eternal -- reality not subject to transformation.” Examples of some of these laws we need to obtain are: have faith, get knowledge, have certitude, be an example of justice, live by piety, obtain righteousness in thy life, be trustworthy to your fellow man, love God, be benevolent to one another, be an example of purity in this world, live by detachment from the world, and practice humility, meekness, patience and constancy in your life and show mercy to the poor, defend the oppressed, give to the wretched and uplift the fallen. These are just a few of the numerous spiritual laws and ordinances that are found throughout the writings of God and are found in all the God fearing, God of loving, kindness, oriented religions of this world; and can easily be demonstrated by just searching through the writings of the various religions, of God, for the similar spiritual entreaties.

I have searched through the bible and the Bahá'í Writings and the other God based religions to demonstrate this truth to the reader. Some of these laws are not quite mentioned by name in the bible but the spirit and fundamental teachings of these laws are inferred to be there and so the teachings are the same:

a. Have Faith: **JUDAISM:** Sirach 25:12 “The fear of the Lord is the beginning of His love: and faith is the beginning of cleaving unto Him.” 1:27 “For the fear of the Lord is wisdom and instruction: and faith and meekness are His delight.” (Deuterocanonical Apocrypha,)

Habakkuk 2:4 “Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.”

CHRISTIANITY: Mark 11:22 “And Jesus answering saith unto them, Have faith in God.”

Galatians 5:22 “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,”

Romans 1:17 “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

1 Timothy 1:5 “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:”

“Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings,”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 217)

82. “Those who have faith and work righteousness, they are Companions of the Garden, therein shall they abide (for ever).” 257. “Allah is the Protector of those who have faith.”

(The Qur'an (Yusuf Ali tr), Surah 2)

3. “And I confess my belief in Thee, O Ahura Mazda! and as a Mazdayasnian of the order of Zarathushtra, (demonstrating faith in Ahura Mazda) “and in accordance with this Faith.”

(Zoroaster, The Zend-Avesta, Avesta - Visperad)

“Good is the steadfastness whereby a man Masters his beats of heart, his very breath Of life, the action of his senses; fixed In never-shaken faith and piety:” “Worship Me well, with hearts of love and faith.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 7 and 18)

“Truly, the disciple who is possessed of faith and has penetrated the Teaching of the Master, he is filled with the thought: ‘May rather skin, sinews and bones wither away, may the flesh and blood of my body dry up: I shall not give up my efforts so long as I have not attained whatever is attainable by manly perseverance, energy and endeavor!’”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“We offer up our commemoration, our petition, our prayer, Our submission, our tabuta and our faith In Thy presence.” “Blessed art Thou, my Lord.” “In the name of the Great Life (God)! Hear me, my Father, hear me! Draw me upward (O) Great One.” (Sabeanism, Ginza Rba- chapters 75 and 80)

“Man's highest station, however, is attained through faith in God in every Dispensation and by acceptance of what hath been revealed by Him, and not through learning; inasmuch as in every nation there are

learned men who are versed in divers sciences. Nor is it attainable through wealth; for it is similarly evident that among the various classes in every nation there are those possessed of riches. Likewise are other transitory things. True knowledge, therefore, is the knowledge of God.”

(The Bab, Selections from the Writings of the Bab, p. 88)

“Anyone who possesses a good character, who has faith in God and is firm, whose actions are good, whose speech is good -- that one is accepted at the threshold of God no matter what color he may be.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 427)

“Only have faith, patience and courage -- this is but the beginning, but surely you will succeed, for God is with you!”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 101)

b. Strive after knowledge and insightful understanding into The Holy Word of our Creator: JUDAISM: Numbers 24:16

“He hath said, which heard the words of God, and knew the knowledge of the most High,” Hosea 6:6 “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.”

Proverbs 2:1 “My son, if thou wilt receive my words, and hide my commandments with thee;” 2:2 “So that thou incline thine ear unto wisdom, and apply thine heart to understanding;” 2:3 “Yea, if thou criest after knowledge, and liftest up thy voice for understanding;” 2:4 “If thou seekest her as silver, and searchest for her as for hid treasures;” 2:5 “Then shalt thou understand the fear of the LORD, and find the knowledge of God.”

CHRISTIANITY: Colossians 1:10 “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;”

1 Timothy 2:3 “For this is good and acceptable in the sight of God our Saviour;” **2:4** “Who will have all men to be saved, and to come unto the knowledge of the truth.”

2 Peter 1:2 “Grace and peace be multiplied unto you through the knowledge of God,”

“The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of the Divine Will that pervadeth all that is in the heavens and all that is on the earth.”

(Bahá'í Faith, Gleanings from the Writings of Baha'u'llah, p. 5)

35. “O ye who believe! do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper.”

41. “Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the Cause of Allah. That is best for you, if ye (but) knew.”

14. “Know ye that this Revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He!”

(The Qur'an (Yusuf Ali tr), Surahs 5, 9 and 11)

162.” But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee; and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.” **52. “For We had certainly sent unto them a Book, based on knowledge, which We explained in detail, a guide and a mercy to all who believe.”**

(The Qur'an (Yusuf Ali tr), Surahs 4 and 7)

33. “Grant us these boons which we beg of thee, O Powerful God. I in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul;

wisdom and the knowledge that gives happiness, the victorious strength given by Ahura.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

13. “The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law the supreme authority is the revelation.”

“When the righteous strive and struggle, Gods assist the true and brave!” “Have Me, then, in thy heart always! and fight! Thou too, when heart and mind are fixed on Me, Shalt surely come to Me!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 2, 8 and Ramayana)

1. “Even if the faithful can recite only a few of the scriptures, if they act accordingly, having given up passion, hate, and folly, being possessed of true knowledge and serenity of mind, craving nothing in this world or the next, they are living the holy life.” 7. “One's thought is calm; calm is one's word and one's action when one has obtained freedom by true knowledge.” (of Brahma)

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“I strive with a pious and believing heart for the love of precious Truth (knowledge).” “Great First Word (God), which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!” “in the presence of that which increased the strength, radiance and light of Knowledge.” (Sabeanism, Ginza Rba- chapters 23, 77 and 171)

“THOU hast asked concerning the fundamentals of religion and its ordinances: Know thou that first and foremost in religion is the knowledge of God.”

(The Bab, Selections from the Writings of the Bab, p. 117)

“But that which God (glorious is His mention) hath desired for Himself is the hearts of His servants, which are treasures of praise and love of the Lord and stores of divine knowledge and wisdom.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 63)

“The Divine Messengers have been sent down, and their Books were revealed, for the purpose of promoting the knowledge of God, and of furthering unity and fellowship amongst men.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 12)

c. Have Certitude in the Creator, and believe that He will do what He states He will do, (some call this faith): JUDAISM:

2 Chronicles 20:20 “Believe (with certainty) in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.”

Sirach 2:6 “Believe in Him, and He will help thee; order thy way aright, and trust in Him.” Enoch 43:1 “Believe in the name of the Lord of Spirits for ever and ever.” (Apocrypha,)

CHRISTIANITY: Luke “1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,” 1:2 “Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;” 1:3 “It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,” 1:4 “That thou mightest know the certainty of those things, wherein thou hast been instructed.”

John 11:40 “Jesus saith unto her, ‘Said I not unto thee, that, if thou wouldest believe, (with certainty) thou shouldest see the glory of God?’”

John 14:1 “Let not your heart be troubled: ye believe in God, believe also in me.”

Acts 15:11 “But we believe that through the grace of the Lord, Jesus Christ, we shall be saved,”

“Blessed are they who, on the wings of certitude, have flown in the heavens which the Pen of thy Lord, the All-Merciful, hath spread.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 242)

50. “But truly (Revelation) is a cause of sorrow for the Unbelievers. But verily it is Truth of assured certainty. So glorify the name of thy Lord Most High.”

(The Qur'an (Yusuf Ali tr), Surah 69)

“Sleep in peace; We have known that you were a true believer who believed with certainty.”

(Islam, Hadith, Bukhari Vol 9, Book 92, # 390)

**“And in case of doubt we must consider as being saved, Him who, for all we have seen and known, has been a believer in body and soul,”
(with certitude)**

(Zoroaster, The Zend-Avesta, Avesta Fragments)

1. “When one believes, then one perceives. One, who does not believe, does not perceive. Only he, who believes, perceives.” (with certitude he believes)

(Hindu, Upanishads vol. 1, Khandogya-Upanishad Part 4)

10. “In whatever he be decked, If yet he cultivates tranquility of mind, Is calm, controlled, certain and chaste, And has ceased to injure all other beings, He is indeed, a brahman, a samana, a bhikkhu.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Ye are set up and raised up, my chosen ones, by the word and certitude that came to you the word and the certitude that came to the good, the true word which came to believers.” (Sabeanism, Ginza Rba- chapter 99)

“Glorified art Thou, O my God! I invoke Thee by Thy Most Great Name through which the hidden secrets of God, the Most Exalted, were divulged and the kindreds of all nations converged toward the focal centre of faith and certitude, through which Thy luminous Words streamed forth for the quickening of mankind and the essence of all knowledge was revealed from that Embodiment of bounty.”

(The Bab, Selections from the Writings of the Bab, p. 199)

“Such should be thy certitude that if all mankind were to advance such claims as no man hath ever advanced, or any mind conceived, thou wouldst completely ignore them, wouldst cast them from thee, and would set thy face towards Him Who is the Object of the adoration of all worlds.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 244)

d. Be an Example of true Justice in the World of Humanity:

JUDAISM: Psalms 82:3 “Defend the poor and fatherless: do justice to the afflicted and needy.”

Psalms 89:14 “Justice and judgment are the habitation of Thy throne: mercy and truth shall go before Thy face.”

Proverbs 21:3 “To do justice and judgment is more acceptable to the LORD than sacrifice.”

Isaiah 56:1 “Thus saith the LORD, Keep ye judgment, and do justice:”

CHRISTIANITY: Matthew 12:18 “Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment....”

John 7:24 “Judge not according to the appearance, but judge righteous judgment.”

Romans 2:12 “For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;”

Romans 2:13 “(For not the hearers of the law are just before God, but the doers of the law shall be justified.”

“As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom.”

(Bahá'í Faith, Gleanings from the Writings of Baha'u'llah, p. 81)

152. “Whenever ye speak, speak justly, even if a near relative is concerned; and fulfill the Covenant of Allah: thus doth He command you, that ye may remember.”

(The Qur'an (Yusuf Ali tr), Surah 6

2. “That which Gathas (may) be to us, which are our guardians and defenders, and our spiritual food, yea, which (may) be to our souls both food and clothing, such are these Gathas to us, guardians, and defenders, and (spiritual) food, even such they are, both food and clothing to the soul. And (may) they be to us (for this our offering) abundant givers of rewards, and just and righteous ones,” “We worship Arshtat (Justice).” “For, good intelligence (wisdom) keeps (a man), in accordance with justice.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 55, Visperad 7 and Denkard)

9. “He shall protect the castes and orders in accordance with justice,”

(Hindu The Dharma Sutras, Gutama 11)

19. “A person is not a supporter of justice simply because one talks much. Even if a person has learned little, whoever discerns justice with the body and does not neglect justice is a supporter of justice.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The names of righteous, (the just) and believing people Will be established in the Place of Light. Thy name giveth out light.” “Nor will the Judge of the False question them. The Life (God) will count you in His reckoning.” (Sabeanism, Ginza Rba- chapters 67 and 77)

**“My Lord, High King of Light, Revealer Whose eyes are uncovered, seeking justice And enacting justice for those who love it,”
(Sabeanism, Ginza Rba- chapter 71)**

“He was greatly esteemed for his honourable and just conduct. His intervention on behalf of the downtrodden invariably received the consideration and sympathy of the authorities concerned.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 565)

“Set thy heart firmly upon justice, and alter not the Cause of God, and be of them whose eyes are directed towards the things that have been revealed in His Book.”

(Bahá'í Faith, Gleanings from the Writings of Baha'u'llah, p. 230)

e. Live Piously: (Piety, fidelity, devotion, holiness) CHRISTIANITY: 1

Timothy 5:4 “Children..... let them learn first to shew piety at home,.....for that is good and acceptable before God.”

1 Peter 3:8 “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:”

1 Corinthians 7:34 “Be holy (pious) both in body and in spirit.”

27:1 Corinthians Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness, (perfecting piety) in the fear of God.”

Titus 2:10 “Shewing all good fidelity.” Pious behaviour.

Revelation 22:11 “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Let him be pious.

JUDAISM: Numbers 15:39 “And remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:”

Numbers 15:40 “That ye may remember, and do all my commandments and be holy (pious) unto your God.”

Isaiah 35:8 “And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it.”

Psalms 29:2 “Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness (and piety).”

Psalms 93:5 Thy testimonies are very sure: holiness (piety) becometh thine house, O LORD, for ever.

Psalms 119:38 “Stablish Thy word unto Thy servant, who is devoted to Thy fear.”

“This Wronged One enjoineth on you honesty and piety.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 22)

2. “Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment.”

(The Qur'an (Yusuf Ali tr), Surah 5)

105. “Set thy face towards Religion with true piety, and never in anywise be of the Unbelievers;”

(The Qur'an (Yusuf Ali tr), Surah 10)

21. “By Piety the man becomes Holy. Such person advances Right through his thinking, his words, his action, his Self. By Good Thought Mazda Ahura will give the Dominion. For this good Destiny I long.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 51)

4:43 “And they shall thenceforth in their doings walk after the way of holiness (piety), after the word of holiness, after the ordinance of holiness.” Walk ye in the doings of piety, with words of piety and obey the ordinances (laws) of piety.

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

7:1 “(I desire to offer my homage and my praise) accompanying those likewise of the good Mazdayasnian Faith, and those of the pious and beneficent Prayer for blessings, and of the pious and good veracity, and of the pious word.”

(The Zend-Avesta, Avesta - Visperad)

“Yea! knowing Me the source of all, by Me all creatures wrought, The wise in spirit cleave to Me, into My Being brought; Hearts fixed on Me; breaths breathed to Me; praising Me, each to each, So have they happiness and peace, with pious thought and speech; And unto these thus serving well, thus loving ceaselessly- I give a mind of perfect mood, whereby they draw to Me; And, all for love of them, within their darkened souls I dwell, And, with bright rays of wisdom’s lamp, their ignorance dispel.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

“Make thine acts thy piety, casting all self aside,” “Good is the steadfastness whereby a man Masters his beats of heart, his very breath Of life, the action of his senses; fixed In never-shaken faith and piety:”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 2 and 18)

26. “It is by pious behaviour that a man is called a man of religion, and by casting out blemishes one is called one gone forth.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“I strive with a pious and believing heart for the love of precious Truth (knowledge).” “Great First Word, which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!” “The soul (be that of) a good, pious person, will do good.” (Sabeanism, Ginza Rba- chapters 74, 77 and 171)

“Observe piety in your Faith, observe piety and virtue...”

(The Bab, Selections from the Writings of the Bab, pp. 129 and 149)

“Cling ye to the hem of virtue, and hold fast to the cord of trustworthiness and piety.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 29)

f. Strive after Righteousness in this life: JUDAISM: 1 Samuel 26:23 “The LORD render to every man His righteousness and His faithfulness” Proverbs 10:2 “Treasures of wickedness profit nothing: but righteousness delivereth from death.” Proverbs 12:28 “In the way of righteousness is life; and in the pathway thereof there is no death.” Isaiah 32:17 “And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.”

CHRISTIANITY: Matthew 5:6 “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”

Matthew 6:33 “But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.”

1Timothy 6:11 “.....follow after righteousness, godliness, faith, love, patience, meekness.”

1 John 2:28 “And now, little children, abide in Him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.”

1 John 2:29 “If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.”

1 John 3:7 “Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.”

“Should we not, rather, take the pathway of the righteous, and follow in the footsteps of those great ones gone before?”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 220)

177. “It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity;”

(The Qur'an (Yusuf Ali tr), Surah 2)

277. "Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve."

(The Qur'an (Yusuf Ali tr), Surah 2)

19. "An Atharvan shall first go along the way and shall say aloud These victorious words: "Yatha aha vairyo: - The will of the Lord is the law of righteousness."

(The Zend-Avesta, Avesta – Vendidad 8)

1. "A blessing is Righteousness (called) the Best. It is weal; it is weal to this (man), When toward Righteousness Best there is right."

(The Zend-Avesta, Avesta – Yasna 8)

170. "Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, ever attain happiness in this world."

171. "Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness; for he will see the speedy overthrow of unrighteous, wicked men."

172. "Unrighteousness, practiced in this world, does not at once produce its fruit, like a cow; but, advancing slowly, it cuts off the roots of him who committed it."

(Hindu, Laws of Manu chapter 4)

"Krishna possesses a character..... unmatched in human wisdom, ever striving for righteousness and peace."

(Hindu, Mababharata (R. Dutt, abridged tr))

"Sorrow and suffering, trial and endurance, are a part of the Hindu ideal of a Perfect Life of righteousness."

(Hindu, Ramayana (R. Dutt, abridged tr))

13. “Wake up and don’t be careless, but lead a life of well-doing. He who follows righteousness lives happily in this world and the next. Lead a life of righteousness, and not a life of wrong-doing. He who follows righteousness lives happily in this world and the next.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J.

26. “In whom there are truth and righteousness, Pure is he.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“The names of righteous and believing people Will be established in the Place of Light. Thy name giveth out light.” (Sabeanism, Ginza Rba-chapter 77)

“Fear thou God and pride not thyself on thine earthly possessions, inasmuch as what God doth possess is better for them that tread the path of righteousness.”

(The Bab, Selections from the Writings of the Bab, p. 19)

“The whole object of such righteousness is but recognition of God, thy Lord, and undoubted faith in the Words revealed by Him.”

(The Bab, Selections from the Writings of the Bab, p. 33)

“The second pathway is that of religion, the road of the divine Kingdom. It involves the acquisition of praiseworthy attributes, heavenly illumination and righteous actions in the world of humanity.”

(Bahá’í Faith, Abdu’l-Baha, Foundations of World Unity, p. 70)

“It behoveth the loved ones of the Lord to be the signs and tokens of His universal mercy and the embodiments of His own excelling grace. Like the sun, let them cast their rays upon garden and rubbish heap

alike, and even as clouds in spring, let them shed down their rain upon flower and thorn. Let them seek but love and faithfulness, let them not follow the ways of unkindness, let their talk be confined to the secrets of friendship and of peace. Such are the attributes of the righteous, such is the distinguishing mark of those who serve His Threshold.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 257

g. Be the Ensign of Trustworthiness. Be ever Trustworthy to your fellow men: JUDAISM: Deuteronomy 23:23 “That which is gone out of thy lips thou shalt keep and perform;”

Numbers 32:24 “Do that which hath proceeded out of your mouth.”

Sirach 29:14“An honest man is surety for his neighbour:”

(Deuterocanonical Apocrypha)

CHRISTIANITY: 1Timothy 2: 2 “.....lead a quiet and peaceable life in all godliness and honesty.”

John 10:37 “If I do not the works of my Father, believe me not.”

James 2:12 “So speak ye, and so do,”

Titus 2:10 “Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”

Hebrews 13:18 “Pray for us: for we trust we have a good conscience, in all things willing to live honestly.” **Be trustworthy in all thy actions.**

“When we speak let our speech be an outward evidence of the inner light, for we must speak the truth, otherwise we shall not act wisely.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 103)

“Be ye trustworthy on earth, and withhold not from the poor the things given unto you by God through His grace. He, verily, will bestow upon you the double of what ye possess. He, in truth, is the All-Bounteous, the Most Generous.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 54)

“Broadly regarded, Bábism may be defined as a creed of charity, and almost of common humanity. Brotherly love, kindness to children, courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness, even to Christians, are included in its tenets.”

“He (The Bab) Himself is the first to practise the observances He has enjoined upon the faithful. It therefore behoves us who are His supporters to follow His noble example.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 539 and 600)

119. “O ye who believe! fear Allah and be with those who are true (in word and deed).” 44. “Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture? Will ye not understand?”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 9)

26. “For the best (man) that thou canst hire in the strong, the trustworthy.”

(The Qur'an (Pickthall tr), Sura 28 - The Narrative)

26. “Truly the best of men for thee to employ is the man who is strong and trusty.”

(The Qur'an (Yusuf Ali tr), Surah 28)

2. “O ye who believe! why say ye that which ye do not?” 3. “Grievously odious is it in the sight of Allah that ye say that which ye do not.”

(The Qur'an (Yusuf Ali tr), Surah 61)

“The religious man throughout his entire duty with the correct thought, the truthful word, and the righteous action,”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 19)

6. “To him shall the best befall, who, as one that knows, speaks to me Right’s truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 31)

256. “All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest in everything.”

(Hindu, Laws of Manu chapter 4)

2.36 “When one is firmly established in speaking truth, the fruits of action become subservient to him.” “All jewels approach him who is confirmed in honesty.”

(Hindu, The Yoga Sutras of Patanjali)

4. “Over this earth with mighty step strode Vishnu, ready to give it for a home to Manu. In him the humble people trust for safety: he, nobly born.”

(Hindu, Vedas, Rig Veda - Book 7)

1. “Even if the thoughtless can recite many of the scriptures, if they do not act accordingly, they are not living the holy life,”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

4. “Like a beautiful flower, full of color, but without scent, are the fine but fruitless words of those who do not act accordingly. But like a beautiful flower, full of color and full of scent, are the fine and fruitful words of those who do act accordingly.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

15. "Health is the supreme possession. Contentment is the supreme wealth. A trustworthy friend is the supreme relation. Nirvana is the supreme happiness."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"I strive with a pious and believing heart for the love of precious Truth" (and) perform the works Of (a) right-dealing (trustworthy) Man."
"For my heart hath testified to the First Life (Haiyi Qadmai/God)."
"Behold me, who have sought purification before Thee! Look on me, (my deeds, I am Thy servant and Thy child. Now I humble myself... to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins," I stay away from love of self and pride. "I shall be pure in all my words (thoughts); and life." (in) "Thy truth, we have confidence." (Sabeanism, Ginza Rba- chapters 1, 77, 92 and 410)

"For my heart hath loved the Life and mine eyes wait upon Manda-d-Hiia And I testify to the Life and to my lord Manda-d-Hiia with a true and faithful (trustworthy) heart." (Sabeanism, Ginza Rba- chapter 74)

"He characterized as an emphasis on compassion, mercy, association with all peoples, trustworthiness towards all men, and the unification of mankind."

(Peter Smith, The Babi & Baha'i Religions, p. 82)

"These ethics taught by a young man (The Bab) at an age when passions were intense, deeply impressed an audience, religious to the point of fanaticism, above all when the words of the preacher were in perfect harmony with his conduct.

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 158)

"Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face."

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 93)

h. We are to Love God with all our Hearts, thoughts and

soul: JUDAISM: Deuteronomy 6:5 “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.”

Joshua 22:5 “But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.”

CHRISTIANITY: Matthew 22:37 “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

Matthew 22:38 “This is the first and great commandment.”

Mark 12:30 “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”

“Day by day ye will love God in ever greater measure, and become more tightly bound to the Beauty that abideth forever, to Him Who is the Light of the world.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 202)

177. “It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity;”

(The Qur'an (Yusuf Ali tr), Surah 2)

31. “If ye do love Allah, follow me: Allah will love you, and forgive you your sins, for Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 3)

12. "And so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love Me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee."

(Zoroaster, The Zend-Avesta, Avesta Fragments)

58. "Everybody did love Thee for that greatness, goodness, fairness, sweet scentedness, victorious strength, and freedom from sorrow, in which Thou dost appear to me."

(Zoroaster, The Zend-Avesta, Avesta Fragments)

"Who cleave, who seek in Me Refuge from birth and death, those have the Truth! Those know Me BRAHMA: know Me Soul of Souls, The ADHYATMAN: know KARMA, my work; Know I am ADHIBHUTA, Lord of Life, And ADHIDAIVA, Lord of all the Gods, And ADHIYAJNA, Lord of Sacrifice; Worship Me well, with hearts of love and faith, And find and hold me in the hour of death."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

"They glorify Me; seek Me; keep their vows Of reverence and love, with changeless faith Adoring Me." "But them that worship Me with love, I love; They are in Me, and I in them!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

"Undisturbed shall our mind remain, no evil words shall escape our lips; friendly and full of sympathy shall we remain, with heart full of love, and free from any hidden malice; and that person shall We penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred."

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love ‘far reaching, beyond measure, all embracing.’ Regard all with mind set free and filled with deep felt love, ‘this is the way to a state of union with Brahma.’ Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure all embracing even for all things that have form or life with deep felt pity, sympathy and equanimity not one is set aside. He will not be filled with anger or malice, his mind will be pure free of lust, he will have self mastery he will be free from cares, and this one at death at the dissolution of his body will become united with Brahma who is of the same condition.”
(Buddha, Tevigga Sutra)

“Life is fulfilled in its own glory and Great Life (God) dwelleth in those that love Him.” (Sabeanism, Ginza Rba- chapters 59 and 60)

“Good is the Good for the good, and His nature is set upon those who love His name” “hearing and being heard, (with) Joy of heart and forgiving of sins.” (Sabeanism, Ginza Rba – chapter 72 and 105)

“WHENEVER the faithful hear the verses of this Book being recited, their eyes will overflow with tears and their hearts will be deeply touched by Him Who is the Most Great Remembrance for the love they cherish for God, the All-Praised.”

(The Bab, Selections from the Writings of the Bab, p. 62)

“For the love of God, and them that serve Him, arise to aid this sublime and momentous Revelation. Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 13)

“Arise, O wayfarer in the path of the Love of God, and aid thou His Cause.”

(Bahá'í Faith, Gleanings from the Writings of Baha'u'llah, p. 37)

i. Be benevolent to one another: (Benevolent, kind, charitable, considerate, humane, compassionate) **JUDAISM: Proverbs 19:22** “The desire of a man is his kindness.”

Psalms 112:4 “Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.”

Sirach 32:18 **A man of counsel will be considerate;** (Deuterocanonical Apocrypha)

CHRISTIANITY: Colossians 3:12 “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;”

1 Peter 3:8 “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:”

2 Peter 1:7 “And to godliness brotherly kindness; and to brotherly kindness charity.”

2 Peter 1:8 “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

Jude 1:22 “And of some have compassion, making a difference:”

“If a Christian sets aside traditional forms and blind imitation of ceremonials and investigates the reality of the gospels, he will discover that the foundation principles of the teachings of His Holiness Christ were mercy, love, fellowship, benevolence, altruism, the resplendence or radiance of divine bestowals, acquisition of the breaths of the Holy Spirit and oneness with God.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 105)

31. “They deal with almost every aspect of life which goes a long way to make a man successful in life - brave, humane, generous, virtuous and pious.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

Letter 53. “In short this letter is on one hand the Gospel of the principles of administration as taught by the Holy Qur'án, a code to

establish a kind and benevolent rule, throwing light on various aspects of justice, benevolence and mercy, an order based on the ethics of Divine rulership where justice and mercy are shown to human beings irrespective of class, creed and colour, where poverty is neither a stigma nor a disqualification and where justice is not tainted with nepotism, favouritism, provincialism or religious fanaticism; and, on the other hand, it is a thesis on the higher values of morality.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

43. “Be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).” 270. “And whatever ye spend in charity or devotion, be sure Allah knows it all.”

(The Qur'an (Yusuf Ali tr), Surah 2)

**“O Spenta Armaiti, kindly Do this out of kindness to the creatures open asunder and stretch thyself afar, to bear flocks and herds and men.”
“May peace triumph over discord here, and generous giving (benevolence) over avarice, reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.”**

(Zoroaster, The Zend-Avesta, Avesta – Vendidad and Yasna 60)

4. “So may we be to You, O Mazda Ahura! holy and true, and with free giving of our gifts.”

(The Zend-Avesta, Avesta – Yasna 40)

3. “So may we be acquainted with thine innermost benevolence:”

4. “May we be sharers of the powers, sharers of the benevolence.”

(Hindu, Vedas, Rig Veda - Book 1)

3. “Whatever is given should be given with faith, not without faith,-with joy, with modesty, with fear, with kindness.”

(Hindu, Upanishads vol. 2, Taittiriya-Upanishad)

“In Mental Action benevolence is a root of wholesome karma.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Practice kindness and compassion on all alike with no discrimination what-so-ever.” “Buddha, Surangama Sutra)

**“Be careful; make enquiry, display kindness, show compassion.”
(Sabeanism, Ginza Rba- chapter 74)**

“Blessed and praised be Life Who is filled with compassion for these souls. Praised be Thou, my Lord, Manda-d-Hiia, For thou raisest up these souls” “Thou a Lord who art all mercy.” (Sabeanism, Ginza Rba- chapters 35 and 70

“Who will guide me past the watch-house of Sāmīs?” “Your reward, your works, your alms, and your goodness will guide you.” (Sabeanism, The Song

“He Who is the Generous, the Most Benevolent, the Essence of bounty, Who standeth supreme in the face of such as show benevolence; and it is He Who is the Ordainer and the Supreme Wielder of authority and power, inconceivably high above those who hold earthly dominion; and it is He Who is the Most Excellent, the Unsurpassed, the Pre-eminent in the face of every man of accomplishment.”

(The Bab, Selections from the Writings of the Bab, p. 164)

“Show forbearance and benevolence and love to one another. Should any one among you be incapable of grasping a certain truth, or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindness and good-will. Help him to see and recognize the truth, without esteeming yourself to be, in the least, superior to him, or to be possessed of greater endowments.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 8)

j. Live a life of purity with pure thoughts, actions and motive: JUDAISM: 2 Kings 22:26 “With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.”

2 Kings 22:27 “With the pure thou wilt shew thyself pure.”

Proverbs 30:5 “Every word of God is pure: he is a shield unto them that put their trust in him.” Psalms 18:26 “With the pure thou wilt shew thyself pure;”

Psalms 24:4 “He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.”

Psalms 24:5 “He shall receive the blessing from the LORD, and righteousness from the God of his salvation.”

CHRISTIANITY: 1 Timothy 4:12 “Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”

Titus 1:15 “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.”

Titus 1:16 “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”

Matthew 5:8 “Blessed are the pure in heart: for they shall see God.”

“The beloved of God must each be the essence of purity and holiness;”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 365)

222. “Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.”

(The Qur'an (Yusuf Ali tr), Surah 2)

108. “Allah loveth those who make themselves pure.”

(The Qur'an (Yusuf Ali tr), Surah 9)

18. “For purity is for man, next to life, the, greatest good, that purity, O Zarathushtra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds.” 19. “Make thy own self pure, O righteous man! anyone in the world here below can win purity for his own self, namely, when he cleanses his own self with good thoughts, words, and deeds.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 10)

“Discipline means purity of thought, purity of words and purity of deeds.” “Mazda is the upholder of rectitude. The more virtuous a man is the nearer he comes to Mazda, the source of perpetual delight.” (ZOROASTER, Hymns of Atharvan p. 580)

“The Soul's light shineth pure in every place; And they who, by such eye of wisdom, see How Matter, and what deals with it, divide; And how the Spirit and the flesh have strife, Those wise ones go the way which leads to Life!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

2.40 “From purity follows a withdrawal from enchantment over one's own body as well as a cessation of desire for physical contact with others.”

2.41 “As a result of contentment there is purity of mind, one-pointedness, control of the senses, and fitness for the vision of the self.”

(Hindu, The Yoga Sutras of Patanjali)

14. “To abstain from all evil, the practice of good, and the thorough purification of one's mind - this is the teaching of the Buddhas.” 18. “Little by little, moment by moment, a wise man should cleanse himself of blemishes, like a smith purifying silver.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

26. “The man who is stainless, pure, clear and free from impurities like the moon, the search for pleasure extinguished - that is what I call a brahmin.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

**“Enlightened disciples in the exercise of the Vija Paramita ought to maintain within themselves a pure and single mind; they should be unconscious of sensuous conditions and cultivate a mind that is independent of material circumstances. And why? Because, all sensuous conditions and material circumstances are only manifestations of mind and are alike dream-like and imaginary.”
(Buddha, Diamond Sutra)**

“I shall be pure in all my words (thoughts); and life.” (Sabeanism, Ginza Rba- chapter 1)

“For my heart hath testified to the First Life.” “Behold me, who have sought purification before Thee! Look on me, I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” (Sabeanism, Ginza Rba- chapters 77 and 410)

“Such must be the purity of your character and the degree of your renunciation, that the people of the earth may through you recognize and be drawn closer to the heavenly Father who is the Source of purity and grace.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 91)

“GOD loveth those who are pure. Naught in the Bayan and in the sight of God is more loved than purity and immaculate cleanliness....”

(The Bab, Selections from the Writings of the Bab, p. 79)

“Give ear, O distinguished divine, unto the voice of this Wronged One. He verily, counselleth thee for the sake of God, and exhorteth thee unto that which will cause thee to draw nigh unto Him under all conditions. He, in truth, is the All-Possessing, the Exalted. Know thou that the ear of man hath been created that it may hearken unto the Divine Voice on this Day that hath been mentioned in all the Books, Scriptures, and Tablets. Purify thou, first, thy soul with the waters of renunciation, and adorn thine head with the crown of the fear of God, and thy temple with the ornament of reliance upon Him.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 2)

k. We need to live our lives in detachment from the things

of this worldly life: JUDAISM: Psalms 27:16 “A little that a righteous man (of detachment) hath is better than the riches of many wicked.”

Ecclesiastes 5:15 “As he came forth of his mother’s womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.”

Psalms 49:6 “They that trust in their wealth, and boast themselves in the multitude of their riches;”

Psalms 49:7 “None of them can by any means redeem his brother, nor give to God a ransom for him:”

Psalms 62:10 “If riches increase, set not your heart upon them.” Be detached from all such worldly attainments!

Psalms 69:32 “Your heart shall live that seek God,” freeing up one’s self from the delusions of this earthly life.

Proverbs 15:16 “Better is little with the fear of the LORD than great treasure and trouble therewith.”

Ezra 39. “Flee the shadow of this world, receive the joyfulness of your glory:” (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4))

“Delight not yourselves in the things of the world and its vain ornaments, neither set your hopes on them. Let your reliance be on the remembrance of God, the Most Exalted, the Most Great.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 127)

Proverbs 18:10 “The name of the LORD is a strong tower: the righteous runneth into it, and is safe.”

Proverbs 18:11 “The rich man's wealth is his strong city, and as an high wall in his own conceit.”

Proverbs 18:12 “Before destruction the heart of man is haughty, and before honour is humility.”

CHRISTIANITY: Revelations 3:17 “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:”

1 Timothy 6:17 “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;”

Matthew 19:21 “Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”

Matthew 19:22 “But when the young man heard that saying, he went away sorrowful: for he had great possessions.”

Matthew 6:21 “For where your treasure is, there will your heart be also.” So, if your treasure be in heaven there will your heart be also, otherwise if our treasure is of the earth so will our heart be.

1 John 2:15 “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

1 John 2:16 “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” The world is anything that turns us away from God and attracts us to the vanities of this life.

2 Peter 1:4 “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Romans 8:6 “For to be carnally minded is death; but to be spiritually minded is life and peace.”

Romans 8:7 “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

Romans 8:13 “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

Titus 2:11 “For the grace of God that bringeth salvation hath appeared to all men,” 2:12 “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”

“Whatsoever deterreth you, in this Day, from loving God is nothing but the world. Flee it, that ye may be numbered with the blest. Should a man wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful.”
“Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 139 and 276)

Letter: 3. “Your mind will corroborate and confirm this if it is kept free from intemperate ambitions, from lust for alluring things, from sensuality and from vicious affections and attachments.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

28. “And keep thy soul content with those who call on their Lord morning and evening, seeking his Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life;” 60. “The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?”

(The Qur'an (Yusuf Ali tr), Surahs 18 and 28)

“When the devotee is fully established in detachment he does not pray for anything, for he can do without everything. That is the meaning of Kshathram (nonchalance).” (ZOROASTER, Hymns of Atharvan p. 268)

“Nonchalance (detachment) is the best gift of Mazda.” (ZOROASTER, Hymns of Atharvan p. 736)

“Detachment, lightly holding unto home, Children, and wife, and all that bindeth men; An ever-tranquil heart in fortunes good And fortunes evil, with a will set firm To worship Me- Me only!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

16. “Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.” 80. “When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.”

(Hindu, Laws of Manu chapters 4 and 6)

“Under all circumstances you should free yourselves from attachment to objects; toward them your attitude should be neutral and indifferent. Let neither success nor failure, neither profit nor loss, worry you.” (Buddha, Sixth Patriarch)

13. “Don't practice an ignoble way of life, don't indulge in a careless attitude. Don't follow a wrong view, and don't be attached to the world.” 24. “People beset by desire run here and there, like a snared rabbit, and those trapped in the bonds of attachments keep Returning for a long time to suffering. So one should get rid of one's craving if it is freedom from desire that one wants.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

17. "Abandon anger, give up pride, and overcome all fetters. Suffering does not befall him who is without attachment to names and forms, and possesses nothing of his own." 18. "Hard is the life of a modest one who ever seeks after purity, who is strenuous, humble, cleanly of life, and discerning."

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

"The man rejoiceth in its treasure And in the glory of Life Which resteth on it. I have acknowledged Thee (O) Elect Righteous One, For Thou settest my soul free From transitory things." (Sabeanism, Ginza Rba- chapter 93)

"Be no son of the House, the world." "Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust." (Sabeanism, Instruction of Adam)

"Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

"Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause."

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 34)

I. We need to learn humility in our lives if we truly wish to serve God and help our fellow man grow spiritually: JUDAISM: Proverbs 15:33 "The fear of the LORD is the instruction of wisdom; and before honour is humility."

Proverbs 22:4 “By humility and the fear of the LORD are riches, and honour, and life.”

Isaiah 57:15 “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite (repentant) ones.”

CHRISTIANITY: Acts 20:19 “Serving the Lord with all humility of mind,”

1 Peter 5:5 “Likewise, ye younger, submit yourselves unto the elder.

Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.” 5:6

“Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:” 5:7 “Casting all your care upon Him; for He careth for you.”

Luke 14:11 “For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

James 4:10 “Humble yourselves in the sight of the Lord, and He shall lift you up.”

Matthew 18:4 “Whosoever therefore shall humble himself as this little - child, the same is greatest in the kingdom of heaven.”

“Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 29

58. “And remember We said: ‘Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good.’”

(The Qur'an (Yusuf Ali tr), Surah 2)

55. “Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.” 205. “And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful.”

(The Qur'an (Yusuf Ali tr), Surah 7)

36. "They clothe themselves with spite, in the course of strife, for the sake of vanishing goods. They are intoxicated with pride in their youth, and shall be full of regrets at the end of their time."

(Zoroaster, The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, "Do religious works with humility, think good thoughts, speak good words, and do good deeds."

"Krishna. Fearlessness, singleness of soul, the will Always to strive for wisdom; opened hand And governed appetites; and piety, And love of lonely study; humbleness,"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

"There is the rightful doer. He who acts Free from self-seeking, humble, resolute, Steadfast, in good or evil hap the same, Content to do aright he truly acts."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

17. "Abandon anger, give up pride, and overcome all fetters. Suffering does nor befall him who is without attachment to names and forms, and possesses nothing of his own." 18. "Hard is the life of a modest one Who ever seeks after purity, Who is strenuous, humble, Cleanly of life, and discerning."

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

"Charity can no longer be expressed in the giving of impersonal gifts but will call for the more costly gifts of sympathy and understanding; good behavior will call for something more than outward conformity to the five precepts because in the light of the Paramitas they must practice humility, simplicity, restraint and self-giving. Patience will call for something more than forbearance with external circumstances

and the temperaments of other people: it will now call for patience with one's self. Zeal will call for something more than industry and outward show of earnestness: it will call for more self-control in the task of following the Noble Path and in manifestating the Dharma in one's own life.” (Buddha, Lankavatara Sutra)

**“For my heart hath testified to the First Life (Haiyi Qadmai/God).”
“Behold me, who have sought purification before Thee! Look on me, I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,”
(Sabeanism, Ginza Rba- chapters 77 and 410)**

“It is time to pray the ‘Devotions’ The great moment for humble worship.” (Sabeanism, Ginza Rba- chapter 118)

“If thou hast, upon hearing the divine verses and by virtue of thy spontaneous love for the True Word of God, responded in a spirit of utter humility and lowliness -- a spirit which is one of the mightiest signs of true love and understanding -- then such proofs have been and will ever be regarded as sound.”

(The Bab, Selections from the Writings of the Bab, p. 120)

“It behoveth the people of truth that the signs of humility should shine upon their faces, that the light of sanctity should radiate from their countenances, that they should walk upon the earth as though they were in the presence of God and distinguish themselves in their deeds from all the dwellers of the earth.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries)

**m. Meekness before our creator seems to be a teaching found in all the God fearing religions: JUDAISM: Zephaniah 2:3
“Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness:”
Isaiah 29:19 “The meek also shall increase their joy in the LORD”**

Psalms 149:4 “For the LORD taketh pleasure in his people: he will beautify the meek with salvation.”

CHRISTIANITY: Galatians 5:22 “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,”

Galatians 5:23 “Meekness, temperance: against such there is no law.”

Colossians 3:12 “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;”

1 Timothy 6:11 “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”

“The beloved of God must each be the essence of purity and holiness; so may they be known by their purity, freedom and meekness in every land;”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 365)

“The Prophet said, ‘Be gentle and calm, O 'Aisha, as Allah likes gentleness in all affairs.’” “When thou beholdest a sinner be concealing and meek.”

(Islam, Hadith, Bukhari Vol 8, book 75, # 404 and Islamic Miscellaneous)

88. “Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentle meekness) to the Believers.”

(The Qur'an (Yusuf Ali tr), Surah 15)

4. “I reject any who harm beings. I reject them with My thoughts, Words, and deeds. I reject them publicly.” “From him should flow no harm and no pain.” “Wish no harm unto that man who would offer Me a sacrifice, be it ever so great or ever so small.” (be ye ever so humble and meek)

(Zoroaster, The Zend-Avesta– Yasna 12 and Avesta Fragments)

“Humbleness, truthfulness, and harmlessness, Patience and honour, reverence for the wise. Purity, constancy, control of self, Contempt of sense-delights, self-sacrifice, Perception of the certitude of ill In birth, death, age, disease, suffering, and sin; Detachment, lightly holding unto home, Children, and wife, and all that bindeth men; An ever tranquil (meek) heart in fortunes good And fortunes evil, with a will set firm To worship Me- Me only!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

“He avoids harsh language, and abstains from it. He speaks such words as are gentle, soothing to the ear, loving, going to the heart, courteous, (meekly) and dear, and agreeable to many.” 26. “He who utters only gentle, instructive and truthful speech, criticizing no-one - that is what I call a brahmin.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path and Dhammapada))

“We offer up our commemoration, our petition, our prayer, Our submission, our tabuta and our faith In Thy presence.” “Blessed art Thou, my Lord.” “In the name of the Great Life (Haiyi/God)! Hear me, my Father, hear me! Draw me upward (O) Great One.” This is an act of meekness and submission the Great Life. (Sabeanism, Ginza Rba-chapters 75 and 80)

“It is time to pray the ‘Devotions’ The great moment for humble worship.” Which is to worship in all meekness. (Sabeanism, Ginza Rba-chapter 118)

“He prayed and worked unceasingly. His meekness was unailing. Those who came near him felt in spite of themselves the fascinating influence of his personality, of his manner and of his speech.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 501)

“By good deeds, pure lives, humility and meekness be a lesson for others.”

(Bahá'í Faith, Baha'i World Faith - Abdu'l-Baha Section, p. 365)

“Be unjust to no man, and show all meekness to all men.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 93)

n. We must show patients in times of life's hardships and in times of great stress, God will eventually deliver us from our troubles after we learn our lessons in this life: JUDAISM:

Ecclesiastes 7:8 “Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.”

Sirach 20:32 “Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.” (Deuterocanonical Apocrypha)

CHRISTIANITY: Luke 22:19 “In your patience possess ye your souls.”

1 Timothy 6:11 “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”

Hebrews 10:36 “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”

James 5:7 “Be patient therefore, brethren,”

“Remain patient as we have remained patient.”

(The Bab, Selections from the Writings of the Bab, p. 16)

“Manifest magnificent patience during every calamity and hardship.”

(Bahá'í Faith, Baha'i World Faith - Abdu'l-Baha Section, p. 374)

126. “And if ye do catch them out, catch them out no worse than they catch you out: but if ye show patience, that is indeed the best course.”

“And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.”

(The Qur'an (Yusuf Ali tr), Surah 16)

24. “Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.”

(The Qur'an (Yusuf Ali tr), Surah 76)

“O Spenta Armaiti, kindly Do this out of kindness to the creatures open asunder and stretch thyself afar, to bear flocks and herds and men.”

“May peace triumph over discord here, and generous giving (benevolence) over avarice, (patience over intolerance), reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad and Yasna 60)

“He is patient, like a priest,”

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

“Arjuna.....” “Who hateth naught Of all which lives, living himself benign, Compassionate, from arrogance exempt, Exempt from love of self, unchangeable By good or ill; patient, contented, firm In faith, mastering himself, true to his word, Seeking Me, heart and soul; vowed unto Me,- That man I love!” 8. “Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.”

(Hindu, Bhagavad Gita (Edwin Arnold tr chapter 12 and chapter 6 Manu)

19. “One is not a learned man by virtue of much speaking. He who is patient, without anger and fearless, he is to be called learned.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Whoever is patient, free from hate and fear, is said to be wise.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Mahamati, you and all the Bodhisattvas should discipline yourselves in the realisation and patient acceptance.” (Buddha, Lankavatara Sutra)

“Behold these souls who believed in Thee And for Thy name's sake stood (in patients) by on earth And were persecuted. Show us pure ether air So that we may forget earthly persecution, That we may forget the persecution of earth And the vexation of the wicked and liars.” (Sabeanism, Ginza Rba- chapter 71)

“BE Thou patient,” “as we have remained patient.”

(The Bab, Selections from the Writings of the Bab, pp. 16 and 56)

“The virtues and attributes pertaining unto God are all evident and manifest, and have been mentioned and described in all the heavenly Books. Among them are trustworthiness, truthfulness, purity of heart while communing with God, forbearance, resignation to whatever the Almighty hath decreed, contentment with the things His Will hath provided, patience, nay, thankfulness in the midst of tribulation, and complete reliance, in all circumstances, upon Him. These rank, according to the estimate of God, among the highest and most laudable of all acts. All other acts are, and will ever remain, secondary and subordinate unto them....”

(Bahá'í Faith, Gleanings from the Writings of Baha'u'llah, p. 290)

o. Constancy and steadfastness are prerequisites to living a holy life: JUDAISM: 1 Chronicles 28:7 “Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.”

Job 11:15 “For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:”

CHRISTIANITY: 1 Corinthians 15:58 “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

Titus 3:8 “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”

“Today is the day for steadfastness and constancy. Blessed are they that stand firm and immovable as the rock, and brave the storm and stress of this tempestuous hour.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 349)

43. “And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).”

130. “Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy.

(The Qur'an (Yusuf Ali tr), Surahs 2 and 20)

75. “Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy; therein shall they be met with salutations and peace.” 12. “And because they were patient and constant, He will reward them with a Garden and (garments of) silk.”

24. “Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.”

(The Qur'an (Yusuf Ali tr), Surahs 25 and 76)

19. “These and thou art Mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilarations.” 5. “Ye save us, holy men, and saintly women as we are, and steadfast in the faith.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 10 and 58)

Denkard. Zoroaster, “It is by continuing in the idea (i.e. by steadfastly holding the idea) of the great supremacy of God, that man will come to dislike (the use of) his own power to do evil;”

“Linked by no ties to earth, steadfast in Me, That man I love! But most of all I love Those happy ones to whom 'tis life to live In single fervid faith and love unseeing, Drinking the blessed Amrit of my Being!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 12)

“Good is the steadfastness whereby a man Masters his beats of heart, his very breath Of life, the action of his senses; fixed In never-shaken faith and piety:”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“He whose senses are subdued, Like steeds well-trained by a charioteer; He who is free from pride and corruption Such a steadfast one even the gods hold dear.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“A disciple thus freed, in whose heart dwells peace, there is nothing to be added to what has been done, and naught more remains for him to do. Just as a rock of one solid mass remains unshaken by the wind, even so, neither forms, nor sounds, nor odors, nor tastes, nor contacts of any kind, neither the desired, nor the undesired, can cause such an one to waver. Steadfast is his mind, gained is deliverance.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Thou knoweth him who feareth Thee with his heart And him who confesseth thee with his lips. With a pure mouth be Thou blessed And lauded with a tongue of praise. Supporters who do not waver,”

(stedfast) (Sabeanism, Ginza Rba- chapter 75)

“Any man who is not steadfast (in thought) Whose mind is turned against me, Whose mind is turned from me, Great and not small will be his hurt.” (Sabeanism, Ginza Rba- chapter 89)

“For He will come and will heal me, Will lift me up, raise me and confirm me Will direct my eyes to the Light, And my feet to steadfastness My mouth to wisdom and my heart to vigilance.” (Sabeanism, Ginza Rba- chapters 71 and 117)

“Let there be strength and constancy for all lovers of Thy name!” (Sabeanism, Ginza Rba- chapter 410)

“By the righteousness of the true God, if ye remain steadfast upon this line which standeth upright between the two lines, ye shall, in very truth, quaff the living waters from the Fountain of this wondrous Revelation as proffered by the hand of His Remembrance...”

(The Bab, Selections from the Writings of the Bab, p. 56)

“O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.”

(Bahá'í Faith, Gleanings from the Writings of Baha'u'llah, p. 12)

The Laws of God are the best means of maintaining order in the world of mankind.

132. The Laws of God are the best means of maintenance for order in the world. They give order and unity to the animalistic nature found in man and help to bring about the advancement and civilization of the world of man: “They whom God hath endued with insight will readily recognize that the precepts (the laws) laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples.”

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 331)

JUDAISM: Psalms 140:12 “I know that the LORD will maintain the cause. He does this through our observance of His statutes.” This helps man to maintain order in this life.

CHRISTIANITY: Titus 3:8 “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”

Titus 3:9 “But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. Observance of the law is profitable to mankind and the best means of maintaining the activities of man.”

Letter 31. “Remember my son, that before you is a long and arduous journey (life). The journey is not only very long, exhausting and onerous but the route is mostly through dismal, dreary and deserted regions where you will be sadly in need of refreshing, renovating and enlivening aids and helps and you cannot dispense with such provisions (Allah’s statutes) as to keep you going and to maintain you till the end of the journey - the Day of Judgement.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“The Prophet used to invoke Allah at night, saying, ‘O Allah: All the Praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the Maintainer of the Heaven and the Earth and whatever is in them.’ He maintains the affairs of mankind through the word and the ordinances of His teachings.

(Islam, Hadith, Bukhari Vol 9)

“Mazda is the source of all that is (good and) valuable in life.” “Mazda sustains the moral order. He is the source of all that is worthy in life.”
(ZOROASTER, Hymns of Atharvan pp. 310 and 491)

“Spitama declared the law of Mazda to be (for) the betterment of the world by deeds.” “Improvement of the world should be one of the main

items of duty.” “Mazda is the up holder of moral order of the universe.” (ZOROASTER Hymns of Atharvan pp. 440, 778 and 780)

“One may consider this or that to be the purpose of religion, but its main purpose is the welfare of the society.” (Maintenance of human society) (ZOROASTER, Hymns of Atharvan p. 622)

“We the righteous laws maintain.” Our ever advanceing civilization and our spirituality and our well-being are maintained by Krishna’s code of conduct.

(Hindu, Mababharata (R. Dutt, abridged tr))

14. “Not to speak harshly and not to harm others, self restraint in accordance with the rules of the Order (moral laws), moderation in food, a secluded dwelling, and the cultivation of the higher levels of consciousness - this is the teaching of the Buddhas.” 25. “Therefore in this religion, this is what comes first for a wise bhikkhu - guarding of the senses, contentment, and discipline in accordance with the rules of the Order.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

20. “This is the only way; None other is there for purity of vision. Enter upon this path,” these mandates of The Buddha.

20. “When walking along this path, You shall make an end of suffering This is the Way made known by Me.”

20. “You yourself should make an effort, The Tathagata (The Buddha) can but show the Way. The meditative one who walks this path is released from the bonds of Mara.” And, order is brought into the world.

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“To you do I call and (you) do I teach, Men who have received the Sign. Certainly have ye held to established truth, Ye have held to the certainty about which I instructed you. I call to my chosen ones so that Ye may not turn your thought away from Me.” “Thou, Manda-d-

Hiia, hast established for thy chosen that which thou hast revealed to us from the book,” which establisheth order. “**Good is the Good for the good, and His (nature, order) is set upon those who love His name.**”
“**Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith** so that Life cometh and expelleth darkness and goodness (light) cometh and casteth out evil.” (Sabeanism, Ginza Rba – chapters 45, 48, 72 and 89)

“**Bábísm has no hierarchy, but instead aims to educate each individual believer to become a whole person, to be a fighter for freedom and the moral advancement of humanity.**” “**If all men were to observe the ordinances of God no sadness would befall that heavenly Tree.**”

(The Bab, Selections from the Writings of the Bab, p. 96 and Babi and Baha'i Religions, p. 54)

“**The laws and ordinances that constitute the major theme of this Book, Bahá'u'lláh, moreover, has specifically characterized as ‘the breath of life unto all created things,’ as ‘the mightiest stronghold,’ as the ‘fruits’ of His ‘Tree,’ as ‘the highest means for the maintenance of order in the world and the security of its peoples,’ as ‘the lamps of His wisdom and loving-providence,’ as ‘the sweet smelling savour of His garment,’ as the ‘keys’ of His ‘mercy’ to His creatures.**”

(Bahá'í Faith, Baha'u'llah, Synopsis and Codification of the Kitab-i-Aqdas, p. 2)

Many followers of the literal word don't follow the whole law, but only that which suits them.

133. They don't follow the whole law only that which suits them, which leads to the corruption of the religion of God and the damnation of those who follow them: Mankind has a knack for picking out, of religion, that which suits him to follow and

disregarding the rest. He rationalizes to himself if I do this and no one sees me, or it is such a little thing, it won't cause harm to anyone; but to be a true adherent to the word of God, the word of God comes as a whole and not just bits and pieces that we can pick and choose what we like and ignore the rest. When God makes something a law, it is for a very good reason, and it usually relates to our own spiritual health and well-being, or not causing harm or hardship on someone else.

CHRISTIANITY: Matthew 23:23 "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Matthew 23:1 "Then spake Jesus to the multitude, and to his disciples," 23:2 "Saying The scribes and the Pharisees sit in Moses' seat:" 23:3 "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."

Matthew 15:14 "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

JUDAISM: Isaiah 24:5 "The earth also is defiled under the inhabitants thereof; because they have transgressed (contravened) the laws, changed the ordinance, broken the everlasting covenant."

1 Esdras 49. "The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem." (Deuterocanonical Apocrypha, Esdras 1)

"Those who dwelt upon the earth, means the other nations and races, such as the peoples of Europe and distant Asia who, when they saw that the character of Islam was entirely changed, the Law of God forsaken -- that virtues, zeal and honor had departed from among them, and that their qualities were changed -- became happy, and rejoiced that corruption of morals had infected the people of Islam, and that they would in consequence be overcome by other nations."

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 53)

“Clinging to parts of their religion, thinking that they are doing righteous work for the sake of God.” (while ignoring the rest of the teachings of God’s Holy Prophets)

(The Bab, Selections from the Writings of the Bab, p. 138)

“They, the people of the Scriptures, divided this Scripture into parts, believing in some portions of it and disbelieving the others.”

(Islam, Hadith, Bukhari Vol 5, Book 58, # 281)

59. “But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (our command) repeatedly.”

85. “After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and rancor; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.”

(The Qur'an (Yusuf Ali tr), Surah 2)

4. “Yea, let us peel them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! Whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 61)

“It is, however, not improbable that our text is disfigured by several very old (man induced) corruptions.”

(Hindu, The Dharma Sutras, Apastamba Prasna I, Patala 10, Khanda 29)

12. "By oneself is wrong done; by oneself one suffers; by oneself is wrong left undone; by oneself is one purified. Purity and impurity come from oneself; no one can purify another."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

21. "What ought to be done is left undone; What ought not to be done is done, For those who are naughty and heedless Corruptions greatly progress."

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

"And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man." For to alter, change or ignore the word in any way is to invalidate the word. "I strive with a pious and believing heart for the love of precious Truth (knowledge)." "Ye are set up and raised up, my chosen ones, by the word and certitude that came to you the word and the certitude that came to the good, the true word which came to believers." "Any man who is not steadfast (in thought) Whose mind is turned against me, (following not the whole word) Whose mind is turned from me, Great and not small will be his hurt." (Sabeanism, Seth son of Adam and Ginza Rba- chapters 75, 77, 89 and 99)

"I beseech the Life (Haiyi/God) and my Lord Manda-d-Hiia (Savior God) and the 'uthras and kings of the worlds of the light for a sponsor for this high mystery (Ginza) so that no lacking or deficiency may appear therein. Should there be anything missing or deficient, do thou, O Hibil-Ziwa, (Manda-d-Hiia) (thou) great Fulfiller, supplement it from thy treasure which is not deficient and from thy plenty, which lacketh in nothing. Rid it and loose it from its sins, trespasses, follies, stumblings and mistakes," (Sabeanism, Ginza Rba- chapter 174)

“O YE who are invested with the Bayan! Be ye watchful on the Day of Resurrection, for on that Day ye will firmly believe in the Vahid of the Bayan, though this, even as your past religion which proved of no avail, can in no wise benefit you, unless ye embrace the Cause of Him Whom God shall make manifest and believe in that which He ordaineth. Therefore take ye good heed lest ye shut yourselves out from Him Who is the Fountain-head of all Messengers and Scriptures, while ye hold fast to parts of the teachings which have emanated from these sources.”

(The Bab, Selections from the Writings of the Bab, p. 132)

“In its primitive days, whilst they still adhered to the precepts associated with the name of their Prophet, the Lord of mankind, their career was marked by an unbroken chain of victories and triumphs. As they gradually strayed from the path of their Ideal Leader and Master, as they turned away from the Light of God and corrupted the principle of His Divine unity, and as they increasingly centered their attention upon them who were only the revealers of the potency of His Word, their power was turned into weakness, their glory into shame, their courage into fear. Thou dost witness to what a pass they have come. Behold, how they have joined partners with Him Who is the Focal-Point of Divine unity. Behold how their evil doings have hindered them from recognizing, in the Day of Resurrection, the Word of Truth, exalted be His glory. We cherish the hope that this people will henceforth shield themselves from vain hopes and idle fancies, and will attain to a true understanding of the meaning of Divine unity.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 69)

The literal interpreted letter of the word, by itself, can lead to spiritual death, but the inspired word of God can also lead to spiritual life.

134. The literal interpreted letter of the word, by itself, can lead to spiritual death, but the inspired word of God can also lead to spiritual life: The letter of the word of God without the influence of the spirit is death, or I should say, it leads to death, but we are not talking about death of the physical body, we are talking about the death of the spiritual soul in man.

How many times has a prophet of God been sent to this earth and the people and the religious leaders of his time held onto the literal interpretation of the letter of the word they are familiar with, and failed to recognize God's holy prophet, because he came with the spirit of God in his teachings.

CHRISTIANITY: John 5:46 "For had ye believed Moses, ye would have believed me: for he wrote of me."

John 5:47 "But if ye believe not his writings, how shall ye believe my words?" The people in Christ's day held onto the literal interpretation of the words of Moses, and the other prophets of the Old Testament, and not only failed to recognize the spiritual authority of Jesus Christ when he came to them, but they also had Jesus, The Son of God, put to death for their lack of understanding.

So again I say, when men hold on strictly to the word of God without digging deeper into the writings of God looking for the spiritual content of the word, the letter of the word they are holding onto can leave the spirit of those men dead.

2 Corinthians 3:6 "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Paul states that the letter killeth, or the word alone can harm the soul of man by causing him to fail to see the true light of the word which enlightens the spirit and causes the soul to be alive in God. This is hinted at numerous times in the bible when Jesus makes statements like let the dead bury the dead: **Matthew 8:22 "But Jesus said unto him, Follow me; and let the dead bury their dead."** God does not consider us to even be alive when our spirits are filled with darkness and worldly thoughts. **Luke 15:24 "For this my son was dead, and is alive again; he was lost, and is found."**

1 Timothy 5:6 "But she that liveth in pleasure is dead while she liveth."

It seems apparent that if we only think worldly thoughts holding onto the pleasures of this earthly life and only hold on to the literal

letter of the word without considering the inner spiritual meaning, God considers us to be dead to the spiritual world, even though we are living and breathing in this world, we are dead and spiritually blind to God.

“Should anyone possessed of insight behold, he will see how the people of paradise have preceded the rest into heaven, even though their food was no more than the leaf of a tree; whereas the people of hell have entered therein by their own consent, bringing with them those things (shu'un) in which they benefited from the word of negation, in which they pride themselves, and by which they are tormented in the fire, although they are unaware of that.”

(The Bab (unauthorized translation), The Persian Bayan)

“It is evident that the bounties of Christ transformed the eye which was blind into a seeing one, rendered the ear which was formerly deaf, attentive, and made the hard, callous heart tender and sensitive. In other words the meaning is that although the people possess external eyes, yet the insight or perception of the soul is blind; although the outer ear hears, the spiritual hearing is deaf; although they possess conscious hearts they are without illumination; and the bounties of His Holiness Christ save souls from these conditions. It is evident then that the manifestation of the Messiah was synonymous with universal mercy. His providence was universal and his teachings were for all. His lights were not restricted to a few. Every ‘Christ’ came to the world of mankind. Therefore we must investigate the foundation of divine religion, discover its reality, re-establish it and spread its message throughout the world so that it may become the source of illumination and enlightenment to mankind, the spiritually dead become alive, the spiritually blind receive sight and those who are inattentive to God become awakened.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 105)

But for many, the letter of the literal word without spiritual insight on the part of man, as I said, leads to the spiritual death and spiritual

blindness in man: 2 Peter 1:20 “Knowing this first, that no prophecy of the scripture is of any private interpretation.”

2 Peter 1:21 “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” So, as I have stated several times now, the literal word in the writings of God by itself, without the hidden spiritual content of God’s loving influences guiding the way leaves the soul of spiritless man quite dead to God and the spiritual concourse on high: But, if this is the case, then conversely, with spiritual insight, on the part of man, the word of God should lead to spiritual life; and I have found by doing some research in the bible and the Bahá’í Writings that this was the case. The word of God gives life to the soul of those who are spiritually receptive. (See 135. The word of God giveth life to man, for more information) because in this dogmatic topic we only discuss the letter by itself leading to spiritual, blindness and death. JUDAISM:

Deuteronomy 16:19 “Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous:” Which can lead to the misconception or deliberate corruption of the word of God and inadvertently the spiritual demise of those individuals involved, by the corruption of God’s Holy Word. Deuteronomy 30:15 “See, I have set before thee this day life and good, and death and evil;” Deuteronomy 29:4 “Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.”

“Many divine messengers have appeared in Persia, the land of many sects. One of these sects occupies itself with ceremonies and forms and considers relations with other sects quite impossible. Its followers blindly accept the sacred writings. Another sect among the Shuhites attempts religious research and weighs theological questions and metaphysics and the Sufis have their own special dogmas. These groups spend their lives in useless arguments and wrangles and are continually at war.”

(Bahá’í Faith, Abdu'l-Baha, Divine Philosophy, p. 62)

“The essence of these words is this: Were We to bring thee to a reckoning, thou wouldst prove thyself empty-handed; We in truth know

all things. Hadst thou uttered 'yea' on hearing the Words of God, thou wouldst have been seen to have been worshipping God from the beginning that hath no beginning until the present day, never to have disobeyed Him, not even for the twinkling of an eye. Yet, neither the upright deeds thou hast wrought during all thy life, nor the exertions thou didst make to banish every thought from thy heart save that of the good-pleasure of God, none of these did in truth profit thee, not even to the extent of a grain of mustard seed, inasmuch as thou didst veil thyself from God and tarried behind at the time of His manifestation."

(The Bab, Selections from the Writings of the Bab, p. 31)

"The Prophet said, 'You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there.' We said, 'O Allah's Apostle! Do you mean the Jews and the Christians?' He replied, 'Whom else?'

(Hadith, Vol 4, Book 56, # 662)

59. "But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (our command) repeatedly."

13. "But because of their breach of their Covenant, We cursed them, and made their hearts grow hard: they change the words from their (right) places and forget a good part of the Message that was sent them, nor wilt thou cease to find them, barring a few, ever bent on (new) deceits:" 104. **"When it is said to them: 'Come to what Allah hath revealed; come to the Messenger': they say: 'Enough for us are the ways we found our fathers following.' What! even though their fathers were void of knowledge and guidance?"** Being filled with spiritual blindness and death.

(The Qur'an (Yusuf Ali tr), Surahs 2 and 5)

"Let every nation follow what they used to worship, and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am

your Lord,' and they will say, 'You are not our Lord.'" They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don't see the true light of Allah when it dawns, and fail to hear the truth of His words, but, instead, hold onto the literal words of their holy books, failing to see the new light of the spirit of God in the words of the new manifestation, and the new book.

(Hadith, Bukhari Vol 9, Book 93, # 532)

9. "The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought (the insightfulness into the holy writings) from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right."

(The Zend-Avesta, Avesta – Yasna 32)

"In many cases a literal translation may convey an entirely wrong meaning." "I felt, that in our passage a strictly literal translation would be wrong, would convey no meaning, or a wrong meaning;"

(Hindu, Upanishads vol. 2, Introduction to the Upanishads, vol. 2)

"One steadfast rule- while shifting souls have laws Many and hard. Specious, but wrongful deem The speech of those ill-taught ones who extol The letter of their Vedas, saying, 'This Is all we have, or need;' being weak at heart With wants, seekers of Heaven: which comes- they say- As 'fruit of good deeds done;' promising men Much profit in new births for works of faith; In various rites abounding; following whereon Large merit shall accrue towards wealth and power; Albeit, who wealth and power do most desire Least fixity of soul have such, least hold On heavenly meditation."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

"Disciples should be on their guard against the seductions of words and sentences and their illusive meanings, for by them the ignorant and the dull-witted become entangled and helpless." (Buddha, Lankavatara Sutra)

“Objects are discriminated by the ignorant who are addicted to assertion and negation, because their intelligence has not been acute enough to penetrate into the truth.” “Objects, by reason of habit-energy that has been accumulating since beginningless time, that one builds up erroneous views whose only basis is false-imagination.” (Buddha, Lankavatara Sutra)

“If a man becomes attached to the literal meaning of words and holds fast to the illusion that words and meaning then he will fail to understand the true meaning and will become entangled in assertions and refutations.” “The ignorant and simple-minded declare that meaning is not otherwise than words, that as words are, so is meaning. They think that as meaning has no body of its own that it cannot be different from words and, therefore, declare meaning to be identical with words. In this they are ignorant of the nature of words, which are subject to birth and death whereas meaning is not; words are dependent upon letters and meaning is not; meaning is apart from existence and non-existence, it has no substratum, it is unborn. The Tathagatas do not teach a Dharma that is dependent upon letters. Anyone who teaches a doctrine that is dependent upon letters and words is a mere prattler, because Truth is beyond letters and words and books. This does not mean that words and books never declare what is in conformity with meaning and truth, but it means that words and books are dependent upon discriminations, while meaning and truth are not; moreover, words and books are subject to the interpretation of individual minds.” (Buddha, Lankavatara Sutra)

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“This does not mean that words and books never declare what is in conformity with meaning and truth, but it means that words and books are dependent upon discriminations, while meaning and truth are not; moreover, words and books are subject to the interpretation of individual minds, while meaning and truth are not. But if Truth is not expressed in words and books, the scriptures which contain the meaning of Truth would disappear, and when the scriptures disappear there will be no more disciples and masters and Bodhisattvas and Buddhas, and there will be nothing to teach. But no one must become attached to the words of the scriptures because even the canonical texts sometimes deviate from their straightforward course owing to the imperfect functioning of sentient minds. Religious discourses are given by myself and other Tathagatas in response to the varying needs and faiths of all manner of beings, in order to free them from dependence upon the thinking function of the mind-system, but they are not given to take the place of self-realisation of Noble Wisdom. When there is recognition that there is nothing in the world but what is seen of the mind itself, all dualistic discriminations will be discarded and the truth of imagelessness will be understood, and will be seen to be in conformity with meaning rather than with words and letters.”

“The ignorant and simple-minded being fascinated with their self-imaginings and erroneous reasonings, keep on dancing and leaping about, but are unable to understand the discourse of the words about the truth of self-realization, much less are they able to understand the Truth itself. Clinging to the external world, they cling to the study of books which are a means only, and do not know properly how to ascertain the truth of self-realization, which is Truth unspoiled by the four propositions. Self-realization is an exalted state of inner attainment which transcends all dualistic thinking and which is above the mind-system with its logic, reasoning, theorizing, and illustrations. The Tathagatas discourse to the ignorant, but sustain the Bodhisattvas as they seek self-realization of Noble Wisdom.”

“Therefore, let every disciple take good heed not to become attached to words as being in perfect conformity with meaning, because Truth is not in the letters.” (Buddha, Lankavatara Sutra)

“Between the Hidden and the Radiance,” is the place where the hidden letter of the word can blind man unto spiritual death, while the seeing can see the radiance of the word of God throughout the spiritual letter and come closer to God. Some will see and some won’t; or as this Sabean parable tells us: “There were those who bought my wares (The Holy Words). The eyes (of such a one) were filled with light, Filled with light were his eyes (On) beholding the Great (One) in the House of Perfection. There were those who did not buy my wares. (or ignored the spiritual content of His holy words) They went on, reached their end and lay down. They were blind and saw not, Their ears were stopped and they heard not And their hearts were not awakened,” and understood not. (Sabeanism, Ginza Rba- chapters 70 and 90)

“In the name of the Great Life The great Light be magnified! To you do I call and you do I teach, Men who have received the Sign. (the seeing men). Hearken not to the talk of all peoples and generations; Let not their stumblings cause you to stumble, Stumble not because of their stumblings!” Don’t let those blind to the letter of the word cause you to fall down with them. Matthew 15:14 “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” (Sabeanism, Ginza Rba- chapter 89 and King James Bible, Matthew)

“Flee from dead words, from whatever distracts you from God. Indeed such is a deadly poison which will consume you in flames while you are unaware.”

(The Bab (unauthorized translation), Journey Towards God - Lawson)

“Had they but fixed their gaze upon the testimony of God itself, had they refused to follow in the footsteps of the abject and foolish among their leaders and divines, they would doubtless have attained to the repository of guidance and the treasury of virtue, and quaffed from the crystal waters of life eternal in the city of the All-Merciful.”

(Bahá’í Faith, Baha’u’llah, Gems of Divine Mysteries, p. 10)

“Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.”

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 246)

The word of God giveth life to man.

135. The word of God giveth life to man: The word of God, to the spiritual insightful man, gives light and life into the heart of mankind: **JUDAISM: Deuteronomy 8:3 “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.”**

Deuteronomy 4:1 “Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live.....”

Leviticus 18:5 “Ye shall therefore keep my statutes, and my judgments which if a man do, he shall live in them: I am the LORD.”

Psalms 12:6 “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.”

CHRISTIANITY: Luke 4:4 “And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.”

Luke 12:23 “Life is more than meat, and the body is more than raiment.”

John 5:24” Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

1 John 1:1 “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;” **1:2** “(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)” **1:3** “That which we have seen and heard declare we unto you,

that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

“Truth is the Word of God which gives life to humanity.”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 494)

124. “Whosoever turns away from My Message, (the word) verily for him is a life narrowed down.” (spiritually diminished capacity)

24. “O ye who believe! give your response to Allah and His Messenger, when He calleth you (give the message to you) to that which will give you life;”

(The Qur'an (Yusuf Ali tr), Surahs 8 and 20)

43. “And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness,” and shall be among the living.

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 4)

3. “Let your ears attend to those who in their deeds and utterances hold to your words (of life), Ahura and Right, to those of Good Thought, for whom thou, Mazda, art the first teacher.”

(The Zend-Avesta, Avesta – Yasna 51)

“Some, never so attaining, hear of light From other lips, and seize, and cleave to it Worshipping; yea! and those- to teaching true- Overpass Death!” (and live)

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

2. “Even if the faithful can recite only a few of the scriptures, if they act accordingly, having given up passion, hate, and folly, being possessed of true knowledge and serenity of mind, craving nothing in this world or the next, they are living the holy life.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

6. “But those who, when the truth has been taught to them, follow the truth, will pass over the dominion of death, however difficult to cross. Leaving behind the path of darkness and following the path of light”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“My chosen, ye sought and ye found, moreover ye shall seek and ye shall find. ye sought and found, my chosen ones, as the first (souls?) sought and found,” the way to eternal life. “Be careful; make enquiry, (seek out the true life of the word) display kindness, show compassion.” And live! (Sabeanism, Ginza Rba- chapters 74 and 99)

“Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness (light) cometh and casteth out evil. “Great First Word, (God) which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!” “Wreath is light, its weapon the living word, and its seal the chosen, pure one (the manifestation of god). Every man who openeth it and readeth therein (the living word) shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (of light?).” (Sabeanism, Ginza Rba- chapters 45, 63 and 171)

“These life-giving evidences of a new-born Revelation; how numerous the souls raised to life who were exposed to dire humiliation in Thy Path for exalting Thy Word and for glorifying Thy divine Unity!”

(Selections from the Writings of the Bab, p. 188 and Shoghi Effendi, The Dawn-Breakers, p. 90)

“Strive therefore, with heart and soul, to follow the precepts of the Blessed Perfection (Baha’u’llah), and rest assured that if ye succeed in

living the life he marks out for you, Eternal Life and everlasting joy in the Heavenly Kingdom will be yours, and celestial sustenance will be sent to strengthen you all your days.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 113)

“We stand, life in hand, wholly resigned to His will; that perchance, through God's loving kindness and His grace, this revealed and manifest Letter may lay down His life as a sacrifice in the path of the Primal Point,[1] the most exalted Word.”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 48)

“The progress of the world, the development of nations, the tranquility of peoples, and the peace of all who dwell on earth are among the principles and ordinances of God. Religion bestoweth upon man the most precious of all gifts, offereth the cup of prosperity, imparteth eternal life, and showereth imperishable benefits upon mankind.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 129)

Doing God's will, living the life, is considered to be living in God's eyes, while living in the absence of God, living only for the things we can obtain in this life, is considered to be death to the spirit of man.

136. Doing God's will, living the life, is considered to be living in God's eyes, while the absence of God, living only for the things of this life, is considered to be death to the spirit of man: JUDAISM: Deuteronomy 4:4 “But ye that did cleave unto the LORD your God are alive every one of you this day.” In the writings of God's messengers, Bahá'í, Christian, or otherwise, living the life God has out lined for us is considered being spiritually alive and healthful to the soul, while living outside of His law is considered living the life of the animal, the beast lurking inside of man, thinking only of material

pleasures, and what we can get for ourselves out of this world; which is considered as being spiritually dead in the eyes of God:

CHRISTIANITY: 1 Timothy 5:6 “But she that liveth in pleasure is dead while she liveth.” **Romans 8:13** “For if ye live after the flesh, ye shall die:”

Again, we hear it right out of the writings of the bible, living for the material pleasures leads humanity to a kind of spiritual death or sickness, because if man is strictly focused on the pleasures of this world, and on the flesh, he is not thinking about God or the development of his soul;

He is thinking about mortal gain and what he can get out of this physical life. He is not thinking about how to become a better more enlightened soul, he is thinking about how to acquire more material wealth and what his status is in this world. This is not the way to the development of the soul in man; it is the way to spiritual deprivation and spiritual death for the soul. Some may think this is an odd way of describing the human soul, as being dead while the man is up apparently walking about living and breathing, but the spiritual side of man, the human soul, has requirements as well as the human body does and when these spiritual requirements are not being met you have an unhealthy soul sick unto death that is in dire need of spiritual substance and healing, which can only come from God and our living within the bounds He has out lined for us. Otherwise our spiritual nature is sickly and we are like one of the walking dead Christ warns us about when he tells us to let the dead bury the dead:

CHRISTIANITY: Luke 9:60 “Jesus said unto him, Let the dead bury their dead:” “During the time of thy visit here the meanings of the words of Christ ‘Let the dead bury their dead,’ was explained to thee. Those souls who are not vivified and attracted by the Holy Spirit, are accounted among the dead, because their souls are deprived of the breath of the Holy Spirit, and these persons after physical death are in a certain condition, having feeling and discernment in their environment, but in comparison with the pure souls who have been vivified by the Holy Spirit, they are as dead and deprived.

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v3, p. 670)

Conversely, if living for the material world leads to spiritual death, then focusing your attention on the writings of God, following His

teachings and doing the things the writings tell you to do is the way that leads to spiritual life and health for the soul. This is, of course, inferred in the bible and some of the other religions, but, in a later time, it is explained in the Bahá'í Writings: "The rewards of this life are the virtues and perfections which adorn the reality of man. For example, he was dark and becomes luminous, he was ignorant and becomes wise, he was neglectful and becomes vigilant, he was asleep and becomes awakened, he was dead and becomes living, he was blind and becomes a seer, he was deaf and becomes a hearer, he was earthly and becomes heavenly, he was material and becomes spiritual. Through these rewards he gains spiritual birth, and becomes a new creature. He becomes the manifestation of the verse in the Gospel where it is said of the disciples that they were born not of blood, nor of the will of the flesh, nor of the will of man, but of God; that is to say, they were delivered from the animal characteristics and qualities which are the characteristics of human nature, and they became qualified with the divine characteristics, which are the bounty of God; this is the meaning of the second birth."

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 323)

JUDAISM: Leviticus 18:5 "Ye shall therefore keep My statutes, and My judgments: which if a man do, he shall live in them: I am the LORD."

Deuteronomy 4:1 "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live....."

Deuteronomy 30:15 "See, I have set before thee this day life and good, and death and evil,"

Deuteronomy 30:16 "In that I command thee this day to love the LORD thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live,"

Proverbs 11:19 "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death."

Proverbs 19:23 "The fear of the LORD tendeth to life."

Psalms 33:18 "Behold, the eye of the LORD is upon them that fear Him, upon them that hope in His mercy;" 33:19 "To deliver their soul from death, and to keep them alive....."

Deuteronomy 5:33 “Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live,”

Isaiah 38:16 “O Lord, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me, and make me to live.”

Amos 5:4 “For thus saith the LORD unto the house of Israel, Seek ye Me, and ye shall live:”

Amos 5:6 “Seek the LORD, and ye shall live;”

Amos 5:14 “Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.”

Ezekiel 18:21 “But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die.”

Ezekiel 20:11 “And I gave them My statutes, and shewed them My judgments, which if a man do, he shall even live in them.”

Ezekiel 33:11 “Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”

CHRISTIANITY: John 6:63 “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

Mark 8:36 “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?”

Mark 8:37 “Or what shall a man give in exchange for his soul?”

John 8:12 “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”

John 11:25 “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:” 11:26 “And whosoever liveth and believeth in me shall never die.”

Acts 17:28 “For in Him we live, and move, and have our being;”

Romans 8:6 “For to be carnally minded is death; but to be spiritually minded is life and peace.”

Romans 8:13 “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

1 Peter 4:6 “For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

“This is an epistle from the letter 'Tha unto Him Who will be made manifest through the power of Truth -- He Who is the All-Glorious, the Best Beloved -- to affirm that all created things as well as myself bear witness for all time that there is none other God but Thee, the Omnipotent, the Self-Subsisting; that Thou art God, there is no God besides Thee and that all men shall be raised up to life through Thee.

(The Bab, Selections from the Writings of the Bab, p. 3)

24. “O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life;” 97. “Whoever works righteousness, man or woman, and has faith, verily, to him will We give a new life, a life that is good and pure,”

(The Qur'an (Yusuf Ali tr), Surahs 8 and 16)

22. “Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves.” “Thou canst but admonish: such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous. Verily We shall give life.”

(The Qur'an (Yusuf Ali tr), Surah 35 and 36)

20. “Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 11)

7. “Right and Piety gave continued life.”

(The Zend-Avesta, Avesta – Yasna 30)

19. “The man himself, O Maidyoi-Maungha, Spitama hath set this before him after conceiving it in his own self. He that would see life

indeed, to him will He make known what in actions by Mazda's ordinance is better during (this) existence.”

(The Zend-Avesta, Avesta – Yasna 51)

Denkard. Zoroaster, “Be it known that, every man ought to take thought regarding the giving of deliverance to (his) soul. Religious men make (their souls) more glorious by imparting the practices of the Mazdayasnian religion” unto life.

“He who thus vows his soul to the Supreme Soul, quitting sin, Passes unhindered to the endless bliss Of unity with Brahma. He so vowed, So blended, sees the Life-Soul resident In all things living, and all living things In that Life-Soul contained. And whoso thus Discerneth Me in all, and all in Me,” “What goeth forth from Me, Causing all life to live,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 6 and 8)

“They comprehend not, the Unheavenly, How Souls go forth from Me; nor how they come Back unto Me: nor is there Truth in these, Nor purity, nor rule of Life. ‘This world Hath not a Law, nor Order, nor a Lord,’ So say they: ‘nor hath risen up by Cause Following on Cause, in perfect purposing, But is none other than a House of Lust.’ And, this thing thinking, all those ruined ones- Of little wit, dark-minded- give themselves To evil deeds, the curses of their kind. Surrendered to desires insatiable, Full of deceitfulness, folly, and pride, In blindness cleaving to their errors, caught Into the sinful course, they trust this lie As it were true- this lie which leads to death.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

1. “Even if he does not quote appropriate texts much, if he follows the principles of the Teaching by getting rid of greed, hatred and delusion, deep of insight and with a mind free from attachment, not clinging to anything in this world or the next - that man is a partner in the Holy Life.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“The purpose of the Holy Life does not consist in acquiring alms, honor, or fame. That unshakable deliverance of the heart: that, verily, is the object of the Holy Life, that is its essence, that is its goal.’ ‘Though one were to live a hundred years immoral and with a mind unstilled by meditation, the life of a single day is better if one is moral and practices meditation.’ ‘He who drinks in the Truth will live happily with a peaceful mind.’”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards) and The Eightfold Path.)

“If a good disciple, man or woman, studies this Scripture and thoughtfully observes even a verse of it, his merit will be very great. What words can express the merit of a disciple who, living with restraint and kindness, diligently studies and observes it! Such a disciple is attaining powers commensurate with the supreme and most wonderful Dharma. Wherever there is the hermitage of such a good disciple, it is the treasure-house of this sacred Scripture; it is a shrine of the Lord Buddha; and over it will hover uncounted Bodhisattvas of highest reverence and honor.” (Buddha, Diamond Sutra)

“And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man.” “And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment - Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you.” And thou shall live. (Sabeanism, Ginza Rba- chapter 75)

“Those who listen to the speech of the Life (God’s teachings) Will be greatly increased, Will be enriched and will not lack.” “Life (is) for those who know, Life (is) for those who believe.” (Sabeanism, Ginza Rba- chapters 88 and 171)

“The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. 'The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

“By the terms ‘life’ and ‘death,’ spoken of in the scriptures, is intended the life of faith and the death of unbelief. The generality of the people, owing to their failure to grasp the meaning of these words, rejected and despised the person of the Manifestation, deprived themselves of the light of His divine guidance, and refused to follow the example of that immortal Beauty.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 114)

“Strive therefore, with heart and soul, to follow the precepts of the Blessed Perfection (Baha'u'llah), and rest assured that if ye succeed in living the life he marks out for you, Eternal Life and everlasting joy in the Heavenly Kingdom will be yours, and celestial sustenance will be sent to strengthen you all your days.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 113)

Living the spiritual life God wants for us is living in part by the laws the messengers reveal.

137. Living the life is living for God and part of what living for God is, is living by the laws He has sent down for us to observe and follow the Holy Writings sent down to us in the writings of the various religions; which are clear on this point. To live for God one must observe His Holy Laws: JUDAISM: Deuteronomy 4:5 “Behold, I (Moses) have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so.”

Deuteronomy 4:6 “Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.”

Deuteronomy 6:17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

Deuteronomy 6:18 “And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee,”

Proverbs 21:3 “To do justice and judgment is more acceptable to the LORD than sacrifice.”

CHRISTIANITY: 1 John 2:4 “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.”

1 John 2:5 “But, whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.”

1 John 2:6 “He that saith he abideth in him ought himself also so to walk, even as he walked.”

Romans 3:31 “Do we then make void the law through faith? God forbid: yea, we establish the law.”

“The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. 'The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him.” Through the laws of God’s manifestation.

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

277. “Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.” **32. Say:** “Obey Allah and His Messenger;”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 3)

20. “O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear him speak.”

(The Qur'an (Yusuf Ali tr), Surah 8)

71. "He that obeys Allah and His Messenger has already attained the highest Achievement." 9. "And those who believe and work righteous deeds, them shall We admit to the company of the Righteous."

(The Qur'an (Yusuf Ali tr), Surahs 29 and 33)

5. "I will speak of that which (He), the Holiest declared to me as the word that is best for mortals to obey; while he said: 'they who for my sake render Him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit' - (He) Mazda Ahura."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 45)

"Invocation of God, to the neglect of rectitude, is unveiling. It does not suffice for the vision of Mazda. In order to be able to see Mazda, one should be righteous, thoughtful and active." (ZOROASTER, Hymns of Atharvan p. 247)

"A moral truth does not remain a merely intellectual apprehension. It rouses the emotions and demands expression through them in action or in life." "At the same time, a true religious life must have rectitude and good laws of conscience for its foundation." (ZOROASTER, Hymns of Atharvan p. 709)

Denkard. Zoroaster, "The thought of adoring the one Life-giver (*i.e.* God) is due to living in accordance with His laws." "The Lord delights in persons who on all occasions conduct themselves in accordance with His wishes and behests; and He is displeased with persons who on all occasions transgress His wishes and commands. Of such contumacious persons it is stated in the Religion that they observe not His behests and wishes."

"Find full reward Of doing right in right! Let right deeds be Thy motive, not the fruit which comes from them." 9. "For that man who obeys the

law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2 and Laws of Manu chapter 2)

“Let right deeds be Thy motive, not the fruit which comes from them. And live in action! Labour! Make thine acts Thy piety, casting all self aside,” “Glad in all good they live, Nigh to the peace of God; and all those live Who pass their days exempt from greed and wrath, Subduing self and senses, knowing the Soul!” “Whereon he may live according to the law.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 2, 5 and Laws of Manu chapter 11)

175. “Let him always delight in truthfulness, (obedience to) the sacred law, conduct worthy of an Aryan, and purity; let him chastise his pupils according to the sacred law; let him keep his speech, his arms, and his belly under control.”

(Hindu, Laws of Manu chapter 4)

“Lay members should abstain from all unkindness, stealing, unchastity, lying, duplicity, slander, frivolous talk, covetousness, malice, currying favor, and false teachings. Disciples should strictly observe all the precepts given by the Tathagatas, they should endeavor, by their example, to induce all beings to abandon evil and practice the good.” (Buddha, Diamond Sutra)

“What do you think, Subhuti? If a disciple, whether man or woman, were to collect a store of precious gems as great as this universe and was to bestow them on the holy Tathagatas, would that disciple on the strength of his gift lay up a large stock of merit?”

“Subhuti replied: ‘Yes, Blessed One, he would lay up a very great merit.’”

“The Lord Buddha replied: ‘Subhuti, if another disciple after reading even one verse of this Scripture and observing it by living a good life, he will lay up a greater merit than the one who merely makes gifts in charity and continues his egoistic life. And why? Because, making gifts may or may not involve an advance along the path.’” (Buddha, Diamond Sutra)

13. “Lead a life of righteousness, and not a life of wrong-doing. He who follows righteousness lives happily in this world and the next.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

13. “Arise! Be not negligent! Lead a righteous life. For one who lives a righteous life Dwells in peace here and hereafter.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Do not slumber and sleep, and forget not what your lord commanded you.” Words to live by. (Sabeanism, Instruction of Adam)

“Those who listen to the speech of the Life (the teachings of God) Will be greatly increased, Will be enriched and will not lack.” (Sabeanism, Ginza Rba- chapter 88)

“Gird up the loins of endeavour, and be mindful of the words of God as revealed in His Book.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

“You must endeavour always to live and act in direct obedience to the teachings and laws of Bahá'u'lláh, so that every individual may see in all the acts of your life that in word and in deed you are followers of the Blessed Perfection.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 167)

“Cleave unto righteousness, O people of Baha! This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 93)

“Whenever My laws appear like the sun in the heaven of Mine utterance, they must be faithfully obeyed by all, though My decree be such as to cause the heaven of every religion to be cleft asunder. He doth what He pleaseth. He chooseth; and none may question His choice. Whatsoever He, the Well-Beloved, ordaineth, the same is, verily, beloved. To this He Who is the Lord of all creation beareth Me witness.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 332)

Don't become attached to the allure of this world.

138. Don't become attached to this world: And don't become confounded by the glitter and allure this world seems to hold over less-spiritually inclined individuals. JUDAISM: Psalms 27:16 “A little that a righteous man hath is better than the riches of many wicked.”

Psalms 62:10 “If riches increase, set not your heart upon them.”

Psalms 119:72 “The law of Thy mouth is better unto me than thousands of gold and silver.”

Proverbs 15:16 “Better is little with the fear of the LORD than great treasure and trouble therewith.”

Proverbs 28:20 “A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.”

CHRISTIANITY: Matthew 6:24 “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (money).”

Matthew 6:25 “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye

shall put on. Is not the life more than meat, and the body than raiment?"

Matthew 6:26 "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

Matthew 6:19 "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:" 6:20 "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:" 6:21 "For where your treasure is, there will your heart be also."

Mark 4:19 "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

Luke 6:24 "But woe unto you that are rich! for ye have received your consolation."

Romans 8:13 "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Colossians 3:2 "Set your affection on things above, not on things on the earth."

1 John 2:15 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

1 John 2:16 "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Ezra 39. "Flee the shadow of this world, receive the joyfulness of your glory:" (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4))

It behoves you.....to arrive at that hallowed spot in a state of complete detachment, wholly sanctified from all that pertains to this world.

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 342)

Letter 10. "Have you ever seriously considered what would happen to you if all your wealth and property is taken away from you. The possessions, the riches and the luxuries that you have surrounded yourself with, belong to this world, a world which has profusely decorated itself and which is bent upon alluring you with its

enjoyments. It has enticed you away and you have fallen an easy prey to its allurements. It has dragged you and you have followed it like a tame animal on the other end of the rope. It has ordered you and you have obeyed its orders submissively.”

“You have forgotten that shortly you will be called to bear the consequences of such a life; consequences from which no one can shield, liberate or absolve you.”

“Abstain from such a life, keep yourself ready for the Day of Judgement.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

81. “Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!” 131. “Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.”

(The Qur'an (Yusuf Ali tr), Surah 20)

60. “The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?”

(The Qur'an (Yusuf Ali tr), Surah 28)

“If we are fondly devoted to Mazda and Mazda alone we can hold every worldly object as of little consequence.” (ZOROASTER, Hymns of Atharvan p. 563)

11. “Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.”

(Hindu, Laws of Manu chapter 4)

13. "Don't practice an ignoble way of life, don't indulge in a careless attitude. Don't follow a wrong view, and don't be attached to the world."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Be no son of the House, the world," "Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust." (Sabeanism, Instruction of Adam)

"Came, the life of my Self I found, Yea, Life! lo, Life! Life hath triumphed over this world." (Sabeanism, Ginza Rba- chapter 30)

"The mana rejoiceth in its treasure And in the glory of Life Which resteth on it. I have acknowledged Thee (O) Elect Righteous One, For Thou settest my soul free From transitory things." (Sabeanism, Ginza Rba- chapter 93)

"Every man of perception who hath scaled the noble heights of detachment, and every man of eloquence who hath attained the most sublime station, beareth witness that Thou art God, the Incomparable, and that Thou hast assigned no associate unto Thyself in the kingdom of creation, nor is there anyone to compare with Thee in the realm of invention."

(The Bab, Selections from the Writings of the Bab, p. 207)

"Man must sever himself from the influences of the world of matter, from the world of nature and its laws; for the material world is the world of corruption and death. It is the world of evil and darkness, of animalism and ferocity, bloodthirstiness, ambition and avarice, of self-worship, egotism and passion; it is the world of nature."

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 451)

“Know ye that by ‘the world’ is meant your unawareness of Him Who is your Maker, and your absorption in aught else but Him.”

“Whatsoever deterreth you, in this Day, from loving God is nothing but the world. Flee it, that ye may be numbered with the blest.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 275 and 276)

“Whoso is unable to renounce the world, let him now at this very moment, depart, for later on he will be unable to escape.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 326)

“Whatsoever deterreth you, in this Day, from loving God is nothing but the world. Flee it, that ye may be numbered with the blest. Should a man wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 276)

Love is a main teaching found in the writings of God.

139. Love greatly matters in the religions of God. Love is a main teaching found in the writings of God. In essence, we are to live a life full of love: When Jesus came into this world he brought the concept of brotherly love. Love was a main theme of Christ's teachings. But what some people fail to realize is that Moses also taught that we should love one another: JUDAISM: Leviticus 19:18

“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.” Leviticus 19:34 **“But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.” Deuteronomy 10:19 “Love ye therefore the stranger: for ye were strangers in the land of Egypt.” Love has remained an important factor of religion in the Bahá’í Writings as well:**

“Bahá’u’lláh taught, that Religion is the chief foundation of Love and Unity and the cause of Oneness.” “His mission was to change ignorant fanaticism into Universal love, to establish in the minds of His followers the basis of the unity of humanity and to bring about in practice the equality of mankind.”

(Bahá’í Faith, Abdu’l-Baha, Abdu’l-Baha in London, pp. 28 and 37)

JUDAISM: Proverbs 10:12 “Hatred stirreth up strifes: but love covereth all sins.”

Proverbs 15:17 “Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.”

Proverbs 17:17 “A friend loveth at all times.”

“Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode it dwell.”

(Bahá’í Faith, Abdu’l-Baha, Baha’i World Faith - Abdu’l-Baha Section, p. 217)

“WHENEVER the faithful hear the verses of this Book being recited, their eyes will overflow with tears and their hearts will be deeply touched by Him Who is the Most Great Remembrance for the love they cherish for God, the All-Praised.

(The Bab, Selections from the Writings of the Bab, p. 62)

CHRISTIANITY: Matthew 5:44 “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;”

Matthew 19:19 “Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.”

Mark 12:30 “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”

Mark 12:31 “And the second is, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”

“The divine purpose is that men should live in unity, concord and agreement and should love one another.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 245)

CHRISTIANITY: Luke 6:35 “But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest:”

John 13:34 “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

Romans 12:9 “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.”

Romans 13:8 “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

Galatians 5:22 “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,”

“Do not only say that Unity, Love and Brotherhood are good; you must work for their realization.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 60)

“The path to guidance is one of love and compassion, not of force and coercion.”

(The Bab, Selections from the Writings of the Bab, p. 75)

CHRISTIANITY: 1 John 3:11 “For this is the message that ye heard from the beginning, that we should love one another.”

1 John 4:7 “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.”

1 John 4:8 “He that loveth not knoweth not God; for God is love.”

Love is also a teaching found in the other religions of God as well.

“He hath cherished and will ever cherish the desire that all men may attain His gardens of Paradise with utmost love, that no one should sadden another, not even for a moment, and that all should dwell within His cradle of protection and security until the Day of Resurrection which marketh the dayspring of the Revelation of Him Whom God will make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 86)

“Hold fast, all together, by the rope (The Love) which Allah stretches out for you, and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided.”

(The Qur'an (Yusuf Ali tr), Surah 3)

8. “And they feed, for the love of Allah, the indigent, the orphan, and the captive.”

9. “We feed you for the sake of Allah alone: No reward do we desire from you, nor thanks.”

(The Qur'an (Yusuf Ali tr), Surah 76)

“Mazda is not the God of any particular tribe. The doors of Mazda are not closed to foreigners. So soon as anyone of them becomes fit he is to be included in the fold.” “Love of God is calculated to remove the

distinction between one nation and another.” (ZOROASTER, Hymns of Atharvan pp. 542 and 544)

“Maha Ratu Zarathustra enjoins love for the whole of mankind. One who does not love man, does not really love God. It should be realized that one soul resides in all. Thus one should be a friend to everyone. This social service, which is the concrete of the life of the individual, is not to be confined to any particular country but should extend throughout the world to the whole of humanity.” (ZOROASTER, Hymns of Atharvan pp. 547 and 548)

“Our aim should be to mitigate hatred and increase love. Do not return evil for evil!” (ZOROASTER, Hymns of Atharvan p. 664)

“Love attracts, while fear repels. Thus love is the principle of unity, unity with God and unity with men.” “When men love and help one another to the best of their power they derive the greatest pleasure from loving their fellow-men.” “The religion of the Gatha is the religion of love, and Mazda is the friend of men.” (ZOROASTER, Hymns of Atharvan p. 500, 507 and Denkard)

“Our aim should be to mitigate hatred and increase love. Do not return evil for evil!” (ZOROASTER, Hymns of Atharvan p. 664)

“Better to live on beggar's bread With those we love alive, Than taste their blood in rich feasts spread, And guiltily survive!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

“Who doeth all for Me; who findeth Me In all; adoreth always; loveth all Which I have made, and Me, for Love's sole end.” “Equally loving all that lives, loves well.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11 and 18)

“Fourfold are our human duties: first to study holy lore, Then to live as good householders, feed the hungry at our door, Then to pass our clays

**in penance, last to fix our thoughts above, But the final goal of virtue,
it is Truth and deathless Love!"**

(Hindu, Mababharata (R. Dutt, abridged tr))

**1. "For hate is never conquered by hate. Hate is conquered by love.
This is an eternal law."**

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

**25. "Let one live in love; let one be adept in one's duties; then joyfully
one will see the end of sorrow. As the jasmine sheds its withered
flowers, people should shed desire and hate, mendicants."**

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

**"Practice kindness and compassion on all alike with no discrimination
what-so-ever." "Buddha, Surangama Sutra)**

**"The true Samana who is seeking the way to Brahma, let him have
thoughts of love everywhere throughout the whole world pervading
with thoughts of love far reaching, beyond measure, all embracing.
Regard all with mind set free and filled with deep felt love. this is the
way to a state of union with Brahma. Be filled with thoughts of pity,
sympathy and equanimity far reaching beyond measure all embracing
even for all things that have form or life with deep felt pity, sympathy
and equanimity not one is set aside."**

**"He will not be filled with anger or malice, his mind will be pure free
of lust, he will have self mastery he will be free from cares, and this
one at death at the dissolution of his body will become united with
Brahma who is of the same condition." (Buddha, Tevigga Sutra)**

**"For my heart hath loved the Life (God) and mine eyes wait upon
Manda-d-Hiia (Savior God) And I testify to the Life (God) and to my lord
Manda-d-Hiia with a true and faithful heart." (Sabeanism, Ginza Rba-
chapter 74)**

“Diffuse Thy light over all who love.” (Sabeanism, Ginza Rba- chapter 76)

“Love, the mainspring of every energy, tolerance towards each other, desire of understanding each other, knowing each other, helping each other, forgiving each other.”

(Moojan Momen, The Babi and Baha'i Religions, p. 60)

“Know thou of a certainty that Love is the secret of God's holy Dispensation, the manifestation of the All-Merciful, the fountain of spiritual outpourings. Love is heaven's kindly light, the Holy Spirit's eternal breath that vivifieth the human soul. Love is the cause of God's revelation unto man, the vital bond inherent, in accordance with the divine creation, in the realities of things. Love is the one means that ensureth true felicity both in this world and the next. Love is the light that guideth in darkness, the living link that uniteth God with man, that assureth the progress of every illumined soul. Love is the most great law that ruleth this mighty and heavenly cycle, the unique power that bindeth together the divers elements of this material world, the supreme magnetic force that directeth the movements of the spheres in the celestial realms. Love revealeth with unfailing and limitless power the mysteries latent in the universe. Love is the spirit of life unto the adorned body of mankind, the establisher of true civilization in this mortal world, and the shedder of imperishable glory upon every high-aiming race and nation.”

“O ye beloved of the Lord! Strive to become the manifestations of the love of God, the lamps of divine guidance shining amongst the kindreds of the earth with the light of love and concord.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 27)

“My hope is that through the zeal and ardour of the pure of heart, the darkness of hatred and difference will be entirely abolished, and the light of love and unity shall shine; this world shall become a new world; things material shall become the mirror of the divine; human

hearts shall meet and embrace each other; the whole world become as a man's native country and the different races be counted as one race."

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 38)

Love one another, live in Brotherhood.

140. Love one another, live in Brotherhood with one another and love for the sake of love: Christianity is known the world over as the religion of brotherly love. Love and brotherhood are two of the most important and fundamental components of Christianity and in the bible in general. JUDAISM: Leviticus 19:18 "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD."

Leviticus 19:34 "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God."

Deuteronomy 10:19 "Love ye therefore the stranger: for ye were strangers in the land of Egypt." This love of mankind is especially true in the Bahá'í Faith, love and brotherhood hold two extremely high positions in the ranks of the faith.

"Equality and Brotherhood must be established among all members of mankind. This is according to Justice. The general rights of mankind must be guarded and preserved. All men must be treated equally. This is inherent in the very nature of humanity." "Let us be united and love one another."

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, pp. 28 and 61)

Love, the mainspring of every energy, tolerance towards each other, desire of understanding each other, knowing each other, helping each other, forgiving each other.

(Moojan Momen, The Babi and Baha'i Religions, p. 60)

CHRISTIANITY: Mark 12:31 “.....Thou shalt love thy neighbour as thyself.....”

John 13:34 “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

Romans 13:8 “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

1 Peter 1:22 “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”

1 John 3:11 “For this is the message that ye heard from the beginning, that we should love one another.”

1 John 3:23 “And this is his commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.”

1 John 4:7 “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.”

1 John 4:8 “He that loveth not knoweth not God; for God is love.”

1 John 4:11 “Beloved, if God so loved us, we ought also to love one another.”

Romans 12:10 “Be kindly affectioned one to another with brotherly love; in honour preferring one another;”

Romans 13:10 “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”

1 Peter 3:8 “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:”

“O ye that are invested with the Bayan! Denounce ye not one another, ere the Day-Star of ancient eternity shineth forth above the horizon of His sublimity. We have created you from one tree and have caused you to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another. Regard ye not others save as ye regard your own selves, that no feeling of aversion may prevail amongst you so as to shut you out from Him Whom God shall make manifest on the Day of Resurrection. It behooveth you all to be one indivisible people; thus should ye return unto Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 127)

“You should be a source of comfort, love and respect.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

10. “The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah, that ye may receive Mercy.”

(The Qur'an (Yusuf Ali tr), Surah 49)

“Allah's Apostle said, ‘You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.’”

(Islam, Hadith, Bukhari Vol 8, Book 73, # 40)

**“Brotherhood of man is the idea that appealed to Him (Mazda) most. And that is the only meaning of the Service of the soul of the world.”
“For if God is the one Father of all men then all men are equal.”
(ZOROASTER, Hymns of Atharvan pp. 549 and 550)**

“Maha Ratu Zarathustra enjoins love for the whole of mankind. One who does not love man, does not really love God. It should be realized that one soul resides in all. Thus one should be a friend to everyone. This social service, which is the concrete of the life of the individual, is not to be confined to any particular country but should extend throughout the world to the whole of humanity.” “God is all love, and his loving presence may be felt everywhere.” (ZOROASTER, Hymns of Atharvan pp. 547, 548 and 834)

“Love attracts, while fear repels. Thus love is the principle of unity, unity with God and unity with men.” “When men love and help one another to the best of their power they derive the greatest pleasure from loving their fellow-men.” “The religion of the Gatha is the religion

of love, and Mazda is the friend of men.” (ZOROASTER, Hymns of Atharvan p. 500, 507 and Denkard)

“Who doeth all for Me; who findeth Me In all; adoreth always; loveth all Which I have made, and Me, for Love's sole end.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

9. “Men seek Thee as a Father with their prayers, win Thee, bright-formed, to brotherhood with holy act.”

(Hindu, Vedas, Rig Veda - Book 2)

6. “Show love and kindness here below.”

(Hindu, Vedas, Rig Veda - Book 10)

“He has cast away ill-will; he dwells with a heart free from ill-will; cherishing love and compassion toward all living beings,”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“The Contemplation on the Buddha, the Law, the Holy Brotherhood, Morality, will only produce Neighborhood-Concentration. Develop your concentration: for he who has concentration understands things according to their reality.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love. this is the way to a state of union with Brahma. Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure all embracing even for all things that have form or life with deep felt pity, sympathy and equanimity not one is set aside.” (Buddha, Tevigga Sutra)

“Diffuse Thy light over all who love.” For Thy sake do we love all that liveth, humanity is one in love. (Sabeanism, Ginza Rba- chapter 76)

“We will pray with Thee the ‘uthras’ prayer and ask of Thee, of the Great (Life, Haiyi or God), a petition for ourselves, for our friends, for our friends’ friends and for those who love the great Family of Life.”

“Praise Thee, for amongst them all hatred, Envy and dissensions exist not.” (Sabeanism, Ginza Rba- chapters 75 and 76)

“To each you will convey the expression of My love and tender affection. You will strive to inflame their hearts anew with the fire of the love of the Beauty of God; a flock the different members of which love each other so bitterly.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 260 and 663)

“We must look higher than all earthly thoughts; detach ourselves from every material idea, crave for the things of the spirit; fix our eyes on the everlasting bountiful Mercy of the Almighty, who will fill our souls with the gladness of joyful service to His command ‘Love One Another.’”

(Bahá’í Faith, Abdu’l-Baha, Paris Talks, p. 39)

“The divine purpose is that men should live in unity, concord and agreement and should love one another”

(Bahá’í Faith, Abdu’l-Baha, Baha’i World Faith - Abdu’l-Baha Section, p. 245)

Love God that His love may reach thee.

141. Love God that His love may reach thee: God’s love is always near to us, but we are ever far from Him. We must return that love if its special benefits are to reach us. JUDAISM: Zechariah 1:3 “Thus saith the LORD of hosts; Turn ye unto Me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.”

Malachi 3:7 Return unto Me, and I will return unto you, saith the LORD of hosts.

CHRISTIANITY: 1 Corinthians 8:3 “But if any man love God, the same is known of Him.” “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” In other words, from these three statements from the Old and New Testaments of the bible, we can discern that if we turn towards God with love in our hearts for our creator, God will turn to us and let His love for us, which is always near to us, flow through us, because if we are showing our love for Him His love for us can reach into our hearts. And this reciprocal sharing of love in our hearts and the sharing of love God has for us can also be discerned in the other religions of God as well:

“O SON OF BEING! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

“GOD hath, at all times and under all conditions, been wholly independent of His creatures. He hath cherished and will ever cherish the desire that all men may attain His gardens of Paradise with utmost love, that no one should sadden another, not even for a moment, and that all should dwell within His cradle of protection and security until the Day of Resurrection which marketh the dayspring of the Revelation of Him Whom God will make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 86)

31. “If ye do love Allah, follow me: Allah will love you, and forgive you your sins, for Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 3)

“Allah's Apostle said, ‘Allah said, If My slaves loves the meeting with Me, I too love the meeting with him; and if he dislikes the meeting with Me, I too dislike the meeting with him.’”

(Islam, Hadith, Bukhari Vol 9, Book 93, # 595)

“The Prophet said, ‘My Lord says, If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him for the span of outstretched arms; and if he comes to Me walking, I go to him running.’”

(Hadith, Bukhari Vol 9, Book 93, # 627)

“In my mind there is naught but the love of Ahura Mazda.” “Oh Ahura Mazda you are the Friend, the Brother and the Father of them all.” “The relation between Mazda and man is preeminently that of the lover and the Beloved.” “The supremely beloved one is the supremely loving (One).” (ZOROASTER, Hymns of Atharvan pp. 375 and 376)

“The ultimate relation between Mazda and man is that of eternal mutual love.” “Man is both the lover and the beloved of Mazda.” (ZOROASTER, Hymns of Atharvan pp. 676 and 677)

“The human heart craves a God who loves. To love God and make one’s self loved by Him, to love one’s neighbour and make one’s self loved by him, this is morality and religion. In both the one and the other love is everything- the end the beginning and the middle.” (ZOROASTER, Hymns of Atharvan p. 784)

“Give Me thy heart! adore Me! serve Me! Cling In faith and love and reverence to Me! So shalt thou come to Me! I promise true, For thou art sweet to Me!” (Love Brahma and He will most certainly love you.)

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

25. “Let one live in love; let one be adept in one's duties; then joyfully one will see the end of sorrow. As the jasmine sheds its withered flowers, people should shed desire and hate, mendicants.” (If one lives in love he loves The Uncreated One; and Brahma, The Uncreated one, loves him in return.)

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love. this is the way to a state of union with Brahma,” and the way to Brahma’s love. (Buddha, Tevigga Sutra)

“Diffuse Thy light (love) over all who love Thy name of Truth” (Sabeanism, Ginza Rba- chapter 76) (shower Thy lovers with Thy love, because love is light, so Adam is saying love us that love You.) “The (Great) Life (God) dwelleth on those who love Him.” (Sabeanism, Ginza Rba- 30)

“Life is fulfilled in its own glory and Great Life (God) dwelleth in those that love Him.” (Sabeanism, Ginza Rba- chapters 59 and 60)

“WHENEVER the faithful hear the verses of this Book being recited, their eyes will overflow with tears and their hearts will be deeply touched by Him Who is the Most Great Remembrance for the love they cherish for God, the All-Praised. He is God, the All-Knowing, the Eternal. They are indeed the inmates of the all-highest Paradise wherein they will abide for ever.”

(The Bab, Selections from the Writings of the Bab, p. 62)

“O Son of Man! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.”

(Bahá’í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 175)

The love of God is one of the major teachings found in all of God’s religions.

142. The love of God is one of the major teachings found in all of God's religions: We as Christians and Bahá'ís are to love God with all our hearts our souls and our minds that we may return the love God showers on us. **JUDAISM: Deuteronomy 10:12 “And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,”
Deuteronomy 6:5 “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.”
Deuteronomy 11:1 “Therefore thou shalt love the LORD thy God, and keep His charge, and His statutes, and His judgments, and His commandments, always.”**

“If the mother be religious she will show her children how they should love God.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 162)

“Take thou good heed that ye may all, under the leadership of Him Who is the Source of Divine Guidance, be enabled to direct thy steps aright upon the Bridge, which is sharper than the sword and finer than a hair, so that perchance the things which from the beginning of thy life till the end thou hast performed for the love of God.”

(The Bab, Selections from the Writings of the Bab, p. 95)

JUDAISM: Joshua 22:5 “But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul.”

CHRISTIANITY: Matthew 22:37 “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

Matthew 22:38 “This is the first and great commandment.”

Mark 12:30 “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:

this is the first commandment.” The love of God is also a major theme found in the other religions as well.

165. “Yet there are men who take (for worship) others besides Allah as equal (with Allah); they love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty, that to Allah belongs all power, and Allah will strongly enforce the penalty.”

(The Qur'an (Yusuf Ali tr), Surah 2)

31. “If ye do love Allah, follow me: Allah will love you, and forgive you your sins, for Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 3)

8. “And they feed, for the love of Allah, the indigent, the orphan, and the captive”

9. “We feed you for the sake of Allah alone: No reward do we desire from you, nor thanks.”

(The Qur'an (Yusuf Ali tr), Surah 76)

“Love of Mazda is the life of religion, and without that, the dead ceremonials are worse than useless.” (ZOROASTER, Hymns of Atharvan p. 189)

“Love of God is the greatest asset of life, as the best means of God realization.” (ZOROASTER, Hymns of Atharvan p. 243)

“It is only the love of God that sustains true control over the senses. How can you subdue the senses except by the love of God?” (ZOROASTER, Hymns of Atharvan p. 726)

“Just as God is to be adored, so is the prophet.” “A lover forgets himself, he has no awareness of his pain. Let him flare up in his love for Mazda.” (ZOROASTER, Hymns of Atharvan p.365)

7. “Who cleave, who seek in Me Refuge from birth and death, those have the Truth! Those know Me BRAHMA: know Me Soul of Souls, The ADHYATMAN: know KARMA, my work; Know I am ADHIBHUTA, Lord of Life, And ADHIDAIVA, Lord of all the Gods, And ADHIYAJNA, Lord of Sacrifice; Worship Me well, with hearts of love and faith, And find and hold me in the hour of death.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

“Give Me thy heart! adore Me! serve Me! Cling In faith and love and reverence to Me! So shalt thou come to Me! I promise true, For thou art sweet to Me! And let go those- Rites and writ duties! Fly to Me alone! Make Me thy single refuge! will free Thy soul from all its sins! Be of good cheer!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

25. “Let one live in love; let one be adept in one's duties; then joyfully one will see the end of sorrow. As the jasmine sheds its withered flowers, people should shed desire and hate, mendicants.” (If one lives in love he loves The Uncreated One; and Brahma, The Uncreated one, loves him in return.)

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love. this is the way to a state of union with Brahma.” (Buddha, Tevigga Sutra)

“The (Great) Life (God) dwelleth on those who love Him.” (Sabeanism, Ginza Rba- chapter 30)

“Life is fulfilled in its own glory and Great Life dwelleth in those that love Him.” (Sabeanism, Ginza Rba- chapters 59 and 60)

“All fruits perish; all sweet odours vanish, (but) the perfume of Life is established for ever and unto world’s end upon those who love His name of Truth.” (Sabeanism, Ginza Rba- chapter 8)

“Good is the Good for the good, and His nature is set upon those who love His name.” (Sabeanism, Ginza Rba – chapter 72)

“Know thou that every ear which hearkeneth unto His Words with true faith shall be immune from the fire. Thus the believer, through his recognition of Him will appreciate the transcendent character of His heavenly Words, will whole-heartedly choose Him over others, and will refuse to incline his affections towards those who disbelieve in Him. Whatever one gaineth in the life to come is but the fruit of this faith. Indeed any man whose eye gazeth upon His Words with true faith well deserveth Paradise; and one whose conscience beareth witness unto His Words with true faith shall abide in Paradise and attain the presence of God; and one whose tongue giveth utterance to His Words with true faith shall have his abode in Paradise, wherein he will be seized with ecstasy in praise and glorification of God, the Ever-Abiding, Whose revelations of glory never end and the reviving breaths of Whose holiness never fail. Every hand which setteth down His Words with true faith shall be filled by God, both in this world and in the next, with things that are highly prized; and every breast which committeth His Words to memory, God shall cause, if it were that of a believer, to be filled with His love; and every heart which cherisheth the love of His Words and manifesteth in itself the signs of true faith when His Name is mentioned, and exemplifieth the words, 'their hearts are thrilled with awe at the mention of God, that heart will become the object of the glances of divine favour and on the Day of Resurrection will be highly praised by God.”

(The Bab, Selections from the Writings of the Bab, p. 98)

“Day by day ye will love God in ever greater measure, and become more tightly bound to the Beauty that abideth forever, to Him Who is the Light of the world.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 202)

“My army is My reliance on God; My people, the force of My confidence in Him. My love is My standard, and My companion the remembrance of God, the Sovereign Lord of all, the Most Powerful, the All-Glorious, the Unconditioned.” “Arise, O wayfarer in the path of the Love of God, and aid thou His Cause.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 37)

Man's spirit or soul created in God's image.

143. Man's spirit or soul created in God's image not the physical body of man: In the Bahá'í Faith we recognize that the souls of mankind are created in the image of God which is not the image of the physical body of man. God is of the spirit and far above the limitations of a physical body. CHRISTIANITY: John 4:24 “God is a Spirit.” This means that our souls are of the spirit as well, created in the image of our creator.

JUDAISM: Genesis 1:26 “And God said, Let us make man in our image, after our likeness:”

Genesis 1:27 “And God created man in his own image, in the image of God created he him; male and female created he them.”

CHRISTIANITY: 1 Corinthians 11:7 “For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God:”

“All these sacred words show us that man is made in God's image: yet the Essence of God is incomprehensible to the human mind, for the finite understanding cannot be applied to this infinite Mystery.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 23)

CHRISTIANITY: John 3:6 “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Here we find that Jesus makes the distinction between flesh and the spirit. He indicates that

flesh is of the body while the spirit, that which is in God's image, is not of the body, but is a whole different entity unto itself, a spiritual entity. **John 4:24** "God is a Spirit: and they that worship him must worship him in spirit." Jesus couldn't be any clearer, "God is a spirit" not an entity having a physical form we can see and observe, but a spiritual form. **2 Corinthians 3:17** "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Paul tells us the same thing that Jesus did, the Lord is spirit not physical, so man being created in God's image is spiritual also.

1 Corinthians 15:40 "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." Paul, again, makes the clear distinction between the physical and the spiritual forms of man. He states we have a physical body or a terrestrial body and a celestial body a spiritual body.

1 Corinthians 15: 44 "There is a natural body, and there is a spiritual body." Paul couldn't be any clearer on this our physical body is different and separate from our spiritual body and he goes on further to say:

1 Corinthians 15:50 "Now this I say brethren that flesh and blood cannot inherit the kingdom of God;" The kingdom of God is not a physical place that our physical body can go to. Paul clearly makes the distinction that the physical body or flesh and blood cannot inherit the kingdom of God:

Luke 17:20 "....The kingdom of God cometh not with observation"

Luke 17:21 "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." The Kingdom of God is, as I said earlier, not a physical place that our physical body can just go to. Christ tells us heaven is not a place we can observe with our physical eyes. We can't say heaven is here or heaven is there, heaven is of the spiritual realm. So, if heaven is not a physical place, it is our spiritual soul that goes to heaven when we pass on out of this mortal life and it is our spiritual or celestial body that is in God's image, because God is spirit and we are spirit because we are created in God's image.

Lastly Matthew tells us: **5:48** "Be ye therefore perfect, even as your Father which is in heaven is perfect." God is perfect and the soul He created for us is perfect, but the physical body of man is not perfect, it ages, gets sick and eventually dies. These are all states of

imperfection not perfection; therefore the physical body of man is not created in God's image. The physical body is created in the image of the world, created in the nature of the animal, its weak form that of a human animal. So, the physical body of man is definitely not created in God's image!

Therefore the Soul of man is not physical. JUDAISM: Genesis 2:7 "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Proverbs 20:27 "The spirit of man is the candle of the LORD."

Job 32:8 "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."

CHRISTIANITY: Romans 8:8 "So then they that are in the flesh cannot please God."

Romans 8:9 "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

Ephesians 4:4 "There is one body, and one Spirit," Paul makes the final distinction, there is one body of man and there is one spirit or the living soul of man.

James 2:26 "the body without the spirit is dead...."

Matthew 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

1 John 3:24 "And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us."

1 John 4:13 "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

"AS this physical frame is the throne of the inner temple, whatever occurs to the former is felt by the latter. In reality that which takes delight in joy or is saddened by pain is the inner temple of the body, not the body itself."

(The Bab, Selections from the Writings of the Bab, p. 93)

We also find that the soul of man is spiritual created in God's image indicated in other religions of God as well: 29. "When I have fashioned

him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him.”

(The Qur'an (Yusuf Ali tr), Surah 15)

9. “But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling and understanding.” “For such He has written Faith in their hearts, and strengthened them with a spirit from Himself.”

(The Qur'an (Yusuf Ali tr), Surah 32 and 58)

“What! Has (Allah) taken Daughters out of what He Himself creates, as a likeness to (Allah) Most Gracious; they (become) females angels who themselves serve Allah.” Don't think because she's a female she is not made in Allah's image, like man; that, according to Muhammad, would be a foolish assumption.

(The Qur'an (Yusuf Ali tr), Surah 43)

“Allah created you with His Own Hand, and breathed into you of His Spirit meaning the spirit which he created for you.”

(Islam, Hadith, Bukhari Vol 6, Book 60, # 236)

“The pure spirit escapes from the bonds of the body.”

(Islam, Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 6)

40. “Good renown, fair of body, godly of soul, and holy;”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Man was made in the image of God, the son in the likeness of the Father.” (Zoroaster, Hymns of Atharvan p. 411)

“The soul survives even after the body has been burnt to ashes, it is mere obstinacy to deny the fact of the survival of the soul after the

death of the body; based on the accumulation of evidence on this point.” (Zoroaster, Hymns of Atharvan p. 642)

Denkard. Zoroaster, “The spirit or the soul of man is invisible and intangible and its abode in this world is the perishable (human) body. The body is sustained so long as it is united with the invisible spirit. The growth and development of the body is due to the progress it makes through (the presence of) this invisible spirit.

“The soul is enclothed in a body.” (ZOROASTER, Hymns of Atharvan p. 152)

“God created us in His image: our qualities should take lesson from Him.” (ZOROASTER, Hymns of Atharvan p. 165)

“But for these fleeting frames which it informs With spirit deathless, endless, infinite. These will I wear today! So putteth by the spirit Lightly its garb of flesh,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

“Holy souls see Which strive thereto. Enlightened, they perceive That Spirit in themselves.” “Yea! in its bodily prison! Spirit pure, Spirit supreme; surveying, governing, Guarding, possessing; Lord and Master.” “For I am That whereof Brahma is the likeness!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 13, 14 and 15)

“Krishna speaketh in this wise! Yea, and whoso, full of faith, Heareth wisely what it saith, Heareth meekly, when he dies, Surely shall his spirit rise To those regions where the Blest, Free of flesh, in joyance rest.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“Seeing your body as no better than an earthen pot, make war on Mara with the sword of wisdom, and setting up your mind as a fortress, defend what you have won, remaining free from attachment.” “Before

long this body will be lying on the ground, discarded and unconscious, like a useless bit of wood.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“The lotus will grow sweetly fragrant, delighting the soul, so also among those who are like the wise student of the truly enlightened Buddha shines brightly.” 3. “Knowing that this body is like a jar,” When the jar is broken the soul is set free from the body to wing its flight to God.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Our physical body consisting of flesh and skin, etc., is nothing more than a tenement or an inn; it is no place of refuge.” (Buddha, Sixth Patriarch) It is a place where the soul of man rests temporary until the soul passes on out of this body.

“Incense that is fragrant! yea, for the lives of the men who were our ancestors, of righteous and believing men who rendered up (their souls) and departed from their bodies.” (Sabeanism, Ginza Rba- chapter 8)

“The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode.” (Sabeanism, Ginza Rba- chapter 9)

**“Be ye my witnesses on the great day of departure (from the body)”
“When this the soul casteth off her bodily garment, she shall put on the dress of life and become a facsimile of the Great Life (God) in light.”
“In the likeness of the Life (God).” (Sabeanism, Ginza Rba- chapters 17, 51 and 73)**

“Go, soul, in victory to the place from which you were transplanted, the place of joy, in which the face shines. The face shines in it, the form is illumined and does not grow dim. The soul has loosened its

chains and broken its fetters. It shed its bodily coat.” (Sabeanism, Bliss and Peace)

“First Life! (Haiyi/God) Lift up Thine eyes upon these souls called upon, raised up and signed in this masiqta and (the souls of) our father, brothers and sisters who have departed the body, and of those who still tarry in the body. Deliver them, save them and protect them from this world of the wicked and from those watch-houses (purgatories).” (Sabeanism, Ginza Rba- chapter 58)

“Hail to thee, hail to thee, soul That hast departed from the world! Thou leavest corruption and the stinking body In which thou hast been: (thou leavest) Its abode.”

“I lifted mine eyes to heaven and my soul waited on the house of life. and the life who heard my cry sent toward me a deliverer. the deliverer who came to me brought me that which was lovely; he opened out a robe and showed me its radiance and cast off the stinking body. He grasped me with the palm of his right hand and led me over the waters of death . over the waters of death he brought me and led me onward; in the likeness of life he supported me. Life supported life, life found its own. Its own self did life find and my soul found that for which it had looked. Renowned is life and victorious and victorious the man who went hence.” (Sabeanism, Ginza Rba- chapter 94 and 96)

“Man -- the true man -- is soul, not body; though physically man belongs to the animal kingdom, yet his soul lifts him above the rest of creation. Behold how the light of the sun illuminates the world of matter: even so doth the Divine Light shed its rays in the kingdom of the soul. The soul it is which makes the human creature a celestial entity!”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 84)

“Since this physical body is the throne whereon the inner temple is established, God hath ordained that the body be preserved to the extent possible, so that nothing that causeth repugnance may be experienced. The inner temple beholdeth its physical frame, which is its throne. Thus, if the latter is accorded respect, it is as if the former

is the recipient. The converse is likewise true; therefore, it hath been ordained that the dead body should be treated with the utmost honour and respect.

(The Bab, Selections from the Writings of the Bab, p. 94)

“Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments. Consider the light of the lamp. Though an external object may interfere with its radiance, the light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy, and reveal such influence as no force on earth can equal. Every pure, every refined and sanctified soul will be endowed with tremendous power, and shall rejoice with exceeding gladness.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 153)

Messengers of God are the image of God on this earth, but they are also men.

144. Messengers of God are the image of God on this earth, but they are also men, according to the scriptures of God:

God uses a messenger, a perfect man if you will, to get His message out to mankind, but he is still only a man, who has a special connection with God. JUDAISM: Exodus 11:3 “And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.”

Deuteronomy 33:1 “And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.”

1 Chronicles 23:14 “Now concerning Moses the man of God, his sons were named of the tribe of Levi.”

1 Chronicles 23:15 “The sons of Moses were, Gershom, and Eliezer.”

CHRISTIANITY: Acts 2:22 “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:”

Acts 13:38 “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:”

Acts 13:39 “And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

1 Timothy 2:5 “For there is one God, and one mediator between God and men, the man Christ Jesus;”

1 John 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.” But He is not in the form of a man descended onto this earth; He is far, far above corporality.

Numbers 23:19 “God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”

“Thou art none other but the Servant of God,” “Indeed I am but a man like unto you. However, God bestoweth upon Me whatever favours He willeth as He pleaseth, and that which your Lord hath decreed in the Mother Book is unbounded.”

(The Bab, Selections from the Writings of the Bab, pp. 67 and 72)

43. “And before thee also the Messengers We sent were but men, to whom We granted inspiration: if ye realize this not, ask of those who possess the Message.”

(The Qur'an (Yusuf Ali tr), Surah 16)

110. “I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner.”

(The Qur'an (Yusuf Ali tr), Surah 18)

Denkard. Zoroaster, "men (capable of performing good acts) who are made to succeed by the single unique (Zoroaster [= Zarathushtra]) through their different good qualities, succeed through the strength of one man (Zoroaster), exactly as it is through the strength of the shepherd that the (shepherd) dog leads the sheep."

"When righteousness declines, O Bharata! when wickedness is strong, I rise, from age to age, and take visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4)

2. "Bring him with reverence hither, most propitious in sacrifices, true to Law, the herald. For he is mental power, a man, and perfect; he is the bringer, friend-like, of the wondrous."

(Hindu, Vedas, Rig Veda - Book 1)

14. "A truly thoroughbred man (a Buddha) is hard to find."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Brahma (God) has not been seen by man face to face the Buddha tells us. God is in a spiritual form not a material corporal form." (Buddhist Dharma, TEVIGGA SUTTA)

"I am (a) poor, lowly man etc..." "Poor am I who make this petition: a lowly man." (Sabeanism, Ginza Rba- chapters 385 and 410)

"Verily I am none other but the servant of God and His Word, and none but the first one to bow down in supplication before God, the Most Exalted; and indeed God witnesseth all things."

(The Bab, Selections from the Writings of the Bab, p. 60)

“The splendors of the perfections, bounties, and attributes of God shine forth and radiate from the reality of the Perfect Man, that is to say, the Unique One, the universal Manifestation of God. Other beings receive only one ray, but the universal Manifestation is the mirror for this Sun, which appears and becomes manifest in it, with all its perfections, attributes, signs, and wonders.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section)

“Consider equally the differences between individual men. The Christ was in the form of man, and Caiaphas was in the form of man; Moses and Pharaoh, Abel and Cain, Bahá'u'lláh and Yahya, were men.”

“Man is said to be the greatest representative of God, and he is the Book of Creation because all the mysteries of beings exist in him. If he comes under the shadow of the True Educator and is rightly trained, he becomes the essence of essences, the light of lights, the spirit of spirits; he becomes the center of the divine appearances, the source of spiritual qualities, the rising-place of heavenly lights, and the receptacle of divine inspirations. If he is deprived of this education he becomes the manifestation of satanic qualities, the sum of animal vices, and the source of all dark conditions.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 332)

Beautiful mansions of God.

145. Beautiful mansions of God: One of the teachings we find in the different religions of God is the promise of a wonderful home or a beautiful mansion that is waiting for us when we leave this life. This is of course symbolic because flesh cannot inherit the Kingdom of God, but the promise of a beautiful mansion is still promised to us anyway: **CHRISTIANITY: 1 Corinthians 15:50 “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;” but we are still**

told there is a glorious place waiting for us in heaven if we act right. And interestingly enough this promise of a wonderful home or beautiful mansion that is waiting for us is promised to us throughout the various religions of God: John 14:2 “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.” **JUDAISM: Enoch** 1 “And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance. And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits,” (Apocrypha, The Book of Enoch)

58. “But those who believe and work deeds of righteousness -- to them shall We give a Home in Heaven, -- lofty mansions beneath which flow rivers, -- to dwell therein for aye; -- an excellent reward for those who do (good)!”

(The Qur’an (Yusuf Ali tr), Surah 29)

20. “But it is for those who fear their Lord, that lofty mansions, one above another, have been built: beneath them flow rivers (of delight): (such is) the promise of Allah: never doth Allah fail in (His) promise.”

(The Qur’an (Yusuf Ali tr), Surah 39)

107. “This is the penalty, this is the atonement which saves the Faithful man who submits to it, not him who does not submit to it. Such a one shall surely be an inhabitant in the mansion.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 8)

Denkard. Zoroaster, “Be it known that, the man whose thoughts, words and deeds have the tendency of his Master’s, and in whose heart is, through the instrumentality of the good religion, union with the Creator Ohrmazd, the highest, -- that man is for himself. And that man conveys himself by means of that true path (system) to the shining mansion of perpetual goodness and complete joy.”

**“There are many ways of serving Mazda. It is not limited to any particular method. In my Father’s house are many mansions.”
(ZOROASTER, Hymns of Atharvan p. 613)**

“These and other mighty warriors in the earthly battle slain, By their valour and their virtue walk the bright ethereal plain, They have cast their mortal bodies, crossed the radiant gate of heaven, For to win celestial mansions unto mortals it is given, Let them strive by kindly action, gentle speech, endurance long, Brighter life and holier future into sons of men belong!”

(Hindu, Mababharata (R. Dutt, abridged tr))

5. “May I attain to that His well-loved mansion where men devoted to the Gods are happy.”

(Hindu, Vedas, Rig Veda - Book 1)

“Thus facing the Tathagatas as they discourse on Noble Wisdom that is far beyond the mental capacity of disciples and masters, he will attain a hundred thousand Samadhis, indeed, a hundred thousand nyutas of kotis of Samadhis, and in the spirit of these Samadhis he will instantly pass from one Buddha-land to another, paying homage to all the Buddhas, being born into all the celestial mansions.” “And what is the reality of Noble Wisdom? It is the ineffable potency of the Dharmakaya; it has no bounds nor limits; It surpasses all the Buddha-lands, and pervades the Akanistha and the heavenly mansions of the Tush-ita.” (Buddha, Lankavatara Sutra)

“Praised be thou, my lord, Manda-d-Hiia, For thou raisest up these souls. From here unto the Everlasting Abode, The building that was built for you in the House of Life.” “It will be his praise in the house of the great Celestial Father.” “I worship, praise and laud the house of dazzling beings.” (Sabeanism, Ginza Rba- chapters 1, 70 and 117)

“The uthra shone in its brightness. In its brightness the uthra shone and prepared a path for the perfect ones. For the perfect ones he prepared a path and granted salvation to the perfect ones. Salvation

he granted to the perfect ones and remembered their names in the house (mansion) of the Mighty Life.” (Sabeanism, The Way of Salvation)

“O PEOPLE of the earth! By the righteousness of the One true God, I am the Maid of Heaven begotten by the Spirit of Baha, abiding within the Mansion hewn out of a mass of ruby, tender and vibrant; and in this mighty Paradise.”

(The Bab, Selections from the Writings of the Bab, p. 53)

“For God hath ordained that all the good things which lie in the treasury of His knowledge shall be attained through obedience unto Me, and every fire recorded in His Book, through disobedience unto Me. Methinks in this day and from this station I behold all those who cherish My love and follow My behest abiding within the mansions of Paradise, and the entire company of Mine adversaries consigned to the lowest depths of hell-fire.”

(The Bab, Selections from the Writings of the Bab, p. 11)

“Only a few have as yet quaffed from this peerless, this soft-flowing grace of the Ancient King. These occupy the loftiest mansions of Paradise, and are firmly established upon the seats of authority.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 107)

“It is evident that the loftiest mansions in the Realm of Immortality have been ordained as the habitation of them that have truly believed in God and in His signs.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 141)

“Whoso hath recognized the Day Spring of Divine guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a

Presence which is the real Paradise, and of which the loftiest mansions of heaven are but a symbol.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 70)

The manifestation is a mediator between God and man.

146. The messenger is a manifestation, a mediator between God and man: So, the message God wants to share with mankind can be delivered to mankind in a way that man, with his limitations, can comprehend. “Each religion teaches that a mediator is necessary between man and the Creator -- one who receives the full light of the divine splendor and radiates it over the human world, as the earth's atmosphere receives and diffuses the warmth of the sun's rays.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 32)

JUDAISM: 2 Maccabees 14:15 “And made supplication to Him that had established His people forever, and who always helpeth His portion with manifestation of His presence.” (Deuterocanonical Apocrypha.) Deuteronomy 34:10 “And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,” 34:11 “In all the signs and the wonders, which the LORD sent him to do.” Moses was a mediator for God to man.

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

CHRISTIANITY: 1 Timothy 2:5 “For there is one God, and one mediator between God and men, the man Christ Jesus;”

Hebrews 9:15 “And for this cause he is the mediator of the new testament,”

Hebrews 8:6 “.....he is the mediator of a better covenant,”

Hebrews 12:24 “And to Jesus the mediator of the new covenant,”

144. “Muhammad is no more than a Messenger: many were the Messengers that passed away before him.”

(The Qur'an (Yusuf Ali tr), Surah 3)

“None has the right to be worshipped but Allah and Muhammad is His Apostle,” the mediator of Allah to man.

(Islam, Hadith, Bukhari Vol 1, Book 8, # 451)

“O Zarathushtra, I, Ahura Mazda, spake, Saying.....be thou the preacher and the bearer of my Religion!”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 2)

34. “The souls of the righteous are gathered together, there.... is with them; a messenger of Ahura Mazda....”

(The Zend-Avesta, Avesta – Vendidad 19)

“I have come as Your messenger.” His mediator. “I would chastise them who deny You.” (ZOROASTER, Hymns of Atharvan p. 182)

“His manifestations have been declared.” “Manifestations of the Brahma-light.”

(Hindu, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

6. “Thou servest as His messenger.”

(Hindu, Vedas, Rig Veda - Book 4)

“And do the duties of a messenger,” “The manifestation,”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Thou, my lord Manda-d-Hiia, art blessed and praised And thy praise is established (on high). This is prayer and praise which came to them from The great place of Light and the everlasting Abode.

“Arise, worship and praise the Great Life And praise His Counterpart, that is the image of the Life.” “I worship and praise that channel of light, The messenger of all rays-of-light. (The manifestation the mediator of God on this earth) Every day, daily, they gaze on his likeness And upon the great Countenance of Glory.” “For he is the revealer (lit opener, mediator)” (Sabeanism, Ginza Rba- chapters 3, 114 thru 116)

“Thus, according to the Shaykh, as God's essence was totally beyond the reach and comprehension of man, it was necessary for there to be an intermediaries in order for man to gain access to any of the divine attributes and teachings. These intermediaries, themselves in their essence neither God nor men, were the prophets.”

(Peter Smith, The Babi & Baha'i Religions, p. 11)

“The Prophets of God are the Mediators of God. All the Prophets and Messengers have come from One Holy Spirit and bear the Message of God, fitted to the age in which they appear. The One Light is in them and they are One with each other. But the Eternal does not become phenomenal; neither can the phenomenal become Eternal.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 24)

“Only through the intermediary of the Manifestation of God, who manifested God's attributes to mankind, could the believer approach the object of his religious quest. Of these Manifestations, who included, amongst others, Abraham, Zoroaster, Moses, Christ, Muhammad and the Báb, Bahá'u'lláh was the latest, the point of religious focus for all humanity in this new age.”

(Peter Smith, The Babi & Baha'i Religions, p. 73)

“Each of the Prophets was a mediator through whom God visited and spoke to His people. Jesus was such a mediator, and the Christians

have rightly regarded His appearance as a coming of God. In Him they saw the Face of God and through His lips they heard the Voice of God. Bahá'u'lláh tells us that the 'Coming' of the Lord of Hosts, the Everlasting Father, the Maker and Redeemer of the World, which, according to all the Prophets, is to take place at "the time of the end," means no other than His manifestation in a human temple,"

(Bahá'í Faith, Dr. J.E. Esslemont, Baha'u'llah and the New Era, p. 212)

We should meditate upon the writings of God.

147. We are told in religion that we should meditate upon the writings of God if we wish to have knowledge and attain enlightenment and joy: In most of these religions the word

meditate means to reflect or think over the writings of God and what the message found in the words might be. **JUDAISM: Sirach 6: 37** "Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine owns desire." (Deuterocanonical Apocrypha)

Joshua 1:8 "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Psalms 1:1 "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Psalms 1:2 "But his delight is in the law of the LORD; and in his law doth he meditate day and night."

Psalms 1:3 "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

CHRISTIANITY: 1 Timothy 4:15 "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

Thomas "Keep in mind that true understanding of this text was meant to come from PERSONAL contact with the Divine, inspiration from within." So, think about or meditate upon the revealed word and

discover the truth within the writings of God. (Apocrypha, The Gospel of Thomas)

29. “(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition.”

(The Qur'an (Yusuf Ali tr), Surah 38)

“Thus have We sent down to thee an Arabic Koran, and have set forth menaces therein diversely, that haply they may fear God, or that it may give birth to reflection in them.”

(The Qur'an (Rodwell tr), Sura 20 - Ta. Ha.)

“Who will praise us? Who will offer us a sacrifice? Who will Meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?” “I praise, I invoke, I meditate upon,”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “They considered this, too, thus: namely one ought to endeavor most for meditations on the Religion, that is, on the *Avesta* and Zand; since meditations on the Religion are an armor for the soul.”

“The Eternal Place! Thus hath been opened thee This Truth of Truths, the Mystery more hid Than any secret mystery. Meditate! And- as thou wilt- then act!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

65. “By deep meditation let him recognise the subtle nature of the supreme Soul, and its presence in all organisms, both the highest and the lowest.”

(Hindu, Laws of Manu chapter 6)

“Those who meditate with perseverance, constantly working hard at it, are the wise who experience Nirvana, the ultimate freedom from chains.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Whoever meditates with awareness obtains great joy. When the wise conquer thoughtlessness by awareness, climbing the terraced heights of wisdom, free from sadness viewing the sad crowd below, they gaze upon the fools, like one on the mountain peak gazes upon those standing on the plain. Aware among the thoughtless, awake among the sleepy, the wise advances, like a racehorse leaves behind the slow.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Though one should live a hundred years, Without conduct and concentration, Yet, better is a single day's life Of one who is moral and meditative.”

“Though one should live a hundred years, Without wisdom and concentration, Yet, better is a single day's life Of one who is wise and meditative.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Each must follow the path of study and meditation by himself gradually and with effort,” “So Universal Mind cleared of its defilements through the gradual purifications of the evil out-flowings that come by effort, study and meditation, and by the gradual self-realisation of Noble Wisdom, at the long last, like the Dharmata Buddha shining forth spontaneously with the rays that issue from its pure Self-nature, shines forth instantaneously.” “In meditation; one's

mind should be concentrated at all times, whether sitting, standing, moving, working; one should constantly discipline himself to that end. Gradually entering into the state of Samadhi, he will transcend all hindrances and become strengthened in faith, a faith that will be immovable.” (Buddha, Lankavatara Sutra and Diamond Sutra)

“Life supported life, life found its own. Its own self did life find and my soul found that for which it had looked. Renowned is life and victorious and victorious the man who went hence.” The soul’s contemplative search for self and completeness. (meditation) (Sabeanism, Ginza Rba-chapter 96)

“Were all the people that dwell on earth to assemble together, they would be unable to produce a single verse like unto the ones which God hath caused to stream forth from the tongue of the Point of the Bayan. Indeed, if any living creature were to pause to meditate he would undoubtedly realize that these verses are not the work of man, but are solely to be ascribed unto God, the One, the Peerless, Who causeth them to flow forth from the tongue of whomsoever He willeth, and hath not revealed nor will He reveal them save through the Focal Point of God's Primal Will.”

(The Bab, Selections from the Writings of the Bab, p. 104)

10. “The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the Holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 12)

“At times they would find that the Báb had betaken Himself to a shaded, secluded spot in a corner of the orchard to pray and meditate.”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 36)

“One hour's reflection is preferable to seventy years of pious worship.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 237)

Meekness.

148. Meekness, we are not really supposed to strive with one another, but show forth meekness and humbleness so we become more God like: So that, peace and good will towards all mankind may be eventually achieved, on this earth, and war and brutality become a thing of the past and the lion and the lamb may lie down together as the writings of God promise. JUDAISM: Numbers 12:3 “Now the man Moses was very meek, above all the men which were upon the face of the earth.”

Isaiah 29:19 “The meek also shall increase their joy in the LORD”

Psalms 147:6 “The LORD lifteth up the meek: he casteth the wicked down to the ground.”

Psalms 25:9 “The meek will He guide in judgment: and the meek will He teach his way.”

Psalms 149:4 “For the LORD taketh pleasure in his people: he will beautify the meek with salvation.”

Psalms 37:11 “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”

CHRISTIANITY: Matthew 5:5 “Blessed are the meek: for they shall inherit the earth.”

1 Timothy 6:11 “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”

2 Timothy 2:24 “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,” (gentle and humble)

2 Timothy 2:25 “In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;”

Titus 3:2 “Speak evil of no man..., be no brawlers, but gentle, shewing all meekness unto all men.”

2 Corinthians 10:1 “I Paul myself beseech you by the meekness and gentleness of Christ,”

“Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence,” “Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.” But live in humility and meekness.

(The Qur'an (Yusuf Ali tr), Surah 7)

23. “But those who believe and work righteousness, and humble themselves before their Lord -- they will be Companions of the Garden, to dwell therein for aye!”

(The Qur'an (Yusuf Ali tr), Surah 11)

“The Prophet said, "Be gentle and calm, O 'Aisha, as Allah likes gentleness (meekness) in all affairs.”

(Islam, Hadith, Bukhari Vol 8, Book 75, # 404)

6. “Him thou shalt call an Atharvan, O holy Zarathushtra! Who throughout the night sits up and demands of the holy Wisdom, which makes man free from anxiety, and wide of heart, and easy of conscience.” 118. “May I come unto Thee with a prayer that goes lowly.” (meekly)

(Zoroaster, The Zend-Avesta, Khorda Avesta - Vendidad 18 and Book of Common Prayer pt. 1)

“I, Ahura Mazda, gently show him his way as he asks for it, Holiness is the best of all good” and gentleness and meekness shall abound.

(The Zend-Avesta, Avesta Fragments)

“Krishna speaketh in this wise! Yea, and whoso, full of faith, Heareth wisely what it saith, Heareth meekly,- when he dies, Surely shall his spirit rise To those regions where the Blest, Free of flesh, in joyance rest.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

51. “For him also (are prescribed) truthfulness, meekness, and purity.”

(Hindu, The Dharma Sutras, Gutama 10)

“He avoids harsh language, and abstains from it. He speaks such words as are gentle, soothing to the ear, loving, going to the heart, courteous and dear, and agreeable to many.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

26. “He who utters only gentle, instructive and truthful speech, criticizing no-one that is what I call a brahmin.” Gentle and full of meekness.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“It is time the great moment for humble worship. I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” (Sabeanism, Ginza Rba- chapters 118 and 410)

“It is time to pray the ‘Devotions’ The great moment for (meek) humble worship.” “I shall be pure in all my words (thoughts) and life.” (Sabeanism, Ginza Rba- chapters 1 and 118)

“Many innocent persons suffered death in its most terrible forms. Nor did the mischief end there, for though from that time to this the Bábís, notwithstanding all that they have had to endure, have meekly borne

their sufferings, living lawfully and peaceably, and systematically repelling the overtures from time-to time made to them by disaffected persons and parties, no sooner has an act of violence like this taken place than an attempt has been made to lay it to their charge.”

(Moojan Momen, The Babi and Baha'i Religions, p. 360)

“The beloved of God must each be the essence of purity and holiness; so may they be known by their purity, freedom and meekness in every land; they may drink from the eternal chalice of the love of God, enjoy its ecstasy, and through meeting the Beauty of Abha, they should be joyful, active, aglow with zeal and wonderful.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 365)

“His meekness was unfailing. Those who came near him felt in spite of themselves the fascinating influence of his personality, of his manner and of his speech.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 501)

“Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer to the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the

diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 93)

Being shy, humble, gentle and filled with meekness beyond all other men upon the face of the earth is a characteristic of all the manifestations of God.

149. Being shy, humble, gentle and filled with a meekness beyond all others upon the face of the earth is a roll that seems to be characteristic of all the manifestations of God throughout the religions of God: JUDAISM: Numbers 12:3 “Now the man Moses was very meek, above all the men which were upon the face of the earth.”

“Allah's Apostle said, ‘The Prophet) Moses was a shy person.’”

(Islam, Hadith, Bukhari Vol 4, Book 55, # 616)

CHRISTIANITY: Matthew 11:29 “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”

2 Corinthians 10:1 “Now I Paul myself beseech you by the meekness and gentleness of Christ,”

“It was not enough to imagine that the Báb was without courage and firmness, it was necessary that he be really so. But his conduct in the fort of Chihriq gave no such evidence. He prayed and worked unceasingly. His meekness was unfailing. Those who came near him felt in spite of themselves the fascinating influence of his personality, of his manner and of his speech. His guards were not free from that weakness.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 501)

“Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence,” “Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.”

(The Qur’an (Yusuf Ali tr), Surah 7)

“The Prophet was a very shy (meek) person,”

(Islam, Hadith, Bukhari Vol 6, Book 60, # 316)

“The Prophet was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognize that (feeling) in his face.”

(Islam, Hadith, Bukhari Vol 8, Book 73, # 124)

“A man asked permission to see the Prophet. He said, ‘Let Him come in; What an evil man of the tribe he is! (Or, What an evil brother of the tribe he is).’ But when he entered, the Prophet spoke to him gently in a polite manner. I said to him, ‘O Allah’s Apostle! You have said what you have said, then you spoke to him in a very gentle and polite manner?’ ‘Allah’s Apostle I said, ‘Be gentle and calm, O ‘Aisha! Be gentle and beware of being harsh and of saying evil things.’” Muhammad spoke with true meekness and humbleness in his person.

(Islam, Hadith, Bukhari Vol 8, Book 73, # 152 and Book 75, # 410)

“I, Ahura Mazda, gently show him his way” 118. “May I come unto thee with a prayer that goes lowly.” (humbly)

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1 and Avesta Fragments)

“I, Ahura Mazda, gently show him his way as he asks for it, Holiness is the best of all good” and gentleness and meekness shall abound.

(The Zend-Avesta, Avesta Fragments)

“Krishna. Fearlessness, singleness of soul, the will Always to strive for wisdom; opened hand And governed appetites; and piety, And love of lonely study; humbleness.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

51. “For him also (are prescribed) truthfulness, meekness, and purity.”

(Hindu, The Dharma Sutras, Gutama 10)

“The gentle nature of Gautama.” Buddha was of a meek gentle nature.

“He speaks such words as are gentle, soothing to the ear, loving, going to the heart, courteous and dear (meek), and agreeable to many.- He avoids vain talk and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks about the law and the disciple; his speech is like a treasure, at the right moment accompanied by arguments, moderate, and full of sense.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

I (Adam) humble myself and my children to Thy name, Thou, my lord Manda-d-Hiia, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” (Sabeanism, Ginza Rba- chapter 410)

“The ritual books and prayers were full. Then he gave me more of them and then my suffering heart was healed. My suffering heart was healed and my world-shy soul found peace.” (Sabeanism, Adam’s Deliverance)

“The first period (1844 thru 1853), centers around the gentle, the youthful and irresistible person of the Báb, matchless in His meekness, imperturbable in His serenity, magnetic in His utterance, unrivaled in the dramatic episodes of His swift and tragic ministry.”

The Bab: (Bahá’í Faith, Shoghi Effendi, God Passes By, p. xiv)

“I was enabled to meet the Báb on several occasions. Every time I met Him, I found Him in such a state of humility and lowliness as words fail me to describe. His downcast eyes, His extreme courtesy, and the serene expression of His face made an indelible impression upon my soul. I often heard those who were closely associated with Him testify to the purity of His character, to the charm of His manners, to His self-effacement, to His high integrity, and to His extreme devotion to God.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 79)

“Similarly, the Cause of Bahá'u'lláh is spreading and being established throughout the world solely through the power of God. However, being the Supreme Revelation of God, it is endowed with a potency greater than all the Revelations of the past. Though its Author spent forty years of His ministry in exile and imprisonment under the most cruel circumstances, though the forces of two despotic potentates were leagued against Him, yet in the course of that ministry He never sought assistance for the promotion of His Faith from anybody, nor did he try to establish it through compromise, expedient measures or material means. With a meekness that is characteristic of all the Manifestations of God, He submitted Himself to His enemies and bore with resignation and patience the wrongs they inflicted on Him.”

(Bahá'í Faith, Adib Taherzadeh, The Revelation of Baha'u'llah v 2, p. 124)

Be merciful and compassionate to all our fellow humans.

150. Being merciful and compassionate to all our fellow humans is a teaching found in all of God's religions: Mercy and compassion, towards one another, seems to be almost a prerequisite, in religion, for man's interactions with each other, which could save a lot of difficulties and pain and suffering throughout the world if mankind would just adhere to these principles. JUDAISM: Exodus

33:19 “And he said, be gracious, and will shew mercy on whom I will shew mercy.”

Proverbs 3:3 “Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:”

Proverbs 11:17 “The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.”

2 Kings 22:26 “With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.”

CHRISTIANITY: Luke 6:36 “Be ye therefore merciful, as your Father also is merciful.”

Matthew 5:7 “Blessed are the merciful: for they shall obtain mercy.”

2 John 1:3 “Grace be with you, mercy, and peace.”

“The revelations of His bounty pervade all created things; He is the Merciful, the Compassionate.”

(The Bab, Selections from the Writings of the Bab, p. 163)

“Why be a scourge to mankind? Let us have mercy on them, whether they are sincere and Allah-fearing Muslims, or ignorant, unenlightened and greedy mercenaries misguided and fooled..... Let there be peace and tranquility for all the creatures of Allah.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others).”

(Islam, Hadith, Bukhari Vol 2, Book 23, Number 373)

“May He come hither to us to (grant us) mercy. May He come hither to us to cure (us of disease). May He come hither to us so that we are able to defeat our enemies. May He come hither to us to (grant us) a good life.”

“May he come to Us for mercy! May he come to Us for health! May he come to Us for victory! May he come to us for good conscience! May he come to Us for bliss!”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“We sacrifice unto Mercy and Charity.” “With eyes of love, made by Mazda and holy;” “to Mercy and Charity.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Thee, Lord of Lords! I see, Thee only- only Thee! Now let Thy mercy unto me be given, Thou Refuge of the World!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“Be subdued, Give, Be merciful. Therefore let that triad be taught, Subduing, Giving, and Mercy.”

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

“(Have) compassion on all creatures, forbearance, freedom from anger, purity, quietism, auspiciousness, freedom from avarice, and freedom from covetousness. He who is sanctified by these forty sacraments, but whose soul is destitute of the eight good qualities, will not be united with Brahman,”

(Hindu, The Dharma Sutras, Gutama 8)

“He has cast away Ill-will; he dwells with a heart free from ill-will; cherishing love and compassion toward all living beings, he cleanses his heart from ill-will.”

“He has cast away Torpor and Dullness; he dwells free from torpor and dullness; loving the light, with watchful mind, with clear consciousness, he cleanses his mind from torpor and dullness.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“He avoids harsh language and abstains from it. He speaks words as are gentle and soothing to the ear, lovingly going to the heart. He is

courteous and dear and agreeable to many.” “He has cast away ill-will; he dwells with a heart free from ill-will; cherishing love and compassion toward all living beings,”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Think compassionately of other beings.” “It is because of your compassion for the world, because of the benefit it will bring to many people.” “Think compassionately of other beings.” “But after they attain self-realization they will find themselves reacting spontaneously to the impulses of a great and compassionate heart endowed with skillful and boundless means and sincerely and wholly devoted to the emancipation of all beings.” (Buddha, Lankavatara Sutra)

“Be careful; make enquiry, display kindness, show compassion.” (Sabeanism, Ginza Rba- chapter 74)

“Who is filled with compassion for these souls. Praised be thou, my lord, Manda-d-Hiia, O Hibil-Ziwa (Manda-d-Hiia), great Fulfiller who deliverest us from evil plots and deliverest us from all that is evil and ugly, O high King of Light, thou wilt give me comeliness of body, compassion of heart, fullness of hand and integrity of eye. O Life, (God) and my Lord Manda-d-Hiia Thou deliverest me savest me and guardest me. O high King of Light!” (Sabeanism, Ginza Rba- chapters 70 and 176)

“It behoves, in this day, the peoples and nations of both the East and the West to hasten to this threshold, and here seek to obtain the reviving grace of the Merciful.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 59)

“Our greatest efforts must be directed towards detachment from the things of the world; we must strive to become more spiritual, more luminous, to follow the counsel of the Divine Teaching, to serve the cause of unity and true equality, to be merciful, to reflect the love of the Highest on all men, so that the light of the Spirit shall be apparent in all our deeds, to the end that all humanity shall be united, the

stormy sea thereof calmed, and all rough waves disappear from off the surface of life's ocean henceforth unruffled and peaceful. Then will the New Jerusalem be seen by mankind, who will enter through its gates and receive the Divine Bounty.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 87)

“All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth. Say: O friends! Drink your fill from this crystal stream that floweth through the heavenly grace of Him Who is the Lord of Names.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 214)

God is merciful to mankind.

151. Another teaching found in the writings of God is that God is merciful to mankind; in other words, we are the children of a Merciful God. We are told this throughout the different religions of God: JUDAISM: Deuteronomy “For the LORD thy God is a merciful God.”

Exodus “The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth,” 34:7 “Keeping mercy for thousands, forgiving iniquity and transgression and sin”

2 Chronicles “The LORD your God is gracious and merciful.”

CHRISTIANITY: Luke 1:78 “Through the tender mercy of our God; whereby the dayspring from on high hath visited us,” 1:79 “To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”

James 3:17 “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

2 John 1:3 “Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.”

Ephesians 2:4 “But God, who is rich in mercy, for his great love where-with he loved us,”

Romans 12:1 “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

“No God is there other than Him, the All-Possessing, the Most Generous. The revelations of His bounty pervade all created things; He is the Merciful, the Compassionate.”

(The Bab, Selections from the Writings of the Bab, p. 163)

“I beseech Allah that by His Limitless Mercy and by His Supreme Might He may grant our prayers.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

143. “For Allah is to all people most surely full of kindness, Most Merciful.” 163. “And your Allah is one Allah; there is no god but He, Most Gracious, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 2)

64. “He said: ‘Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!’”

(The Qur'an (Yusuf Ali tr), Surah 12)

7. “Praise be to the merciful Lord who bestows rewards for meritorious deeds on those who obey his commands according to his will, and at last will liberate even the wicked from (the torture of) hell and will embellish with purity the whole creation.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

85. "Ahura Mazda the merciful ordered thus, saying: 'Come, O Ardvi Sura Anahita, come from those stars down to the earth made by Ahura.'"

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

"Now let Thy mercy unto me be given, Thou Refuge of the World!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

"Have mercy, spare me, Mighty Lord. When, Thunderer! I move along tremulous like a wind-blown skin, Have mercy, spare me, Mighty Lord. O Bright and Powerful God, through want of strength I erred and went astray Have mercy, spare me, Mighty Lord. Thirst found thy worshipper though he stood in the midst of water-floods: Have mercy, spare me, Mighty Lord." "Show Thy mercy and be ready to hear our call." "Him who shows mercy even to the sinner."

(Hindu, Vedas, Rig Veda - Book 7 and Yajur Veda - Kanda II)

"That person shall We penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred." "Loving Kindness, (mercy), Compassion, and 'Sympathetic Joy'"

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

"Blessed and praised be Life (Haiyi/God) Who is filled with compassion for these souls. Praised be Thou, my Lord, Manda-d-Hiia, For thou raisest up these souls" "Thou a Lord who art all mercy." (Sabeanism, Ginza Rba- chapters 35 and 70)

"Be careful; make enquiry, display kindness, show compassion." (Sabeanism, Ginza Rba- chapter 74)

"A merciful God will, I trust, be indulgent towards me and will forgive my action."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 471)

“They that spread disorder in the land, and lay hands on the property of others, and enter a house without leave of its owner, We, verily, are clear of them, unless they repent and return unto God, the Ever-Forgiving, the Most Merciful.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 23)

“I implore God to graciously aid Me in this, for unto such as beseech Him, He is the All-Bounteous, and of those who show mercy, He is the Most Merciful.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries)

Moderation.

152. Moderation in our actions is taught in the religions of God to help us regulate ourselves and help us interact with one another: Moderation is a precept that needs to be a part of each and every one of us, the religions of God tell us. JUDAISM Sirach 31:29 **“But wine drunken with excess maketh bitterness of the mind. Be not insatiable in any dainty thing, nor too greedy upon meats: For excess of meats bringeth sickness, and surfeiting (excessiveness) will turn into choler (bad temper). By surfeiting (excess) have many perished.” Sirach 31:20 **“Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an insatiable man.”** **“Be not greedy”** and **“Be not greedy to add money to money: but let it be as refuse”** Psalms 23:1 **“The LORD is my shepherd; I shall not want.”** (Deuterocanonical Apocrypha, Sirach, 1 Maccabees, Psalms and Tobias)
CHRISTIANITY: Matthew 23:24 “Ye blind guides, which strain at a gnat, and swallow a camel.**

Matthew 23:25 “Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.”

Philippians 4:5 “Let your moderation be known unto all men. The Lord is at hand.”

1 Peter 4:1 “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;” **4:2** “That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.” In moderation.

1 Peter 4:3 “For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: **4:4** Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:” **4:5** “Who shall give account to Him that is ready to judge the quick and the dead.”

1 Peter 4:6 “For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

“He appealed to him to counsel moderation.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 35)

190. “Fight in the Cause of Allah, those who fight you, but do not transgress limits; for Allah loveth not transgressors.” **87.** “O ye who believe! make not unlawful the good things which Allah hath made lawful for you, commit no excess: for Allah loveth not those given to excess.” Follow the path of moderation for Allah loveth not those given to excess.

(The Qur'an (Yusuf Ali tr), Surahs 2 and 5)

55. “Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.” “be moderate in thy pace,” “exceed not in your religion the bounds (of what is proper), trespassing beyond the truth,

(The Qur'an (Yusuf Ali tr), Surahs 5, 7 and 31)

171. "O People... commit no excesses in your religion: nor say of Allah aught but truth." 105. "Say nothing but truth."

(The Qur'an (Yusuf Ali tr), Surahs 4 and 7)

"You should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights."

(Islam, Hadith, Bukhari Vol 1, Book 2, # 38)

Denkard. Zoroaster, "Be it known that, the original power of moderate thinking is the gift of the Moderate Thinker, Who is Ohrmazd; (Ahura Mazda) and it may be described as having the mind (occupied) in collecting a store of merits for the soul. The strength (or degree) of a man's improvement depends on it (viz. moderate thinking)."

"That man I love! Who, dwelling quiet-eyed, Stainless, serene, well-balanced, unperplexed, Working with Me, yet from all works detached, That man I love! Who, fixed in faith on Me, Dotes upon none, scorns none; rejoices not, And grieves not, letting good or evil hap Light when it will, and when it will depart, That man I love! Who, unto friend and foe Keeping an equal heart, with equal mind Bears shame and glory; with an equal peace." Moderate is action, thought and being.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 12)

8. "The feet on which that Upanishad stands are penance, restraint, sacrifice; the Vedas are all its limbs, the Truth is its abode." Moderate in its qualities.

(Hindu, Upanishads vol. 1, Talavakara-Upanishad (or Kena-Upanishad))

"TO GIVE oneself up to indulgence in sensual pleasure, the base, common, vulgar, unholy, unprofitable; and also to give oneself up to self-mortification, the painful, unholy, unprofitable: both these two

extremes the Perfect One has avoided, and found out the Middle Path, (moderation) which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nirvana.” The middle path is moderation.

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

18. “Unrestrained men are evil. Don't let greed and wrong doing subject you to lasting suffering.” 25. “Restraint of the body is good. So is restraint of speech. Restraint of mind is good, and so is restraint in everything (moderation). The bhikkhu who is restrained in everything, is freed from all suffering.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Poor am I who make this petition: a lowly man. And I subdue my form and my loins,” “The mana rejoiceth in its treasure And in the glory of Life Which resteth on it. I have acknowledged Thee (O) Elect Righteous One, For Thou settest my soul free From transitory things,” and resteth my spirit in the valley of temperance. (Moderation) (Sabeanism, Ginza Rba- chapters 93 and 410)

“Refrain from self-indulgence and to exercise moderation in all their acts.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 530)

“Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 215)

“Fear ye God, and take heed not to outstrip the bounds of moderation, and be numbered among the extravagant.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 250)

“Let them translate into deeds the exhortations We have given them. Let them beware lest the love they bear God, a love that glows so brightly in their hearts, cause them to transgress the bounds of moderation, and to overstep the limits We have set for them.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 582)

“Whoso cleaveth to justice, can, under no circumstances, transgress the limits of moderation. He discerneth the truth in all things, through the guidance of Him Who is the All-Seeing. The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. Thus warneth you He Who is the All-Knowing. If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation. Meditate on this, O people, and be not of them that wander distraught in the wilderness of error. The day is approaching when its flame will devour the cities, when the Tongue of Grandeur will proclaim: “The Kingdom is God's, the Almighty, the All-Praised!””

“All other things are subject to this same principle of moderation. Render thanks unto thy Lord Who hath remembered thee in this wondrous Tablet. All-Praise be to God, the Lord of the glorious throne.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 342)

Morality, the teaching of good morals and conduct is a fundamental teaching in God's religions.

153. Morality, the teaching of good morals is a fundamental teaching found in all of God's religions: “The greatest bestowal of God in the world of humanity is religion; for assuredly the divine teachings of religion are above all other sources of instruction and development to man. Religion confers upon man eternal life and guides his footsteps in the world of morality. It opens the doors of unending

happiness and bestows everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 270)

Judaism: These are just a few of the morals taught to mankind by Moses: **20:12 Exodus “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.” 20:13 “Thou shalt not kill.” 20:14 “Thou shalt not commit adultery.” 20:15 “Thou shalt not steal.” 20:16 “Thou shalt not bear false witness against thy neighbour.” 20:17 “Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.” Leviticus 19:11 “Ye shall not steal, neither deal falsely, neither lie one to another.” 19:12 “And ye shall not swear by My name falsely, neither shalt thou profane the name of thy God: I am the LORD.” 19:13 “Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.” 19:14 “Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.” 19:15 “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour.” 19:16 “Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour; I am the LORD.” 19:17 “Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.” 19:18 “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.” Psalms 25:21 “Let integrity and up-rightness preserve me;”**

Christianity: These are just a few of the morals taught to mankind by Jesus Christ: **Luke 18:20 “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.” 1**

Corinthians 7:5 “Defraud ye not one the other,” **1 Timothy 6:10** “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” **6:11** “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.” **6:12** “Fight the good fight of faith, lay hold on eternal life.” **2 Peter 1:4** “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” **1:5** “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;” **1:6** “And to knowledge temperance; and to temperance patience; and to patience godliness;” **1:7** “And to godliness brotherly kindness; and to brotherly kindness charity.”

Islam: Letter 31. “Develop the habit of patience against sufferings, calamities and adversities. This virtue of patience is one of the highest values of morality and nobility of character and it is the best habit which one can develop. Trust in Allah and let your mind seek His protection in every calamity and suffering because you will thus entrust yourself and your affairs to the Best Trustee and to the Mightiest Guardian.

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

Letter 53. “In short this letter is on one hand the Gospel of the principles of administration as taught by the Holy Qur’án, a code to establish a kind and benevolent rule, throwing light on various aspects of justice, benevolence and mercy, an order based on the ethics of Divine rulership where justice and mercy are shown to human beings irrespective of class, creed and colour, where poverty is neither a stigma nor a disqualification and where justice is not tainted with nepotism, favouritism, provincialism or religious fanaticism; and, on the other hand, it is a thesis on the higher values of morality.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

43. “Be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).”

(The Qur'an (Yusuf Ali tr), Surah 2)

5. "To those weak of understanding make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice."

(The Qur'an (Yusuf Ali tr), Surah 4)

222. "Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean."

(The Qur'an (Yusuf Ali tr), Surah 2)

277. "Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve."

(The Qur'an (Yusuf Ali tr), Surah 2)

Zoroastrianism: "Rectitude (moral integrity) is the greatest good. The good that does exist. The good consists in this, that rectitude should be for the sake of great rectitude." (ZOROASTER, Hymns of Atharvan)

18. "Purity is for man, next to life, the, greatest good, that purity, O Zarathushtra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds."

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

36. "The Law of Mazda will not deliver thee unto pain. Thou art entreated (for charity) by the whole of the living world, and she is ever standing at thy door in the person of thy brethren in the faith beggars are ever standing at the door of the stranger, amongst those who beg for bread."

(The Zend-Avesta, Avesta Fragments)

“The worth of an action depends not on outward conformity with the moral laws, but on the motive which cannot be concealed from Mazda. Nothing is hidden from Mazda.” “Mazda is the up holder of moral order of the universe.” (ZOROASTER, Hymns of Atharvan pp. 157 and 440)

34. “O Maker of the material world, thou Holy one! Who is the fifth that rejoices the Earth with greatest joy? Ahura Mazda answered: '[It is he who kindly and piously gives The Asho-dad or alms to one of the faithful who tills the earth, O Spitama Zarathushtra!'"

(The Zend-Avesta, Avesta - Vendidad)

1. “A blessing is Righteousness (called) the Best. It is weal; it is weal to this (man), When toward Righteousness Best there is right.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 8)

Denkard. “Zoroaster, “Those things that rise from morality are virtuous in this world and in the next; and they are useful for the next world. The increase of virtue in this world is owing to morality.”

Hinduism: “The endless exposition of laws, legends, and moral rules is not yet over. Krishna himself takes up the task.”

(Hindu, Mahabharata (R. Dutt, abridged tr))

“Ramayana is still a living tradition and a living faith. It forms the basis of the moral instruction of a nation, and it is a part of the lives of two hundred millions of people.”

(Hindu, Ramayana (R. Dutt, abridged tr))

226. “Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.”

(Hindu, Laws of Manu chapter 4)

3. “Whatever is given should be given with faith, not without faith,-with joy, with modesty, with fear, with kindness.”

(Hindu, Upanishads vol. 2, Taittiriya-Upanishad)

“Krishna possesses a character higher than that of Ulysses; unmatched in human wisdom, ever striving for righteousness and peace.”

(Hindu, Mahabharata (R. Dutt, abridged tr))

**“Krishna. Fearlessness, singleness of soul, the will Always to strive for wisdom; opened hand And governed appetites; and piety, And love of lonely study; humbleness, Uprightness, heed to injure naught which lives, Truthfulness, slowness unto wrath, a mind That lightly letteth go what others prize; And equanimity, and charity Which spieth no man's faults; and tenderness Towards all that suffer; a contented heart, Fluttered by no desires; a bearing mild, Modest, and grave, with manhood nobly mixed, With patience, fortitude, and purity; An unrevengeful spirit, never given To rate itself too high;- such be the signs,
O Indian Prince! of him whose feet are set On that fair path which leads to heavenly birth!”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 15)

Buddhism: “It is the Noble Eightfold Path, the way that leads to the extinction of suffering, namely: 1. Right Understanding, 2. Right Mindedness, which together are Wisdom. 3. Right Speech, 4. Right Action, 5. Right Living, which together are Morality. 6. Right Effort, 7. Right Attentiveness, 8. Right Concentration, which together are Concentration.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“One should cherish ideals of charity, good behavior, patience, zeal, thoughtfulness and wisdom. Even in the worldly life the practice of these virtues will bring rewards of happiness and success.” (Buddha, Lankavatara Sutra)

18. “Life is easy enough for the shameless, the crow-hero type of man, offensive, swaggering, impudent and depraved. But it is hard for the man of conscience, always striving after purity, alert, reserved, pure of (moral) behaviour and discerning.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Though one were to live a hundred years immoral and with a mind unstilled by meditation, the life of a single day is better if one is moral and practices meditation.” “Therefore, if he is a man of understanding and penetration, learned and habitually moral, devout and noble, one should cultivate the company of that just and wise man, in the same way as the moon keeps to a path among the stars.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Practice kindness and compassion on all alike with no discrimination what-so-ever.” “Even in one’s speech and especially in one’s teachings one must practice kindness, for, no teaching that is unkind can be the teaching of the Buddha. Unkindness is the executioner of the life of wisdom. (Buddha, Surangama Sutra)

“Lead a life of righteousness, and not a life of wrong-doing. He who follows righteousness lives happily in this world and the next.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

Sabeanism: these are just a few morals from Adam the father of mankind. “I shall be pure in all my words (thoughts); and life.” Let

purity be thy motive. (Sabeanism, Ginza Rba- chapter 1) **“Let healing be theirs by virtue.”** (Sabeanism, Ginza Rba- chapter 20) **“Be careful; make enquiry, display kindness, show compassion.”** Independent investigation. (Sabeanism, Ginza Rba- chapter 74) **“We will pray with Thee the ‘uthras’ prayer and ask of Thee, of the Great Life (God), a petition for ourselves, for our friends, for our friends’ friends and for those who love the great Family of Life.”** **“Praise Thee, for amongst them all hatred, Envy and dissensions exist not.”** This leads to oneness of mankind, unity of mankind. (Sabeanism, Ginza Rba- chapters 75 and 76) **“He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not,”** He didn’t give in charity he stands without treasures in heaven. (Sabeanism, Ginza Rba- chapter 123) **“To each according to the works of his hands It is awarded.”** **“Every man who toiled And was longsuffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.”** Work is worship, but this one stands empty, because he is guilty of sloth and did not work. (Sabeanism, Ginza Rba- chapter 123) **“Who will guide me past the watch-house of Sāmīs?”** **“Your reward, your works, your alms, and your goodness will guide you.”** (Sabeanism, The Song) **“The names of righteous and believing people Will be established in the Place of Light. Thy name giveth out light.”** (Sabeanism, Ginza Rba- chapter 77) **“Do not slumber and sleep, and forget not what your lord commanded you.”** (Sabeanism, Instruction of Adam) **“It is time to pray the ‘Devotions’ The great moment for humble worship.”** And meekful worship. (Sabeanism, Ginza Rba- chapter 118) **“Good is the Good for the good, and His nature is set upon those who love His name.”** (Sabeanism, Ginza Rba- chapter 72) **“Blessed and praised be Life Who is filled with compassion for these souls. Praised be Thou, my Lord, Manda-d-Hiia, For thou raisest up these souls”** **“Thou a Lord who art all mercy.”** (Sabeanism, Ginza Rba- chapters 35 and 70)

The Bab: **“The Báb revealed His Bayan, proclaimed a new code of religious law, and by precept and example instituted a profound moral and spiritual reform.”** **“Live a moral life,”** **“the acquisition of moral qualities and the exercise of spiritual influence’ through human**

perfections, through qualities that are excellent and pleasing, and spiritual behavior,” “abound throughout his writings.”

(Peter Smith, The Babi & Baha'i Religions, pp. 79, 83 and 87)

“Verily Thou art the highest aspiration of every earnest seeker and the Goal of the desire of them that yearn after Thee. Thou art He Who is ready to answer the call of such as recognize Thy divine unity, and He before Whom the faint-hearted stand in awe. Thou art the Helper of the needy, the Deliverer of the captives, the Abaser of the oppressors, the Destroyer of the wrong-doers.”

“Become as true brethren in the one and indivisible religion of God, free from distinction, for verily God desireth that your hearts should become mirrors unto your brethren in the Faith, so that ye find yourselves reflected in them, and they in you. This is the true Path of God, the Almighty, and He is indeed watchful over your actions.”

“O YE peoples of the earth! Harken unto My call, ringing forth from the precincts of this sacred Tree -- a Tree set ablaze by the pre-existent Fire: There is no God but Him; He is the Exalted, the All-Wise. O ye the servants of the Merciful One! Enter ye, one and all, through this Gate and follow not the steps of the Evil One, for he prompteth you to walk in the ways of impiety and wickedness; he is, in truth, your declared enemy.”

(Shoghi Effendi, The Dawn-Breakers, p. xxxi and The Bab, Selections from the Writings of the Bab, pp. 55 and 185)

Bahá'í Faith: These are just a few morals found within the Bahá'í Faith “Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer to the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be

a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 93)

“I have come here with this mission; that through your endeavors, through your heavenly morals, through your devoted efforts a perfect bond of unity and love may be established between the east and the west, so that the bestowals of God may descend upon all and that all may be seen to be the parts of the same tree, -- the great tree of the human family. For mankind may be likened to the branches, leaves, blossoms and fruit of that tree.” “Be kind in truth, not only in appearance and outwardly. Every soul of the friends of God must concentrate his mind on this, that he may manifest the mercy of God and the bounty of the Forgiving One. He must do good to every soul whom he encounters, and render benefit to him, becoming the cause of improving the morals and correcting the thoughts so that the light of guidance may shine forth and the bounty of His Holiness the Merciful One may encompass. Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode it dwell.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, pp. 216 and 219)

These are just a few morals brought to the tree of humanity by the messengers of God. These are just a few of the good moral virtues taught by the religions of God to mankind. There are many more to be found for those who are willing to look.

God's ancient name.

154. God's ancient name: God's ancient name, I AM, is found in all the great world religions of God. **JUDAISM: Exodus 3:13** "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?"

Exodus 3:14 "And God said unto Moses, I AM THAT I AM: (Yahweh) and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

CHRISTIANITY: John 8:58 "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM."

162. Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds:"

163. "No partner hath He: this Am I commanded, and I am the first of those who bow to His Will." (AM I is the same as I AM)

(The Qur'an (Yusuf Ali tr), Surah 6)

6. "I who AM, Ahura Mazda." (I AM)

(Zoroaster, The Zend-Avesta, Avesta – Yasna 19)

"Mazda has all the names, or no name at all."(I AM) "In His name, who has no name at all, makes His appearance by whatever name He is called." (ZOROASTER, Hymns of Atharvan p. 491)

"**I BRAHMA AM!**" (I AM)

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 8)

I- speaking with thee in this body here- Am! (I AM)

(Hindu, Bhagavad Gita (Edwin Arnold tr))

“I Am, the very Truth.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

“I, who Am.” (I AM) “I Am the Spirit seated deep in every creature's heart; From Me they come; by Me they live; at My word they depart!” “Vishnu of the Adityas I Am, those Lords of Light;” “of those that judge, Yama the Judge I Am;” “of what metes days and years, Time's self I Am;” “Yea! First, and Last, and Centre of all which is or seems I Am, Arjuna!” “Wisdom Supreme of what is wise, Words on the uttering lips I Am, and eyesight of the eyes.”

“And bitter Death which seizes all, and joyous sudden Birth, Which brings to light all beings that are to be on earth; And of the viewless virtues, Fame, Fortune, Song Am I, and Memory, and Patience; and Craft, and Constancy: Of Vedic hymns.” “The splendour of the splendid, and the greatness of the great, Victory I Am!” “and the goodness of the good, The lore of all the learned, the seed of all which springs. Living or lifeless, still or stirred, whatever beings be, None of them is in all the worlds, but it exists by Me!” “Nor tongue can tell, Arjuna! nor end of telling come Of these My boundless glories, whereof I teach thee some; For wheresoever is wondrous work, and majesty, and might, From Me hath all proceeded.” “Receive thou this aright! Yet how shouldst thou receive, O Prince! the vastness of this word? I, Who Am All.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

“I Am He, I Am He indeed.” (I AM He or I AM)

(Hindu Upanishads vol. 1, Khandogya-Upanishad Part 2)

21. “Father ‘I Am.’ (I AM)

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“In great radiance Am I immersed and in steadfast light Am I established.” (Sabeanism, Ginza Rba- chapter 63) ((AM I, Radiance, Steadfast Light “I AM” The Great Life (God)

“I declare that it is I who Am, I, Who, in very truth, Am.”

The Bab: (Shoghi Effendi, The Dawn-Breakers and Selections from the Writings of the Bab, p. 26)

“God hath, through His tongue that uttereth the truth, testified in all His Tablets to these words: ‘I Am He that liveth.’” (I Am He or I AM)

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 207)

Narrow is the way and the path of God is hard to follow.

155. Narrow is the way. The path of God is hard to follow and Narrow is the way that leads to heaven: Many are called to the path leading to God and many attempt to follow the path, but in reality, only a chosen few, here and there, will find their way across the path to God and the remaining will be left wanting. CHRISTIANITY: Matthew 7:13 “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at:”

Matthew 7:14 “Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

Matthew 22:14 “For many are called, but few are chosen.”

Luke 13:24 “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”

JUDAISM: Esdras 2:4 Ezra “And he answered me, saying, ‘The most High hath made this world for many, but the world to come for few. There be many created, but few shall be saved. These things have I not shewed unto all men, but unto thee, and a few like thee. For thou

art blessed above many other, and art called with the Highest; and so are but few.” (Deuterocanonical Apocrypha)

4 Ezra 7:5 “The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water: And one only path between them both, even between the fire and the water, so small that there could but one man go there at once. If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?” (Deuterocanonical Apocrypha)

125. “And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy (dishonor and humiliation) upon those who believe not.” 126 “This is the path of thy Lord, a straight path.

(The Qur'an (Pickthall tr), Sura 6 - The Cattle)

125. “Those whom Allah (in His Plan) willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close (narrow) and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe.” 126. “This is the way of thy Lord, leading straight.”

(The Qur'an (Yusuf Ali tr), Surah 6)

“The bridge will be laid across Hell. We, the companions of the Prophet said, ‘O Allah's Apostle! What is the bridge?’

He said, ‘It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will

cross by being dragged (over the bridge).” 24. “those who believe and work deeds of righteousness,.....how few are they?”

(Islam, Hadith, Bukhari Vol 9, Book 93, # 532s) (The Qur'an (Yusuf Ali tr), Surah 38)

“We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have struggled, for the good,” “along the (narrow) path made by Mazda.” 2. “I know wherefore, O Mazda, I have been unable (to achieve) anything. Only a few herds are mine (and therefore it is so) and because I have got but few people. I cry unto thee, see thou to it, O Ahura, granting me support a friend gives to friend.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1 and Zoroaster, The Zend-Avesta, Avesta - Yasna 46)

**“The narrow path thou chooseth is the righteous path to heaven!”
“Of many thousand mortals, one, perchance, Striveth for Truth; and of those few that strive- Nay, and rise high- one only- here and there- Knoweth Me, as I am, the very Truth.” 14. “The sharp edge of a razor is difficult to pass over; thus the wise say the path (to salvation) is hard.”**

(Hindu, Ramayana and Bhagavad Gita (Edwin Arnold tr) chapter 7 and Upanishads vol. 2, Katha-Upanishad)

“Truly, like this path there is no other path to the purity of insight. If you follow this path, you will put an end to suffering.” “But each one has to struggle for himself, the Perfect Ones have only pointed out the way.” 6. “Few are those among men who have crossed over to the other shore, while the rest of mankind runs along the bank.”

((The Eightfold Path), Buddha, and Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“I prepared a path for the good ones and made a gateway for the world. A gateway for the world I made and erected a throne in it. A throne for the good ones.” (Sabeanism, The Way of Salvation)

“Thou hast chosen (us), hast taken us,.....and hast set us firmly on paths of truth and faith,” “And it was revealed to me (?) and to all of them in this book,”..... “and Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment ‘Be My glory and I will be your Glory. Be my light and I will be your Light. And My name shall be in your mouths and I will be with you.’” “Thou art he who shall rise upward on a smooth road and by the path of the perfect, shall behold the Place of Light and the everlasting Abode.” (Sabeanism, Ginza Rba-chapters 43, 54 and 75)

“Take thou good heed that ye may all, under the leadership of Him Who is the Source of Divine Guidance, be enabled to direct thy steps aright upon the Bridge, which is sharper than the sword and finer than a hair, so that perchance the things which from the beginning of thy life till the end thou hast performed for the love of God, may not, all at once and unrealized by thyself, be turned to acts not acceptable in the sight of God. Verily God guideth whom He will into the path of absolute certitude.

(The Bab, Selections from the Writings of the Bab, p. 95)

“The realm of the religionist has gradually narrowed and darkened and the sphere of the materialist has widened and advanced.” “Many are called, but few are chosen.’ The chosen have heard and understood the call from the divine assembly.”

(Bahá’í Faith, Abdu’l-Baha, Baha’i World Faith - Abdu’l-Baha Section, pp. 238 and Abdu’l-Baha, Divine Philosophy, p. 59)

“The straight path of God, though to Him it had always been narrow and strewn with thorns, blood and multifarious plights and calamities.”

(Bahá’í’ Faith, Abu’l-Qasim Faizi, A Flame of Fire)

“I see before me an assemblage of souls who are of the chosen and not of the many called.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 418)

The coming of a new heavens and a new earth.

156. The coming of a new heavens and a new earth. The coming of a new heaven and a new earth is openly proclaimed or hinted at in all of God's religions, but the coming of the new heavens and a new earth does not necessarily mean the true physical destruction of the physical earth, but instead can be related to the ending of one spiritual cycle of laws and traditions and the coming of a new revelation from God: (See Latter days or last days or the end of the world for more information) JUDAISM: Isaiah 34:4 "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." It is not the physical heaven that is being talked about here, but the spiritual, symbolic heaven of religion. Whenever a new manifestation of God comes to this earth the religious teachings, the laws and sacraments are out dated and the heaven of the old faith is symbolically rolled up and a new heaven of laws like a new earth of beliefs are laid down in its place.

It is with the coming of the new covenant that the heavens of the older religion, that is being replaced, are rolled up and a new heaven is laid down in its place. Revelations 6:14 "And the heaven departed as a scroll when it is rolled together."

JUDAISM: Isaiah 65:17 "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." The former heavens and earth will not be remembered or come to mind. Does this sound like the physical destruction of the heaven and the earth? Also just where will we be while all this change over is taking place? The bible doesn't tell us, but if this is just the changing of a spiritual cycle, the bible doesn't need to tell us anything because we will be right here while this is all happening, and only a few people will even realize this change is taking place so subtle is God when He wants to be.

CHRISTIANITY: Revelations 21:1 “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.”

Passed away? This, again, does not sound like the major shift of land masses or the fire and destruction of our earth if it was hit by the moon or another planet. And, just the sheer time scale involved here with all of this. It would take billions of years before we would again have a habitable planet to live on. Our physical life spans aren't that long and this is definitely something we would remember.

CHRISTIANITY: Matthew 24:3 “And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” 24:4 “And Jesus answered and said unto them, Take heed that no man deceive you.”

Matthew 24:5 “For many shall come in my name, saying, I am Christ; and shall deceive many.”

Matthew 24:13 “But he that shall endure unto the end, the same shall be saved.”

Not only was Christ asked, by his disciples, about the ending of the world, which he didn't even find the topic worthy of commenting on. He was also asked, by them, about the coming of the new earth?

Thomas 2: 51 “His disciples said to Him, (Christ) ‘When will the repose of the dead come about, and when will the new world come?’”

“He (Christ) said to them, ‘What you look forward to has already come, but you do not recognize it.’” (The Gospel of Thomas)

In other words, not only was the spiritual cycle ended with the spiritual end of the old world order, but, by Jesus Christ's advent of a new dispensation, Christ brought about the coming of the new world as well; or he ushered in the new world order, or cycle, by revealing his new message to the world. And God's message for mankind will be, it seems, without end, renewed, with the coming of a new heaven and earth, with the coming of each new spiritual cycle of God's plan for mankind.

104. “The Day that we roll up the heavens like a scroll rolled up for books (completed) -- even as We produced the first Creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.”

(The Qur'an (Yusuf Ali tr), Surah 21)

56. "But those endued with knowledge and faith will say: 'Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye were not aware!'" (day of resurrection or end of the world) 25. "But it is to Allah that the End and the Beginning (of all things) belong."

(The Qur'an (Yusuf Ali tr), Surahs 30 and 53)

"Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with." "As We began the first creation We shall repeat it."

(Hadith, Bukhari Vol 6, Book 60, # 264, 373)

**"The world is the same old world as it had been, but thanks to the inspiration of the prophet, it has put on a new colour. The out look has changed and the devotee now feels the blissful presence of Mazda everywhere. The kingdom of heaven has come down on earth."
(ZOROASTER, Hymns of Atharvan p. 833)**

Denkard. Zoroaster, "Man, therefore, ought to refrain and curb every tendency towards devilish actions, and (in his life) exhibit to his fellow creatures, till the end of this world's existence, deeds that are worthy of the soul." "A perfectly wise man remains everywhere mindful of the end of the world." The end of the world, does not indicate the real end of the physical world here, but the end of events or occurrences, that go along with a fading system of laws and ordinances, which have long since lost their spiritual intensity and in turn are cast down while a new system of laws and ordinances or a new creation takes their place.

"At the End of Times, He maketh all to end- and recreates." One spiritual cycle ends and a new age begins.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

2. “He stands behind all persons, and after having created all worlds He, the Protector, rolls it up at the end of time.” “The general destruction of created things as well as, that in the beginning of each new creation they are the propagators of the world and, being reborn, re-establish the sacred law. Though the wording differs, these passages fully agree in sense with Apastamba’s Bhavishyat-purana which says, They (the ancestors) live in heaven until the (next) general destruction of created things. At the new creation (of the world) they become the seed at the new creation.”

(Hindu, The Dharma Sutras, Apastamba Prasna 2, Patala 9, Khanda 24 Introduction to Apastamba

“He hath enveloped the sky, the atmosphere, He the heaven; He hath become all the worlds, He hath come to be. Up that. The radiant. Thou from of old with Thy new glory.” He hath adorned the heavens and the earth with new splendor and wonderment.

(Hindu, Vedas, Yajur Veda - Kanda II)

“All formations are impermanent all formations are subject to suffering.” “The word sankhara (formations) comprises all things which have a beginning and an end, the so-called created or formed things, i.e., all possible physical and mental constituents of existence.” “Knowing the destruction of all that is created, you know the Uncreated, Holy One.” 15. “Let us live in joy, not hating those who hate us. Among those who hate us, we live free of hate.” “23. “Even so will I endure abuse.” Like the events that come with the rolling up of the previous religion order and the coming of the new heavens and the new earth.

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards))

The destruction of the heavens and the end of the earth seems to be part of a non-literal, spiritual process occurring with the coming of every new religious cycle, which none of the religions of God seem to be immune from. “The word sankhara (formations) comprises all things

which have a beginning and an end, the so-called created, or formed things, (i.e., all possible physical and mental constituents of existence).” 25. “The mendicant who lives in friendliness with confidence in the doctrine of the Buddha will find peace, the blessed place where (the cycle) existence ends.” And the new one begins.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The world, which cometh not to an end nor passeth away for an age of ages and for world without end.” (Sabeanism, Ginza Rba- chapter 34)

“And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man and to his descendants (and to) all who bear witness unto this light and illumination until worlds end, (at the latter end of the age). Naught shall pass away from the Word of the great Father of Glory, praised be his name!” “Thy name, (O) Life, is excellent: its glory is great, its light abundant, its goodness came over (or overflowed), inaugurating the First Mystery, life which proceeded from Life and Truth which existed before the beginning. This is a wellspring of life which sprang forth from the Place of Life: we drink thereof, of this Fount of Life which Life transmitted was established in the House of Life, which crossed worlds, (leaving a new earth and heavens) revealed.” (Sabeanism, Ginza Rba- chapters 45 and 75)

“These foundations of the Religion of God, which are spiritual and which are the virtues of humanity, cannot be abrogated; they are irremovable and eternal, and are renewed in the cycle of every Prophet.” “For the independent Prophets are founders; They establish a new religion and make new creatures of men;” “They are the divine Gardeners Who till the earth of human hearts and minds.” “They change the general morals, promote new customs and rules, renew the cycle and the law.” “My laws appear like the sun in the heaven of Mine utterance,” “Their appearance is like the season of spring, which

arrays all earthly beings in a new garment, and gives them a new life.” Thus establishing the foundations of a new heavens and a new earth. (Bahá’í Faith, Abdu'l-Baha, Some Answered Questions, pp. 47, 164 and The Promulgation of Universal Peace, p. 295 and Baha'u'llah, The Kitab-i-Aqdas, p. 21)

“There was a blast on the trumpet, and all who are in the heavens and all who are in the earth expired, save those whom God permitted to live.” “Once again the heavens had opened and that a new Dispensation had come to bless the sons of men.”

The Bab: (Shoghi Effendi, The Dawn-Breakers p. 41)

“Verily, verily the new heaven and the new earth are come. The holy City, New Jerusalem, hath come down from on high in the form of a maid of heaven, veiled, beautiful, and unique, and prepared for reunion with her lovers on earth. The angelic company of the celestial Concourse have joined in a call that hath rung throughout the universe, all loudly and mightily acclaiming: ‘Hail, O City of God! Abide Thou, and make Thy habitation with the pure, virtuous and holy servants of Thine; for they are Thy people, and Thou art their Lord.’”

(Bahá’í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 350)

God created man noble.

157. God created man noble; man is God’s greatest creation:

One of the basic teachings found in the bible is that God created man in His image (See Man’s spirit or soul created in God’s image not the physical body of man for more information.) We find this teaching in the bible, The Bahá’í Faith and hinted at in the other religions of God: JUDAISM: Genesis 1:26 “And God said, Let us make man in our image, after our likeness.”

Genesis 1:27 “So God created man in his own image, in the image of God created he him; male and female created he them.”

Being that God created man in His own noble image, God considers man to be His greatest creation in this existence. We find this teaching mentioned in the bible: CHRISTIANITY: 1 Corinthians 11:7 “Man indeed ought not to cover his head, forasmuch as he is the image and glory of God:” 1 John 4:4 “Ye are of God, little children, greater is He that is in you, than he that is in the world.”
The Bahá’í Faith: “Man is a child of God, most noble, lofty and beloved by God, his Creator. Therefore, he must ever strive that the divine bounties and virtues bestowed upon him may prevail and control him.”

(Bahá’í Faith, Abdu’l-Baha, The Promulgation of Universal Peace, p. 294)

And we find this teaching, that man is God’s greatest creation, in the other religions of God as well: “Allah created you with His Own Hand, and breathed into you of His Spirit meaning the spirit which he created for you.” “The noblest of beings is evidently man,” (Hadith, Bukhari Vol 6, Book 60, # 236 and Islamic Miscellaneous)

70. “We have honored the sons of Adam and conferred on them special favors, above a great part of Our Creation.”

(The Qur’an (Yusuf Ali tr), Surah 17)

“I created, O Spitama Zarathustra! the stars, the moon, the sun, and the red burning fire, the dogs, the birds, and the five kinds of animals; but, better and greater than all, I created the righteous man who has truly received from me the Praise of Asha in the good Religion.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

3. “Adoration and praise be to the righteous Lord Who made man the greatest of all earthly creatures and through (the gift of) speech and the power of reasoning, created them for the sovereignty of the times and for the management of the creatures.” Noble is the man that serves Ahura.

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“For men hath He created earth and waters,” “in the keeping of the great inciting God; Splendid, O Singer, is that man, mightiest of the great in heaven.” Man is the greatest and noblest creation of God. “For I am That whereof Brahma is the likeness!”

(Hindu, Vedas, Rig Veda - Books 1, 2 and Bhagavad Gita chapter 14)

“Krishna. Fearlessness, singleness of soul, the will Always to strive for wisdom; opened hand And governed appetites; and piety, And love of lonely study; humbleness, Uprightness, heed to injure naught which lives, Truthfulness, slowness unto wrath, a mind That lightly letteth go what others prize; And equanimity, and charity Which spieth no man's faults; and tenderness Towards all that suffer; a contented heart, Fluttered by no desires; a bearing mild, Modest, and grave, with manhood nobly mixed, With patience, fortitude, and purity; An unrevengeful spirit, never given To rate itself too high;- such be the signs, O Indian Prince! of him whose feet are set On that fair path which leads to heavenly birth!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

“We take ‘Purity’ as our Guide, because it is the noblest quality of mankind.” (Buddha, Sixth Patriarch)

18. “The man of conscience, always striving after purity, alert, reserved, pure of behaviour and discerning.” “Make a refuge unto yourself, Quickly strive and become wise. Purged of taint and free from stain, To heavenly state of the Noble will you attain.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

“He must have a true conception of what constitutes self-realization of Noble Wisdom.” (Buddha, Lankavatara Sutra)

“Manda-d-Hiia emanated and was divulged, and from whose very Self noble sons of the mighty and sublime Life (God).” (Sabeanism, Ginza Rba- chapter 1)

“Raising my eyes and lifting up my countenance toward the Place which is all portals of radiance, light, glory, beauty, repute and honour (nobility) and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) Life (Haiyi/God).” “The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode. (Sabeanism, Ginza Rba- chapter 9)

“Every man of perception who hath scaled the noble heights of detachment, and every man of eloquence who hath attained the most sublime station, beareth witness that Thou art God, the Incomparable.”

(The Bab, Selections from the Writings of the Bab, p. 207)

“Although the mineral, vegetable, animal and man all have actual being, yet the mineral has no knowledge of the vegetable. It cannot apprehend it. It cannot imagine nor understand it.”

“It is the same with the vegetable. Any progress it may make, however highly it may become developed, it will never apprehend the animal, nor understand it. It is, so to speak, without news of it. It has no ears, no sight, no understanding.”

“It is the same with the animal. However much it may progress in its own kingdom, however refined its feelings may become, it will have no real notion of the world of man or of his special intellectual faculties. The animal cannot understand the roundness of the earth, nor its motion in space, nor the central position of the sun, nor can it imagine such a thing as the all-pervading ether. Although the mineral, vegetable, animal and man himself are actual beings, the difference between their kingdoms prevents members of the lower degree from comprehending the essence and nature of those of the superior degree. This being so, how can the temporal and phenomenal comprehend the Lord of Hosts? It is clear that this is impossible!”

“But the Essence of Divinity, the Sun of Truth, shines forth upon all horizons and is spreading its rays upon all things. Each creature is the recipient of some portion of that power, and man, who contains the perfection of the mineral, the vegetable and animal, as well as his own distinctive qualities, has become the noblest of created beings. It stands written that he is made in the Image of God. Mysteries that were hidden he discovers; and secrets that were concealed he brings into the light. By Science and by Art he brings hidden powers into the region of the visible world. Man perceives the hidden law in created things and cooperates with it. Lastly the perfect man, the Prophet, is one who is transfigured, one who has the purity and clearness of a perfect mirror -- one who reflects the Sun of Truth. Of such a one -- of such a Prophet and Messenger -- we can say that the Light of Divinity with the heavenly Perfections dwells in him.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 22)

“We have many times demonstrated and established that man is the noblest of beings, the sum of all perfections, and that all beings and all existences are the centers from which the glory of God is reflected, that is to say, the signs of the Divinity of God are apparent in the realities of things and of creatures.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 310)

“Behold, a light hath shone forth out of the morn of eternity, and lo, its waves have penetrated the inmost reality of all men.” Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 178)

Obey your government.

158. Obedience to your government is a must according to the writings of God: Obeying the laws of the land is a requirement in the writings of God:

“For while all sects and races in Persia and Turkestan are absorbed in promoting their own interests and only obey their governments either with the hope of reward or from fear of punishment, the Bahá’ís are the well-wishers of the government, obedient to its laws and bearing love towards all peoples.”

(Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 293)

This is also a teaching found in the bible we find when reading the book of Peter. CHRISTIANITY: 1 Peter 2:13 “Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme (ruler);”

1 Peter 2:14 “Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.”

1 Peter 2:17 “Honour all men. Love the brotherhood. Fear God. Honour the king.”

Hebrews 13:17 “Obey them that have the rule over you, and submit yourselves:”

JUDAISM: Proverbs 28:7 “Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.”

The teaching of obeying the laws of the land, in which you live, is most assuredly found in the Holy Bible, but I find that obedience to the ordinances of your government and those in authority over you is also a teaching found in the other religions of God as well.

59. “O ye who believe! obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination.”

(The Qur'an (Yusuf Ali tr), Surah 4)

“The Prophet said, ‘A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it.’”

(Islam, Hadith, Bukhari Vol 9, Book 89, # 258)

5. “To the best of good rulers (is) verily the Kingdom, because we render and ascribe it to Him, and make it thoroughly His own (?), to Mazda Ahura do we ascribe it, and to Righteousness the Best.” “Let good rulers rule us.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 35 and 48)

Denkard. Zoroaster, “It is God’s object to make those, who disobey the commands of the king, deserving of various kinds of punishment by way of justice.”

“Mighty monarch! nations still his hests obeyed.”

(Hindu, Mababharata (R. Dutt, abridged tr))

5. “He shall not speak evil of the gods or of the king.” 7. “The reward (in the next world) resulting from obeying the restrictions of the law is preferable.”

(Hindu, The Dharma Sutras, Apastamba Prasna 1 and 2, Patala 10 and 11, Khanda 27 and 31)

“The Law be your light, The Law be your refuge! Do not look for any other refuge!” “live restrained under the law.”

((The Eightfold Path), Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

(Buddha, the Word (The Eightfold Path))

8. “By God their king, the men who refused to love His law. Heaven and earth, nights and days, and all creatures shall obey Him, and not overstep His commandment. Men shall not change their works, but they shall be changed from forsaking the law of the Lord. Therefore the Lord shall repel from Himself the wicked, and the just shall shine like the sun, in the sight of God.”

“My Lord, High King of Light, Revealer Whose eyes are uncovered, seeking justice And enacting justice for those who love it,” “I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” (Sabeanism, Ginza Rba- chapter 71, 410 and The Books of Adam and Eve)

“Despite the restraint which the followers of the Báb had exercised ever since the inception of the Faith in every part of the land; despite the repeated charges of the chief disciples to their brethren enjoining them to refrain from acts of violence, to obey their government loyally, and to disclaim any intention of a holy war, their enemies persevered in their deliberate efforts to misrepresent the nature and purpose of that Faith to the authorities.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 601)

“We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 440)

“Furthermore each and every one is required to show obedience, submission and loyalty towards his own government. Today no state in the world is in a condition of peace or tranquility, for security and trust have vanished from among the people. Both the governed and the governors are alike in danger. The only group of people which today submitteth peacefully and loyally to the laws and ordinances of government and dealeth honestly and frankly with the people, is none other than this wronged community. For while all sects and races in

Persia and Turkestan are absorbed in promoting their own interests and only obey their governments either with the hope of reward or from fear of punishment, the Bahá'ís are the well-wishers of the government, obedient to its laws and bearing love towards all peoples.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 293)

“Bahá'ís Should Obey the Government even at Risk of Sacrificing Administrative Affairs -- In Matters of Faith no Compromise Allowed, even though Outcome is Death.”

“For whereas the friends should obey the government under which they live, even at the risk of sacrificing all their administrative affairs and interests, they should under no circumstances suffer their inner religious beliefs and convictions to be violated and transgressed by any authority whatever. A distinction of a fundamental importance must, therefore, be made between spiritual and administrative matters. Whereas the former are sacred and inviolable and hence cannot be subject to compromise, the later are secondary and can consequently be given up and even sacrificed for the sake of obedience to the laws and regulations of the government. Obedience to the state is so vital a principle of the Cause that should the authorities in ... decide to-day to prevent Bahá'ís from holding any meeting or publishing any literature they should obey ... But, as already pointed out, such an allegiance is confined merely to administrative matter which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever should be allowed, even though the outcome of it be death or expulsion.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 446)

Obedience to the word of God is a necessity if we wish to live a Godly life.

159. Obedience to the word of God is a necessity if we wish to live a Godly life and be considered obeying the holy covenant; this is one of the causes of our spiritual growth in this earthly life: We must obey the word and commandments of the Lord if we truly wish to be worthy of His love. Mankind has a knack for picking out, of religion, that which suits him to follow and disregarding the rest. He rationalizes to himself that if I do this and no one sees me, or it is such a little thing, it won't cause harm to anyone; but by obedience we demonstrate our true feelings to God and not just mouthing empty, hollow words that have no life in them. God makes something a law for a very good reason and it usually relates to our own spiritual health, or not causing harm or hardship on someone else. This is a teaching found in the Bible and it is a teaching also found in the Bahá'í Faith and the other religions.

JUDAISM: Deuteronomy 11:26 “Behold, I set before you this day a blessing and a curse;” **11:27** “A blessing, if ye obey the commandments of the LORD your God, which I command you this day:” **11:28** “And a curse, if ye will not obey the commandments of the LORD your God,”

Deuteronomy 27:10 “Thou shalt therefore obey the voice of the LORD thy God, and do His commandments and His statutes, which I command thee this day.”

Deuteronomy 30:20 “That thou mayest love the LORD thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days:”

1 Samuel 15:22 “And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? **Behold, to obey is better than sacrifice, and to hearken than the fat of rams.**”

CHRISTIANITY: Matthew 7:21 “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

John 14:15 “If ye love me, keep my commandments.”

John 15:10 “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love.”

Letter 53. “Always keep the fear of Allah in your mind, give priority to His worship and give preference to obeying His Commands over every other thing in life.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

32. “Obey Allah and His Messenger; but if they turn back, Allah loveth not those who reject Faith.” 132. Obey Allah and the Messenger; that ye may obtain mercy.” 13. “Those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever).”

(The Qur’an (Yusuf Ali tr), Surahs 3 and 4)

3. “I will speak of that which Mazda Ahura, the All-Knowing, revealed to me first in this (earthly) life. Those of you that put not in practice this word as I think and utter it, to them shall be woe at the end of life.” 5. ‘they who for my sake render Him obedience shall all attain unto Wel-fare and Immortality by the actions of the Good Spirit’ - (He) Mazda Ahura.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 45)

“Discipline means purity of thought, purity of words and purity of deeds.” “Mazda is the upholder of rectitude (good morals). The more virtuous a man is the nearer he comes to Mazda, the source of perpetual delight.” (ZOROASTER, Hymns of Atharvan p. 580)

Denkard. Zoroaster, “The thought of adoring the one Life-giver (*i.e.* God) is due to living in accordance with His laws.” “The Lord delights in persons who on all occasions conduct themselves in accordance with His wishes and behests; and He is displeased with persons who on all occasions transgress his wishes and commands. Of such contumacious persons it is stated in the Religion that they observe not His behests and wishes.”

9. “For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.”

(Hindu, Laws of Manu chapter 2)

12. “He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root.”

14. “Let him, untired, perform daily the rites prescribed for him in the Veda; for he who performs those according to his ability, attains to the highest state.”

(Hindu, Laws of Manu chapter 4)

“Lay members should abstain from all unkindness, stealing, unchastity, lying, duplicity, slander, frivolous talk, covetousness, malice, currying favor, and false teachings. Disciples should strictly observe all the precepts given by the Tathagatas, they should endeavor, by their example, to induce all beings to abandon evil and practice the good.” (Buddha, Diamond Sutra)

1. “Even if the thoughtless can recite many of the scriptures, if they do not act accordingly, they are not living the holy life, but are like a cowherd counting the cows of others.”

“Even if the faithful can recite only a few of the scriptures, if they act accordingly, having given up passion, hate, and folly, being possessed of true knowledge and serenity of mind, craving nothing in this world or the next, they are living the holy life.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Do not slumber and sleep, and forget not what your lord commanded you.” Obedience to the ordinances of God is a must for anybody living the holy life. (Sabeanism, Instruction of Adam)

“Any man who is not steadfast (in thought) Whose mind is turned against me, Whose mind is turned from me, Great and not small will be his hurt.” (Sabeanism, Ginza Rba- chapter 89)

“Gird up the loins of endeavour, and be mindful of the words of God as revealed in His Book.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

“O people of the earth! Whoso obeyeth the Remembrance of God and His Book hath in truth obeyed God and His chosen ones and he will, in the life to come, be reckoned in the presence of God among the inmates of the Paradise of His good-pleasure.”

(The Bab, Selections from the Writings of the Bab, p. 43)

“It is incumbent upon everyone to obey Him in whatsoever God hath ordained;”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 108)

“Give ear unto the verses of God which He Who is the sacred Lote-Tree reciteth unto you. They are assuredly the infallible balance, established by God, the Lord of this world and the next. Through them the soul of man is caused to wing its flight towards the Dayspring of Revelation and the heart of every true believer is suffused with light. Such are the laws which God hath enjoined upon you, such His commandments prescribed unto you in His Holy Tablet; obey them with joy and gladness, for this is best for you, did ye but know.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 73)

There is only one God.

160. There is only one God: In the Bahá'í Faith we believe there is only one God the creator of the heavens and the earth. This is also the belief held in Christianity as well. JUDASM: Exodus 20:2 “I am the Lord

thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” 20:3 “Thou shalt have no other gods before Me.” Deuteronomy 4:39 “Know therefore this day, and consider it in thine heart, that the LORD He is God in heaven above, and upon the earth beneath: there is none else.”

Deuteronomy 32:39 “See now that I, even I, am He, and there is no god with Me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of My hand.”

2 Samuel 7:22 “Wherefore thou art great, O LORD God: for there is none like Thee, neither is there any God beside Thee,”

Psalms 86:10 “For Thou art great, and doest wondrous things: Thou art God alone.”

Isaiah 45:5 “I am the LORD, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me: 45:6 That they may know from the rising of the sun, and from the west, that there is none beside Me. I am the LORD, and there is none else.

Jeremiah 10:10 “But the LORD is the true God, He is the living God, and an Everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation.”

Malachi 2:10 “Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”

“I have testified to Thy oneness through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that, verily, Thou art the All-Glorious, the Best Beloved.”

(The Bab, Selections from the Writings of the Bab, p. 4)

“All the divine Manifestations have proclaimed the oneness of God and the unity of mankind. They have taught that men should love and mutually help each other in order that they might progress.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 245)

CHRISTIANITY: Mark 12:29 “And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:”

Mark 12:32 “And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but He:”

John 17:33 “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.”

James 2:19 “Thou believest that there is one God; thou doest well:”

1 Corinthians 8:4 “As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.”

1 Corinthians 8:5 “For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)”

1 Corinthians 8:6 “But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him.”

Ephesians 4:6 “One God and Father of all, who is above all, and through all, and in you all.”

1 Timothy 2:5 “For there is one God, and one mediator between God and men, the man Christ Jesus;”

“GOD testifieth that there is none other God but Him, the Almighty, the Best Beloved.”

(The Bab, Selections from the Writings of the Bab, p. 163)

The belief in the oneness of God is also held by the other Holy religions of God, as well, though with some of these religions it gets a little complicated.

Letter 23. “Be firm in your belief that there is One and only One Allah.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

163. “And your Allah is one Allah; there is no god but He, Most Gracious, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 2)

“We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow.”

(The Qur'an (Yusuf Ali tr), Surah 29)

I know none other but You, O Right, so do Ye protect us.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 34)

“They are not two entities (two Gods) there is only one entity (one God).” (ZOROASTER, Hymns of Atharvan p. 81)

“Brahma and Mazda are here identified, they are the two aspects of the same reality.” (ZOROASTER, Hymns of Atharvan p. 483)

“Thou art Brahma, and thou art Vishnu, thou art Mazda, thou art Rudra, thou Pragapati, thou art Agni, Varuna, Vayu, thou art Indra, thou the Moon.” “And when they say sacrifice to this or sacrifice to that god,' each god is but his manifestation, for He is all gods.”

(Hindu, Upanishads vol. 2, Brihadaranyaka and Maitrayana-Brahmaya-Upanishad Part 1)

“I am known by uncounted trillions of names. They address Me by different names not realising that they are all names of the one Tathagata. Some recognise me as Tathagata, some as The Self-existent One, some as Gautama the Ascetic, some as Buddha. Then there are others who recognise Me as Brahma, as Vishnu, as Ishvara; some see Me as Sun, as Moon; some as a reincarnation of the ancient sages; some as one of ‘the ten powers;’ some as Rama, some as Indra, and some as Varuna. Still there are others who speak of me as The Unborn, as Emptiness, as ‘Suchness,’ as Truth, as Reality, as Ultimate Principle; still there are others who see Me as Dharmakaya, as Nirvana, as the Eternal; some speak of Me as sameness, as non-duality, as undying, as formless; some think of Me as the doctrine of Buddha-causation, or of Emancipation, or of the Noble Path; and some think of Me as Divine Mind and Noble Wisdom. Thus in this world and in

other worlds am I known by these uncounted names, but they all see Me as the moon is seen in water. Though they all honor, praise and esteem Me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told them, or to what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata.”
(Buddha, Lankavatara Sutra)

“Manda d-Haiyi (Haiyi/Hiia/God) Sublimest of beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, Magnified is Thy name, Honoured is Thy name, Blessed is Thy name And Abiding is Thy name. Victorious art Thou And Victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth Over all deeds,”
He is, The Great Life, God is His name; the god of all names.
(Sabeanism, Ginza Rba- chapter 75)

“To you do I call and (you) do I teach, Men who have received the Sign. Certainly have ye held to established truth, Ye have held to the certainty about which I instructed you. I call to my chosen ones so that Ye may not turn your thought away from Me.” “In the Name of the Great Life (Haiyi or God). Vines shone in the water And in the Jordan mighty they grew. Ye are flourishing offshoots. Messengers hither I bring you.” “Establishing Your likeness and giving us light, Let Your radiance shine upon us.” “Arise, worship and praise the Great Life And praise His Counterpart that is the image of the Life.” (Image of God)
(Sabeanism, Ginza Rba- chapters 89, 114, 177 and 382)

“Praise be to God Who graciously enableth whomsoever He willeth to adore Him. Verily no God is there but Him. His are the most excellent titles.”

(The Bab, Selections from the Writings of the Bab, p. 160)

“There is none other God but Thee, the Omnipotent, the Self-Subsisting; that Thou art God, there is no God besides Thee and that all men shall be raised up to life through Thee.”

(The Bab, Selections from the Writings of the Bab, p. 1)

“There is one God; mankind is one; the foundations of religion are one.” “As the East and the West are illumined by one sun, so all races, nations, and creeds shall be seen as the servants of the One God. The whole earth is one home, and all peoples, did they but know it, are bathed in the oneness of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of His bounty.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, pp. 20 and 38)

“No other God besides Him existeth. He is the Bountiful, the Almighty.”

(The Bab, Selections from the Writings of the Bab, p. 163)

“O thou believer in the oneness of God! Know thou that nothing profiteth a soul save the love of the All-Merciful, nothing lighteth up a heart save the splendour that shineth from the realm of the Lord.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 178)

Oneness of mankind.

161. Oneness of mankind: In the Bahá'í teachings the oneness of mankind is an essential teaching. Bahá'u'lláh teaches that an equal standard of human rights must be recognized and adopted for all mankind for the further progress of the human world.

“Bahá'u'lláh teaches that an equal standard of human rights must be recognized and adopted. In the estimation of God all men are equal; there is no distinction or preferment for any soul in the dominion of His justice and equity.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 240)

“Our grace assuredly pervadeth all that dwell in the kingdoms of earth and heaven and in whatever lieth between them, and beyond them all mankind.” “Verily We are equitable.”

(The Bab, Selections from the Writings of the Bab, p. 35)

The oneness of mankind is a teaching either out right proclaimed or hinted at in the other religions of God as well. We only need to look for this teaching to realize that God is the Father of all mankind and we are therefore all brothers and sisters in the same human family.

JUDAISM: Malachi 2:10 “Have we not all one Father? hath not one God created us?”

The same God found in all the religions is the one creator of all of mankind: “A Bahá’í denies no religion; he accepts the Truth in all, and would die to uphold it. He loves all men as his brothers, of whatever class, of whatever race or nationality, of whatever creed or colour, whether good or bad, rich or poor, beautiful or hideous.”

(Bahá’í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 56)

JUDAISM: Leviticus 19:18 “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.”

Leviticus 19:33 “And if a stranger sojourn with thee in your land, ye shall not vex him.”

Leviticus 19:34 “But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.”

Deuteronomy 10:19 “Love ye therefore the stranger: for ye were strangers in the land of Egypt.”

Deuteronomy 15:11 “For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.”

Proverbs 25:21 “If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:”

Psalms 133:1 “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

CHRISTIANITY: Galatians 6:10 “As we have therefore opportunity, let us do good unto all men.”

“In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 267)

JUDAISM: Genesis 1:26 “And 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 heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

Genesis 1:27 “And God created man in his own image, in the image of God created he him; male and female created he them.”

Genesis 2:7 “God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

“Equality and Brotherhood must be established among all members of mankind. This is according to Justice. The general rights of mankind must be guarded and preserved.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 28)

“UNTO every people We have sent down the Book in their own language.”

(The Bab, Selections from the Writings of the Bab, p. 44)

CHRISTIANITY: Matthew 5:22 “But I say unto you, That who-so-ever is angry with his brother without a cause shall be in danger of the judgment:”

Matthew 5:44 “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;”

Matthew 5:45 “That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

Luke 3:11 “He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.”

Mark 12:29 “And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:”

Mark 12:30 “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”

Mark 12:31 “And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”

“Human brotherhood is, likewise, as clear and evident as the sun, for all are servants of one God, belong to one humankind, inhabit the same globe, are sheltered beneath the overshadowing dome of heaven and submerged in the sea of divine mercy.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 150)

CHRISTIANITY: Acts 17:24 “God that made the world and all things therein, seeing that He is Lord of heaven and earth, hath made of one blood all nations of men for to dwell on all the face of the earth,”

1 Thessalonians 3:12 “And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:”

1 John 2:9 “He that saith he is in the light, and hateth his brother, is in darkness even until now.”

1 John 2:10 “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.”

1 John 2:11 “But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

1 John 4:20 “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”

1 John 4:21 “And this commandment have we from Him, That he who loveth God love his brother also.”

1 Peter 2:17 “Honour all men. Love the brotherhood. Fear God. Honour the king.

1 Peter 3:8 “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:”

“Hence associate with each other in amity; love one another; abandon the prejudices of race; forget forever this gloomy darkness of ignorance, for the Century of Light, the Sun of Reality, hath appeared. Now is the time for affiliation and now is the period for unification.”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 281)

“Become as true brethren in the one and indivisible religion of God, free from distinction, for verily God desireth that your hearts should become mirrors unto your brethren in the Faith, so that ye find yourselves reflected in them, and they in you. This is the true Path of God, the Almighty, and He is indeed watchful over your actions.”

(The Bab, Selections from the Writings of the Bab, p. 56)

“Those who have the same religion as you have; they are brothers to you, and those who have religions other than that of yours, they are human beings like you. Men of either category suffer from the same weaknesses and disabilities that human beings are inclined to, they commit sins, indulge in vices either intentionally or foolishly and unintentionally without realizing the enormity of their deeds. Let your mercy and compassion come to their rescue and help in the same way and to the same extent that you expect Allah to show mercy and forgiveness to you.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

**7. "Let there be peace and tranquility for all the creatures of Allah."
"enter not into conflict,"**

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh, Masnavi Vol 1)

**25. "The Sacred Mosque, which We have made (open) to (all) men --
equal is the dweller there and the visitor from the country."**

(The Qur'an (Yusuf Ali tr), Surah 22)

**51. "O ye Messengers! enjoy (all) things good and pure, and work
righteousness: for I am well-acquainted with (all) that ye do."**

**52. "And verily this Brotherhood of yours is a single Brotherhood, and I
am your Lord and Cherisher: therefore fear Me (and no other)."**

**53. "But people have cut off their affair (of unity), between them, into
sects: each party rejoices in that which is with itself." 10. "The
believers are but a single Brotherhood: So make peace and
reconciliation between your two (contending) brothers: And fear Allah,
that ye may receive Mercy."**

(The Qur'an (Yusuf Ali tr), Surahs 23 and 49)

**7. "It may be that Allah will grant love (and friendship) between you
and those whom ye (now) hold as enemies: for Allah has power (over
all things); and Allah is Oft-Forgiving, Most Merciful. Allah forbids you
not, with regard to those who fight you not for (your) Faith nor drive
you out of your homes, from dealing kindly and justly with them: for
Allah loveth those who are just."**

(The Qur'an (Yusuf Ali tr), Surah 60)

**9. "If two parties among the Believers fall into a quarrel make ye
peace between them: but if one of them transgresses beyond bounds
against the other, then fight ye (all) against the one that transgresses
until it complies with the command of Allah; but if it complies, then
make peace between them with justice, and be fair: for Allah loves
those who are fair (and just)." 10. "The believers are but a single**

Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah, that ye may receive Mercy.”

(The Qur'an (Yusuf Ali tr), Surah 49)

“Maha Ratu Zarathustra enjoins love for the whole of mankind. One who does not love man, does not really love God. It should be realized that one soul resides in all. Thus one should be a friend to everyone. This social service, which is the concrete of the life of the individual, is not to be confined to any particular country but should extend throughout the world to the whole of humanity.” Thereby, will peace and security rein amongst humanity and war and violence be a thing of the past. (ZOROASTER, Hymns of Atharvan pp. 547 and 548)

**“Brotherhood of man is the idea that appealed to Him (Mazda) most. And that is the only meaning of the Service of the soul of the world.”
“For if God is the one Father of all men then all men are equal.”
(ZOROASTER, Hymns of Atharvan pp. 549 and 550)**

“Equality, equity, is the basis of rectitude: one who sees others in himself and himself in others, does not stray from rectitude.” “When one sees everybody in his own self and sees his own self in everybody, that is universal life.” (ZOROASTER, Hymns of Atharvan pp. 130 and 368)

“No one should make a distinction between himself and another person. All men should be treated as equals. No one should claim for himself an exception.” (ZOROASTER, Hymns of Atharvan p. 634)

“Love attracts, while fear repels. Thus love is the principle of unity, unity with God and unity with men.” “When men love and help one another to the best of their power they derive the greatest pleasure from loving their fellow-men.” “The religion of the Gatha is the religion of love, and Mazda is the friend of men.” Thus, the religion of Ahura (God) is a religion of love, peace and unity, where violence is dispelled by peace, in the name of God. (ZOROASTER, Hymns of Atharvan p. 500, 507 and Denkard)

“Mazda is not the God of any particular tribe. The doors of Mazda are not closed to foreigners. So soon as anyone of them becomes fit he is to be included in the fold.” “Love of God is calculated to remove the distinction between one nation and another.” (ZOROASTER, Hymns of Atharvan pp. 542 and 544)

“The world is overcome- aye! even here! By such as fix their faith on Unity. The sinless Brahma dwells in Unity, And they in Brahma. Be not over-glad Attaining joy, and be not over-sad Encountering grief, but, stayed on Brahma, still Constant let each abide! The sage whose soul Holds off from outer contacts, in himself Finds bliss; to Brahma joined by piety, His spirit tastes eternal peace.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

(Be ye a) “Helper to his brother men.”

(Hindu, Mahabharata (R. Dutt, abridged tr))

6. “Is then thy friendship with thy friends most mighty? Thy brotherhood with us?” 22. “Even mortal man.... attains to brotherhood with you.”

(Hindu, Vedas, Rig Veda - Book 4 and 8)

“Be united, be in harmony, in affection, Radiant, with kindly thought, Clothed in food and strength, United have I made your minds, your ordinances, your hearts.”

(Hindu, Vedas, Yajur Veda - Kanda IV)

“The Analysis of the Body, and the Contemplation on the Buddha, the Law, the Holy Brotherhood, Morality, etc.... produce Neighborhood-Concentration.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Owing to their original vows they are transported by emotions of love and compassion as they become aware of the part they are to perform in the carrying out of their vows for the emancipation of all beings. Thus they do not enter into Nirvana, but, in truth, they too are already in Nirvana because in their emotions of love and compassion there is no rising of discrimination; henceforth, with them, discrimination no more takes place.” (Buddha, Lankavatara Sutra)

“After they attain self-realization they will find themselves reacting spontaneously to the impulses of a great and compassionate heart endowed with skillful and boundless means and sincerely and wholly devoted to the emancipation of all beings.” “Not until all discrimination is abandoned is their perfect emancipation.” (Buddha, Lankavatara Sutra)

**“We will pray with Thee the 'uthras' prayer and ask of Thee, of the Great (Life, God), a petition for ourselves, for our friends, for our friends' friends and for those who love the great Family of Life.”
“Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee.” (Sabeanism, Ginza Rba- chapters 75 and 76)**

“May the gate of sin be barred to them and the gate of light be open for them. May they be knit together in the communion of Life in which there is no separation.” “I will come and will fly And will reach the sons of my Name, the sons of my Sign, And the sons of the great Family of Life.” (Sabeanism, Ginza Rba- chapters 34 and 76)

“Diffuse Thy light over all who love.” For Thy sake do we love all that liveth, humanity is one in love. (Sabeanism, Ginza Rba- chapter 76)

“O ye that are invested with the Bayan! Denounce ye not one another, ere the Day-Star of ancient eternity shineth forth above the horizon of His sublimity. We have created you from one tree and have caused you to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another. Regard ye not others save as ye regard your own selves, that no feeling of aversion may prevail amongst you so as to shut you out from Him Whom God shall make

manifest on the Day of Resurrection. It behooveth you all to be one indivisible people; thus should ye return unto Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 127)

“A fundamental teaching of Bahá'u'lláh is the oneness of the world of humanity. Addressing mankind, He says: "Ye are all leaves of one tree and the fruits of one branch." By this it is meant that the world of humanity is like a tree, the nations or peoples are the different limbs or branches of that tree and the individual human creatures are as the fruits and blossoms thereof. In this way His Holiness Bahá'u'lláh expressed the oneness of humankind.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 246)

“The principle or teaching of Bahá'u'lláh is the proclamation of the oneness of the world of humanity -- that all are servants of God and belong to one family; that God has created all and, therefore, His bestowals are universal; and that His providence, training, sustenance and loving-kindness surround all mankind.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 106)

“As the East and the West are illumined by one sun, so all races, nations, and creeds shall be seen as the servants of the One God. The whole earth is one home, and all peoples, did they but know it, are bathed in the oneness of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God Himself gives us, and do away with all disputations and quarrels.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 38)

Oneness of the prophets of God.

162. Oneness of the prophets of God: In the Bahá'í Faith we believe in the oneness of God, which means mankind is one race because all humans were created by the same God, which means that all religions are in essence one, because the teachings of God come to all mankind and not just a chosen few.

“There is one God; mankind is one; the foundations of religion are one.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 20)

This leads us to the intuitive conclusion that all the prophets, whom God has been sending to all mankind throughout all the ages, in order to teach humanity about Himself, are one and the same in essence. **JUDAISM Sirach 36:15 “Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.” (Deuterocanonical Apocrypha,) Hosea 12:9 “And I that am the Lord thy God, I have also spoken by the prophets, (Manifestations) and I have multiplied visions and used similitude’s, by the ministry of the prophets.” 4 Ezra 6:38 “O Lord, thou spakest from the beginning of the creation,” by the mouth of the holy prophets. (Apocrypha, Esdras 2 (Ezra 4)) We also find that Jesus Christ himself also tells us that God also gave His message of the Gospel to the Holy Prophets from the beginning of the world: Luke 1:70 “He (God) spake by the mouth of His holy prophets, which have been since the world began:” So then, what the prophet Moses tells us about the coming of the next prophet (who is Jesus Christ) is only natural in the order of the, all to real, evolution of the appearance and teachings of the manifestations that God sends to mankind. Deuteronomy 18:15 “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me;” Deuteronomy 18:18 “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him.”**

All the prophets come to us with the same instructions, educate and lead humanity towards God. All the prophets, or we might call them manifestations of God, have one and the same purpose, to bring God's message to mankind. So, it only makes sense that we should think of The Holy Manifestations as one and the same in their holy and ongoing quest to raise mankind out of the depths of the darkness of ignorance and bring mankind into the splendor of the light of God's good graces and love.

"The term progressive revelation is used to denote the continuous number of prophets, or manifestations of God, that have been sent to the earth as divine educators of mankind. The Reality of the divine Religions is one, because the Reality is one and cannot be two. All the prophets are united in their message, and unshaken. They are like the sun; in different seasons they ascend from different rising points on the horizon. Therefore every ancient prophet gave the glad tidings of the future, and every future has accepted the past."

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 28)

"The Lord of the universe hath never raised up a prophet nor hath He sent down a Book unless He hath established His covenant with all men, calling for their acceptance of the next Revelation and of the next Book; inasmuch as the outpourings of His bounty are ceaseless and without limit."

(The Bab, Selections from the Writings of the Bab, p. 85)

Some people might think this is an entirely new teaching not found in the other religions of God, but that would be a mistake. This is also a teaching found in Christianity, Islam, Hinduism, Buddhism, Zoroastrianism, Bábism, Sabeanism to name just a few. The only thing is the teachings of progressive revelation found in these religions is more obscure and harder to find in the older writings of God.

"And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given

to Adam the first man.’ ‘And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment.’ (Sabeanism, Ginza Rba-chapter 75)

CHRISTIANITY: 1 Corinthians 15:45 “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.”

With this one statement Paul introduces us to the concept of progressive revelation and the oneness of all the prophets. The first man Adam was made a living soul; the last Adam was made a quickening spirit. What this is saying to us is that all the prophets are one in essence because God has sent them all with the same purpose and the same over all missions. If one prophet chose to use the name of a prophet before him he speaks the truth bearing the oneness of the essence of all the prophets of God and their overall mission from God in mind.

“Muhammad, the Point of the Qur’án, revealed: ‘I am all the Prophets.’ Likewise, He saith: ‘I am the first Adam, Noah, Moses, and Jesus.’”

(Bahá’í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 51)

13. “The same religion has He established for you as that which He enjoined on Noah-the which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).”

(The Qur'an (Yusuf Ali tr), Surah 42)

This is also true of Christianity. The essence of Christ, Peter tells us, is likewise found in all of the prophets: CHRISTIANITY: 1 Peter 1:10 “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:”

1 Peter 1:11 “Searching what, or what manner of time the Spirit of Christ which was in them (The Holy Prophets) did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

But if that same messenger chooses to use another name bearing in mind the unique differences of each individual prophetic cycle and over all different needs of mankind, at the time, that prophet also speaks the truth. Likewise if that messenger were to say I am the first of all the prophets he speaks the truth:

CHRISTIANITY: Revelations 1:11 “I am Alpha and Omega, the first and the last:”

And if that same prophet were to say he is the last of all the prophets he also would speak the absolute truth:

Revelations 22:13 “I am Alpha and Omega, the beginning and the end, the first and the last.” All of the manifestations of God are one in their being, one in their goals and one in God. They are the beginning of God’s wonderful message and the end of all prophetic cycles. So, no matter what name they are going by at the time all the manifestations teachings lead back to the one and only God who is educating all mankind to live a better way of life. **Hebrews 9:26** “For then must he (Jesus Christ) often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” This example from Paul demonstrates that Christ has been coming to mankind “since the foundation of the world” and that he considered Jesus to be one of many prophets coming to mankind since the existence of mankind on this earth no matter by what name he chose to go by.

“He (The Bab) bade them declare that whoever believes in Him has believed in all the prophets of God, and that whoever denies Him has denied all His saints and His chosen ones.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 94)

“If we deny One of the Manifestations of God, we deny all. To inflict persecution upon One is to persecute the Others. In all degrees of existence each One praises and sanctifies the Others. Each of Them

holds to the solidarity of mankind and promotes the unity of human hearts.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 208)

CHRISTIANITY: Luke 1:68 “Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved.”

Acts 3:21 “God hath spoken by the mouth of all his holy prophets since the world began.”

(See progressive revelation for more information)

84. “Say: ‘We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (Books) given to Moses, Jesus, and the Prophets, from their Lord; we make no distinction between one and another among them, and to Allah do we bow our will.’”

(The Qur'an (Yusuf Ali tr), Surah 3)

150. “Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers, saying: ‘We believe in some but reject others:’ and (those who) wish to take a course midway.”

151. “They are in truth (equally) unbelievers; and We have prepared for unbelievers a humiliating punishment.”

152. “To those who believe in Allah and His Messengers and make no distinction between any of the Messengers, We shall soon give their (due) rewards: for Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 4)

23. “Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects” 106. “None of Our revelations do We

abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah hath power over all things? Knowest thou not that to Allah belongeth the dominion of the heavens and the earth! And besides Him ye have neither patron nor helper.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 39)

“Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’” They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don’t see the true light of Allah when it dawns, and fail to hear the truth of His words. 13. “The same religion has He established for you as that which He enjoined on Noah-the which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).”

(The Qur'an (Yusuf Ali tr), Surah 42 and Hadith, Bukhari Vol 9, Book 93, # 532)

“Thy Lord hath never raised up a prophet in the past who failed to summon the people to His Lord, and today is truly similar to the times of old, were ye to ponder over the verses revealed by God.”

(The Bab, Selections from the Writings of the Bab, p. 160)

“He laid stress on the continuity of Divine Revelation, asserted the fundamental oneness of the Prophets of the past, and explained their close relationship to the Mission of the Báb.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 437)

“Allah’s Apostle said, ‘Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one.’”

(Islam, Hadith, Bukhari Vol 4, Book 55, # 652)

110. (Muhammad tells us) “I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner.” 136. “(We believe in Allah, and the revelation given to us), and to Abraham, Isma’il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) Prophets from their Lord, we make no difference between one and another of them, (all are men in the service of Allah) and we bow to Allah.”

(The Qur’an (Yusuf Ali tr), Surah 2 and 18)

3. “And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 16)

“The busy world is apt to forget the most important lesson of life so the merciful Mazda sends prophets now and then to remind men of their highest destiny.” (ZOROASTER, Hymns of Atharvan)

“The path, O Ahura, which You told me to be of conscience, and which happens to be the religion of all the prophets, and which, by good deeds promotes rectitude as well, and which brings to the righteous recompense of which You are the giver; the way of all the saints (saoshyants) may be said to be only one. For in essential matters, there is no difference between one prophet and another. In as much as the same God is worshipped everywhere. All of them are different phases of the same religion.” (ZOROASTER, Hymns of Atharvan pp. 314 thru 316)

**“If one disbelieves in the spiritual experience of the prophet he deprives himself of the means of salvation. The gospel of the prophet enables one to have a glimpse of His spirit. All the prophets teach the same truth. The lamps are different, but the flame is the same.”
(ZOROASTER, Hymns of Atharvan p. 468)**

“Ahura Mazda is not unmindful of His creatures and sends a prophet to every nation (and people). He had already said that the religion taught by all the prophets is one in all essential points.” “Do not make any distinction between the prophets.” (ZOROASTER, Hymns of Atharvan p. 651)

“In essential matters there is no difference between one prophet and another.” (ZOROASTER, Hymns of Atharvan p. 769)

“I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4)

“As I before have been So will I be again for thee; with lightened heart behold! Once more I am thy Krishna, the form thou knew'st of old!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“These words to Arjuna spake Vasudev, and straight did take Back again the semblance dear Of the well-loved charioteer; Peace and joy it did restore When the Prince beheld once more Mighty BRAHMA'S form and face Clothed in Krishna's gentle grace.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“Krishna, I BRAHMA am! The One Eternal GOD, And ADHYATMAN is My Being's name, The Soul of Souls! What goeth forth from Me, Causing all life to live, is KARMA called: And, Manifested in divided forms, I am the

ADHIBHUTA, Lord of Lives; And ADHIDAIVA, Lord of all the Gods, Because I am PURUSHA, who begets. And ADHIYAJNA, Lord of Sacrifice, I- speaking with thee in this body here- Am, thou embodied one! (for all the shrines Flame unto Me!) And, at the hour of death, He that hath meditated Me alone, In putting off his flesh, comes forth to Me, Enters into My Being- doubt thou not!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 8)

"When all lesser things and ideas are transcended and forgotten, and there remains only a perfect state of imagelessness where Tathagata and Tathata are merged into perfect Oneness, then the Buddhas will come together from all their Buddha-lands and with shining hands resting on his forehead will welcome a new Tathagata." "Among all the Buddhas there is a sameness of Buddha-nature, there is no distinction among them except as they manifest various transformations according to the different dispositions of beings who are to be disciplined and emancipated by various means. In the Ultimate Essence which is Dharmakaya, all the Buddhas of the past, present and future, are of one sameness." "The self-realization of Noble Wisdom by all the Tathagatas is the same as my own self-realization of Noble Wisdom; there is no more, no less, no difference." (Buddha, Lankavatara Sutra)

"I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise.... He shall reveal to you the same eternal truths which I have taught you. He will preach to you His religion, glorious in its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter." [1 Sermon of the Great Passing.]

"I am known by uncounted trillions of names. They address me by different names not realizing that they are all names of the one Tathagata. Some recognize me as Tathagata, some as The Self-existent One, some as Gautama the Ascetic, some as Buddha. Then there are others who recognize me as Brahma, as Vishnu, as Ishvara; some see me as Sun, as Moon; some as a reincarnation of the ancient sages; some as one of 'the ten powers;' some as Rama, some as Indra, and some as Varuna. Still there are others who speak of me as The

Unborn, as Emptiness, as ‘Suchness,’ as Truth, as Reality, as Ultimate Principle; still there are others who see me as Dharmakaya, as Nirvana, as the Eternal; some speak of me as sameness, as non-duality, as undying, as formless; some think of me as the doctrine of Buddha causation, or of Emancipation, or of the Noble Path; and some think of me as Divine Mind and Noble Wisdom. Thus in this world and in other worlds am I known by these uncounted names, but they all see me as the moon is seen in water. Though they all honor, praise and esteem me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told them, or to what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata.” “All the Buddhas of the past, present and future, are of one sameness.” (Buddha, Lankavatara Sutra)

“In the Name of the Great Life. Vines shone in the water And in the Jordan mighty they grew. Ye are flourishing offshoots. Messengers hither I bring you.” “Establishing Your likeness and giving us light, Let your radiance shine upon us.” (Sabeanism, Ginza Rba- chapters 177 and 382)

God has manifestations, messengers, who are His image and counterpart in this life on this world, but God Himself will never take on the imperfect shape of an earthly human; He is too grand and magnificent to become a mere human mortal. “Arise, worship and praise the Great Life And praise His Counter-part, that is the image of the Life.” “I worship and praise that channel of light, The messenger of all rays-of-light (The manifestation of God on this earth). Every day, daily, they (plural) gaze on His likeness And upon the great Countenance of Glory.” (Sabeanism, Ginza Rba- chapters 114 thru 116)

“Thou, my lord Manda-d-Hiia, art blessed and praised And thy praise is established (on high). This is prayer and praise which came to them (plural) from The great place of Light and the everlasting Abode.” “We have acknowledged,’ ‘Praises,’ and ‘Thee (Life)’ for Myself so that there may be commemoration for Me on earth.” (Sabeanism, Ginza Rba- chapters 77 and 114)

Oneness of the religions.

163. Oneness of the religions of the world: Having demonstrated that all the manifestations of God come from the same God, (See Oneness of God and Oneness of the prophets for more information) then it only stands to reason that the religions of the world are one in essence and origin coming from the same God: “Every religion proceedeth from God, the Help in Peril, the Self-Subsisting.”

(The Bab, Selections from the Writings of the Bab, p. 138)

“The term progressive revelation is used to denote the continuous number of prophets, or manifestations of God, that have been sent to the earth as divine educators of mankind. The Reality of the divine Religions is one, because the Reality is one and cannot be two. All the prophets are united in their message, and unshaken. They are like the sun; in different seasons they ascend from different rising points on the horizon. Therefore every ancient prophet gave the glad tidings of the future, and every future has accepted the past.”

“It is the outward practices of religion that are so different, and it is they that cause disputes and enmity -- while the reality is always the same, and one.” “The fundamental basis of the revealed religion of God is immutable, unchanging throughout the centuries, not subject to the varying conditions of the human world.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 28, Paris Talks p. 120 and Baha'i World Faith - Abdu'l-Baha Section, p. 275)

“UNTO every people We have sent down the Book in their own language.”

(The Bab, Selections from the Writings of the Bab, p. 44)

CHRISTIANITY: Mark 6:34 “And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.”

The Bahá'í Writings clearly indicate that the overall essence of religion is one, but what do the other religions say on the subject?

In the bible, Christ tells us that he has other sheep not of this fold: CHRISTIANITY: John 10:16 “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” With this one statement Jesus implies the oneness of religion. He has other sheep not of the fold he is with; the other religions. Christ tells us John 10:16 “Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd,” or there will be one religion with one shepherd overseeing all through the oneness of religion. This is not an indication that Catholics, Protestants and Baptists etc.. will all be brought together into one fold, as I have heard some people claim. These different religious sects all belong to the same religion and didn't even exist at the time Christ made this statement. So, it only stands to reason that Christ was talking about Hinduism, Zoroastrianism, Buddhism etc... which were all other religions that were based on The One over all Creator and Supreme Being. Hebrews 13:20 “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,” Here is, demonstrated to us by Paul that Jesus was that shepherd being spoken of at that time:

I have also found, in other places in the Holy scriptures, talk indicating that God's prophets have been appearing since the beginning of creation: CHRISTIANITY: 2 Peter 3:1 “I stir up your pure minds by way of remembrance: 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, 3:4...as they were from the beginning of the creation.”

JUDAISM: Sirach 36:15 “Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.” (Deuterocanonical Apocrypha,)

Muhammad tells us, in the Quran, that God has established the same religion with his (Muhammad's) followers as He did with the manifestations of the past religions:

106. "None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah hath power over all things?"

(The Qur'an (Yusuf Ali tr), Surah 2)

10. "We did send Messengers before thee amongst the religious sects of old:" "But never came a Messenger to them but they mocked him."

(The Qur'an (Yusuf Ali tr), Surah 15)

"Let every nation follow what they used to worship, and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.'" They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don't see the true light of Allah when it dawns, and fail to hear the truth of His words. 13. "The same religion has He established for you as that which He enjoined on Noah-the which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)."

(The Qur'an (Yusuf Ali tr), Surah 42 and Hadith, Bukhari Vol 9, Book 93, # 532)

Muhammad also tells us that all the prophets are paternal brothers and their religion is one:

"Allah's Apostle said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one."

(Islam, Hadith, Bukhari Vol 4, Book 55, # 652)

Zoroaster tells us to worship of the former religions, that they are Holy religions from Ahura Mazda (God) which were instituted at the very beginning of creation:

3. “And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious.”

(The Zend-Avesta, Avesta – Yasna 16)

And, Krishna tells us that he comes whenever righteousness declines and wickedness increases on the earth. He tells us as he had been before in the previous religions, so he will be again a new Krishna come to reinstitute the laws of God and re-establish virtue in the world:

“I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again.” “As I before have been, So will I be again for thee; with lightened heart behold! Once more I am thy Krishna, the form thou knew'st of old!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 4 and 9)

As for Buddha, he tells us pretty much the same thing Krishna did. He comes and goes teaching the same eternal truths as those of the messengers before him and reinstating once more the eternal religion of God on the face of the earth:

“I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise.... He shall reveal to you the same eternal truths which I have taught you. He will preach to you His religion, glorious in its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter.” [1 Sermon of the Great Passing.]

“By tranquility is meant Oneness, (oneness of religion, oneness of God etc...) and Oneness gives birth to the highest Samadhi which is gained

by entering into the realm of Noble Wisdom that is realizable only within one's inmost consciousness." Through the words of Brahma's teachings. (Buddha, Lankavatara Sutra)

"He Who is the Eternal Truth beareth me witness, whoso followeth this Book hath indeed followed all the past Scriptures which have been sent down from heaven by God, the Sovereign Truth. Verily, He is well informed of what ye do..."

(The Bab, Selections from the Writings of the Bab, p. 44)

Another way we can see the expression of the oneness of God's Holy Religion on this earth is by following the progress of God's Holy Covenant (God's agreement with man) as it is passed down throughout the ages from one manifestation of God to the next bringing mankind always a little closer to God with each new covenant.

We can see the oneness of religion at work through progressive revelation by following the progression of the holy covenant God has made with man through his divine prophets throughout the ages.

Sabeanism: "And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man.' 'And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment - Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you'. Thou art He who over-throwest (false) gods in their high-places And bringest reproach on the divinity of (false) deities." This is an agreement, or covenant, The Great First Life (God) made with Adam the father of mankind. (Sabeanism, Ginza Rba- chapter 75)

After Adam, who began the Adamic cycle, God made a covenant with Noah:

(Noah) Genesis 6:18 "But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee."

Genesis 9:1 “And God blessed Noah and his sons,”

Genesis 9:9 “And I, behold, I establish my covenant with you, and with your seed after you;”

(Abraham) Genesis 15:18 “In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:”

Genesis 17:7 “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.”

(Krishna) “I will give to thee that by which I am this world! He said, ‘Yes.’ (He replied), ‘Let us make a compact (covenant; let Me enter thee.’ ‘If thou dost enter Me, in what way wilt thou enjoy Me?’ ‘I will kindle thee; I will enter thee for thine enjoyment.’”

(Hindu, Vedas, Yajur Veda - Kanda II)

(Moses) Exodus 2:24 “And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.”

Exodus 19:5 “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:”

Exodus 24:7 “And he (Moses) took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.”

Exodus 34:28 “And he (Moses) was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.”

(Zoroaster) 14. “O Zarathushtra, what righteous man is thy friend for the great covenant? Who wills to have good fame? It is the Kava Vishtaspa at the consummation. Those whom thou wilt unite in one house with thee, these will I call with words of Good Thought.”

(The Zend-Avesta, Avesta – Yasna 48)

(Buddha) 20. "Making the effort is your affair. The Buddhas have pointed out the Way. Those who are on the way and practicing meditation will be freed from Mara's bonds."

18. "Make yourself an island; work hard; be wise. When your impurities are purged and you are free from guilt, you will enter into the heavenly world." ((God, through Buddha, is telling man if you live by the right path then we will enter heaven (God's eternal covenant with man in promised redemption)).

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

(Jesus Christ) Malachi 3:1 "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."

Hebrews 10:16 "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;"

Hebrews 12:24 "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Hebrews 13:20 "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,"

(Muhammad) 7. "And remember We took from the Prophets their Covenant as (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn Covenant:" 67. "For every Message is a limit of time,"

(The Qur'an (Yusuf Ali tr), Surah 6 and 33)

(Muhammad) 40. "O children of Israel! call to mind the (special) favor which I bestowed upon you, and fulfil your Covenant with Me as I fulfil My Covenant with you and fear none but Me."

(Islam, The Qur'an (Yusuf Ali tr), Surah 2)

(Muhammad) 81. "Behold! Allah took the Covenant of the Prophets, saying: 'I give you a Book and Wisdom; then comes to you a Messenger confirming what is with you; do ye believe him and render him help.' Allah said: 'Do ye agree, and take this My Covenant as binding on you?' They said: 'We agree.' He said: 'Then bear witness, and I am with you among the witnesses.'"

(The Qur'an (Yusuf Ali tr), Surah 3)

"FEAR ye God and breathe not a word concerning His Most Great Remembrance other than what hath been ordained by God, inasmuch as We have established a separate covenant regarding Him with every Prophet and His followers. Indeed, We have not sent any Messenger without this binding covenant and We do not, of a truth, pass judgement upon anything except after the covenant of Him Who is the Supreme Gate hath been established." "The Lord of the universe hath never raised up a prophet nor hath He sent down a Book unless He hath established His covenant with all men, calling for their acceptance of the next Revelation and of the next Book; inasmuch as the outpourings of His bounty are ceaseless and without limit."

"PRAISE be to Thee, O Lord, my Best Beloved! Make me steadfast in Thy Cause and grant that I may be reckoned among those who have not violated Thy Covenant nor followed the gods of their own idle fancy."

(The Bab, Selections from the Writings of the Bab, pp. 46, 86 and 215)

(The Bab and Baha'u'llah) "His Holiness Christ made a covenant concerning the Paraclete (Comforter or helper, the Holy Ghost) and gave the tidings of His coming. His Holiness the Prophet Muhammad made a covenant concerning His Holiness (the Bab) and the Bab was the One promised by Muhammad, for Muhammad gave the tidings of His coming. The Bab made a Covenant concerning the (Blessed Beauty of Bahá'u'lláh) and gave the glad-tidings of His coming for the Blessed Beauty was the One promised by His Holiness the Bab. Bahá'u'lláh made a covenant concerning a promised One who will become

manifest after one thousand or thousands of years. He likewise, with His Supreme Pen, entered into a great Covenant and Testament with all the Bahá'ís whereby they were all commanded to follow the Center of the Covenant after His departure, and turn not away even to a hair's breadth from obeying Him."

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 358)

"Verily He doth exercise undisputed authority over His revelations unto all mankind." "Thus is divine revelation inaugurated in each Dispensation at Our behest. We are truly the supreme Ruler. Indeed no religion shall We ever inaugurate unless it be renewed in the days to come. This is a promise We solemnly have made. Verily We are supreme over all things..." "Thy Lord hath never raised up a prophet in the past who failed to summon the people to His Lord, and today is truly similar to the times of old, were ye to ponder over the verses revealed by God."

(The Bab, Selections from the Writings of the Bab, pp. 33, 158 and 160)

Don't be oppressive to one another.

164. Don't be oppressive to one another: One of the teachings we find in the Bahá'í Faith is that we should not oppress one another. "No one should glorify himself over another; no one should manifest pride or superiority toward another; no one should look upon another with scorn and contempt; and no one should deprive or oppress a fellow creature." "Woe then unto the oppressors!"

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 63 and Selections from the Writings of the Bab, p. 21)

"THERE is no paradise, in the estimation of the believers in the Divine Unity, more exalted than to obey God's commandments, and there is no fire in the eyes of those who have known God and His signs, fiercer than to transgress His laws and to oppress another soul, even to the

extent of a mustard seed. On the Day of Resurrection God will, in truth, judge all men, and we all verily plead for His grace.”

(The Bab, Selections from the Writings of the Bab, p. 78)

This is a teaching also found in Christianity, Islam, Buddhism, Hinduism and Zoroastrianism, to name just a few religions. In Christianity we find the prohibition of oppression of one another very clearly stated especially in the writings of The Old Testament:
JUDAISM: Exodus 22:21 “Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.”
Leviticus 25:17 “Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.”
Deuteronomy 24:14 “Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:”
Proverbs 3:31 “Envy thou not the oppressor, and choose none of his ways.”

Isaiah 1:17 “Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”

Jeremiah 22:3 “Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.”

In the writings of The New Testament we find the prohibition of oppression of one another is not so directly stated, but it is more or less implied in the words of Jesus that we should do no harm to one another and we should be good to one another and not oppress or be a burden to one another: **CHRISTIANITY: Matthew 5:44 “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;” 5:45 “That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Christ also tells us: **Luke 6:31 “And as ye would that men should do to you, do ye also to them.”** In other words, oppress not, or persecute not others, as you yourself would not like to be oppressed or persecuted. And, we find that The Apostle Paul also echoes these words of Christ to the people:**

Romans 12:10 “Be kindly affectioned one to another with brotherly love; in honour preferring one another;” 12:11 “Not slothful in business; fervent in spirit; serving the Lord;” 12:12 “Rejoicing in hope; patient in tribulation; continuing instant in prayer;”

Romans 12:13 “Distributing to the necessity of saints; given to hospitality.”

Romans 12:14 “Bless them which persecute you: bless, and curse not.” (oppress not)

Romans 12:15 “Rejoice with them that do rejoice, and weep with them that weep.”

Romans 12:16 “Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.”

Romans 12:17 “Recompense to no man evil for evil. Provide things honest in the sight of all men.”

Romans 12:18 “If it be possible, as much as lieth in you, live peaceably with all men.” Live peaceably, with all men, and oppress not one another.

Romans 12:19 “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”

Romans 12:20 “Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.”

Romans 12:21 “Be not overcome of evil, but overcome evil with good.”

Letter 31. “Whatever you like for yourself, like for others, and whatever you dislike to happen to you, spare others from such happenings. Do not oppress and tyrannize anybody because you surely do not like to be oppressed and tyrannized. Be kind and sympathetic to others as you certainly desire others to treat you kindly and sympathetically.” “To oppress a weak and helpless person is the worst form of ferocity.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

Letter 31. “Do unto others as you wish others to do unto you.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

90. “Verily, God bids you do justice and good, and give to kindred (their due), and He forbids you to sin, and do wrong, and oppress; He admonishes you, haply ye may be mindful!”

(The Qur'an (E.H. Palmer tr), Sura 16 - The Bee)

90. “Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice.” Allah forbids oppression.

(The Qur'an (Yusuf Ali tr), Surah 16)

17. “O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.”

(Islam, Hadith, Hadith Qudsi)

“Stand against the oppression.” “He will smite the most oppressive of the oppressors of men, He will afflict most oppressive of the oppressors of men.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard Zoroaster: 3:27 “Evil arises from oppression, and oppression prevails in the world. much wickedness becomes manifest through oppression.”

“Give protection to our bodies, From whosoever would reproach or injure: for thou, God, rescuest from all oppression.”

(Hindu, Vedas, Rig Veda - Book 1)

7. “Let not the oppressor with this dread, through anger swallow me up, for I am thine.” “Let no oppression master this our holy work.”

(Hindu, Vedas, Rig Veda – Book 5 and 9)

“He has nothing to do with false measures, metals and weights. He avoids the crooked ways of bribery, deception and fraud. He keeps aloof from stabbing, beating, chaining, attacking, plundering and oppressing.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Raising my eyes and lifting up my countenance toward the Place which is all portals of radiance, light, glory, beauty, repute and honour (nobility) and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) Life.” There is no place found here for oppression with the honour and nobility of man. “Thou art he who shall rise upward on a smooth road and by the path of the perfect, shall behold the Place of Light and the everlasting Abode.” “The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode.” (Sabeanism, Ginza Rba- chapters 9 and 75)

“Behold these souls who believed in Thee And for Thy name's sake stood (in patients) by on earth And were persecuted. Show us pure ether air So that we may forget earthly persecution (oppression), That we may forget the persecution of earth And the vexation of the wicked and liars.” (Sabeanism, Ginza Rba- chapter 71)

“From the first day that I cautioned thee not to wax proud before God until the present time, four years have elapsed, and during this space naught have I witnessed, either from thee or from thy soldiers, except dire oppression and disdainful arrogance. Methinks thou dost imagine that I wish to gain some paltry substance from this earthly life. Nay, by the righteousness of My Lord! In the estimation of them that have fixed their eyes upon the merciful Lord, the riches of the world and its trappings are worth as much as the eye of a dead body, nay even less. Far from His glory be what they associate with Him!... I seek patience only in God. Verily He is the best protector and the best helper. No refuge do I seek save God. Verily He is the guardian and the best supporter...”

(The Bab, Selections from the Writings of the Bab, p. 20)

“Be ye kind fathers, and to the unfortunate a refuge and shelter. To the poor be a treasure of wealth, and to the sick a remedy and healing. Be a helper of every oppressed one, the protector of every destitute one, be ye ever mindful to serve any soul of mankind. Attach no importance to self-seeking, rejection, arrogance, oppression and enmity. Heed them not.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 216)

Over look the faults of others.

165. We are told in the religion of God to over look the faults

of others: This is a pretty much universal teaching found in all the writings of God when we look for it. CHRISTIANITY: Matthew 7:1

“Judge not, that ye be not judged.”

Matthew 7:2 “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”

Matthew 7:3 “And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?”

Matthew 7:4 “Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?”

JUDAISM: Song of Solomon 1:6 “Look not upon me, because I am black, because the sun hath looked upon me.”

2 Esdras, 4 Ezra 8: 26 “Look not upon the sins of thy people.” “Regard not the wicked inventions of the heathen.” “Think not upon those that have walked feignedly before thee:” (Deuterocanonical Apocrypha)

85. “We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming when this will be manifest. So overlook (any human faults) with gracious forgiveness.” “For verily it is thy Lord Who is the Master-Creator, knowing all things.”

(The Qur'an (Yusuf Ali tr), Surah 15)

14. “O ye who believe! truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 64)

“Renounced trespasses and faults, O Zarathustra!” “The man of right words is no regarder,” “Think good only,”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 49, 68 and Book of Common Prayer pt. 1)

“Spieth no man's faults.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

4. “As the bee collects nectar and departs without harming the flower or its color or scent, so let the sage live in a village. Not the faults of others nor their errors of commission or omission, but one's own errors and omissions should the sage consider.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“If we are treading the Path of Enlightenment, We need not be worried by stumbling-blocks. If we keep an eye constantly on our own faults, We cannot go far astray from the right path.” “He who treads the Path in earnest Sees not the mistakes of the world. If we find fault with others, We ourselves are also in the wrong; When other people are in the wrong we should ignore it; It is wrong for one to find fault with others. By getting rid of the habit of fault-finding, We get rid of one source of defilement.” (Buddha, Sixth Patriarch)

“Judge us not after the fashion of earthly courts of law; despise us not for our follies and associate us not with the false rites practiced by the

worlds and generations” “Behold him who standeth before thee and condemn him not.” (Sabeanism, Ginza Rba- chapters 35 and 71)

“Health, victory and forgiving of sins be there for me, Adam, who have prayed this prayer and (these) Devotions. Forgiving of sins be there for a man whose eyes wait upon his Father and whose thought is directed to the Life and whose mind doth not stray from Knowledge-of-Life (God),” who spieth no mans faults and judgeth not his neighbour. (Sabeanism, Ginza Rba- chapter 410)

“With regard to the few Bábís whose infidelity was proved to the Shar' and who were put to death, hereafter other people must not be, by accusation of Bábísm, interfered with and injured. Give strict orders to leave the people quiet and not to find fault with them.”

(Moojan Momen, The Babi and Baha'i Religions, p. 304)

“He, verily, is the All-Bountiful, the Gracious, the Most High. If any differences arise amongst you, behold Me standing before your face, and overlook the faults of one another for My name's sake and as a token of your love for My manifest and resplendent Cause. We love to see you at all times consorting in amity and concord within the paradise of My good-pleasure, and to inhale from your acts the fragrance of friendliness and unity, of loving-kindness and fellowship.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 315)

Parables.

166. Parables: In the Bahá'í Faith we understand that in the past God has spoken to man through His prophets and messengers in symbols and what is known as parables. In the bible John tells us, CHRISTIANITY: John 4:24 “God is a Spirit:” and since God is a spirit or of the spirit it only stands to reason that God’s messengers would talk to our distant ancestors in a more primitive form of language due to earlier mans lack of understanding of the world around him. In the past

man has been unable to grasp certain spiritual truths and the manifestations of God, like Christ, have felt the need to talk to mankind in symbols and parables to get God's message across to a simpler form of man. Christ tells us this through John, John 4:24 "God is a Spirit: and they that worship him must worship him in spirit and in truth." John tells us that we must worship God in spirit, which means, for one thing, we have to look for the spiritual truths hidden in God's holy word and not just except everything at face value thereby missing the deeper spiritual intent hidden within the words. John 4:23 "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." God wants us to worship Him by seeking the hidden spirit within His message and worshipping Him with spiritually enlightened hearts.

Many Bahá'ís feel that by God speaking to man in this cryptic language man has failed to see the true meaning of the word hidden within the message, which is one of the reasons for much of the dissention and lack of understanding and disunity on the part of the major world religions today. Because, of man's lack of spiritual understanding of the word, it has caused mankind to fail to see the essential oneness and unity of the world religions for himself (see Oneness of religion for more information).

JUDAISM: Deuteronomy 29:4 "Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." We find that Moses, as early as in Deuteronomy, hints at man's lack of spiritual insight into God's holy word, which Christ later refers to in John. **CHRISTIANITY:** John 5:46 "For had ye believed Moses, ye would have believed me: for he wrote of me."

John 5:47 "But if ye believe not his writings, how shall ye believe my words?" Christ, in John, confirms what Moses had already warned the people about, that they were not seeing the whole truth, but were blind to the inner meaning of the word.

JUDAISM: Isaiah 6:9 "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." Isaiah out right states that man is not seeing the true meaning of God's holy word and we have to ask ourselves, why are the teachings of most of the religions expressed largely in symbols, parables and metaphors and not in the plain language of the people?

The Bahá'í Faith tells us that the: “Divine things are too deep to be expressed by common words. The heavenly teachings are expressed in parable in order to be understood and preserved for ages to come.” (Bahá'í Faith, Abdu'l-Baha in London, p. 79) And Jesus through John tells us: CHRISTIANITY: John 6:63 “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” These are Christ’s very own words, the words he speaks to us are spirit, or spiritual, which means they need to be understood spiritually and not just literally. This only reinforces our understanding that Christ is speaking to the people in a symbolic language that takes effort on our part to understand. We can’t just take everything we read in the scriptures at face value, we have to try and understand the deeper hidden meaning if we want to know the whole spiritual truth.

“They also said that the scepter of Christ would be of iron -- that is to say, He should wield a sword. When His Holiness Christ appeared, he did possess a sword but it was the sword of his tongue with which he separated the false from the true; but the Jews were blind to the spiritual significance and symbolism of the prophetic words.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 74)

“The Báb, his only weapon was the sword of the Spirit, which is the word of God.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 297)

JUDAISM: Hosea 12:9 “And I that am the LORD thy God,” Hosea 12:10 “I have also spoken by the prophets, and I have multiplied visions and used similitude’s, by the ministry of the prophets.”

Job 34:32 “That which I see not teach thou me.” Job, in the Old Testament, is pretty clear on the spiritual nature of the word of God. Job asks God to teach him that which he is not able to see, or not able to figure out on his own out of the holy books of God.

Isaiah 44:18 “They have not known nor understood: for He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.” Isaiah hints that some of the reasoning behind God’s

messengers' usage of symbols, parables and metaphors may be to separate out the spiritually enlightened from the spiritually blind and possibly, in some instances, distinguish between the good people and the bad people.

Abdu'l-Baha explains to us that: "The generality of mankind are unable to grasp a sequence of logical arguments. For this reason they stand in need of symbols and parables."

(Bahá'í Faith, Abdu'l-Baha, The Secret of Divine Civilization, p. 83)

JUDAISM: Isaiah 32:3 "The eyes of them that see shall not be dim, and the ears of them that hear shall hearken." Isaiah only confirms here that God's word has a hidden element in it that is used to separate out the spiritually enlightened people from those individuals that are spiritually blind.

Jeremiah 5:21 "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:" Jeremiah reiterates what Moses, John and Isaiah are saying: **Isaiah 42:18** "Hear, ye deaf; and look, ye blind, that ye may see." It takes effort on the part of man to see the spirit in the words of God: **CHRISTIANITY: John 6:63** "the words that I speak unto you, they are spirit, and they are life." Nothing worthwhile comes without effort on our part. We need to look always for the hidden meaning within the words of God.

JUDAISM: Ezekiel 12:2 "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house."

CHRISTIANITY: Matthew 13:13 "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." Jesus is clear on the usage of parables in the writings of God. Though men have physical eyes most don't see the spiritual nature behind God's holy word.

Matthew 13:14 "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:" Or, In Jesus' holy words:

Matthew 22:14 "Many are called, but few are chosen." Abdu'l-Baha tells us in Divine Philosophy:

“Let us acquire a new intelligence in order to interpret the symbols and become acquainted with the mysteries.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 36)

“Extreme Shi'i esotericism such meaning was not necessarily related to the obvious meaning of particular words and phrases. At the least, scriptural texts were to be understood in terms of symbol and metaphor. Thus messianic prophecies were not to be literally fulfilled. Such stars as would fall from heaven were the ulama, the leading luminaries of Islam. The world that would end was a former cycle of revelation. Again, each verse, each letter even, contained a complex store of meaning which might be unveiled by one possessed of divine knowledge. Hundreds of verses could be revealed to expound the 'manifold implications' of even a single letter of the Quran”.

(Peter Smith, The Babi & Baha'i Religions, p. 37)

CHRISTIANITY: 2 Corinthians 4:3 “But if our gospel be hid, it is hid to them that are lost:”

2 Corinthians 4:4 “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

2 Corinthians 4:18 “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

1 Corinthians 2:7 “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:”

1 Corinthians 2:10 “But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

1 Corinthians 2:11 “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”

1 Corinthians 2:14 “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

Matthew 13:15 “For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”

Matthew 13:16 “But blessed are your eyes, for they see: and your ears, for they hear.”

Matthew 13:17 “For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

Matthew 13:34 “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:”

Matthew 13:35 “That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

Mark 4:2 “And he taught them many things by parables, and said unto them in his doctrine,”

Mark 4:11 “Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:”

“Consider how the parable makes attainment dependent upon capacity. Unless capacity is developed, the summons of the Kingdom cannot reach the ear, the light of the Sun of Truth will not be observed, and the fragrances of the rose garden of inner significance will be lost.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace. p. 149)

“They (The Babis) never ceased to give an example of charity and gentleness. They attended regularly the public prayers in the mosques. However, they did not renounce their beliefs, each one of them was a prophet and an apostle. When a Turk would come to buy tobacco at the shop of a Bábí, the shopkeeper would speak to him of salvation, of the reform of souls, and of virtue; he would do it in a familiar tone and with that facility characteristic of his race, not without mixing into his

discourse metaphors and parables. If the listener was interested in the conversation, the Bábí would touch on some of the points particular to the new doctrine.

(Moojan Momen, *The Babi and Baha'i Religions*, p. 198)

CHRISTIANITY: 1 Corinthians 2:6 “Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught:” 2:7 “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:” 2:8 “Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.”

“Whatever proceeded from the tongue of the Son was revealed in parables, whilst He Who proclaimeth the Truth in this Day speaketh without them. Take heed lest thou cling to the cord of idle fancy and withhold thyself from that which hath been ordained in the Kingdom of God, the Almighty, the All-Bountiful.”

(Bahá'í Faith, *Baha'u'llah, The Summons of the Lord of Hosts*)

“A humanity which has come of age can respond to a directness of teaching that goes beyond the language of parable and allegory; faith is a matter not of blind belief, but of conscious knowledge.”

(Baha'i International Community, 1992 May 29, *Statement on Baha'u'llah*, p. 5)

“This is the divinely-inscribed Book. This is the outspread Tablet. Say, this indeed is the Frequented Fane, the sweet-scented Leaf, the Tree of divine Revelation, the surging Ocean, the Utterance which lay concealed, the Light above every light... Indeed every light is generated by God through the power of His behest. He of a truth is the Light in the kingdom of heaven and earth and whatever is between them. Through the radiance of His light God imparteth illumination to your hearts and maketh firm your steps, that perchance ye may yield praise unto Him.”

(The Bab, Selections from the Writings of the Bab, p. 154)

In others writings of God we find, in essence, the same teachings on the use of parables and allegorical speech to convey knowledge to man that can see beyond the literal word into the deeper meaning of spiritual truth as we do in the Bahá'í Writings and the bible:

7. "He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical." (symbolisms or parables)

(The Qur'an (Yusuf Ali tr), Surah 3)

25 "But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow, (heaven). Every time they are fed with fruits therefrom, they say: 'Why, this is what we were fed with before,' for they are given things in similitude (allegories, symbolisms, parables); and they have therein companions (pure and holy); and they abide therein (forever)."

26. "Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: 'What means Allah by this similitude?' By it He causes many to stray, and many He leads into the right path, but He causes not to stray, except those who forsake (the path)."

(The Qur'an (Yusuf Ali tr), Surah 2)

46. "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who -- a god other than Allah -- could restore them to you? See how We explain the Signs by various (symbols): Yet they turn aside."

108. "Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed."

(The Qur'an (Yusuf Ali tr), Surahs 6 and 16)

16. "Say: Who is the Lord and Sustainer of the heavens and the earth?" Say: 'It is Allah.' Say: 'Do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?' Say: 'Are the blind equal with those who see? Or the depths of darkness equal with Light?' Or do they assign to Allah partners who have created (anything) as He has created, so that the creation seemed to them similar?' Say: 'Allah is the Creator of all things: He is the One, the Supreme and Irresistible.' 'He sends down water from the skies, and the channels flow, each according to its measure: but the torrent bears away the foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (God) (by parables) show forth Truth and Vanity: for the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.' 'For those who respond to their Lord, are (all) good things.'"

(The Qur'an (Yusuf Ali tr), Surah 13)

17. "Allah (by parables) show forth Truth and Vanity: for the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables."

(The Qur'an (Yusuf Ali tr), Surah 13)

35 "Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things."

(The Qur'an (Pickthall tr), Sura 24 - The Light)

35. "Allah 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! Allah doth guide whom He will to His Light. Allah doth set forth Parables for men: and Allah doth know all things.”

(The Qur'an (Yusuf Ali tr), Surah 24)

27. “We have put forth for men, in this Qur'án every kind of Parable, in order that they may receive admonition.”

28. “It is a Qur'án in Arabic, without any crookedness therein, in order that they may guard against Evil.”

(The Qur'an (Yusuf Ali tr), Surah 39)

11. “And this our word I have proclaimed as a symbol (parable) to be learned, and to be recited, as it were, to every one of the beings under the influence of and for the sake of Righteousness the Best.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 19)

“Mazda gives to the prophet, the scriptures. The scripture containing the lessons of the prophet is his main instrument. It lays down the rules and regulations which bring salvation to mankind. But unless man has the goodwill to accept the (real spiritual truths of the words) of the gospel (and go beyond the symbols) it does not benefit him at all.” “Hear the best with your ears, and discern by pure mind. Choose the ought, man by man (every man), for his own self. Before the great trial comes, wake up to this my counsel.” “One should rely on his own conviction, and not allow himself to be drifted by the opinions of others.” (ZOROASTER, the unknown and Hymns of Atharvan pp. 87 and 197)

218. “As the man who digs with a spade (into the ground) obtains water, even so an obedient (pupil) obtains the knowledge which lies hidden.” “The hidden truths of religion, embalmed in the ancient Upanishads, have never been excelled within the last three thousand years.”

(Hindu, Laws of Manu chapter 2 and The Mababharata (R. Dutt, abridged tr))

“The ignorant and simple-minded declare that meaning is not otherwise than words, that as words are, so is meaning. They think that as meaning has no body of its own that it cannot be different from words and, therefore, declare meaning to be identical with words. In this they are ignorant of the nature of words, which are subject to birth and death, whereas meaning is not; words are dependent upon letters and meaning is not; meaning is apart from existence and non-existence, it has no substratum, it is unborn. The Tathagatas do not teach a Dharma that is dependent upon letters. Anyone who teaches a doctrine that is dependent upon letters and words is a mere prattler, because Truth is beyond letters and words and books.”

“This does not mean that words and books never declare what is in conformity with meaning and truth, but it means that words and books are dependent upon discriminations, while meaning and truth are not; moreover, words and books are subject to the interpretation of individual minds, while meaning and truth are not. But if Truth is not expressed in words and books, the scriptures which contain the meaning of Truth would disappear, and when the scriptures disappear there will be no more disciples and masters and Bodhisattvas and Buddhas, and there will be nothing to teach. But no one must become attached to the words of the scriptures because even the canonical texts sometimes deviate from their straightforward course owing to the imperfect functioning of sentient minds. Religious discourses are given by myself and other Tathagatas in response to the varying needs and faiths of all manner of beings, in order to free them from dependence upon the thinking function of the mind-system, but they are not given to take the place of self-realisation of Noble Wisdom. When there is recognition that there is nothing in the world but what is seen of the mind itself, all dualistic discriminations will be discarded and the truth of imagelessness will be understood, and will be seen to be in conformity with meaning rather than with words and letters.”

“The ignorant and simple-minded being fascinated with their self-imaginings and erroneous reasonings, keep on dancing and leaping

about, but are unable to understand the discourse of the words about the truth of self-realization, much less are they able to understand the Truth itself. Clinging to the external world, they cling to the study of books which are a means only, and do not know properly how to ascertain the truth of self-realization, which is Truth unspoiled by the four propositions. Self-realization is an exalted state of inner attainment which transcends all dualistic thinking and which is above the mind-system with its logic, reasoning, theorizing, and illustrations. The Tathagatas discourse to the ignorant, but sustain the Bodhisattvas as they seek self-realization of Noble Wisdom.”

“Therefore, let every disciple take good heed not to become attached to words as being in perfect conformity with meaning, because Truth is not in the letters.” (Buddha, Lankavatara Sutra)

“Objects are discriminated by the ignorant who are addicted to assertion and negation, because their intelligence has not been acute enough to penetrate into the truth,” (Buddha, Lankavatara Sutra)

“Understand, words carry only an imaginary phenomenal meaning. When the Lord referred to them He never referred to their actual existence He has only used the words as figures and symbols.” (Buddha, Diamond Sutra)

“The Blessed One adumbrates (partial disclosure, hint at) in the terms of the Dharma is, in reality, inscrutable and inexpressible. Being a purely spiritual concept,” (Buddha, Diamond Sutra)

“By making use of skillful means and expedients, are intended to awaken in all beings a true perception of the Dharma.” (Buddha, Lankavatara Sutra)

“The name of the great Mystery, the mystic Word, is pronounced upon thee.” “He who partaketh of this bread (pihta), put out (for him) will be sinless in the Place of Light, the Everlasting Abode.” (Sabeanism, Ginza Rba- chapters 43 and 173)

“Strengthened, enhanced was the great mystery of radiance, light and glory dwelling on the mouth of the First Life (God), for from It came forth Manda-d-Hiia (Savior, Knowledge-of-Life). For he knew and interpreted the thoughts of the First Life and perceived that they are wondrous.” (Sabeanism, Ginza Rba- chapter 32)

Hear what this Sabean parable tells us: “There were those who bought my wares (Manda-d-Hiia Holy Words). The eyes (of such a one) were filled with light, Filled with light were his eyes (On) beholding the Great (One) in the House of Perfection. There were those who did not buy my wares. (or ignored the spiritual content of His holy words) They went on, reached their end and lay down. They were blind and saw not, Their ears were stopped and they heard not And their hearts were not awakened,” and understood not. (Sabeanism, Ginza Rba- chapters 70 and 90)

Honor thy parents.

167. Honor thy parents: In the bible Moses and Jesus both place great emphasis on the children to honor their parents: JUDAISM: Exodus 20:12 “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.”

Leviticus 20:9 “For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.” This principle of honoring one’s parents is stressed so highly in the Holy Scriptures that it was a sentence of death for the children to disrespect their parents.

Deuteronomy 5:16 “Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.” Mainly Christ and Moses stress the honoring of one’s parents not the punishment that goes with the disrespect of one’s parents. This principle of honoring one’s parents is also found in the writings of the Bahá’í Faith:

“As did previous Messengers of God, Bahá'u'lláh asks His followers to honor their parents.”

(Bahá'í Faith, Baha'i International Community, 1992, Magazine - The Baha'is)

“IT is seemly that the servant should, after each prayer, supplicate God to bestow mercy and forgiveness upon his parents. Thereupon God's call will be raised: 'Thousand upon thousand of what thou hast asked for thy parents shall be thy recompense!' Blessed is he who remembereth his parents when communing with God. There is, verily, no God but Him, the Mighty, the Well-Beloved.”

(The Bab, Selections from the Writings of the Bab, p. 93)

JUDAISM: Proverbs 20:20 “Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.”

CHRISTIANITY: Matthew 15:4 “For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.” Christ and Solomon both stress the respect one should have for one's parents.

Matthew 19:19 “Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.”

“Children Show honor to your parents and pay homage to them. This will cause blessings to descend upon you from the clouds of the bounty of your Lord, the Exalted, the Great.”

(Bahá'í Faith, Compilations, NSA USA - Developing Distinctive Baha'i Communities)

CHRISTIANITY: Mark 10:19 “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.” The honoring of the parents is so important that God made it one of the Ten Commandments.

Ephesians 6:1 “Children, obey your parents in the Lord: for this is right.”

Ephesians 6:2 “Honour thy father and mother;” Paul considers the honoring of one’s parents to be one of the very greatest commandments of the book of God.

“Beware lest ye commit that which would sadden the hearts of your fathers and mothers. Follow ye the path of Truth which indeed is a straight path. Should anyone give you a choice between the opportunity to render a service to Me and a service to them, choose ye to serve them, and let such service be a path leading you to Me. This is My exhortation and command unto thee. Observe therefore that which thy Lord, the Mighty, the Gracious, hath prescribed unto thee.”

(Bahá’í Faith, Bahá’u’lláh: Ibid, Compilations, Lights of Guidance)

“I BEG Thy forgiveness, O my God, and implore pardon after the manner Thou wishest Thy servants to direct themselves to Thee. I beg of Thee to wash away our sins as befitteth Thy Lordship, and to forgive me, my parents, and those who in Thy estimation have entered the abode of Thy love in a manner which is worthy of Thy transcendent sovereignty and well beseemeth the glory of Thy celestial power.”

“O my God! Thou hast inspired my soul to offer its supplication to Thee, and but for Thee, I would not call upon Thee. Lauded and glorified art Thou; I yield Thee praise inasmuch as Thou didst reveal Thyself unto me, and I beg Thee to forgive me, since I have fallen short in my duty to know Thee and have failed to walk in the path of Thy love.”

(The Bab, Selections from the Writings of the Bab, p. 210)

23. “Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honor.”

24. “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.’”

(The Qur’an (Yusuf Ali tr), Surah 17)

83. “And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due.”

(The Qur'an (Pickthall tr), Sura 2 - The Cow)

“Serve ye none but God (Allah), and to your two parents show kindness,”

(The Qur'an (E.H. Palmer tr), Sura 2 - The Heifer)

83. “And remember We took a Covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).”

(The Qur'an (Yusuf Ali tr), Surah 2)

“I asked Allah's Apostle, ‘O Allah's Apostle! What is the best deed?’ He replied, ‘To offer the prayers at their early stated fixed times.’ I asked, ‘What is next in goodness?’ He replied, ‘To be good and dutiful to your parents.’”

(Hadith, Bukhari Vol 4, Book 52, # 41)

7. “This I ask Thee, tell me truly, Ahura. Who created together with Dominion the precious Piety? Who made by wisdom the son obedient to his father? I strive to recognize by these things thee, O Mazda, creator of all things through the holy spirit.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 44)

Denkard. Zoroaster, “It is the duty of the child to be obedient and respectful to its father and to secure his love and keep him pleased.”

162. "Let him never offend the teacher who initiated him, nor him who explained the Veda, nor his father and mother,"

(Hindu, Laws of Manu chapter 4)

"Reprehensible is the son who does not protect his mother after her husband has died."

(Hindu, Laws of Manu chapter 9)

2. "The son shall be devoted to his father, be of the same mind with his mother;"

(Hindu, Vedas, Atharva Veda)

23. "Good is filial devotion to one's mother in the world, and devotion to one's father is good."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

23. "Happy is it to honour mother. Happy is it to honour father. Happy is it to honour ascetics. Happy is it to honour the Noble Ones."

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards) chapter 23)

"It is incumbent on a pupil to honour his Master like his parents," (Sabeanism, Ginza Rba- chapter 2)

"Healing and victory be yours; My honoured First Parents Healing and victory be yours;" (Sabeanism, Ginza Rba- chapter 105)

"It is incumbent to honour his (our) parents." "Be there forgiveness of sins for me, and for my father and mother," (Sabeanism, Ginza Rba- chapters 2 and 171)

“Forgiveness of sins be there for me, for my father and mother, for my teacher, for my wife, for my offspring, Let there be forgiveness of sins for me! (thrice); for me and for my father, my mother,” (Sabeanism, Ginza Rba- chapter 410)

Parents show love, honor and respect to your spouses and children.

Parents show love, honor and respect to your spouses and children, that they may prosper under thy guidance and protection and your children may grow and develop along spiritual lines in health and wellness under your care. Some people are under the impression that once a child is born to them, that child is their personal property to control and to do with pretty much the way they see fit and what they do with that child is of no one else’s concern; but the writings of God tell us differently:

BAHA’I FAITH: “There is no power nor strength but in God alone. We are God’s, and to Him shall we return.”

(Bahá’í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 252)

ISLAM: 156. “To Allah (God) we belong, and to Him is our return.”

(The Qur’an (Yusuf Ali tr), Surah 2)

CHRISTIANITY: 1 Corinthians 6:19 “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

HINDUISM: 7. “Whatever (are your) names, We own you.”

(Hindu, Vedas, Atharva Veda)

BUDDHISM: 5. "I've got children', 'I've got wealth.' This is the way a fool brings suffering on himself. He does not even own himself, so how can he have children or wealth?"

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards)) (See everything belongs to God for more information)

We are the property of God and unto God, clearly, we are going to return. We do not own our children, they are not our personal property, we don't even, in reality, own our own bodies. God created us and our children: "Everything belongeth unto Him (God) and is fashioned by Him. All besides Him are His creatures." (Selections from the Writings of the Bab, p. 158)

Children are a gift to us from God, not some personal property we can do with as we see fit. God allows us to take care of His little ones with the understanding that we are to share in the blessings of their upraising and are responsible to help guide them along a spiritual path leading to life in the next world. "Reflect upon this: What a bounty and what a favor (what a gift) it is" "Out of My loving-kindness, neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor." "I charged all the atoms of dependence and the realities of creation with thy training, so that, before thou didst issue from the womb of thy mother, I ordained for thee two fountains of bright milk. I appointed eyes to guard thee, set thy love in all hearts, and with pure generosity I reared thee under the shadow of My Mercy, and protected thee with the essence of My Grace. The purpose of all this was to enable thee to arrive at Our Eternal Might and to deserve Our Invisible Favors," "that thou mightiest (be able to) attain My everlasting dominion and become worthy of My invisible bestowals." (Baha'u'llah, The Persian Hidden Words, Tablets of Abdu'l-Baha v2, p. 262 and Compilations, Baha'i Scriptures, p. 178)

"As to thee, have for them an abundant love and exert thine utmost in training them, so that their being may grow through the milk of the love of God, for as much as it is the duty of parents to perfectly and thoroughly train their children." Not to abuse and strangle their development in this world and the next. "It is not permissible to strike

a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse.” “If the broad structure of society is to remain intact, resolute efforts, including medical ones, as necessary, should be made to curb acts of aggression within families particularly their extreme forms of wife beating and child abuse by parents. This is a matter of fundamental importance.”

(Selections from the Writings of Abdu'l-Baha, p. 125 and Lights of Guidance, p. 221)

We are under no circumstances to abuse and mistreat His children, or each other for that matter. You may be asking yourself just who are God’s children we are talking about? The religions of God tell us that we are the children of God: JUDAISM: Malachi 2:10 “Have we not all one Father? hath not one God created us? Isaiah 9:6 “The mighty God, The everlasting Father.” Proverbs 3:12 “For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.”

CHRISTIANITY: Philipians 4:20 “Now unto God and our Father be glory for ever and ever. Amen.” James 3:9 “Therewith bless we God, even the Father.”

ZOROASTER: “Man was made in the image of God, the son in the likeness of the Father.” (Zoroaster, Hymns of Atharvan p. 411) BUDDHA: “We seek, but only with our Fathers parental blessings descending on us, to reach our true heart’s desire.”

(Buddhism, The Surangama Sutra) SABEANISM: “For my heart hath testified to (God) the First Life.” “Behold me, who have sought purification before Thee! Look on me, I am Thy servant and Thy child.

Now I humble myself and my children to Thy name. Thou art the Father” (Sabeanism, Ginza Rba- chapter 75, 77 and 410) THE BAB and BAHÁ’U’LLAH: “You who are His, God’s, spiritual children must by your deeds exemplify His virtues, and witness to His glory.” The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 91) “God is one, that He is the Father of us all, that we are all immersed in the ocean of His mercy and sheltered and protected by His loving care.” (Bahá’í Faith, Abdu'l-Baha, Paris Talks, p. 119) (See we are God’s children for more information)

We are God’s children, according to what we see in God’s writings, and we are charged with a duty; take care of one another and train God’s children, with loving hearts: JUDAISM and CHRISTIANITY: Proverbs 4:1 “Hear, ye children, the instruction of a father, and attend

to know understanding.” **Proverbs 4:2** “For I give you good doctrine, forsake ye not my law.” **Proverbs 4:3** “For I was my father's son, tender and only beloved in the sight of my mother.” **Deuteronomy 6:6** “And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.” **Hebrews 5:12** “For the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.” **ISLAM 27**. “Recite (and teach) what has been revealed to thee of the Book of thy Lord:” 55. “Teach (thy Message): for teaching benefits the Believers.” (The Qur'an (Yusuf Ali tr), Surahs 18 and 51) 13. “When I teach thee, that thou mayest do the same to thy son, O Vishtaspa! receive thou well that teaching;” (Zoroaster, The Zend-Avesta, Avesta Fragments) **“Teach ye the Cause of God, O people of Baha, for God hath prescribed unto every one the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds.” “Teach your children the verses revealed from the heaven of majesty and power, so that, in most melodious tones, they may recite the Tablets of the All-Merciful in the alcoves within the Mashriqu'l-Adhkars (temples).” (Bahá'í Faith, Gleanings from the Writings of Baha'u'llah and The Kitab-i-Aqdas, p. 74) (See to teach the word of God for more information)**

At this point it should be becoming clear to the reader of this topic that we are the property of our Creator; that He wants us to train our children in His word and see to it that they receive a good education, and that we are absolutely not to abuse our children, or each other, in anyway what-so-ever. We are not to beat them, we are not to yell at them, we are not to vilify them and we are **ABSOLUTLY NOT TO SADISTICLY TORTURE AND TORMENT THEM!!!** That is pure sickness on the part of the perpetrator and they are in need of psychiatric and medical help.

Now, at this point, we almost always seem to hear someone say but what about the passage found in the bible that tells us: to spare

the rod and spoil the child? First off! That is not a quote found in the bible. You will not find that quote in any form of the bible that I have ever seen or heard of. “This phrase was first coined by Samuel Butler, in *Hudibras*, the satirical poem first published in 1662: Love is a Boy, by Poets styl'd, Then Spare the Rod, and spill the child.” (which also means spoil the Child.) **You can, however, find that Solomon, in Proverbs, does, as a matter of fact, address this issue of discipline: Proverbs 13:24 “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.”** (In good season or time; before it is late, at times) This is also found in New International Version Bible, “He who spares the rod hates his son, but he who loves him is careful to discipline him.” **“Is careful to discipline him!”** Yes, we really are supposed to discipline our children, in this life, not beat them or torture them, but teach them right from wrong; if we can. It is called being responsible parents. In the United States alone more than 2000 children die from child abuse and neglect annually, and that is just what’s being reported, the true casualties are thought to be much higher, and that’s not counting all the fractures, broken bones, contusions and hospital visits. We are to discipline our children not beat them remorselessly or kill them! Proverbs 5:22 “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.” This is what we are supposed to do, we are to instruct our children. Proverbs 23:13 “Withhold not correction (instruction) from the child, he shall not die.” We are to carefully instruct, correct and discipline our children not harm them or kill them: “he shall not die,” or he is not to die, whether accidentally or on purpose, in the process of being disciplined. Solomon is very clear on this, we are not meant to kill or endanger our children. We are to **CAREFULLY!!!** instruct and correct them; and if we go a step further his father, King David, tells us that we should actually find peace and comfort through the rod when it is actually treated the way God has intended it to be used; a rod of instruction and correction: Psalms 23:4 “Thy rod and Thy staff they comfort me.” Truly spiritual seekers of God (and/or) truly loving, caring parents, and the such like, tend to try to, with the utmost of their ability, to try and find ways to use Proverbs 22:15 “the rod of correction,” in ways that are truly beneficial to the development of their children; and the use of the rod of correction, which is, in fact, another name for the rod of authority does not always mean physical, corporal correction and punishment, but it may also

mean instruction, which can be as subtle as simple verbal instruction, restrictive control, giving the child choices, such as, do this or that will be the consequence of your actions, either this or that, and what not.

These are just a few of the many actions we can think about when we are trying to properly bring up our children; but remember, the rule of authority, which can also be called the rod of correction, instruction and discipline, is to be used cautiously and with great care, least we cause great destruction and sever irreparable damage to the nature of the children we are trying to discipline; when, in reality, most of the parents are only trying to be of beneficial help to their children.

Revelations 19:15 “He shall rule them with a rod.” Corinthians 15:24 “The Father... rule (all authority),” God, rule with rod of all authority. 10:8 “of our authority, which the Lord hath given us for edification, and not for your destruction,” In-other-words, God gives us blessings and authority, to humbly render service to Him, in this universe of His, on the surface of this tiny planet, to rule carefully and joyously over His loved ones and to teach His little one’s good morals, respect for God and respect for parents, reading and writing, what to do and what not to do, and what not; but we are absolutely, in no uncertain terms, not given authority to hurt or harm God’s children or cause their downfall, destruction or death.

Now, I know that all of this seems like an easy statement to make, when the reality of the real world seems so much harder and more difficult to deal with, and I do sympathize having been through the process of child rearing and childhood development and discipline, with less than stellar results, but this is truly what God wants from us in this day and time. And according to the writings I have seen in the other religions of God, He has wanted child rearing tempered with compassion and a little common sense for a long, long time.

CHRISTIANITY: 2 Timothy 3:16 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.”

Ephesians 4:31 “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:” 4:32 “And be

ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”

Ephesians 6:1 “Children, obey your parents in the Lord: for this is right.” **6:2** “Honour thy father and mother; which is the first commandment with promise;” **6:3** “That it may be well with thee, and thou mayest live long on the earth.” **6:4** “And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”¹ **1 Corinthians 12:25** “That there should be no schism in the body; but that the members should have the same care one for another.”

Colossians 3:20 “Children, obey your parents in all things: for this is well pleasing unto the Lord.” “Fathers, provoke not your children to anger, lest they be discouraged.” “Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.”

2 Corinthians 12:14 “The children ought not to lay up for the parents, but the parents for the children.” **1 Corinthians 12:25** “That there should be no schism in the body; but that the members should have the same care one for another.” **12:26** And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

JUDAISM: Proverbs 3:11 My son, despise not the chastening of the LORD; neither be weary of his correction: **3:12** For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

Psalms 94:12 “Blessed is the man whom Thou chastenest, O LORD, and teachest him out of Thy law; **94:13** That Thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. **94:14** For the LORD will not cast off his people, neither will he forsake his inheritance. **94:15** But judgment shall return unto righteousness: and all the upright in heart shall follow it. **94:17** Unless the LORD had been my help, my soul had almost dwelt in silence. **94:18** When I said, My foot slippeth; thy mercy, O LORD, held me up.” **94:19** “In the multitude of my thoughts within me thy comforts delight my soul.”

JUDAISM: Sirach “Hast thou children? instruct them, and bow down their neck from their youth. Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them. Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman. Honour thy father with thy whole heart, and forget not the sorrows of thy mother. Remember that thou wast begotten of them;

and how canst thou recompense them the things that they have done for thee? Fear the Lord with all thy soul, and love Him that made thee with all thy strength.” (Deuterocanonical Apocrypha, Sirach)

4. Ezra 14. “Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord. Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: Fear not, thou mother of the children: for I have chosen thee, saith the Lord. I have sanctified and prepared for thee twelve trees laden with divers fruits, And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy. Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked, Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness. (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4))

4. Ezra 30. “Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord. Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty. Embrace thy children until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.” (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4))

Islam: Letter 53. “As parents watch their children; treat them kindly and sympathetically. Do not grudge highest considerations to them (if they rightly deserve) and do not refuse small mercies. This kind of treatment will create reciprocal tendencies in them and they will trust you and will be faithful to you. Do not close your eyes to their minor requirements and needs because small favours often bear better fruit, though careful attention to major necessities is very important (and) may lead (to) a happy and contented life full confidence of the future.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

83. “Worship none but Allah; treat with kindness your parents (and children), and kindred, and orphans, and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity.”

(The Qur'an (Yusuf Ali tr), Surah 2)

140. "Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance." 151. "Be good to your parents: kill not your children on a plea of want; -- We provide sustenance for you and for them; -- come not nigh to shameful deeds, whether open or secret."

(The Qur'an (Yusuf Ali tr), Surah 6)

"Allah's Apostle kissed Al-Hasan bin Ali while Al-Aqra' bin Habis At-Tamim was sitting beside him. Al-Aqra said, 'I have ten children and I have never kissed anyone of them,' Allah's Apostle cast a look at him and said, 'Whoever is not merciful to others will not be treated mercifully.'" "You should (love your children) not torture your children."

(Islam, Hadith, Bukhari Vol 7 and 8, Book 73, # 26)

"If a man come near unto a damsel and she conceives by him, so long shall he support her, until the child be born. If he shall not support her, so that the child comes to grief, for want of proper support, he shall pay for it the penalty for willful murder."

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

"O Maker of the material world, thou Holy one! Which is the second place where the Earth feels most happy? Ahura Mazda answered: It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle continue to thrive, virtue to thrive, fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive."

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

10. “O Mazda, will I put in Thy care within Thy House - the Good Thought and the souls of the Righteous, (men, women and children) their worship, their Piety and zeal, that Thou mayst guard it, O Thou mighty Dominion, with abiding power.” “O Spitama! he wishes to secure good care, and healthful care (as guarding, protection and salvation), the care of the true (ones of God).”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 49 and 62)

13. “When I teach thee, that thou mayest do the same to thy son, O Vishtaspa! receive thou well that teaching; thus do we announce unto thee, Ahura Mazda... the Law of the worshippers of Mazda, with the whole of all her hymns, with the whole of all her deeds, with the whole of her performances; the Law of Mazda, who obtains her wishes, who makes the world grow, who listens to the songs and rejoices the faithful man at his wish; who protects the faithful man, who maintains the faithful man, woman and child; every youth of good thoughts, good words, good deeds, and good religion; every youth who speaks the right words; from whom come the knowledge of holiness and the increase in holiness of the world may they be fully protected in thee, O young king Vishtaspa!”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

“Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.” “Sad is the abode, unpeopled with children,” (to nurture).

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

56. “Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic. Hence men who seek (their own) welfare, should always honour women on holidays and

festivals with (gifts of) ornaments, clothes, and (dainty) food. In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.”

(Hindu, Laws of Manu chapter 3)

10. “How did the Parents aid their children in their task!” “For this do parents rear children.”

(Hindu, Vedas, Rig Veda - Book 1 and Yajur Veda - Kanda VI)

“With a father's love and care, be unto them (those under your care) like the rain-drop nourishing the thirsty ground, be unto them a tree of shelter shading them from heat around, like the blue sky ever bending be unto them ever kind, free from pride and free from passion rule over them with a virtuous mind!”

(Hindu, Mababharata (R. Dutt, abridged tr))

“With a loving husband's tender care relieves, charity with loving sweetness spreads her smile over all!”

(Hindu, Mababharata (R. Dutt, abridged tr))

“In his father's sacred mandate still his noblest Duty saw, in the weal of subject nations recognised his foremost Law! And he pleased his happy mother with a fond and filial care, and his elders and his kinsmen with devotion soft and fair and merry children... with a loving care, woman's skill and woman's fancy made the city passing fair, so that good and kindly people in the town and hamlet blessed him with their loyal love!”

(Hindu, Ramayana (R. Dutt, abridged tr))

“With a father's care, to my fathers' footsteps treading I have sought the ancient path, nursed my people as my children, free from passion, pride and wrath, underneath this white umbrella I have toiled to win their welfare.” “As a father to his children he came, blessed our homes

and maids and matrons till our infants lisped his name, for our humble woes and troubles (to care).”

(Hindu, Ramayana (R. Dutt, abridged tr))

“Whoever settles a matter by violence is not just. The wise calmly considers what is right and what is wrong. Whoever guides others by a procedure that is nonviolent and fair is said to be a guardian of truth, wise and just. A person is not wise simply because one talks much. Whoever is patient, free from hate and fear, is said to be wise. A person is not a supporter of justice simply because one talks much. Even if a person has learned little, whoever discerns justice with the body and does not neglect justice is a supporter of justice. A person is not an elder simply because one's head is gray. Age can be ripe, but one may be called old in vain. The one in whom there is truth, virtue, nonviolence, restraint, moderation, whoever is free from impurity and is wise, may be called an elder. Mere talk or beauty of complexion does not make an envious, greedy, dishonest person become respectable. The one in whom all these are destroyed, torn out by the very root, who is free from hate and is wise, is called respectable. Not by a shaven head does one who is undisciplined and speaks falsely become an ascetic. Can a person be an ascetic who is still enslaved by desire and greed? Whoever always quiets wrong tendencies, small or large, is called an ascetic, because of having quieted all wrong. A person is not a mendicant simply because one begs from others. Whoever adopts the whole truth is a mendicant, not the one who adopts only a part. Whoever is above good and bad and is chaste, who carefully passes through the world in meditation, is truly called a mendicant. A person does not become a sage by silence, if one is foolish and ignorant; but the wise one, who, holding a scale, takes what is good and avoids what is bad, is a sage for that reason. Whoever in this world weighs both sides is called a sage because of that. A person is not a noble, because one injures living beings. One is called noble, because one does not injure living beings (men, women, children and animals). Not only by discipline and vows, not only by much learning, nor by deep concentration nor by sleeping alone do I reach the joy of release which the worldly cannot know. Mendicant, do not be confident until you have reached the extinction of impurities.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“He abused me, he beat me, He defeated me, he robbed me,’ In those who harbour such thoughts Hatred never ceases.” “Whoever by causing pain to others wishes to obtain pleasure for oneself, being entangled in the bonds of hate, is not free. By neglecting what should be done and doing what should not be done, the desires of the unrestrained and careless increase (bringing hardship in its path). But those being with the wise, like meeting with family, is joyful. Therefore, one should follow the wise, the intelligent, the learned, the patient, the dutiful, the noble; one should follow the good and wise, (and) one's good actions receive the good person as family receive a friend who is returning.” “Whoever does not inflict pain on others who also want happiness, does not speak anything harsh (or do anything blamable) will find happiness.” As those people around him (family friends) will find happiness in his actions.

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards))

“Men formed of flesh and blood. Hold them (wives, children, those in need) in Thy grasp, strengthen them, Stand by them, take care of them, Give them strength and fortitude,” “display kindness, (mercy and show compassion).” “The Good One (taketh care of His sons and daughters), He clotheth His children, He covereth them and raiseth and showeth them That there is great enlargement of Life (these things you should also do with your families). And your souls shall rejoice with (spouses?) of light.” “In the presence of the Great Life (God or Haiyi) Ye will be great, And ye will say ‘The Living stand In the dwelling of the Life’ And Life is victorious over all works.”

(Sabeanism, Ginza Rba- chapters 74, 113 and 118)

“Bahá'u'lláh made the utmost efforts to educate [His people] and incite [them] to morality, the acquisition of the sciences and arts of all countries, kindly dealing with all the nations of the earth, desire for

the welfare of all peoples, sociability, concord, obedience, submissiveness, instruction of [their] children, production of what is needful for the human race, and inauguration of true happiness for mankind;”

(Abdu'l-Baha, A Traveller's Narrative, p. 41)

“When-so-ever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him, and use means based on reason, even a slight verbal chastisement should this be necessary. It is not, however, permissible to strike a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse.”

(Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 125)

“The believers must become the cause of life; deliver the people from heedlessness, call the souls to the perfection of humanity, beckon nations to unity and agreement, destroy the foundations of foreignness, make everyone as friends and associates, treat the negligent souls as their own children, and train and educate them with the utmost love -- so that the ignorant become wise, the blind become endowed with light, and the deaf be given hearing.”

(Abdu'l-Baha, Tablets of Abdu'l-Baha v2, p. 430)

“We must not molest any one because he is an infant or child; we must not be inimical to any one because he is still ignorant, we must not reject any one because he is sick; but we must treat the sick, educate the children until they reach the age of maturity; and help those who are ignorant in order that they may reach knowledge. Therefore the essentials of the foundations of the religions of God are love and amity among all humanity.”

(Compilations, Baha'i Scriptures, p. 317)

“Let the mothers consider that whatever concerneth the education of children is of the first importance. Let them put forth every effort in this regard, for when the bough is green and tender it will grow in whatever way ye train it. Therefore is it incumbent upon the mothers to rear their little ones even as a gardener tendeth his young plants. Let them strive by day and by night to establish within their children faith and certitude, the fear of God, the love of the Beloved of the worlds, and all good qualities and traits. Whensoever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him, and use means based on reason, even a slight verbal chastisement should this be necessary. It is not, however, permissible to strike a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse.”

(Compilations, Lights of Guidance, p. 152)

“This loving God desires peace for all His creatures -- why, then, do they spend their time in war? He loves and protects all His children -- why do they forget Him? He bestows His Fatherly care on us all -- why do we neglect our brothers? Surely, when we realize how God loves and cares for us, we should so order our lives that we may become more like Him. God has created us, one and all -- why do we act in opposition to His wishes, when we are all His children, and love the same Father?”

(Abdu'l-Baha, Paris Talks, p. 120)

“Every time they rushed to attack the fort, Hujjat would order a few of his companions, who were three thousand in number, to emerge from their retreat and scatter their forces. He never failed, every time he gave them such orders, to caution his fellow-disciples against shedding unnecessarily the blood of their assailants. He constantly reminded them that their action was of a purely defensive character, and that their sole purpose was to preserve inviolate the security of their women and children.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 546)

“Broadly regarded, Bábism may be defined as a creed of charity, and almost of common humanity. Brotherly love, kindness to children, courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness even to Christians, are included in its tenets.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 600)

“Whenever the children of the two households came together to play, usually Siyyid 'Ali-Muhammad (the Bab) chose not to join in their games, although He occasionally did, and was always kind and considerate.”

(H. M. Balyuzi, Kadijih Bagum - The Wife of the Bab, p. 1)

“The separation of a child from its natural parents is a tragedy that society must do its best to prevent or mitigate. It is also clear that in certain cases the actual separation may be better for the child than to continue living with a parent whose conduct and character make him unworthy of this sacred function, for the Guardian has explicitly stated that the severing of family ties and renunciation of responsibilities between parents and the children is, in certain cases, permissible under the Law of God.”

(Compilations, Lights of Guidance, p. 141)

Patients is one of the teachings found in all the writing of God if one looks for it.

168. Patients is one of the teachings found in the writing of God. We need to learn patients to progress in the worlds of God, and we need to be patient with God’s divine will and allow it to reveal itself to us in our lives: JUDAISM: Psalms 37:7 “Rest in the LORD, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.”

Psalms 37:9 “For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.”

Psalms 40:1 “I waited patiently for the LORD; and he inclined unto me, and heard my cry.”

Ecclesiastes 7:8 “Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.”

Lamentations 3:25 “The LORD is good unto them that wait for Him, to the soul that seeketh Him.”

Lamentations 3:26 “It is good that a man should both hope and quietly wait for the salvation of the LORD.”

Sirach 1:23 “A patient man will tear for a time, and afterward joy shall Spring up unto him.” 2:4 “Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. (Deuterocanonical Apocrypha,)

CHRISTIANITY: Luke 21:19 “In your patience possess ye your souls.”

Romans 12:10 “Be kindly affectioned one to another with brotherly love; in honour preferring one another;”

Romans 12:11 “Not slothful in business; fervent in spirit; serving the Lord;”

Romans 12:12 “Rejoicing in hope; patient in tribulation; continuing instant in prayer;”

Colossians 1:11 “Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness;”

1 Thessalonians 1:3 “Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;”

1 Thessalonians 5:14 “Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.”

2 Timothy 2:24 “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,” 2:25 “In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;” 2:26 “And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

“He that dwelleth therein, firm and expecting a reward from God -- exalted be He -- God will write down for him, until the Day of

Resurrection, the recompense of such as have been patient, and have stood up, and knelt down, and prostrated themselves, before Him.

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 178)

“Remain patient as we have remained patient.” “Verily I seek patience only in God, and Him do I regard as the goal of My desire. This signifieth that I have the undoubted Truth on My side.”

(The Bab, Selections from the Writings of the Bab, pp. 15 and 21)

“Bear patiently the sufferings and face bravely the obstacles which come in your way when you follow truth and when you try to uphold it. Adhere to the cause of truth and justice wherever you find it.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

153. “O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere.”

(The Qur'an (Yusuf Ali tr), Surah 2)

17. “Those who show patience, firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.”
200. “O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.”

(The Qur'an (Yusuf Ali tr), Surah 3)

46. “Obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere.”

(The Qur'an (Yusuf Ali tr), Surah 8)

96. "What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions."

(The Qur'an (Yusuf Ali tr), Surah 16)

6. "Come Thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to thy sure words, long enduring mighty help, and to us, O Ahura, whereby we may overcome the enmity of our foes." Enduring our difficulties patiently with God's all encompassing aid.

(Zoroaster, The Zend-Avesta, Avesta – Yasna 28)

"Like a priest; he is easily satisfied, like a priest; he is patient."

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

**"Patience is necessary to hatch the chicks out of the egg. (Patience is also needed to awaken the unenlightened soul to the faith of God)."
(ZOROASTER, Hymns of Atharvan p. 406)**

**"Who hateth naught Of all which lives, living himself benign,
Compassionate, from arrogance exempt, Exempt from love of self,
unchangeable By good or ill; patient, contented, firm In faith,
mastering himself, true to his word, Seeking Me, heart and soul; vowed
unto Me, That man I love!"**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 12)

**"Krishna. Fearlessness, singleness of soul, the will Always to strive for
wisdom; opened hand And governed appetites; and piety, And love of
lonely study; humbleness, Uprightness, heed to injure naught which
lives, Truthfulness, slowness unto wrath, a mind That lightly letteth go
what others prize; And equanimity, and charity Which spieth no man's
faults; and tenderness Towards all that suffer; a contented heart,
Fluttered by no desires; a bearing mild, Modest, and grave, with
manhood nobly mixed, With patience, fortitude, and purity; An**

unrevengeful spirit, never given To rate itself too high;- such be the signs, O Indian Prince! of him whose feet are set On that fair path which leads to heavenly birth!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

8. “Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.”

(Hindu, Laws of Manu chapter 6)

14. “Long-suffering patience is the supreme ascetic practice.” “The awakened call patience the highest sacrifice.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

“One is not a learned man by virtue of much speaking. He who is patient, without anger and fearless, he is to be called learned.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

20. “The one I call holy, though having committed no offense, patiently bears reproach, ill-treatment, and imprisonment, has endurance for one's force and strength for one's army.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“One should cherish ideals of charity, good behavior, patience, zeal, thoughtfulness and wisdom. Even in the worldly life the practice of these virtues will bring rewards of happiness and success.” (Buddha, Lankavatara Sutra)

“Ideal Patience --it is said in the Sutra: ‘If disciples meet with the ills of life they should not shun them. If they suffer painful experiences, they should not feel afflicted or treated unjustly, but should always rejoice in remembering and contemplating the deep significance of the Dharma.” (Buddha, Diamond Sutra)

“Behold me, who have sought purification before Thee! Look on me, who have borne persecution for Thy name! End for me acts of violence, for I am Thy servant and Thy child. Now I (patiently) humble myself,” before Thee. (Sabeanism, Ginza Rba- chapter 410)

“Say, this earthly life shall come to an end, and everyone shall expire and return unto my Lord God Who will reward with the choicest gifts the deeds of those who endure with patience.”

(The Bab, Selections from the Writings of the Bab, p. 160)

“God will add unto the recompense with which He shall reward Us, for having sustained with persevering patience the tribulations We have suffered. He, verily, shall increase the reward of them that endure with patience.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 128)

“I seek patience only in God. Verily He is the best protector and the best helper. No refuge do I seek save God. Verily He is the guardian and the best supporter...”

(The Bab, Selections from the Writings of the Bab, p. 19)

We need to learn to be patient with one another in this world.

**169. We need to be patient in this world one with another:
“BE Thou patient,” (The Bab, Selections from the Writings of the Bab,**

p. 56) Patience is a virtue and we need to learn patience with one another in order for matters, in this life, to work out in accordance with desirable actions and consequences. The Bahá'í writings tell us that people are not perfect and we should have patience, with one another, and make allowances for the imperfections, because people are not perfect, but we are on the road to perfection through our adherence to the writings of God. So, we are to be patient and overlook the flaws of others and be concerned with our own flaws and our own ongoing progress along the road to perfection.

Mean while, we should also try to help other people overcome their flaws with loving patience. CHRISTIANITY Romans 12:10 “Be kindly affectioned one to another with brotherly love; in honour preferring one another;”

Romans 12:11 “Not slothful in business; fervent in spirit; serving the Lord;”

Romans 12:12 “Rejoicing in hope; patient in tribulation; continuing instant in prayer;”

1 Thessalonians 5:14 “Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.”

Hebrews 12:1 “Wherefore seeing we also are compassed about with so great a (crowd) of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,”

James 1:2 “My brethren, count it all joy when ye fall into divers temptations;”

James 1:3 “Knowing this, that the trying of your faith worketh patience.”

James 1:4 “But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

James 5:7 “Be patient therefore, brethren,”

James 5:8 “Be ye also patient; stablish your hearts:”

Luke 21:19 “In your patience possess ye your souls.”

JUDAISM: Sirach 5:10 “Be stedfast in thy understanding; and let thy word be the same. Be swift to hear; and let thy life be sincere; and with patience give answer, if thou hast understanding.”

(Deuterocanonical Apocrypha)

Sirach 1:23 “A patient man will tear for a time, and afterward joy shall Spring up unto him.” **2:4** “Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

(Deuterocanonical Apocrypha,)

Sirach 29:8 “Have thou patience with a man in poor estate, and delay not to shew him mercy.” (Deuterocanonical Apocrypha)

Ecclesiastes 7:8 “The patient in spirit is better than the proud in spirit.”

17. “Those who show patience, firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.”

200. “O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.”

(The Qur'an (Yusuf Ali tr), Surah 3)

18. “They stained his shirt with false blood. He said: ‘Nay, but your minds have made up a tale (that may pass) with you. (For me) patience is most fitting: against that which ye assert, it is Allah (alone) whose help can be sought’... “So patience is most fitting (for me).”

(The Qur'an (Yusuf Ali tr), Surah 12)

41. “To those who leave their homes in the Cause of Allah, after suffering oppression -- We will assuredly give a goodly home in this world: but truly the reward of the Hereafter will be greater, if they only realize (this)!” **42.** “(They are) those who persevere in patience, and put their trust on their Lord.”

(The Qur'an (Yusuf Ali tr), Surah 16)

“Patience is necessary to hatch the chicks out of the egg. (Patience is also needed to awaken the unenlightened soul to the faith of God).” (ZOROASTER, Hymns of Atharvan p. 406)

8. "Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures."

(Hindu, Laws of Manu chapter 6)

47. "Let him patiently bear hard words, let him not insult anybody and let him not become anybody's enemy for the sake of this (perishable) body."

48. "Against an angry man let him not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates."

(Hindu, Laws of Manu chapter 6)

"Patience (in suffering) quickly destroy all guilt, even that caused by mortal sins." "We shall stand with dauntless patience, we shall die with dauntless hearts!"

(Hindu, Laws of Manu chapter 11 and Ramayana (R. Dutt, abridged tr))

26. "He who endures undisturbed criticism, ill-treatment and bonds, strong in patience, and that strength his power - that is what I call a brahmin."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"All the Bodhisattvas should discipline yourselves in the realisation and patient acceptance." (Buddha, Lankavatara Sutra)

"Ideal Patience--it is said in the Sutra: 'If disciples meet with the ills of life they should not shun them. If they suffer painful experiences, they should not feel afflicted or treated unjustly, but should always rejoice in remembering and contemplating the deep significance of the Dharma.'" (Buddha, Diamond Sutra)

“Praise Thee, for amongst them all hatred, Envy and dissensions exist not (forbearance and patience reigns). The Place which is all portals of radiance, light and glory Praiseth Thee.” (Sabeanism, Ginza Rba-chapter 75)

“Aided by the hosts of wisdom, of utterance, of exhortations and understanding, they (Baha'u'llah's followers) have all seized and taken fast hold of the firm cord of patience and of the shining hem of fortitude,” “By the righteousness of God! Such hath been the patience, the calm, the resignation and contentment of this people that they have become the exponents of justice, and so great hath been their forbearance, that they have suffered themselves to be killed rather than kill, and this notwithstanding that these whom the world hath wronged have endured tribulations the like of which the history of the world hath never recorded, nor the eyes of any nation witnessed.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, pp. 71 and 74)

“We must be patient with each other, and realize that each one of us has some faults to overcome, of one kind or another.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 529)

“O God! Recompense those who endure patiently in Thy days and strengthen their hearts to walk undeviatingly in the path of Truth. Grant then, O Lord, such goodly gifts as would enable them to gain admittance into Thy blissful Paradise. Exalted art Thou, O Lord God. Let Thy heavenly blessings descend upon homes whose inmates have believed in Thee. Verily, unsurpassed art Thou in sending down divine blessings. Send forth, O God, such hosts as would render Thy faithful servants victorious. Thou dost fashion the created things through the power of Thy decree as Thou pleasest. Thou art in truth the Sovereign, the Creator, the All-Wise.”

(The Bab, Selections from the Writings of the Bab, p. 211)

“Remain patient as we have remained patient.”

(The Bab, Selections from the Writings of the Bab, p. 15)

The coming of peace on earth.

170. The coming of peace on earth is a promise made by all the great world religions of God: “In the days of old an instinct for warfare was developed in the struggle with wild animals; this is no longer necessary; nay, rather, co-operation and mutual understanding are seen to produce the greatest welfare of mankind.”

(Abdu'l-Baha, Abdu'l-Baha in London, p. 19)

In the Bahá'í Faith, the current God founded religion for this day and time, Bahá'u'lláh outlines the process by which this great world peace will be achieved. “Bahá'u'lláh declared the coming of the Most Great Peace. All the nations and peoples will come under the shadow of the Tent of the Great Peace and Harmony -- that is to say, by general election a Great Board of Arbitration shall be established, to settle all differences and quarrels between the Powers; so that disputes shall not end in war.” Of note, Bahá'u'lláh proclaimed this message to mankind well over a hundred years ago.

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 28)

As Bahá'ís we read in the writings that, with teachings of the Bahá'í Faith, mankind will eventually bring about the age old promise of world peace into a reality. JUDAISM: Ezekiel 37:26 “Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.”

“Discord will change to accord, dissension to unison. The roots of malevolence will be torn out, the basis of aggression destroyed. The bright rays of union will obliterate the darkness of limitations, and the splendours of heaven will make the human heart to be even as a mine veined richly with the love of God.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 19)

It needs to be understood that this is not just an idle dream, but the fulfillment of promises made in the bible in both the old and the New Testament. JUDAISM: Psalms 29:11 “The LORD will give strength unto his people; the LORD will bless His people with peace.”

Psalms 37:11 “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”

Psalms 76:9 “.....God arose to judgment, to save all the meek of the earth.”

Isaiah 2:4 “And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” This statement hints at the formation and establishment of the Great Board of Arbitration that Bahá'u'lláh promises is to come which shall judge among the nations of the earth and rebuke the peoples of the earth for their unscrupulous actions towards one another.

Isaiah 9:7 “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.”

Isaiah 32:17 “And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.”

Isaiah 32:18 “And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;”

Isaiah 54:10 “For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the LORD that hath mercy on thee.”

Micah 4: 3 “And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” This statement also hints at the formation and establishment of the Great Board of Arbitration which shall be elected of the world and shall settle the differences of the world nations so that disputes don't end in warfare.

“As the East and the West are illumined by one sun, so all races, nations, and creeds shall be seen as the servants of the One God. The whole earth is one home, and all peoples, did they but know it, are bathed in the oneness of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God Himself gives us, and do away with all disputations and quarrels.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 38)

“O PEOPLES of the earth! Verily the resplendent Light of God hath appeared in your midst, invested with this unerring Book, that ye may be guided aright to the ways of peace and, by the leave of God, step out of the darkness into the light and onto this far-extended Path of Truth.”

(The Bab, Selections from the Writings of the Bab, p. 60)

CHRISTIANITY: Matthew 5:5 “Blessed are the meek: for they shall inherit the earth.”

Matthew 6:9 “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”

Matthew 6:10 “Thy kingdom come. Thy will be done in earth, as it is in heaven.”

JUDAISM: Isaiah 26:12 “LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.”

Isaiah 54:13 “And all thy children shall be taught of the LORD; and great shall be the peace of thy children.”

CHRISTIANITY: Romans 10:15 “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

1 Corinthians 7:15 “God hath called us to peace.”

2 Corinthians 13:11 “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

Ephesians 4:1 “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in

love;” 4:3 “Endeavouring to keep the unity of the Spirit in the bond of peace.” 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling;” 4:5 “One Lord, one faith, one baptism, 4:6 “One God and Father of all, who is above all, and through all, and in you all.”

JUDAISM: Psalms 133:1 “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

The bible is pretty clear on this subject, there will be peace in the world, and the Bahá’í Faith tells us this is true, and how it will be eventually achieved.

“When perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women will not be willing to allow those whom they have so tenderly cared for to go to the battlefield.”

(Bahá’í Faith, Abdu’l-Baha, The Promulgation of Universal Peace, p. 167)

Clearly the bible and the Bahá’í Faith promise that peace will come to this earth soon, but what is not so readily realized is that the other religions of God also make the promise of peace eventually coming to this war beleaguered world as well:

**7. “Let there be peace and tranquility for all the creatures of Allah.”
“enter not into conflict,”**

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh, Masnavi Vol 1)

224. “Make not Allah’s (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is one who heareth and knoweth all things.”

(The Qur’an (Yusuf Ali tr), Surah 2)

15. “There hath come to you from Allah a (new) Light and a perspicuous Book.”

16. “Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light, guideth them to a Path that is Straight.”

(The Qur'an (Yusuf Ali tr), Surah 5)

25. “Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight.” 24. “Peace unto you for that ye persevered in patience!”

(The Qur'an (Yusuf Ali tr), Surahs 10 and 13)

55. “Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (?), as He granted it to those before them; that He will establish in authority their religion -- the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: ‘They will worship Me alone and not associate aught with Me.’” He will establish their religion, one which He chooses for them, and they shall live in security and peace, as those who inherited the land before them. This is a prophecy if I have ever heard one and it promises a future of peace. 59. “Say: Praise be to Allah, and Peace on His servants whom He has chosen (for His Message).

(The Qur'an (Yusuf Ali tr), Surahs 24 and 27)

58. “Peace! -- a Word (of salutation) from a Lord Most Merciful!”

(The Qur'an (Yusuf Ali tr), Surah 36)

73. “And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened: and its Keepers will say: ‘Peace be upon you! Well have ye done! Enter ye here, to dwell therein.” This is also a prophecy, I believe, promised to those people who accept the Bahá'í Faith who will dwell in the peaceful teachings of the faith.

(The Qur'an (Yusuf Ali tr), Surah 39)

31. "And the Garden will be brought nigh to the righteous -- no more a thing distant." 32. "(A voice will say:) 'This is what was promised for you, for everyone who turned (to Allah) in sincere repentance, who kept (his law).'" 33. "Who feared (Allah) Most Gracious unseen, and brought a heart turned in devotion (to Him):" 34. "Enter ye therein in Peace and Security; this is a Day of Eternal Life!"

(The Qur'an (Yusuf Ali tr), Surah 50)

27. "And those who fear the displeasure of their Lord. For their Lord's displeasure is the opposite of Peace and Tranquility."

(The Qur'an (Yusuf Ali tr), Surah 70)

"My Lord hath forbidden filthy actions whether open or secret, and iniquity, and unjust violence,"

(The Qur'an (Rodwell tr), Sura 7 - Al Araf)

10. "(Zarathushtra:) Do ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that dominion, whereby he (the Savior, the future deliverer) could produce good dwellings and peace. I also have realized thee, Mazda, as the first to accomplish this." Zarathushtra is praying to Mazda (God) for a savior to bring about peace and stating that this deliverance of peace to humanity is going to be accomplished by Mazda at sometime in the future. But the thing is, peace is going to happen on this earth. "making straight the paths for the Religion of the future Deliverer which Ahura ordained."

(The Zend-Avesta, Avesta – Yasnas 29 and 53)

9. "I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down;" "And we worship the victorious Peace."

(Zoroaster, The Zend-Avesta, Avesta – Visperad and Yasna 12)

1. "I ascribe all good to Ahura Mazda, and all the best, whose is the light, whose blissful areas be filled with light." "I pledge myself to the good Mazdayasnian religion, which causes the attack to be put off and weapons put down; which upholds (peace) - which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: The Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 12)

7. "Violence must be put down! against cruelty make a stand,"

(The Zend-Avesta, Avesta – Yasna 48)

5. "May Sraosha (Obedience) conquer disobedience within this house, and may peace triumph over discord here, and generous giving over avarice, reverence over contempt, speech with Truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie."

(The Zend-Avesta, Avesta - Yasna)

"The world is overcome- aye! even here! By such as fix their faith on Unity. The sinless Brahma dwells in Unity, And they in Brahma. Be not over-glad Attaining joy, and be not over-sad Encountering grief, but, stayed on Brahma, still Constant let each abide! The sage whose soul Holds off from outer contacts, in himself Finds bliss; to Brahma joined by piety, His spirit tastes eternal peace." The promise of peace obtained eternally for the believers that join themselves piously to Brahma, overcome the world, in unity and with constant peace being achieved.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

2.30 "Self-restraint in actions includes abstention from violence, from falsehoods, from stealing, from sexual engagements, and from acceptance of gifts."

2.35 “When one is confirmed in non-violence, hostility ceases in his presence.” And, peace reigns supreme.

(Hindu, The Yoga Sutras of Patanjali)

“Krishna uttered words of wisdom pregnant with his peaceful thought, For in peace and not by bloodshed,” “Yield to Krishna's words of wisdom, for Thy weal he nobly strives, Yield and save thy friends and kinsmen, save.”

(Hindu, Mababharata (R. Dutt, abridged tr))

“May union and peace be ours.” Peace earned through a united world.”

(Hindu, Vedas, Yajur Veda - Kanda VII)

“The primary cause of pure unity of enlightenment that has existed from the beginning of time is compassion, purity, harmony, likeness, permanency and peace.” “Cast away Restlessness and Mental Worry; dwell with mind undisturbed, with heart full of peace,” “There is no Happiness greater than peace.” (The Eightfold Path, Dhammapada and Buddha, Surangama Sutra)

1. “Occasions of hatred are certainly never settled by hatred. They are settled by freedom from hatred. This is the eternal law.” “15. There is no happiness greater than peace.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

20. “Pluck out your desire, like one does an autumn lotus with one's hand. Devote yourself to the path of peace, the nirvana proclaimed by the Blessed One.” 26. “Abandoning violence to all living creatures moving or still, he who neither kills or causes killing - that is what I call a brahmin.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“There is no happiness greater than peace,” and no greater happiness than world peace achieved.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

8. “Better than a thousand meaningless words is one sensible word if hearing it one becomes peaceful. Better than a thousand meaningless verses is one word of verse if hearing it one becomes peaceful. Better than reciting one hundred verses of meaningless words is one poem if hearing it one becomes peaceful.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Joyful and faithful in the doctrine of the Buddha, the mendicant finds peace, the joy of ending natural existence.” “The mendicant who lives in friendliness with confidence in the doctrine of the Buddha will find peace, the blessed place where existence ends.” “There is no joy higher than peace.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Bliss and peace there will be on the road which Adam attained,’ “My vigilance and praise,’ ‘Go in peace, chosen, pure and guiltless one in whom there is no spot.” (Sabeanism, Ginza Rba- chapter 74)

**“We will pray with Thee the 'uthras' prayer and ask of Thee, of the Great (Life, God), a petition for ourselves, for our friends, for our friends' friends and for those who love the great Family of Life.”
“Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee.” Here there is no dissension, violence or disorder; peace reins in this house. (Sabeanism, Ginza Rba- chapters 75 and 76)**

“The Day is approaching when God shall bring the faithful together. In truth no God is there other than Him.”

“May the peace of God be with those who have been guided aright through the power of divine guidance. He is God, the Supreme Ruler, the Sovereign Truth, He Whose help is implored by all.”

(The Bab, Selections from the Writings of the Bab, p. 160)

“Fierce as may seem the onslaught of the forces of darkness that may still afflict this Cause, desperate and prolonged as may be that struggle, severe as may be the disappointments it may still experience, the ascendancy it will eventually obtain will be such as no other Faith has ever in its history achieved. The welding of the communities of East and West into the world-wide Brotherhood of which poets and dreamers have sung, and the promise of which lies at the very core of the Revelation conceived by Bahá'u'lláh; the recognition of His law as the indissoluble bond uniting the peoples and nations of the earth; and the proclamation of the reign of the Most Great Peace, are but a few among the chapters of the glorious tale which the consummation of the Faith of Bahá'u'lláh will unfold.”

(Shoghi Effendi, The Dawn-Breakers, p. 667)

Try and be perfect in all matters of this life, strive for perfection.

171. WE NEED TO TRY AND BE PERFECT. Strive for

perfection in our lives: The writings of the various religions tell us we need to strive after spiritual perfection in our lives, here on this planet, to make us more like our creator in heaven.

JUDAISM: Deuteronomy 18:13 “Thou shalt be perfect with the LORD thy God.”

3 Kings 8:61 “Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.”

CHRISTIANITY: Matthew 5:48 “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

2 Timothy 3:16 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:” 3:17 “That the man of God may be perfect, thoroughly furnished unto all good works.”

2 Corinthians 13:11 “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

Letter 28 “Human beings have received and will receive perfection through Us.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

32. “Fain would they extinguish Allah’s Light with their mouths, but Allah will not allow but that His Light should be perfected (in our lives), even though the unbelievers may detest (it).”

(Islam, The Qur’an (Yusuf Ali tr), Surah 9)

“You should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights.”

(Islam, Hadith, Bukhari Vol 1, Book 2, # 38)

22. “Happy the man who is holy with perfect holiness!”

(The Zend-Avesta, Avesta - Vendidad)

4. “Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us; yea, we worship.”

(The Zend-Avesta, Avesta – Yasna 56)

“This I ask you, tell me aright Ahura. I would meditate on all that are your commandments, so that I may, through conscience understand

the precepts, and also that through rectitude, I might attain the perfection of life, and there by my soul may arrive at self-balance.”
“Man attains perfection by pursuing the ideal planted in him.”
(ZOROASTER, Hymns of Atharvan p. 413 and 414)

“Learn now, dear Prince! how, if thy soul be set Ever on Me- still exercising Yog, Still making Me thy Refuge- thou shalt come Most surely unto perfect hold of Me.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

“Whoso performeth- diligent, content- The work allotted him, whatever it be, Lays hold of perfectness! Hear how a man Findeth perfection, being so content: He findeth it through worship- wrought by work-Of HIM that is the Source of all which lives, Of HIM by Whom the universe was stretched.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

11. “A religious student who retains what he has learned, who finds pleasure in the fulfilment of the law, who keeps the rules of studentship, who is upright and forgiving, attains perfection.”

(Hindu, The Dharma Sutras, Apastamba Prasna I, Patala 2, Khanda 5)

“The disciple incites his will to maintain the meritorious conditions that have already arisen, and not to let them disappear, but to bring them to growth, to maturity and to the full perfection of development; and he strives, puts forth his energy, strains his mind and struggles.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“O Monks of this world; “you must become more and more perfect.” in this life to achieve what you have not yet realized, to attain complete perfection thereby ending all traces of illusions reaching the end of this cycle of births.” (Buddha, Middle Discourses)

“By any striving, one will radiate its influence to infinite worlds, like a gem reflecting its variegated colors, whereby I and other Bodhisattva-Mahasattvas, will be enabled to bring all beings to the same perfection of virtue.” (Buddha Lankavatara Sutra)

“The Paramitas are ideals of spiritual perfection that are to be the guide of the Bodhisattvas on the path to self-realization.” (Buddha, Lankavatara Sutra)

“Thou art He, Manda-d-Hiia! for Thou knowest About that in which the perfect man is made perfect, And about the virtuous man, in what his virtue consisteth.” (Sabeanism, Ginza Rba- chapter 76)

“Perfected (souls) will see that the Life existeth, and will direct their gaze to the great Place of Light and the everlasting Abode.” (Sabeanism, Ginza Rba- chapter 76)

“If with perfections ye stand before the Outer Life And before the Eternal Abode, perfecteth our souls.” (Sabeanism, Ginza Rba- chapter 76)

“A watch-tower for the sons of perfection I erected, in the place where they live and are without deficiency.” (Sabeanism, The way of Salvation, Adam)

“NO created thing shall ever attain its paradise unless it appeareth in its highest prescribed degree of perfection.” “The stage of perfection of everything is reached when its resurrection occurreth.”

(The Bab, Selections from the Writings of the Bab, pp. 88 and 107)

“Only by improving spiritually as well as materially can we make any real progress, and become perfect beings. It was in order to bring this spiritual life and light into the world that all the great Teachers have appeared. They came so that the Sun of Truth might be manifested, and shine in the hearts of men, and that through its wondrous power men might attain unto Everlasting Light.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 63)

“We must strive with energies of heart, soul and mind to develop and manifest the perfections and virtues latent within the realities of the phenomenal world, for the human reality may be compared to a seed. If we sow the seed, a mighty tree appears from it. The virtues of the seed are revealed in the tree; it puts forth branches, leaves, blossoms, and produces fruits. All these virtues were hidden and potential in the seed. Through the blessing and bounty of cultivation these virtues became apparent. Similarly the merciful God our creator has deposited within human realities certain virtues latent and potential. Through education and culture, these virtues deposited by the loving God will become apparent in the human reality even as the unfoldment of the tree from within the germinating seed.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 267)

Cast not your pearls before swine.

172. Cast not your pearls before swine: The messengers of God tell us that we should not spend our precious time in trying to teach the unenlightened ones of the earth, but kick the dust off our feet and go on: CHRISTIANITY: Mark 6:11 “And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.” We are also not supposed to reveal God's teachings to the blind ones of the earth: CHRISTIANITY: Matthew 7:6 “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” “The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.” (Bahá'í Faith, The Persian Hidden Words)

**JUDAISM: Proverbs 12:23 “A prudent man concealeth knowledge’
Proverbs 29:11 “A wise man keepeth it in till afterwards.” When you know whether God’s word will be accepted.**

“Beware lest ye scatter the pearls of inner significance before every barren, dumb one. Verily, the blind are deprived of witnessing the lights and are unable to distinguish between the stone and the holy, precious pearl.”

(Bahá’í Faith, Baha’u’llah, The Tablet of the Branch - from BWF)

69. “All who obey Allah and the Messenger are in the company of those on whom is the Grace of Allah, of the Prophets (who teach), the sincere lovers of truth.” “But such as Allah leaves to stray, can have none to guide.” Reveal not the holy word of Allah to the dogs of the earth who mock at the holy word. 30. “Ah! alas for (My) servants! There comes not an messenger to them but they mock Him!” 31. “See they not how many generations before them We destroyed? Not to them will they return:” 32. “But each one of them all -- will be brought before Us (for judgment).” 6. “They have indeed rejected (the Message): so they will know soon (enough) the truth of what they mocked at!” “Indeed, this affair is wholly Allah’s.” “So they receive no guidance--” 25. “Kept them away from the Path, that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.”

(The Qur’an (Yusuf Ali tr), Surahs 3, 4, 26, 27, 36 and 39)

“Allah’s Apostle forbade the people to travel to a hostile country carrying (copies of) the Quran,” for protection of the word from the infidels.

(Hadith, Bukhari Vol 4, Book 52, # 233)

“What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Who is the victorious who will protect thy teaching? Keep us from our hater, O Mazda.” And Thy word out of the hand of the disbeliever.

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 10)

“The busy world is apt to forget the most important lesson of life so the merciful Mazda sends prophets now and then to remind men of their highest destiny.” “If one disbelieves in the spiritual experience of the prophet he deprives himself of the means of salvation. The gospel of the prophet enables one to have a glimpse of His spirit. All the prophets teach the same truth. The lamps are different, but the flame is the same.” “Who is the victorious who will protect thy teaching?” “To Right shalt thou go for teaching.” The spiritually susceptible ones, to the blind nothing.

((ZOROASTER, Hymns of Atharvan p. 468 and Avesta – Vendidad 22 and Yasna 43)

Denkard. Zoroaster, “The thought of adoring the one Life-giver (*i.e.* God) is due to living in accordance with His laws.” “The Lord delights in persons who on all occasions conduct themselves in accordance with His wishes and behests; and He is displeased with persons who on all occasions transgress his wishes and commands. Of such contumacious persons it is stated in the Religion that they observe not His behests and wishes.” “Mazda gives to the prophet, the scriptures. The scripture containing the lessons of the prophet is his main instrument. It lays down the rules and regulations which bring salvation to mankind. But unless man has the goodwill to accept the gospel it does not benefit him.” “Those who are sinful in thought, word, and deed are not grateful unto God; they render themselves liable to punishment by doing (evil) deeds of the body, and thus they are adjudged to be without their source (i. e. separated from their Creator),” without the good graces of Mazda’s word to sustain them.

“Invocation of God, to the neglect of rectitude (moral integrity), is unveiling. It does not suffice for the vision of Mazda. In order to be able to see Mazda, one should be righteous, thoughtful and active.” “Strive for the good and fight against the evil, but without losing equanimity of the mind and without any malice towards the evil doer and leave the result to Mazda.” Forgive and leave the results to Mazda. (ZOROASTER, Hymns of Atharvan pp. 247 and 777)

“Hide, the holy Krishna saith, This from him that hath no faith, Him that worships not, nor seeks Wisdom's teaching when she speaks: Hide it from all men who mock;”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

112. “Where merit and wealth are not (obtained by teaching) nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land.”

(Hindu, Laws of Manu chapter 2)

“You must never reveal the Lord Buddha’s secret cause of attainment nor speak without discretion before those who are not practicing meditation.” (Buddha, Surangama Sutra)

11. “The good teaching knows not decay. Indeed, the good teach the good.” Share not thy treasures with evil doers.

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Great First Word, (God) which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!” “The good will see and will be found ready, (But) The wicked will be discomfited, chastised by Manda-d-Hiia (Savior God).” “The...tongue which is softer than fat and sharper than a sword.” (Can cause great harm when used inappropriately, or talking in an inappropriate manor to the nonbelievers. Withhold the holy word from the decadent of the nonbelievers!) “The Lord shall repel from Himself the wicked, and the just shall shine like the sun, in the sight of God.” (Sabeanism, Ginza Rba- chapters 24, 75, 76, and The Books of Adam and Eve)

“Those who hold to it, (let them) expound it. (But) he who doth not establish it, let him keep away from it and not approach it.” (Sabeanism, Ginza Rba- chapter 31)

God's messengers and chosen ones are persecuted.

173. God's messengers and chosen ones are persecuted:

Muhammad 10. "We did send Messengers before thee amongst the religious sects of old:" "But never came a Messenger to them but they mocked him." (The Qur'an (Yusuf Ali tr), Surah 15)

CHRISTIANITY: Matthew 5:11 "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Matthew 5:12 "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Acts 14:22 "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

One of the signs that a manifestation is from God is the persecution they and their followers are put through by the clergy of their time, and the people who are just following the example of the clergy. This happened during the time of Christ, it happened during the time of Muhammad and it happened during the time of the Báb and Bahá'u'lláh, and it is still happening to numerous Bahá'ís in various locations around the world even today. Now I won't say that persecution of the believers is a direct evidence that the messenger is from God, but the amount of the persecution and the level of severity of the persecution is a pretty good indicator that the message and the prophet are from God, and Muhammad does tell us: 30. "Ah! alas for (My) servants! There comes not an messenger to them but they mock Him!"

(The Qur'an (Yusuf Ali tr), Surah 36)

So, Muhammad strongly indicates that there is a direct correlation between the coming of God's manifestations with a new message from God and level of persecution and tribulation the messengers and their followers are forced to endure. Even Moses commented on the persecution and tribulations his followers were to go through: JUDAISM: Deuteronomy 30:7 "And the LORD thy God will put all these

curses upon thine enemies, and on them that hate thee, which persecuted thee.” Deuteronomy 8:2 “And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.”

Exodus 15:24 “And the people murmured against Moses,”

Exodus 16:2 “And the whole congregation of the children of Israel murmured against Moses and Aaron.”

Exodus 32:19 “And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.”

Exodus 32:31 “And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.”

Numbers 17:10 “And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.”

And King David said: Psalms 119:160 “Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. Princes have persecuted me without a cause: but my heart standeth in awe of thy word. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying: but thy law do I love.” Psalms 34:19 “Many are the afflictions of the righteous: but the LORD delivereth him out of them all.” So, we see from Muhammad, David and Moses that persecution and tribulation does seem to follow in the wake of a manifestation from God.

Here are just a few examples of persecution of the believers from Christianity, The Bahá'í Faith and the other religions of God:

CHRISTIANITY: John 16:2 “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.”

John 19:1 “Then Pilate therefore took Jesus, and scourged him.”

John 19:2 “And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 19:3 And said, Hail, King of the Jews! and they smote him with their hands.”

John 19:4 “Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.”

John 19:5 “Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!”

John 19:6 “When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.”

Mark 15:19 “And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.”

Mark 15:20 “And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.”

Matthew 27:33 “And when they were come unto a place called Golgotha, that is to say, a place of a skull, **27:34** They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.”

Matthew 27:35 “And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.”

Matthew 27:36 “And sitting down they watched him there;”

Matthew 27:37 “And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**”

Matthew 27:38 “Then were there two thieves crucified with him, one on the right hand, and another on the left.”

Matthew 27:39 “And they that passed by reviled him, wagging their heads,”

Matthew 27:40 “And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.”

Matthew 27:41 “Likewise also the chief priests mocking him, with the scribes and elders, said,”

Matthew 27:42 “He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.”

Matthew 27:43 “He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.”

Matthew 27:44 “The thieves also, which were crucified with him, cast the same in his teeth.”

CHRISTIANITY: John 16:2 “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.”

“Men are killing their brothers, believing this to be the cause of salvation, believing that such work is approved by God, believing that those whom they kill will be sent to hell.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 101)

“This is the day when man, not content with having abandoned his brother, sacrifices his substance in order to shed the blood of his nearest kinsman!”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 566)

CHRISTIANITY: Matthew 13:21 “tribulation or persecution ariseth because of the word,”

Mark 4:17 “affliction or persecution ariseth for the word's sake,”

Galatians 4:29 “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”

John 15:18 “If the world hate you, ye know that it hated me before it hated you.”

John 15:20 “Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.”

Romans 8:36 “As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.”

Luke 6:22 “Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.”

Luke 6:23 “Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.”

1 Peter 3:14 “If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;”

1 Peter 4:12 “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:”

1 Peter 4:13 “But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”

1 Peter 4:14 “If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.”

1 Peter 4:16 “Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.”

1 Peter 4:17 “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?”

21. “As to those who deny the Signs of Allah, and in defiance of right, slay the Prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.” **30.** “Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans, but the best of planners is Allah.” “For (My) servants! There comes not an messenger to them but they mock Him!”

(The Qur’an (Yusuf Ali tr), Surahs 3, 8 and 36)

110. “But verily thy Lord to those who leave their homes after trials and persecutions and who thereafter strive and fight for the faith and patiently persevere, thy Lord, after all this, is Oft-Forgiving, Most Merciful.”

(The Qur’an (Yusuf Ali tr), Surah 16)

3. “The Druj said unto Angra Mainyu: ‘Thou, tormenter, Angra Mainyu! I see no way to kill Spitama Zarathushtra, so great is the glory of the holy Zarathushtra.’

Zarathushtra saw (all this) within his soul: ‘The wicked, the evil-doing Daevas (thought he) take counsel together for my death.’”

7. “Spitama Zarathushtra said in answer: ‘No! never will I renounce the good Religion of the worshippers of Mazda, either for body or life, though they should tear away the breath!’”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 19)

(Atharvan Zarathustra's Avesta) "Is the characteristic message of Iran, her great heritage, for which hundreds of her noblest sons lost their lives at the hands of the fanatics?" (ZOROASTER, Hymns of Atharvan p. 375)

4. "Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death."

(Zoroaster, the Zend-Avesta, Avesta – Yasna 61)

171. "Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness;" 8. "Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures."

(Hindu, Laws of Manu chapters 4 and 6)

3. "Why then, O Soma, do they call the keeper of prayer? Why then our guardian from reproaches? Why then beholdest thou how men revile us? Cast thy hot dart at him who hates devotion." 19. "Whoso would kill us, whether he is a strange foe or one of us, May all the Gods discomfits him?"

(Hindu, Vedas, Rig Veda - Book 6)

26. "He who endures undisturbed criticism, ill-treatment and bonds, strong in patience, and that strength his power - that is what I call a Brahmin."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

23. "Even so will I endure abuse, For people's conduct is mostly low."

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J.

"My Lord, High King of Light, Revealer Whose eyes are uncovered, seeking justice And enacting justice for those who love it, Do justice on those who persecute us, Those persecutors who pursue us, And on the wicked and furious ones Who scheme to work evil upon us."

"If it please Thee, High King of Light, Look on us and condemn us not!"

"Behold these souls who believed in Thee And for Thy name's sake stood by on earth And were persecuted. Show us pure ether air So that we may forget earthly persecution, That we may forget the persecution of earth And the vexation of the wicked and liars."

**"Strengthen our insight, our voice, our vigilance and our praise!"
(Sabeanism, Ginza Rba- chapter 71)**

"Humiliate us not; cast us not into the hands of tormentors, Liars, hypocrites and the censorious. Let not torturers strike us nor condemners damn our souls!" (Sabeanism, Ginza Rba- chapter 76)

"Deliver me from the hands of the wicked, and loosen my feet from the bonds of death." (Sabeanism, Ginza Rba- chapter 410)

And then there is the persecution of the two newest revelations of God that man tried to eradicate off the face of the earth; The Babi religion and the Bahá'í Faith, so savagely persecuted that the dire events of the time went down in the annuals of modern day genocidal infamy: "issued orders to persecute the Bábís, imagining that by overweening force he could eradicate and suppress matters of this nature, and that harshness would bear good fruit; whereas (in fact) to interfere with matters of conscience is simply to give them greater currency and strength; the more you strive to extinguish, the more will the name be kindled, more specially in matters of faith and religion, which spread and acquire influence so soon as blood is shed, and strongly affect men's hearts."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 332)

Caution: the writings of the rest of this topic, though readily found in the letters and books of history of that given time and place, are brutal and may be exceedingly disturbing to some readers. And though, all of these horrific scenes and descriptions are emphatically true, based on the records of that time period, you may not want to read this if you get emotionally involved with the books that you read or have a faint heart for the afflictions one man may perpetrate against another!

“The present reign, condemned criminals (what they considered the Babis to be; to be) crucified, blown from guns, buried alive, impaled, shod like horses, torn asunder by being bound to the heads of two trees bent together and then allowed to spring back to their natural position, converted into human torches, flayed while living.”

“Tihran, August 29, 1852. Dear Friend, My last letter of the 20th inst. mentioned the attempt on the King. I will now communicate to you the result of the interrogation to which the two criminals were subjected. In spite of the terrible tortures inflicted, the examination extorted no comprehensive confession; the lips of the fanatics remained closed, even when by means of red-hot pincers and limb-rending screws they sought to discover the chief conspirator.... But follow me, my friend, you who lay claim to a heart and European ethics, follow me to the unhappy ones who, with gouged-out eyes, must eat, on the scene of the deed, without any sauce, their own amputated ears; or whose teeth are torn out with inhuman violence by the hand of the executioner; or whose bare skulls are simply crushed by blows from a hammer; or where the bazar is illuminated with unhappy victims, because on right and left the people dig deep holes in their breasts and shoulders and insert burning wicks in the wounds. I saw some dragged in chains through the bazar preceded by a military band, in whom these wicks had burned so deep that now the fat flickered convulsively in the wound like a newly-extinguished lamp. Not seldom it happens that the unwearying ingenuity of the Orientals leads to fresh tortures. They will skin the soles of the Bábí's feet, soak

the wounds in boiling oil, shoe the foot like the hoof of a horse, and compel the victim to run. No cry escaped from the victim's breast; the torment is endured in dark silence by the numbed sensation of the fanatic; now he must run; the body cannot endure what the soul has endured; he falls. Give him the coup de grace! Put him out of his pain! No! The executioner swings the whip, and -- I myself have had to witness it -- the unhappy victim of hundredfold tortures and runs! This is the beginning of the end. As for the end itself, they hang the scorched and perforated bodies by their hands and feet to a tree head downwards, and now every Persian may try his marksmanship to heart's content from a fixed but not too proximate distance on the noble quarry placed at his disposal. I saw corpses torn by nearly 150 bullets.... When I read over again what I have written I am overcome by the thought that those who are with you in our dearly beloved Austria may doubt the full truth of the picture, and accuse me of exaggeration. Would to God that I had not lived to see it! But by the duties of my profession I was unhappily often, only too often, a witness of these abominations. At present I never leave my house, in order not to meet with fresh scenes of horror. After their death the Bábís are hacked in two and either nailed to the city gate, or cast out into the plain as food for the dogs and jackals. Thus the punishment extends even beyond the limits which bound this bitter world, for Musulmans who are not buried have no right to enter the Prophet's Paradise. Since my whole soul revolts against such infamy, against such abominations as recent times, according to the judgment of all, present, I will no longer maintain my connection with the scene of such crimes." (He goes on to say that he has already asked for his discharge, but has not yet received an answer.) (E. G. Browne's "Materials for the Study of the Bábí Religion," pp. 267-71)

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. xlvii and 605)

"The Báb was born in Shiraz, in the month of October, 1819. At the age of twenty-four he heralded the advent of a universal teacher whom God would manifest, and through whom the unity of all nations would be established. The Báb (door or gate) effected a reformation of Islam, opening the way for a broader movement -- for always with earnestness and zeal he cried of one who was to come after him to

illumine not only Islam, but the whole world. The young reformer made his declaration in 1844 at Shiraz and afterward at Mecca, where one hundred thousand people had congregated.”

“His teachings met with instant opposition on the part of the orthodox religionists of the day. After two years he was imprisoned and held a prisoner until 1850 when he was shot in the public square of Tabriz.”

“But physical torture and death were ineffectual to stop the on sweep of the reformation inaugurated by the Báb. When, some years later, BAHÁ'U'LLAH arose as the one who was expected, thousands accepted him and at once came under his banner. BAHÁ'U'LLAH was not personally related to the Báb, nor had he ever seen him, though he became one of the first disciples of the Báb's teachings.”

“Dreadful persecution ensued and more than twenty thousand martyrs joyfully gave up property and life rather than renounce the faith which they recognized as divine truth. At such variance were his teachings with the creed-bound world about him that BAHÁ'U'LLAH, with his family and followers, was banished to Bagdad, to Constantinople, to Adrianople and finally to the penal colony of Akká in Syria.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 5)

“Bahá'u'lláh endured ordeals and hardships sixty years. There was no persecution, vicissitude or suffering He did not experience at the hand of His enemies and oppressors. All the days of His life were passed in difficulty and tribulation -- at one time in prison, another in exile, sometimes in chains. He willingly endured these difficulties for the unity of mankind, praying that the world of humanity might realize the radiance of God, the oneness of humankind become a reality, strife and warfare cease and peace and tranquility be realized by all. In prison He hoisted the banner of human solidarity, proclaiming universal peace, writing to the kings and rulers of nations, summoning them to international unity and counseling arbitration. His life was a vortex of persecution and difficulty; yet catastrophes, extreme ordeals and vicissitudes did not hinder the accomplishment of His work and mission. Nay, on the contrary, His power became greater and greater,

His efficiency and influence spread and increased until His glorious light shone throughout the Orient, love and unity were established, and the differing religions found a center of contact and reconciliation.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 145)

“In Persia the early believers in this revelation met with the utmost opposition, persecution and cruelty at the hands of their fellow countrymen, but they faced all calamities and ordeals with sublime heroism, firmness and patience. Their baptism was in their own blood, for many thousands of them perished as martyrs; while thousands more were beaten, imprisoned, stripped of their possessions, driven from their homes or otherwise ill-treated. For sixty years or more anyone in Persia who dared to own allegiance to the Báb or Bahá'u'lláh did so at the risk of his property, his freedom and even his life. Yet this determined and ferocious opposition could not more check the progress of the Movement than a cloud of dust could keep the sun from rising.”

(Bahá'í Faith, Dr. J.E. Esslemont, Baha'u'llah and the New Era, p. 252)

“These men snatched the turban from the head of Vahid, wound it around his neck, and, binding him to a horse, dragged him ignominiously through the streets. The indignities that were heaped upon him reminded those who witnessed that awful spectacle of the tragic end of the Imam Husayn, whose body was abandoned to the mercy of an infuriated enemy, and upon which a multitude of horsemen pitilessly trampled. The women of Nayriz, stirred to the highest pitch of excitement by the shouts of triumph which a murderous enemy was raising, pressed from every side around the corpse, and, to the accompaniment of drums and cymbals, gave free vent to their feelings of unrestrained fanaticism. They danced merrily around it, scornful of the words which Vahid, in the midst of his agony, had spoken, words which the Imam Husayn, in a former age and in similar circumstances, had uttered: ‘Thou knowest, O my Beloved, that I have abandoned the world for Thy sake, and have placed my trust in Thee alone. I am impatient to hasten to Thee, for the beauty of Thy countenance has

been unveiled to my eyes. Thou dost witness the evil designs which my wicked persecutor has cherished against me. Nay, never will I submit to his wishes or pledge my allegiance to him.”

(Shoghi Effendi, The Dawn-Breakers, p. 494)

“A large number of their fellow-disciples were slain in Shiraz by order of Tahmasb-Mirza. The heads of two hundred of these victims were placed on bayonets and carried triumphantly by their oppressors to Abadih, a village in Fars.” “The author of the "Tarikh-i-Jadid," in concluding this narrative, takes occasion to point out how literally was fulfilled in these events the prophecy contained in the tradition referring to the signs which shall mark the appearance of the Imam Mihdi: 'In Him (shall be) the perfection of Moses, the preciousness of Jesus, and the patience of Job; His saints shall be abased in His time, and their heads shall be exchanged as presents, even as the heads of the Turk and the Daylamite are exchanged as presents; they shall be slain and burned, and shall be afraid, fearful, and dismayed; the earth shall be dyed with their blood, and lamentation and wailing shall prevail amongst their women; these are my saints indeed.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 643 and 645)

“On that day, a spectacle was witnessed in the streets and bazaars of Tihran which the people can never forget. Even to this very day, it remains the topic of conversation; one still feels a shocking horror which the years have not been able to lessen. The people saw marching, between executioners, children and women with deep holes cut into their flesh in which lighted wicks were inserted. The victims were dragged with ropes and goaded on with whips. Children and women went forth singing this verse: ‘In truth, we come from God and unto Him do we return.’ Their voices were raised triumphant above the deep silence of the crowd, for the citizens of Tihran were neither mean nor great believers in Islam. When one of the victims fell to the ground and they prodded him up with bayonets, if the loss of blood which dripped from his wounds had left him any strength, he would begin to dance and to cry out with even greater enthusiasm: ‘In truth, we come from God and unto Him do we return!’ Some of the children expired on

the way. The executioners would throw their bodies under the feet of their fathers and sisters, who proudly walked over them without giving it a second thought. When the cortege reached the place of execution near the New Gate, the victims were given the choice between life and abjuration of their faith; they were even subjected to every form of intimidation. One of the executioners conceived the idea of saying to a father that, unless he yielded, he would cut the throats of his two sons on his very breast. The sons were quite young, the oldest about fourteen. Covered with blood, their flesh scorched, they were listening stoically to the threats. The father replied, while laying himself down, that he was ready and the older of the boys, claiming a prior right, requested to be the first to die. It may be that the executioner denied him even that last comfort. At last, the tragedy was over and night fell upon a heap of formless bodies; the heads were tied in bundles to the posts of justice and the dogs on the outskirts of the city were crowding about. That day won for the Bábís a larger number of secret followers than much exhortation could have done.” “As I have said above, the impression caused by the terrifying impassibility of the martyrs was deep and lasting. I have often heard eye witnesses describe the scenes of that fateful day, men close to the government, some even holding important positions. While listening to them, one could easily have believed that they were all Bábís, so great was their admiration for the events in which Islam played so inglorious a part, and so high a conception did they entertain of the resources, the hopes and the means of success of the new religion.” (Comte de Gobineau's "Les Religions et les Philosophies dans l'Asie Centrale," pp. 248-250.) “These executions were not merely criminal, but foolish. The barbarity of the persecutors defeated its own ends, and instead of inspiring terror, gave the martyrs and opportunity of exhibiting a heroic fortitude which has done more than any propaganda, however skilful, could have done to ensure the triumph of the cause for which they died....” “The impression produced by such exhibitions of courage and endurance was profound and lasting; nay, the faith which inspired the martyrs was often contagious, as the following incident shows. A certain Yazdi rough, noted for his wild and disorderly life, went to see the execution of some Bábís, perhaps to scoff at them. But when he saw with what calmness and steadfastness they met torture and death, his feelings underwent so great a revulsion that he rushed

forward crying, 'Kill me too! I am also a Bábí!' And thus he continued to cry till he too was made a partaker in the doom he had come out only to gaze upon." (E. G. Browne's *A Year amongst the Persians*, pp. 111-112)

(Shoghi Effendi, *The Dawn-Breakers*, p. 612)

Care for the poor.

174. Care for the poor and indigent. The writings in the various religions of God are pretty clear on how we need to care for one another. We need to take care of those around us, the poor, the widows, the orphans, the people in need: In the Bahá'í Faith special consideration is taken for those people without the proper means of livelihood to insure a better life and living conditions for all. "They must do their utmost to extend at all times the helping hand to the poor, the sick, the disabled, the orphan, the widow, irrespective of color, caste, and creed."

(Bahá'í Faith, *Compilations, NSA USA - Developing Distinctive Baha'i Communities*)

This teaching is also strongly reflected in the writings of the Holy Bible. **JUDAISM: Exodus 22:22** "Ye shall not afflict any widow, or fatherless child."

Deuteronomy 15:7 "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:"

Deuteronomy 15:11 "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

Psalms 41:1 "Blessed is he that considereth the poor: the LORD will deliver him in time of trouble."

Proverbs 21:13 "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

Proverbs 29:7 “The righteous considereth the cause of the poor: but the wicked regardeth not to know it.”

Zechariah 7:10 “And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.”

CHRISTIANITY: Luke 6:20 “And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.”

Luke 14:13 “When thou makest a feast, call the poor, the maimed, the lame, the blind:”

Matthew 19:21 “Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”

2 Corinthians 9:9 “(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.”

Galatians 2:10 “We should remember the poor; the same which I also was forward to do.”

James 1:27 “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

James 2:14 “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” **2:15** “If a brother or sister be naked, and destitute of daily food,” **2:16** “And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?”

1 John 3:17 “But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” **3:18** “My little children, let us not love in word, neither in tongue; but in deed and in truth.”

177. “It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering)

and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.”

(The Qur'an (Yusuf Ali tr), Surah 2)

36. “Serve Allah, and join not any partners with Him: and do good to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: for Allah loveth not the arrogant, the vainglorious;”

(The Qur'an (Yusuf Ali tr), Surah 4)

“The Prophet said, ‘Feed the hungry, visit the sick, and set free the captives.’”

(Islam, Hadith, Bukhari Vol 7, Book 70, # 552)

37. “Let no thought of Angra Mainyu ever infect thee, so that thou shouldest indulge in evil lusts, make derision and idolatry, and shut (to the poor) the door of thy house.”

(The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, “(The poor) should be supported for a long time from the interest on the capital and from the receipts of the income. 3. Charity should be extended towards those among men, who are worthy of being taken care of. In like manner one should be charitable to the poor of superior worth, who are, for years together, without (proper) sustenance. People of evil religions, who may be in danger of suffering from hunger, thirst, and cold, should be saved from these (hardships). Also Margarzani sinners (*i.e.* those deserving of capital punishment), who may be in dread of religious justice and be unable to help themselves, should be protected. As far as possible one should not partake of food till after feeding the needy. Moreover it is proper for one to be liberal towards the creatures, who, from a religious point, are under his control And other good men, who are the reciters of the

Avesta and are the doers of good deeds, should be given the means of sustenance.”

“Teach thee kindness, hungry and the poor to feed,”

(Hindu, Mababharata (R. Dutt, abridged tr))

“Fourfold are our human duties: first to study holy lore, Then to live as good householders, feed the hungry at our door, Then to pass our clays in penance, last to fix our thoughts above, But the final goal of virtue, it is Truth and deathless Love!”

(Hindu, Mababharata (R. Dutt, abridged tr))

5. “Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway.” “Bounteous is he who gives unto the beggar who comes to him in want of food and feeble.”

(Hindu Vedas, Rig Veda - Book 10)

“The Awakening of Faith Scripture teaches how disciples should practice charity. It says: ‘If persons should come to them and ask for something, they should as far as their means allow, supply it ungrudgingly and thus make them happy. If they see people threatened with danger, they should try every means for rescuing them and restore them to a feeling of safety. If people come to them desiring instruction in the Dharma, they should, as far as they are acquainted with it and according to their discretion, deliver discourses upon religious themes. And when they are performing these acts of charity, let them not cherish any desire for fame or advantage, nor covet any earthly reward. Thinking only of the benefits and blessings that are to be mutually shared, let them aspire for the most excellent, the most perfect wisdom.” (Buddha, Diamond Sutra)

“Thus free from all attachments to individual objects and ideas, their minds are free to consider ways of benefitting and giving happiness to others, even to all sentient beings To the Bodhisattva-Mahasattvas the

ideal of charity is shown in the self-yielding.” (Buddha, Lankavatara Sutra)

“Practice kindness and compassion on all alike with no discrimination what-so-ever.” “Buddha, Surangama Sutra)

“To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.” “He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not,” Sloth was his way of life in this world, he gained nothing for the afterlife and left nothing in the world. (Sabeanism, Ginza Rba- chapter 123)

“Blessed and praised be Life Who is filled with compassion for these souls. Praised be Thou, my Lord, Manda-d-Hiia, For thou raisest up these souls” “Thou a Lord who art all mercy.” “The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love. this is the way to a state of union with Brahma. Be filled with thoughts of (giving), pity, sympathy and equanimity far reaching beyond measure all embracing even for all things that have form or life with deep felt pity, sympathy and equanimity not one is set aside.

**He will not be filled with anger or malice, his mind will be pure free of lust, he will have self mastery he will be free from cares, and this one at death at the dissolution of his body will become united with Brahma who is of the same condition.” (Buddha, Tevigga Sutra)
(Sabeanism, Ginza Rba- chapters 35 and 70)**

“Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror.” (Sabeanism, Ginza Rba- chapter 410)

“Broadly regarded, Bábísm may be defined as a creed of charity, and almost of common humanity. Brotherly love, kindness to children,

courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness even to Christians, are included in its tenets.”

“Each of them took up all occupation -- it is a principle of their faith that each man must work -- and they appeared to live as the other Muslims, with this single difference that they never ceased to give an example of charity and gentleness.

(Moojan Momen, The Babi and Baha'i Religions, pp. 46 and 198)

“I am bidden by Him to instil into men's hearts the ennobling principles of charity and love, and to refrain from all unnecessary violence. My aim and that of my companions is, and ever will be, to serve our sovereign loyally and to be the well-wishers of his people.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 553)

“Every human creature is the servant of God. All have been created and reared by the power and favor of God; all have been blessed with the bounties of the same Sun of divine truth; all have quaffed from the fountain of the infinite mercy of God; and all in His estimation and love are equal as servants. He is beneficent and kind to all. Therefore, no one should glorify himself over another; no one should manifest pride or superiority toward another; no one should look upon another with scorn and contempt; and no one should deprive or oppress a fellow creature.” “You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace p. 93)

“Oh, friends of God! If ye will trust in the Word of God and be strong; if ye will follow the precepts of Bahá'u'lláh to tend the sick, raise the fallen, care for the poor and needy, give shelter to the destitute, protect the oppressed, comfort the sorrowful and love the world of humanity with all your hearts, then I say unto you that ere long this meeting-place will see a wonderful harvest. Day by day each member will advance and become more and more spiritual.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 73)

“The arrangements of the circumstances of the people must be such that poverty shall disappear, and that every one as far as possible, according to his position and rank, shall be comfortable. Whilst the nobles and others in high rank are in easy circumstances, the poor also should be able to get their daily food and not be brought to the extremities of hunger.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 29)

30. “O SON OF MAN!” “Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

Practice what you preach.

175. Practice what you preach: JUDAISM: Deuteronomy 23:23

“That which is gone out of thy lips thou shalt keep and perform;”

Numbers 32:24 “do that which hath proceeded out of your mouth.”

CHRISTIANITY: John 10:37 “If I do not the works of my Father, believe me not.”

James 2:12 “So speak ye, and so do,”

We are enjoined by the religions of God to practice what we preach and not be of those who talk much, but when it comes down to doing the things they profess, their words, are just hollow and empty, and lack resolve.

“Broadly regarded, Bábísm may be defined as a creed of charity, and almost of common humanity. Brotherly love, kindness to children, courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness, even to Christians, are included in its tenets.”

“He (The Bab) Himself is the first to practise the observances He has enjoined upon the faithful. It therefore behoves us who are His supporters to follow His noble example.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 539 and 600)

44. “Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture? Will ye not understand?”

(The Qur'an (Yusuf Ali tr), Surah 2)

2. “O ye who believe! why say ye that which ye do not?” “Grievously odious is it in the sight of Allah that ye say that which ye do not.”

(The Qur'an (Yusuf Ali tr), Surah 61)

6. “To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 31)

“It is the practice of religion and not its mere profession that can save a man. How is it that those who prescribe the rules of purity do not themselves practice them?” (ZOROASTER, Hymns of Atharvan p. 305 and 306)

256. “All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest in everything.”

(Hindu, Laws of Manu chapter 4)

2.36 “When one is firmly established in speaking truth, the fruits of action become subservient to him.” 2.37 “All jewels approach him who is confirmed in honesty.”

(Hindu, The Yoga Sutras of Patanjali)

1. “Even if he is fond of quoting appropriate texts, the thoughtless man who does not put them into practice himself is like cowherd counting other people's cows, not a partner in the Holy Life.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

12. "As he instructs others He should himself act. Himself fully controlled, He should control others. Difficult indeed is to control oneself."

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

"To you do I call and (you) do I teach, Men who have received the Sign. Certainly have ye held to established truth, Ye have held to the certainty about which I instructed you. I call to my chosen ones so that Ye may not turn your thought away from Me." "Do not slumber and sleep, and forget not what your lord commanded you." "For thou raisest up these souls" "Thou a Lord who art all mercy." "Thee (O) life (God) is it meet to praise, to honour, To magnify and to bless." "Meet is it to praise, honour, magnify and bless The Lord, the great and High Being increased in His brilliancy And was great in His light. Meet is it to praise, honour, magnify and bless Manda-d-Hiia, the life which proceeded from Life, The truth (kusta) that was afore-time, in the Beginning; Who was mightier in His radiance than the worlds of light." "For my heart hath testified to the First Life." "Behold me, who have sought purification before Thee! Look on me, I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, (in word and deed) and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins," "I shall be pure in all my words (thoughts); and life." "I waiteth on the Life and mine eyes upon Manda-d-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light." "In the name of the Great Life! Hear me, my Father, hear me! Draw me upward (O) Great One." "For Thou knowest hearts, understandest minds and searchest out consciences." (Sabeanism, Instruction of Adam and Ginza Rba- chapters 1, 35, 70, 77, 80, 89 and 410)

"Thou art faithful to Thy promise," do what you say you are going to do.

(The Bab, Selections from the Writings of the Bab, p. 209)

“These ethics taught by a young man (The Bab) at an age when passions were intense, deeply impressed an audience, religious to the point of fanaticism, above all when the words of the preacher were in perfect harmony with his conduct. By the uprightness of his life the young Siyyid served as an example to those about him.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 158)

“When we speak let our speech be an outward evidence of the inner light, for we must speak the truth, otherwise we shall not act wisely.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 103)

29. “O SON OF BEING! Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

see trustworthiness.

Praise God.

176. The Praise of God is taught throughout the religions of God: This is a standard found throughout the works of God's messengers. They teach us that God is an entity, so vast and intertwined in our lives and our future well being, that His very mention is worthy of our utmost praise and all encompassing admiration; For He is our all, our everything, when it comes to our very existence He is our supreme beloved fashioner, our transcendent Heavenly Father. **JUDAISM: 1 Chronicles 29:13 “Now therefore, our God, we thank thee, and praise thy glorious name.” **Psalms 30:12 “To the end that my glory may sing praise to Thee, and not be silent. O LORD my God, I will give thanks unto Thee for ever.”****

Psalms 47:6 “Sing praises to God, sing praises: sing praises unto our King, sing praises.” 47:7 “For God is the King of all the earth: sing ye praises with understanding.” 47:8 “God reigneth over the heathen: God sitteth upon the throne of His holiness.” 48:1 “Great is the LORD, and greatly to be praised.”

Isaiah 25:1 “O Lord, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth.”

CHRISTIANITY: Luke 2:13 “And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,” 2:14 “Glory to God in the highest, and on earth peace, good will toward men.”

Hebrews 2:12 “I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee. And again, I will put my trust in Him.

Hebrews 13:15 “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.”

1 Peter 2:9 “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light;

Romans 15:11 “Praise the Lord, all ye Gentiles; and laud Him, all ye people.”

Revelation 19:5 “And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.”

Revelation 19:6 “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth.”

“No peer or likeness, no similitude or equal can ever be joined with Him. Yield ye praise then unto Him and glorify Him and bear ye witness to the sanctity and oneness of His Being and magnify His might and majesty with wondrous glorification. This will enable you to gain admittance into the all-highest Paradise.”

(The Bab, Selections from the Writings of the Bab, p. 151)

“Praise be to God! the mediaeval ages of darkness have passed away and this century of radiance has dawned, -- this century wherein the

reality of things is becoming evident, -- wherein science is penetrating the mysteries of the universe, the oneness of the world of humanity is being established and service to mankind is the paramount motive of all existence."

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 279)

2. "Praise be to Allah, the Cherisher and Sustainer of the Worlds; Most Gracious, Most Merciful. Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Show us the straight way."

(The Qur'an (Yusuf Ali tr), Surah 1)

**7. The way of those on whom Thou hast bestowed Thy Grace, Those whose (portion) is not wrath, and who go not astray.
267. "Allah is free of all wants, and worthy of all praise." 41. "O ye who believe! celebrate the praises of Allah and do this often."**

(The Qur'an (Yusuf Ali tr), Surahs 2 and 33)

73. "The grace of Allah and His blessings on you, O ye people of the house! for He is indeed worthy of all praise, full of all glory!"

(The Qur'an (Yusuf Ali tr), Surah 11)

1. "Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise. To Him belongs the dominion of the heavens and the earth; it is He Who gives life and Death; and He has Power over all things. He is the First and the Last, the Evident and the immanent: and He has full knowledge of all things."

(The Qur'an (Yusuf Ali tr), Surah 57)

4. "And I desire to approach Thee, The Lord, with my praise, Thou who art Ahura Mazda, The Spiritual Lord and regulator of the spiritual creatures the Lord and regulator of the spiritual creation."

(The Zend-Avesta, Avesta - Visperad)

1. "Praise, Ahura Mazda. He is thus hymned (in our praise-songs). Yea, we worship in our sacrifice that deity and lord, who is Ahura Mazda, the Creator, the gracious helper, the maker of all good things; and we worship in our sacrifice Zarathushtra Spitama, that chieftain (of the rite).

(The Zend-Avesta, Avesta – Yasna chapter 70)

3. "He who recites the praise of Holiness, in the fullness of faith and with a devoted heart, praises me, Ahura Mazda; he praises the waters, he praises the earth, he praises the cattle, he praises the plants, he praises all good things made by Mazda, all the things that are the offspring of the good principle."

(The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, "Be it known that, all are bound to praise and to be thankful to the Creator, who is (fit) for praises and thankfulness of all kinds." "The Creator on account of His dispensation (i.e. bestowal) of all sorts of excellent conditions unto (His) creatures, is worthy to be glorified and worshipped."

"Worship Me With hearts unwandering,- knowing Me the Source, The Eternal Source, of Life. Unendingly They glorify Me; seek Me; keep their vows Of reverence and love, with changeless faith Adoring Me."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

"Honour and worship be- Glory and praise,- to Thee."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

8. "And they praising Him, said: You, indeed, are our Father, You who carry us from our ignorance to the other shore."

(Hindu, Upanishads vol. 2, Prasna-Upanishad)

2. “To Him the Bounteous say the laud, and let us glorify, as men May do, the Giver of true gifts.” 8. “Glorify Him play like waters speeding down a slope, Yea, Him who in this song is called the Lord of Heaven;” 9. “Yea, who alone is called the Lord, the single Ruler of the folk, By worshippers seeking aid: may He joy in the draught.” 10. “Praise Him, the Glorious, skilled in song, Lord of the two victorious Bays:”

(Hindu, Vedas, Rig Veda – Books 7 and 8)

“In this world and in other worlds am I known by these uncounted names, but they all see Me as the moon is seen in water. Though they all honor, praise and esteem Me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told them, or to what they have imagined, and fail to see.”

“The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love ‘far reaching, beyond measure, all embracing.’ Regard all with mind set free and filled with deep felt love, ‘this is the way to a state of union with Brahma.’ Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure all embracing even for all things that have form or life with deep felt pity, sympathy and equanimity not one is set aside. He will not be filled with anger or malice, his mind will be pure free of lust, he will have self mastery (fear Brahma) he will be free from cares, and this one at death at the dissolution of his body will become united with Brahma.” (Buddha, Lankavatara Sutra and Tevigga Sutra)

“Praised be the Lord of Greatness and praised be all the 'uthras that stand to the right and left of the Lord of Greatness and praise the Lord of Greatness.” “Blessed and praised art Thou, my Lord, Manda-d-Hiia; Thou and Thy strength, Thy radiance, Thy light, Thy glory and Thy help.” (Sabeanism, Ginza Rba- chapters 58 and 71)

“I worship Life And I praise my Lord Manda-d-Hiia And that great Presence of Glory Which emanated from Itself.” (Sabeanism, Ginza Rba- chapter 108)

“Thou, my lord Manda-d-Hiia, art blessed and praised And Thy praise is established (on high). This is prayer and praise which came to them from The great place of Light and the everlasting Abode.”

“Arise, worship (revere) and praise the Great Life (God) And praise His Counterpart, that is the image of the Life.” “I worship and praise that channel of light, The messenger of all rays-of-light.” (The manifestation of God on this earth) (Sabeanism, Ginza Rba- chapters 114 thru 116)

“Praised be the First Life (God), praised be the Word of the First Life: praised be that radiance.” “We have acknowledged and praises (are due) To the mighty sublime First Life, The Ineffable which is over all works.” “Thee (O) life, (is it meet) to praise, to honour, To magnify and to bless; First Life,” “My Lord be praised! In the name of the Great First Sublime (Strange) Life, from the worlds of light, the Transcendent, above all works, be there healing and purity (victory), strength and soundness, hearing and being heard, joy of heart and forgiving of sins.” (Sabeanism, Ginza Rba- chapters 58, 75, 77 and 105)

“I render thanks and yield praise unto God.” “Praise be to God, the Lord of all the worlds.”

(The Bab, Selections from the Writings of the Bab, pp. 10 and 15)

“I render praise unto God and yet again praise Him.”

(The Bab, Selections from the Writings of the Bab, p. 16)

“I implore pardon of God for Myself and for all things related to Me and affirm, Praise be to God, the Lord of all the worlds.”

(The Bab, Selections from the Writings of the Bab, p. 16)

“Sanctified is God thy Lord, the Lord of the Mighty Throne, from that which the people wrongfully and without the guidance of His lucid

Book, affirm of Him. Peace be upon them that beseech forgiveness from God thy Lord, saying: 'Verily, praise be unto God, the Lord of the worlds.'"

(The Bab, Selections from the Writings of the Bab, p. 28)

"We give thanks to God the Lord of the worlds, and We praise Him under all circumstances: verily He is a witness unto all things."

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 82)

"Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!"

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 296)

"Praise be to God, the Eternal that perisheth not, the Everlasting that declineth not, the Self-Subsisting that altereth not."

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 1)

"Praise be to God, the Lord of all worlds."

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 46)

"Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day star of blissfulness shineth above the horizon."

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 27)

Prayers are used and taught in God's various religious teachings.

177. Prayers are taught in the different religions and in many cases some of those prayers along with fasting are

obligatory: This seems to be a standard that seems to be expected in all of God's religions. **JUDAISM: Tobias 12:8** "Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: (Apocrypha)

Psalms 23:1 "The LORD is my shepherd; I shall not want." **23:2** "He maketh me to lie down in green pastures: he leadeth me beside the still waters." **23:3** "He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake." **23:4** "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me." **23:5** "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." **23:6** "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever." This is a prayer out of Judaism taught from King David. **CHRISTIANITY: 1 Corinthians 7:5** "Give yourselves to fasting and prayer;" **Matthew 6:9** "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. **6:10** Thy kingdom come, Thy will be done in earth, as it is in heaven. **6:11** Give us this day our daily bread. **6:12** And forgive us our debts, as we forgive our debtors. **6:13** And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen." This is a prayer from Jesus Christ found in Christianity.

Colossians 4:1 "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. **4:2** Continue in prayer, and watch in the same with thanksgiving;" "Fasting and prayer, etc., may indeed be an external preparation and discipline for children, that the body may keep and bear itself modestly and reverently towards the body."

(Christianity, Martin Luther, Large Catechism)

“Allah’s Apostle said, ‘You have to offer prayers perfectly five times in a day and night (24 hours).’”

(Hadith, Bukhari Vol 1)

183. “O ye who believe! fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.”

(The Qur’an (Yusuf Ali tr), Surah 2)

14. "Verily, I am Allah: there is no god but I: so serve thou Me (only), and establish regular prayer for celebrating My praise. Recite what is sent of the Book by inspiration to thee, and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. 78. Establish regular prayers -- at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.”

(The Qur’an (Yusuf Ali tr), Surahs 17, 20 and 29)

“They offered prayers 5 times a day. They were all equal, which means that there was no caste distinction.”(ZOROASTER, Hymns of Atharvan)

“When you are in need of moral succor, pray to Mazda. He alone can give help.” “Whatever may be the end of your life; duty, power, pleasure or salvation, Mazda is the ultimate dispensator of them all. It is hopeless to try to evade Him. (ZOROASTER, Hymns of Atharvan pp. 628 and 629)

“Mazda is very kind; but how could there be any scope for showing His kindness, unless there were needy persons praying for His help? Mazda is in need of needy persons in order to manifest His kindness. He is only waiting for your prayer.” “Constant prayer and song are the easiest way of reaching Mazda. Do not be silent, your affairs thrive through prayer.” (ZOROASTER, Hymns of Atharvan pp. 688 and 698)

“It is not proper to pray for material things; one should learn to be content with what he has got. But prayer for spiritual benefit is permissible.” (Zoroaster, Hymns of Atharvan p. 713)

“Eating or sacrificing, giving gifts, Praying or fasting, let it all be done For Me, as Mine.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“Hearing mighty Keshav’s word, Trembling that helmed Lord Clasped his lifted palms, and- praying Grace of Krishna- stood there, saying, With bowed brow and accents broken, These words, timorously spoken: Arjuna. Worthily, Lord of Might! The whole world hath delight In Thy surpassing power, obeying Thee; The Rakshasas, in dread At sight of Thee, are sped To all four quarters; and the company Of Siddhas sound Thy name. How should they not proclaim Thy Majesties, Divinest, Mightiest? Thou Brahm, than Brahma greater! Thou Infinite Creator! Thou God of gods, Life’s Dwelling-place and Rest. Thou, of all souls the Soul! The Comprehending Whole! Of being formed, and formless being the Framer; O Utmost One! O Lord! Older than old, Who stored The worlds with wealth of life! O Treasure-Claimer, Who wottest all, and art Wisdom Thyself! O Part In all, and All; for all from Thee have risen Numberless now I see The aspects are of Thee! Vayu Thou art, and He who keeps the prison.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“Good disciples, whether man or woman, should thus arrange their thoughts instinct or intelligence,--from these changeful conditions of being, I urge you to (prayerfully) seek deliverance in the transcendental concept of Nirvana. Thus shall disciples be delivered from the immeasurable, innumerable, and illimitable world of sentient life, but, in reality, there is no world of sentient life from which to seek deliverance. And why? Because, in the minds of enlightened disciples there have ceased to exist such arbitrary concepts of phenomena as an entity, a being, a living being, a personality.” (Buddha, Diamond Sutra)

“Buddha instituted the saying of obligatory prayers.” (Buddhist Bible)

“Do not neglect the night prayer.” (Sabeanism, Instruction of Adam)

**“Recite the hymn and recite the dedicatory prayer for the Jordan.”
(Sabeanism Ginza Rba chapter 18)**

“Devotions’, i.e. the prayers prescribed for the three prayer- times daily, i.e. at sunrise, at noon and before sunset; each day of the week having its own set of prayers. These must be got by heart, and their correct recitation is an essential part of every priest's training. It is time to pray the ‘Devotions’ The great moment for humble worship For offering up propitiatory prayer s To my lord, Manda-d-Hiia,” (Sabeanism Ginza Rba chapters 105 and 118)

“I sought in prayer the First Life, and, in the presence of the mighty sublime Life, Then pray a prayer and *Rahmia* for thyself, and say ‘In the name of the Life! I worship the First Life and praise my lord Manda-d-Hiia and that great Presence of Splendour which emanated from Itself” offer up the prayer "Good is the good for the good.” (Sabeanism Ginza Rba chapters 11, 30 and 70)

“The most acceptable prayer is the one offered with the utmost spirituality and radiance; its prolongation hath not been and is not beloved by God. The more detached and the purer the prayer, the more acceptable is it in the presence of God.”

(The Bab, Selections from the Writings of the Bab, p. 78)

“RID thou thyself of all attachments to aught except God, enrich thyself in God by dispensing with all else besides Him, and recite this prayer:” “Say: God sufficeth all things above all things, and nothing in the heavens or in the earth or in whatever lieth between them but God, thy Lord, sufficeth. Verily, He is in Himself the Knower, the Sustainer, the Omnipotent.”

(The Bab, Selections from the Writings of the Bab, p. 121)

“I BEG Thy forgiveness, O my God, and implore pardon after the manner Thou wishest Thy servants to direct themselves to Thee. I beg of Thee to wash away our sins as befitteth Thy Lordship, and to forgive

me, my parents, and those who in Thy estimation have entered the abode of Thy love in a manner which is worthy of Thy transcendent sovereignty and well beseemeth the glory of Thy celestial power.”

“O my God! Thou hast inspired my soul to offer its supplication to Thee, and but for Thee, I would not call upon Thee. Lauded and glorified art Thou; I yield Thee praise inasmuch as Thou didst reveal Thyself unto me, and I beg Thee to forgive me, since I have fallen short in my duty to know Thee and have failed to walk in the path of Thy love.”

(The Bab, Selections from the Writings of the Bab, p. 209)

“O thou spiritual friend! Thou hast asked the wisdom of prayer. Know thou that prayer is indispensable and obligatory, and man under no pretext whatsoever is excused from performing the prayer unless he be mentally unsound, or an insurmountable obstacle prevent him. The wisdom of prayer is this: That it causeth a connection between the servant and the True One, because in that state man with all heart and soul turneth his face towards His Highness the Almighty, seeking His association and desiring His love and compassion. The greatest happiness for a lover is to converse with his beloved, and the greatest gift for a seeker is to become familiar with the object of his longing; that is why with every soul who is attracted to the Kingdom of God, his greatest hope is to find an opportunity to entreat and supplicate before his Beloved, appeal for His mercy and grace and be immersed in the ocean of His utterance, goodness and generosity. Besides all this, prayer and fasting is the cause of awakening and mindfulness and conducive to protection and preservation from tests...”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 368)

There are also obligatory prayers found within the Bahá'í Faith.

“I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth. There is none other God but Thee, the Help in Peril, the Self-Subsisting.

[Short obligatory prayer, to be recited once in twenty-four hours, at noon.]

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 313)

We are precious in the sight of God.

178. Precious, we are precious and cherished in the eyes of God the Christian religion tells us: But also, as you might expect from all the religions of God coming from the same heavenly spiritual source, all the other religions of God also tell us of the wonderful love God holds for us and the deep desire He has for us to be with Him: **JUDAISM: Isaiah 43:3 “For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.”**

Isaiah 43:4 “Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.”

Isaiah 43:5 “Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;” **43:6** “I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;” **43:7** “Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.”

CHRISTIANITY: John 16:27 “For the Father Himself loveth you.”

2 Corinthians 2:15 “For we are unto God a sweet savour.”

Titus 3:3 “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.”

Titus 3:4 “But after that the kindness and love of God our Saviour toward man appeared,” **3:5** “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;” **3:6** “Which he shed on us abundantly through Jesus Christ our Saviour;” **3:7** “That being justified by his grace, we should be made heirs according to the hope of eternal life.”

172. “Am I not your Lord (who cherishes and sustains you)?”

(The Qur'an (Yusuf Ali tr), Surah 7)

92. “Verily, this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other).”

(The Qur'an (Yusuf Ali tr), Surah 21)

126. “Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of old?” 182. “And praise to Allah, the Lord and Cherisher of the Worlds.”

(The Qur'an (Yusuf Ali tr), Surah 37)

“I (Ahura Mazda) created, O Spitama Zarathustra! the stars, the moon, the sun, and the red burning fire, the dogs, the birds, and the five kinds of animals; but, better and greater than all, I created the Righteous man who has truly received from Me the Praise.”

“Adoration and praise be to the righteous Lord (Ahura Mazda) Who made man the greatest of all earthly creatures and through (the gift of) speech and the power of reasoning, created them for the sovereignty of the times and for the management of the creatures through the contest in battles against the daevas.”

(Zoroaster, The Zend-Avesta, Avesta Fragments and Khorda Avesta - Book of Common Prayer pt. 1)

“Take My last word, My utmost meaning have! Precious thou art to Me; right well-beloved! Listen! tell thee for thy comfort this. Give Me thy heart! adore Me! serve Me! Cling In faith and love and reverence to Me! So shalt thou come to Me! I promise true, For thou art sweet to Me! And let go those- Rites and writ duties! Fly to Me alone! Make Me thy single refuge! (I) will free Thy soul from all its sins! Be of good cheer!”
“I am the Spirit seated deep in every creature's heart; From Me they come; by Me they live; at My word they depart!” “He only knoweth- only

he is free of sin, and wise, Who seeth Me, Lord of the Worlds with faith-enlightened eyes, Unborn, undying, unbegun.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 10 and 18)

“Undisturbed shall Our mind remain, no evil words shall escape Our lips; friendly and full of sympathy shall We remain, with heart full of love, that person shall We penetrate with loving thoughts, wide, deep, boundless.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror.”

“Thou art He, Manda-d-Hiia! for Thou knowest About that in which the perfect man is made perfect, And about the virtuous man, in what his virtue consisteth.”

“Thou hast chosen (us), hast taken us,.....and hast set us firmly on paths of truth and faith,” “And it was revealed to me (?) and to all of them in this book,”..... “and Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment ‘Be My glory and I will be your Glory. Be my light and I will be your Light. And My name shall be in your mouths and I will be with you.” “Thou art he who shall rise upward on a smooth road and by the path of the perfect, shall behold the Place of Light and the everlasting Abode.” (Sabeanism, Ginza Rba-chapters 43, 54, 75, 76 and 410)

“O THOU cherished Fruit of the heart! Give ear to the melodies of this mystic Bird warbling in the loftiest heights of heaven. The Lord hath, in truth, inspired Me to proclaim: Verily, verily, I am God, He besides Whom there is none other God. He is the Almighty, the All-Wise.”

(The Bab, Selections from the Writings of the Bab, p. 67)

“He approached me and said: 'I swear by the righteousness of Him who created man, distinguished him from among the rest of His

creatures, and caused his heart to be made the seat of His sovereignty and knowledge,” “the purpose of God in creating man is but for him to know Him.”

(The Bab, The Dawn-Breakers, p. 148 and Selections from the Writings of the Bab, p. 62)

“The soul that manifests pure deeds and spiritual graces is most precious in His sight and nearer to Him in its attainments.” “The Sun of Truth, the Word of God, shines upon all mankind; the divine cloud pours down its precious rain; the gentle zephyrs of His mercy blow, and all humanity is submerged in the ocean of His eternal justice and loving-kindness. God has created mankind from the same progeny in order that they may associate in good fellowship, exercise love toward each other and live together in unity and brotherhood.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, pp. 283, 402)

3. “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.”

4. “O SON OF MAN! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

Elimination of prejudice of all kinds.

179. Elimination of prejudice of all kinds: I have addressed most of these topics individually throughout much of this work, but what really needs to be understood is that, all of these forms of prejudicial bias, such as: hatred towards others, or the feelings of superiority and the beliefs that some people deserve special privileges and treatment,

and they feel that they are, in fact really special and that they desire, for themselves exceptions to the rules that other people have to follow and special treatment for themselves and those who they feel are their equal and deserve a special kind are deep seeded in mankind and in need of further attention.

Until all mankind can address and root out these conceptual diseases peace for mankind is only a desire we can wish for and not a reality we can have in our lives. Prejudice in any form is the cause of dissention in humanity and is therefore unacceptable in an advanced spiritual society. What needs to happen is mankind, as a whole, needs to spiritually grow-up and take responsibility for our naïve behavior and change our prejudicial actions into those which are conducive to the betterment of all mankind: “Practice kindness and compassion on all alike with no discrimination what-so-ever.” (Buddha, Surangama Sutra) This is a teaching designed to effect these changes in the world for the betterment of mankind. These changes are also strongly expounded on in the Bahá’í Faith.

In the Bahá’í Writings we find the call for the elimination of all prejudice of every kind, whether it be racial, economic, sexual, social, etc... Man and woman needs to learn to have thoughts of unity and reflect unity in their actions. We are like the leaves of one tree, the drops of one ocean. JUDAISM: Malachi 2:10 “Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”

CHRISTIANITY: Acts 17:24 “He giveth to all life, and breath, and all things; 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth,”

“The fifth “principle or teaching of Bahá'u'lláh is the abandoning of religious, racial, patriotic and political prejudices, which destroy the foundations of human society. All mankind are creatures and servants of the one God. The surface of the earth is one home; humanity is one family and household. Distinctions and boundaries are artificial, human. Why should there be discord and strife among men? All must become united and coordinated in service to the world of humanity.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 107)

The teachings that are conducive to the true unity of the world of mankind are, as I said, found throughout the Bahá'í Writings, which, with God's assistance, will eventually be realized throughout the world of mankind; though when some people hear this their first response is "no way, it hasn't happened yet with all the religions of the world more or less teaching these teachings, why will it happen now?" And the answer to this question is, with God's help!

"The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of the Exalted One may my life be offered up for them both."

((Bahá'í Faith, Abdu'l-Baha, The Will and Testament, p. 11) (Part of the new covenant God has made with man.))

For the first time, in the history of mankind on this earth, man will be unerringly guided into doing what is right by the actions and spiritual guidance of The Universal House of Justice:

"The Bahá'ís must cling firmly to the knowledge that the Cause is safely in God's hands, that the Covenant of Bahá'u'lláh is incorruptible and that they can have complete confidence in the ability of the Universal House of Justice to function under the care and protection of the Abha Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One...."

(Bahá'í Faith, Compilations, The Compilation of Compilations vol. 1, p. 127)

We, unlike the previous revelations revealed to man by God's messengers, have the unerring guidance of God and Bahá'u'lláh directing the pathway of mankind, which will, for the first time in our history allow mankind to live in peace with one another. It is this new

covenant with mankind that promises continuing guidance descending from the heaven of the will of God unto mankind that will establish true peace on this earth; which is unlike anything promised to mankind in the previous dispensations.

In the previous religions of God, brought to mankind, though the essential teachings for the peace and tranquility of man are all there, due to the true essential oneness of God, mankind and religion, the covenants brought to mankind in these previous dispensations were not equipped to bring about universal peace and unity to mankind; but the teachings that can and will lead to the eventual peace and unity of mankind are there or hinted at. We only need to look for them in the previous religions.

a. Equality of the Sexes: If members of the human race stop and reflect on how all of us, each and every one of us, came about, how could anyone rightly consider himself or herself above anyone else? We are all created from same dust By God, **JUDAISM: Genesis 2:7** “**And the LORD God formed man of the dust of the ground.**” So, whether we are talking extremes of wealth and poverty, inequity of man and woman all should be considered equal members of one human family:

“Bahá'u'lláh states there must be ‘equality of man and woman.’ He has declared that in the estimation of God there is no distinction of sex.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace)

“When the Qá'im appeared all things would be renewed. But the Qá'im was on the point of appearing, and all that remained was to prepare for his Coming. No more should there be any distinction between higher and lower races, or between male and female. No more should the long, enveloping veil be the badge of woman's inferiority. The gifted woman before us had her characteristic solution of the problem... It is said in one form of tradition, that Qurratu'l-'Ayn herself attended the conference with a veil on. If so, she lost no time in discarding it, and broke out (we are told) into the fervid exclamation, 'I am the blast of the trumpet, I am the call of the bugle,' i.e. 'Like Gabriel, I would awaken sleeping souls.' It is said, too, that this short speech of the brave woman was followed by the recitation by

Bahá'u'lláh of the Surih of the Resurrection. The inner meaning of this was that mankind was about to pass into a new cosmic cycle, for which a new set of laws and customs would be indispensable.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 298)

JUDAISM: Genesis 5:2 “Male and female created he them; and blessed them, and called their name Adam,” God, in His infinite wisdom, didn’t even make the distinction in the name between Adam and Eve. It was man that made the separation between the two sexes:

Genesis 2:23 “And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”

Judges 4:4 “And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.”

CHRISTIANITY: Matthew 8:14 “And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever.”

Matthew 8:15 “And he touched her hand, and the fever left her: and she arose, and ministered unto them.”

Matthew 27:55 “And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:” Here we find that Jesus allows women to minister unto him showing no distinction or favoritism between the sexes. The bible demonstrates to us that Christ allowed women to speak to him, to touch him, to interact with him, to be his disciples and tend to his needs, which went against the custom of that day and time. Jesus treated women equally and respectfully and if not for mans doings, women would hold a high status in the Christian Faith and a place of high respect in the world; and we find that the other religions of God also hinted at equality of women.

19. “O ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity.”

(The Qur'an (Yusuf Ali tr), Surah 4)

97. “Whoever works righteousness, man or woman, and has faith, verily, to him will We give a new life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions (man or woman equally).”

(The Qur'an (Yusuf Ali tr), Surah 16)

6. “Let the women live in the same style as ye live (equally), according to your means: annoy them not, so as to restrict them.”

(The Qur'an (Yusuf Ali tr), Surah 65)

10. “Whoso, man or woman, doeth what Thou, Mazda Ahura, knowest as best in life, as destiny for what is Right (give him) the Dominion through Good Thought. And those whom I impel to Your adoration, with all these will I cross the Bridge of the Separator.” “There is no discrimination against anybody. Everyone, man or woman, can cross the Chinvat bridge if he (or she) sticks to conscience, rectitude and nonchalance.”

(ZOROASTER, Avesta – Yasna 46 and Hymns of Atharvan p. 534)

5. “Zarathushtra: Teachings address I to maidens marrying, and to you (bridegrooms) giving counsel. Lay them to heart and learn to get them within your Selves in earnest attention to the Life of Good Thought. Let each of you strive to excel the other in the Right, for it will be a prize for that one.” 6. “So is it in fact, ye men and women!”

(The Zend-Avesta, Avesta – Yasna 53)

Denkard. Zoroaster, “The man ought not to be considered better than the woman.”

96. “To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed (by the husband) together with the wife (in equality).”

(Hindu, Laws of Manu chapter 9)

67. "The nuptial ceremony is stated to be the Vedic sacrament for women and to be equal."

(Hindu, Laws of Manu chapter 2)

4. "These two, man and woman, are like the right and the left wings of a bird, which are deficient and excessive. The Brihat (the left wing) is man, the Rathantara (the right wing) is woman. The excess belongs to the man, the deficiency to the woman. Therefore they are deficient and excessive." 5. "Now the left wing of a bird is verily by one feather better, therefore the left wing is larger by one verse." (Therefore for the bird of humanity to truly take flight the two wings of humanity must become equal, or no true flight, for mankind, is possible).

(Hindu, Upanishads vol. 1, Aitareya-Aranyaka Part 1)

"The Lord Buddha replied to Sabuti, saying: "Truly a most excellent theme. Attend diligently unto me and I will enunciate a Truth whereby the mind of a good disciple, whether man or woman, seeking to attain supreme spiritual wisdom shall be adequately sustained and enabled to bring into subjection every inordinate desire." (Buddha, Diamond Sutra)

"Good disciples, whether man or woman, should thus arrange their thoughts instinct or intelligence,--from these changeable conditions of being, I urge you to seek deliverance in the transcendental concept of Nirvana. Thus shall disciples be delivered from the immeasurable, innumerable, and illimitable world of sentient life, but, in reality, there is no world of sentient life from which to seek deliverance. And why? Because, in the minds of enlightened disciples there have ceased to exist such arbitrary concepts of phenomena as an entity, a being, a living being, a personality." (Buddha, Diamond Sutra)

"Not until all discrimination is abandoned is their perfect emancipation." "Vows for the emancipation of all beings; to realise supreme enlightenment through the perfect self-realisation of Noble

Wisdom, ascending the stages and entering Tathagatahood.” (Buddha, Lankavatara Sutra)

“Thus should the Noble Prajna Paramita be explained. Thus should a young disciple, whether man or woman, thus should the highest Bodhisattva, understand and explain the Prajna Paramita.” (Buddha, Diamond Sutra)

“The Mandaean religion stresses the importance of the active role of women in life since she constitutes half of society. Man and woman are equal creatures in the greatest miracle of heavenly creation. All the holy books including the Ginza Rba emphasise that the Great Creator created all creatures. He created Adam and Eve by His power, from clay, and created them as two equals. The woman is a symbol of fertility, regeneration and the cornerstone of the family and its happiness.” (Sabeanism, Mandaean, in the name of the Great Life (God)).

“O THOU the Supreme Word of God! Fear not, nor be Thou grieved, for indeed unto such as have responded to Thy Call, whether men or women, We have assured forgiveness of sins, as known in the presence of the Best Beloved and in conformity with what Thou desirest.”

(The Bab, Selections from the Writings of the Bab, p. 54)

“It would be far more heinous a deed to sadden the hearts of the faithful, whether men or women, than to lay waste the sacred House of God.”

(The Bab, Selections from the Writings of the Bab, p. 14)

“BAHA'U'LLAH declares the absolute equality of the sexes. The male and female in the mineral, vegetable and animal kingdoms share alike the material bestowals. Why should there be a difference in the human kingdom? Verily, they are equal before God, for so he created them. Why should woman be deprived of exercising the fullest opportunities offered by life? Whosoever serves humanity most is nearest God -- for

God is no respecter of gender. The male and female are like the two wings of a bird and when both wings are reinforced with the same impulse the bird of humanity will be enabled to soar heaven-ward to the summit of progress.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 82)

b. Oneness of Mankind: “All bias must stop whether racial prejudice, religious prejudice, national bias or any other thing that causes divisions. All countries, in the estimation of the one true God, are but one country, and all cities and villages are on an equal footing. Neither holds distinction over another.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of the Divine Plan, p. 61)

“O ye that are invested with the Bayan! Denounce ye not one another, ere the Day-Star of ancient eternity shineth forth above the horizon of His sublimity. We have created you from one tree and have caused you to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another. Regard ye not others save as ye regard your own selves, that no feeling of aversion may prevail amongst you so as to shut you out from Him Whom God shall make manifest on the Day of Resurrection. It behooveth you all to be one indivisible people; thus should ye return unto Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 127)

We are all created from the same God so we must rise above our differences. JUDAISM: Malachi 2:10 “Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”

“Bahá'u'lláh taught the Oneness of humanity; that is to say, all the children of men are under the mercy of the Great God. They are the sons of one God; they are trained by God. He has placed the crown of humanity on the head of every one of the servants of God. Therefore all nations and peoples must consider themselves brethren. They are

all descendants from Adam. They are the branches, leaves, flowers and fruits of One Tree. They are pearls from one shell. But the children of men are in need of education and civilization, and they require to be polished, till they become bright and shining. Man and woman both should be educated equally and equally regarded. It is racial, patriotic, religious and class prejudice, that has been the cause of the destruction of Humanity”

“All men must be treated equally. This is inherent in the very nature of humanity.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 27 p. 28)

“Our grace assuredly pervadeth all that dwell in the kingdoms of earth and heaven and in whatever lieth between them, and beyond them all mankind.” “Verily We are equitable.”

(The Bab, Selections from the Writings of the Bab, p. 35)

JUDAISM: Genesis 1:26 “And God said, Let us make man in our image, after our likeness:”

Genesis 1:27 “And God created man in his own image, in the image of God created he him; male and female created he them.”

“Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness, that all the world of being may be filled with the holy ecstasy of the grace of Baha, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity.”

(Bahá'í Faith, Abdu'l-Baha, The Will and Testament)

JUDAISM: Leviticus 19:18 “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.”

Deuteronomy 10:19 “Love ye therefore the stranger: for ye were strangers in the land of Egypt.”

“Become as true brethren in the one and indivisible religion of God, free from distinction, for verily God desireth that your hearts should become mirrors unto your brethren in the Faith, so that ye find yourselves reflected in them, and they in you. This is the true Path of God, the Almighty, and He is indeed watchful over your actions.”

(The Bab, Selections from the Writings of the Bab, p. 56)

“In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts.”

“The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining east and west, the tie of love which blends human hearts.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 267 p. 244)

CHRISTIANITY: Acts 17: 24 “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;”

Acts 17:25 “Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;”

Acts 17:26 “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;”

JUDAISM: Psalms 133:1 “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

CHRISTIANITY: Galatians 6:10 “As we have therefore opportunity, let us do good unto all men.”

“The divine purpose is that men should live in unity, concord and agreement and should love one another.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 245)

25. “The Sacred Mosque, which We have made (open) to (all) men -- equal is the dweller there and the visitor from the country.”

(The Qur'an (Yusuf Ali tr), Surah 22)

51. “O ye Messengers! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do.”

52. “And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other).”

53. “But people have cut off their affair, between them, into sects: (abolishing unity) each party rejoices in that which is with itself.” But to Allah there is no distinction between men whether one complexion or another, it is the heart that is all important to Allah and what is inside the heart.

(The Qur'an (Yusuf Ali tr), Surah 23)

“Maha Ratu Zarathustra enjoins love for the whole of mankind. One who does not love man, does not really love God. It should be realized that one soul resides in all. Thus one should be a friend to everyone. This social service, which is the concrete of the life of the individual, is not to be confined to any particular country but should extend throughout the world to the whole of humanity.” (ZOROASTER, Hymns of Atharvan pp. 547 and 548

“Maha Ratu Zarathushtra exhorts that one should give up all parochial outlook and consider himself to be a citizen of the world. The earth is my mother and I am the son of the whole earth.” (ZOROASTER, Hymns of Atharvan p. 619)

“Equality, equity, is the basis of rectitude: one who sees others in himself and himself in others, does not stray from rectitude.” “When

one sees everybody in his own self and sees his own self in everybody, that is universal life.” “No one should make a distinction between himself and another person. All men should be treated as equals. No one should claim for himself an exception.” (ZOROASTER, Hymns of Atharvan pp. 130, 368 and 634)

Denkard. Zoroaster, “Be it known that, the Creator Ohrmazd (Ahura Mazda) created every creature (regularly) from a single species, and produced every man from one single father; and for this reason, that (His) creatures may, on account of their common origin, nourish and improve and support one another, and men, from their common birth, may regard one another as their own, and do good to one another as sincere brothers,”

“The world is overcome- aye! even here! By such as fix their faith on Unity. The sinless Brahma dwells in Unity, And they in Brahma. Be not over-glad Attaining joy, and be not over-sad Encountering grief, but, stayed on Brahma, still Constant let each abide! The sage whose soul Holds off from outer contacts, in himself Finds bliss; to Brahma joined by piety, His spirit tastes eternal peace.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

(Be a) “Helper to his brother men.”

(Hindu, Mababharata (R. Dutt, abridged tr))

“This Trta Aptya knoweth well, and speaketh out for brotherhood. When next we meet together at the central point, even there shall Aditi confirm our brotherhood.”

(Hindu Vedas, Rig Veda - Book 1 and 10)

“Confirm our brotherhood.” (Be a) “Helper to his brother men.” (Hindu-Mababharata, Rig Veda – Book 10)

“Owing to their original vows they are transported by emotions of love and compassion as they become aware of the part they are to perform

in the carrying out of their vows for the emancipation of all beings. Thus they do not enter into Nirvana, but, in truth, they too are already in Nirvana because in their emotions of love and compassion there is no rising of discrimination; henceforth, with them, discrimination no more takes place.” (Buddha, Lankavatara Sutra)

**“By tranquility is meant Oneness, and Oneness gives birth to the highest Samadhi which is gained by entering into the realm of Noble Wisdom that is realizable only within one's inmost consciousness.”
“But after they attain self-realization they will find themselves reacting spontaneously to the impulses of a great and compassionate heart endowed with skillful and boundless means and sincerely and wholly devoted to the emancipation of all beings. “Not until all discrimination is abandoned is their perfect emancipation.” (Buddha, Lankavatara Sutra)**

**“We will pray with Thee the 'uthras' prayer and ask of Thee, of the Great (Life, God), a petition for ourselves, for our friends, for our friends' friends and for those who love the great Family of Life.”
“Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee.” (Sabeanism, Ginza Rba- chapters 75 and 76)**

“Those who have deprived themselves of this Resurrection by reason of their mutual hatreds or by regarding themselves to be in the right and others in the wrong, were chastised on the Day of Resurrection by reason of such hatreds evinced during their night.¹ Thus they deprived themselves of beholding the countenance of God, and this for no other reason than mutual denunciations.”

(The Bab, Selections from the Writings of the Bab, p. 127)

c. Oneness of Faith in God: “The term progressive revelation is used to denote the continuous number of prophets, or manifestations of God, that have been sent to the earth as divine educators of mankind. The Reality of the divine Religions is one, because the Reality is one and cannot be two. All the prophets are united in their message, and unshaken. They are like the sun; in different seasons

they ascend from different rising points on the horizon. Therefore every ancient prophet gave the glad tidings of the future, and every future has accepted the past.”

“It is the outward practices of religion that are so different, and it is they that cause disputes and enmity -- while the reality is always the same, and one.” “The fundamental basis of the revealed religion of God is immutable, unchanging throughout the centuries, not subject to the varying conditions of the human world.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 28, Paris Talks p. 120 and Baha'i World Faith - Abdu'l-Baha Section, p. 275)

The Bahá'í Writings clearly indicate that the overall essence of religion is one, but what do the other religions say on the subject?

In the bible, Christ tells us that he has other sheep not of this fold: CHRISTIANITY: John 10:16 “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” With this one statement Jesus implies the oneness of religion. He has other sheep not of the fold he is with; the other religions. Christ tells us: John 10:16 “Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd,” or there will be one religion with one shepherd overseeing all through the oneness of religion. This is not an indication that Catholics, Protestants and Baptists i.e. will all be brought together into one fold; as I have heard some people claim. These different religious sects all belong to the same religion and didn't even exist at the time Christ made this statement. So, it only stands to reason that Christ was talking about Hinduism, Zoroastrianism, Buddhism etc... which were all other religions that were based on The One over all Creator and Supreme Being. Hebrews 13:20 “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,”

Also, I have found, in other places in the Holy scriptures, talk indicating that God's prophets have been appearing since the beginning of creation: CHRISTIANITY: 2 Peter 3:1 “I stir up your pure minds by way of remembrance: 3:2 That ye may be mindful of the

words which were spoken before by the holy prophets, 3:4...as they were from the beginning of the creation.”

JUDAISM: Sirach 36:15 “Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.” (Deuterocanonical Apocrypha,)

Muhammad tells us, in the Quran, that God has established the same religion with his (Muhammad’s) followers as He did with the manifestations of the past religions:

106. “None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah hath power over all things?”

(The Qur’an (Yusuf Ali tr), Surah 2)

“Allah’s Apostle said, ‘Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one.’”

(Islam, Hadith, Bukhari Vol 4, Book 55, Number 652)

13. “The same religion has He established for you as that which He enjoined on Noah, the which We have sent by inspiration to thee and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn to Him.”

(The Qur’an (Yusuf Ali tr), Surah 42)

“UNTO every people We have sent down the Book in their own language.”

(The Bab, Selections from the Writings of the Bab, p. 44)

“He Who is the Eternal Truth beareth me witness, whoso followeth this Book hath indeed followed all the past Scriptures which have been

sent down from heaven by God, the Sovereign Truth. Verily, He is well informed of what ye do...” “Every religion proceedeth from God, the Help in Peril, the Self-Subsisting.”

(The Bab, Selections from the Writings of the Bab, pp. 44 and 138)

3. “And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 16)

“I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4)

“As I before have been So will I be again for thee; with lightened heart behold! Once more I am thy Krishna, the form thou knew'st of old!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise.... He shall reveal to you the same eternal truths which I have taught you. He will preach to you His religion, glorious in its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter.” [1 Sermon of the Great Passing.]

“In the Name of the Great Life. Vines shone in the water And in the jordan mighty they grew. Ye are flourishing offshoots. Messengers hither I bring you.” “Establishing Your likeness and giving us light, Let your radiance shine upon us.” (Sabeanism, Ginza Rba- chapters 177 and 382)

d. Elimination of bias towards wealth and poverty; status, economic bias: “Among the teachings of Bahá'u'lláh is, that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 286)

“National rivalries, hatreds and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of owner-ship on the other, will disappear.”

(Baha'u'llah, The Proclamation of Baha'u'llah, p. xii)

“The call is raised for “the condemnation of all forms of prejudice, including racial, national, religious and sexual. The equality of rights, opportunities and privileges for men and women. The elimination of extremes of poverty and wealth.”

(Moojan Momen, The Babi and Baha'i Religions, p. xxiv)

There should be no distinction between one man and another in regards to social status, wealth or poverty, the various religions of God declare to us.

JUDAISM: Leviticus 19:15 “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour.”

Deuteronomy 1:17 “Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's:”

CHRISTIANITY: Acts 10:34 “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.”

James 2:1 “My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.” 2:2 “For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;” 2:3 “And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:” 2:4 “Are ye not then partial in yourselves, and are become judges of evil thoughts?” 2:5 “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?” 2:6 “But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?” 2:7 “Do not they blaspheme that worthy name by the which ye are called?” 2:8 “If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:” 2:9 “But if ye have respect to persons, ye commit sin, and are (convicted) of the law as transgressors.”

Letter 45. “Uthman bin Hunayf was the Governor of Basra. He was one of those persons who were held in respect by Imam Ali. During his governorship Ibn Hunayf once attended a feast given by a rich man of Basra. It was a very sumptuous dinner. When Imam Ali heard of this he wrote the following letter to him. It shows that the more Imam Ali liked a person the more severely he judged his activities.”

“Ibn Hunayf! I have received information that a person of Basra invited you to a dinner and you immediately accepted the invitation. I have also heard that very sumptuous meals were served there! Finest varieties of viands were placed before you in large plates and you enjoyed them. I am sorry to hear the news. I never expected that you would accept the invitation of a person who invites big officers and rich people and from whose doors poor persons and hungry paupers are turned away rudely.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

71. (The one) “Who accepts neither compliments, nor bribe, who is no respecter of persons,” wealthy or destitute of worldly belongings, is living by Ahura’s teachings.

(Zoroaster, The Zend-Avesta, Avesta Fragments)

“No one should make a distinction between himself and another person. All men should be treated as equals. No one should claim for himself an exception.” Whether rich or poor all are equal in the sight of Ahura. (ZOROASTER, Hymns of Atharvan p. 634)

“To the Brahmans pure and holy Rama due obeisance made, to the poor and to the helpless deeper love and honour paid,” “Wealth, relations, occupation, birth, learning, and age must be honoured;” Both poor and wealthy, learned and aged are to be honoured not just one group of people thereby demonstrating that the teachings of equality are taught in Hinduism obscurely.

(Hindu, Ramayana (R. Dutt, abridged tr) (The Dharma Sutras, Gutama 6))

“The world...is given to pleasure, delighted with pleasure, enchanted with pleasure. Verily, such beings will hardly understand the law of conditionality, the Dependent Origination of everything; incomprehensible to them will also be the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving; detachment, extinction.” “Realizing this a monk, as a disciple of the Buddha, should take no pleasure in the respect of others,” one is not to respect others due to their social standing or look down upon the down trodden.

(The Eightfold Path and Buddha Dhammapada Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“When the Qá'im appeared all things would be renewed. No more should there be any distinction between higher and lower races mankind was about to pass into a new cosmic cycle, for which a new set of laws and customs would be indispensable.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 298)

“Be no son of the House, the world, Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust.” “Man's merit lieth in service and virtue and not in the pageantry of wealth and riches.” “For Thou settest my soul free From transitory things,” and the undo respect of others wealthy or poverty stricken. (Sabeanism, Instruction of Adam and Ginza Rba- chapter 93 (Tablets of Baha'u'llah, p 153))

e. Patriotic and political biases are two main factors in the disunity and warfare plaguing mankind. It needs to be understood that we are all from one world and we are all one people: “His Holiness Bahá'u'lláh addressing all humanity, said that Adam the parent of mankind may be likened to the tree of nativity upon which you are the leaves and blossoms. Inasmuch as your origin was one, you must now be united and agreed; you must consort with each other in joy and fragrance. He pronounced prejudice, whether religious, racial, patriotic, political, the destroyer of the body-politic. He said that man must recognize the oneness of humanity, for all in origin belong to the same household and all are servants of the same God. Therefore mankind must continue in the state of fellowship and love, emulating the institutions of God and turning away from satanic promptings, for the divine bestowals bring forth unity and agreement whereas satanic leadings induce hatred and war.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 233)

We are told in the Bahá'í Faith: The earth is one country and mankind its citizens. “We work and pray for the unity of mankind, that all the races of the earth may become one race, all the countries one

country, and that all hearts may beat as one heart, working together for perfect unity and brotherhood.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 99)

“When the Qá'im appeared all things would be renewed. No more should there be any distinction between higher and lower races mankind was about to pass into a new cosmic cycle, for which a new set of laws and customs would be indispensable.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 298)

“The call is raised for “the condemnation of all forms of prejudice, including racial, national, religious and sexual. The equality of rights, opportunities and privileges for men and women. The elimination of extremes of poverty and wealth.”

(Moojan Momen, The Babi and Baha'i Religions, p. xxiv)

This is also a teaching hinted at or implied by the other religions of God, telling us to be one race or one nation disregarding all national or political views that lead to disunity of mankind:

JUDAISM: Genesis 1:1 “In the beginning God created the heaven and the earth.”

Genesis 1:26 “And 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 fowl of the air, and over the cattle, and over all the earth.”

Genesis 2:7 “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Genesis 9:3 “Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.” All things on the earth, for all men, not just a chosen few from, one area or another, or from one nation or social standing then another:

CHRISTIANITY: Acts 17:24 “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;”

Acts 17:25 “Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;”

Acts 17:26 “And hath made of one blood all nations of men for to dwell on all the face of the earth,”

JUDAISM: Malachi 2:10 “Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”

Psalms 133:1 “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

CHRISTIANITY: Galatians 6:10 “As we have therefore opportunity, let us do good unto all men.”

“All bias must stop whether racial prejudice, religious prejudice, national bias or any other thing that causes divisions. All countries, in the estimation of the one true God, are but one country, and all cities and villages are on an equal footing. Neither holds distinction over another.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of the Divine Plan, p. 61)

“Abstention from political activity was combined with the requirement that Bahá'ís should demonstrate their unqualified obedience and loyalty to the government of what ever country they resided in, strictly eschewing involvement in any subversive or seditious movement. Such a ban applied even if the government was unjust, and even to the extent of subordinating the operation and application of all but the most fundamental Bahá'í laws and principles. Bahá'ís could, however, employ such means as were lawful, to petition for the changing of unjust laws, although even in this instance they were also warned against the precipitate adoption of a specific 'Bahá'í' attitude or course of action.”

“There is also considerable Bahá'í involvement with such allied groups as the United Nations Association, although always on a strictly non-political basis.”

(Peter Smith, The Babi & Baha'i Religions, pp. 147 and 149)

20. "Do ye not see that Allah 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?" 13. "He has subjected to you, as from Him, all that is in the heavens and on earth." 25. "The Sacred Mosque, which We have made (open) to (all) men -- equal is the dweller there and the visitor from the country." "behold, in that are Signs indeed for those who reflect."

(The Qur'an (Yusuf Ali tr), Surahs 22, 31 and 45)

"It is important to remember that Islam is a universal religion, meant for the whole world -- not in any sense a restricted or local faith."

(Islamic Miscellaneous, Gail - Six Lessons on Islam, p. 8)

"Maha Ratu Zarathushtra exhorts that one should give up all parochial outlook and consider himself to be a citizen of the world. The earth is my mother and I am the son of the whole earth." (ZOROASTER, Hymns of Atharvan p. 619)

"Mazda is not the God of any particular tribe. The doors of Mazda are not closed to foreigners. So soon as anyone of them becomes fit he is to be included in the fold." "Love of God is calculated to remove the distinction between one nation and another." (ZOROASTER, Hymns of Atharvan pp. 542 and 544)

"Maha Ratu Zarathustra enjoins love for the whole of mankind. One who does not love man, does not really love God. It should be realized that one soul resides in all. Thus one should be a friend to everyone. This social service, which is the concrete of the life of the individual, is not to be confined to any particular country but should extend throughout the world to the whole of humanity." (ZOROASTER, Hymns of Atharvan pp. 547 and 548)

"By one thought of My mind; Thence did arise, to fill this world, the races of mankind; Wherefrom who comprehends My Reign of mystic Majesty- That truth of truths- is thenceforth linked in faultless faith to

Me:" All races of men come from Ahura, no race is better or worse than any other, all are equal in the sight of Ahura. "Yea! knowing Me the source of all, by Me all creatures wrought, The wise in spirit cleave to Me."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

50. "The sages declare Brahma, the (creator) of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings." "For men hath he created earth and waters, and ever helped the prayer of him who worships." No group of men over any of the others in distinction, all on an equal standing.

(Hindu, Laws of Manu chapter 12, Vedas, Rig Veda - Book 2)

"Owing to their original vows they are transported by emotions of love and compassion as they become aware of the part they are to perform in the carrying out of their vows for the emancipation of all beings. (the oneness of all men) Thus they do not enter into Nirvana, but, in truth, they too are already in Nirvana because in their emotions of love and compassion there is no rising of discrimination; henceforth, with them, discrimination no more takes place." (Buddha, Lankavatara Sutra)

"We will pray with Thee the 'uthras' prayer and ask of Thee, of the Great (Life, God), a petition for ourselves, for our friends, for our friends' friends and for those who love the great Family of Life." "Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee." (Sabeanism, Ginza Rba- chapters 75 and 76)

"As the East and the West are illumined by one sun, so all races, nations, and creeds shall be seen as the servants of the One God. The whole earth is one home, and all peoples, did they but know it, are bathed in the oneness of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God Himself gives us, and do away with all disputations and quarrels."

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 38)

We are born here in this world to prepare for the next life.

180. We are born here in this world to prepare for the next life, not become attached to this life, the religions of God

tell us: The great question that seems to come to mind when we think about religion is, what must we do to accomplish our objectives in this life; why were we created? And the answer I find in the various books of religion is we are here to: **JUDAISM: Amos 4:12** “prepare to meet thy God.” We are here to prepare to meet our creator in the next life. We are here to acquire the spiritual provisions we will need for life in the next world, that is why we were created, not for the acquisition of material goods in this life. We need to live this life with our thoughts focused on ascension into the next life and to be prepared for what is coming next in our journey.

1 Samuel 7:3 “Prepare your hearts unto the LORD, and serve him only: and he will deliver you.”

Job 11:13 “Prepare thine heart, and stretch out thine hands toward Him.”

Ecclesiastes 7:1 “A good name is better than precious ointment; and the day of death than the day of one's birth.”

CHRISTIANITY: Matthew 24:44 “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”

Luke 1:17 “Make ready a people prepared for the Lord.”

1 Peter 3:15 “Sanctify the Lord God in your hearts: and be ready always.”

Matthew 19:21 “Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”

Letter 21 “Do not let the pleasures of today make you forget the tomorrow. Keep money with you strictly according to your real requirements and give away the rest to the poor so that it may act as

a provision for you in the next world. And you cannot dispense with such provisions as to keep you going and to maintain you till the end of the journey the Day of Judgement.”

(Islam, Ali b. Abi Taalib, Letters 21 and 31, from Nahjul Balaagh)

Letter 27 “O creature of Allah! Fear the inevitable and unavoidable death which is so near to everybody. Be prepared to meet it. Verily, it will come as the most important and the greatest event of your life; it will either carry unmixed blessings and rewards for you or it will bring in its wake punishments, sufferings, and eternal damnation. There will be no chance of its lessening or redemption or any change for the better. It is for you to decide whether to proceed towards perpetual peace and blessings - Paradise, or towards eternal damnation - the Hell. Remember that life is actually driving you towards death which will meet you if you are ready to face it and which will follow you like a shadow if you try to run away from it.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

Letter 31 “Remember my son, that before you is a long and arduous journey (life). The journey is not only very long, exhausting and onerous but the route is mostly through dismal, dreary and deserted regions where you will be sadly in need of refreshing, renovating and enlivening aids and helps and you cannot dispense with such provisions as to keep you going and to maintain you till the end of the journey - the Day of Judgement.”

“But remember not to overload yourself (do not entrust yourself with so many obligations and duties that you cannot honourably fulfil them or with such luxurious life as to be wicked and vicious).”

“Because if this load is more than what you can conveniently bear then your journey will be very painful and tiresome to you. If you find around you such poor, needy and destitute people who are willing to carry your load for you as far as the Day of Judgement then consider this to be a boon, engage them and pass your burden on to them. (Distribute your wealth amongst the poor, destitute and the needy,

help others to the best of your ability and be kind and sympathetic to human beings). Thus relieve yourself from the heavy responsibility and liability of submitting an account on the Day of Judgement of how you have made use of His Bounties (of health, wealth, power and position) and thus you may arrive at the end of the journey, light and fresh, have enough provision for you there (reward of having done your duty to man and Allah in this world)."

"Have as many weight-carriers as you can (help as many as you can) so that you may not miss them when you very badly need them (when your sins of commission and omission will be balanced against your good deeds you must have enough good deeds to turn the scale in your favour). Remember that all you give out in charities and good deeds are like loans which will be paid back to you. Therefore, when you are wealthy and powerful, make use of your wealth and power in such a way that you get all that back on the Day of Judgement, when you will be poor and helpless. Be it known to you, my son, that your passage lies through an appallingly dreadful valley (death or grave) and extremely trying and arduous journey."

"Here a man with light weight is far better than an overburdened person and one who can travel fast will pass through it quickly than the one whose encumbering forces go slowly. You shall have to pass through this valley."

"The only way out of it is either in Paradise or in Hell. Therefore, it is wise to send your things there beforehand so that they (good deeds) reach there before you, prearrange for the place of your stay before you reach there because after death there is no repentance and no possibility of coming back to this world to undo the wrong done by you."

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

223. "Do some good act for your souls beforehand; and fear Allah, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe."

(The Qur'an (Yusuf Ali tr), Surah 2)

18. "O ye who believe! Fear Allah, and let every soul look to what (provision) he has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do."

(The Qur'an (Yusuf Ali tr), Surah 59)

"Now, when a man sets out on a journey, he takes provisions with him. If it be for one day's march, he takes provisions for two days. If it be for two days' march, he takes provisions for three. If it be for ten days' march, he takes provisions for fifteen; And he thinks that he will come back in health to his well-beloved friends, parents, and brethren. How then is it that men take no provisions for that unavoidable journey, On which one must go once for all eternity?"

(The Zend-Avesta, Avesta Fragments)

"Seek for me a higher duty and prepare for life more fair. Calmly from his father's empire and his home prepared to part."

(Hindu, Ramayana (R. Dutt, abridged tr))

"This treasure I present to the Brâhmanas: I prepare for myself a road that leads. to the Fathers in the heavens."

(Hindu, Vedas, Atharva Veda)

18. "You are now like a withered leaf; the messengers of death have come near you. You stand at the threshold of your departure. Have you made provision for your journey? Make yourself an island; work hard; be wise. When your impurities are purged and you are free from guilt, you will enter into the heavenly world of the noble ones."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

18. "Your life has come near to an end now, To the presence of Death you are setting out. No halting place is there for you on the way, And provision for your journey you have none. Make a refuge unto yourself, Quickly strive and become wise. Purged of taint and free from stain, To birth-and-decay will you not come again. By gradual practice, From moment to moment, And little by little, Let the wise man blow out His own impurities, Just as a smith removes The dross of ore."

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

"Be no son of the House, the world." "Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust." "Well is it for thee, soul that departed from the world" "Sunday, and Kushta and Oblation," "I am provided and provisioned," (Sabeanism, Instruction of Adam and Ginza Rba- chapter 74)

"I am provided and provisioned: 'Uthras of light equipped me. I am provisioned; for Life provided for me. And I am equipped by 'uthras of light. They provided me with provision of Truth." "I lifted mine eyes to heaven and my soul waited on the house of life. and the life who heard my cry sent toward me a deliverer. the deliverer who came to me brought me that which was lovely; he opened out a robe and showed me its radiance and I cast off the stinking body. he grasped me with the palm of his right hand and led me over the waters of death. over the waters of death he brought me and led me onward; in the likeness of life he supported me. life supported life, life found its own. its own self did life find and my soul found that for which it had looked. renowned is life and victorious and victorious the man who went hence." (Sabeanism, Ginza Rba- chapter 96)

"The soul of man is immortal; it survives physical death. The goal of the individual during his life should be to develop those spiritual qualities and attributes which will enhance the soul in its eternal journey. Heaven is thus interpreted as the state of possessing those qualities and Hell as being bereft of them."

(Moojan Momen, The Babi and Baha'i Religions, p. xxiv)

“Your faith must be immovable as the rock, must weather every storm and survive every calamity. Suffer not the denunciations of the foolish and the calumnies of the clergy to afflict you, or to turn you from your purpose. For you are called to partake of the celestial banquet prepared for you in the immortal Realm. Great will be your reward, and goodly the gift which will be bestowed upon you.” and thus “The devotee prepared to enter 'undreamt of worlds' and 'a new, a boundless, and eternal life.’”

(The Bab - The Herald of the Days, p. 28 and The Babi & Baha'i Religions, p. 110)

“As the usefulness and powers of the life (of a child) were not seen in that dark and narrow world (of the womb), but when it is brought into this vast world, all the use of its growth and development becometh manifest and obvious in it, so likewise, reward and punishment, paradise and hell, and the requital of deeds and actions done by it in the present life become manifest and evident when it is transferred to the world to come -- which is far from this world! Had the life and growth of the child in the womb been confined to that condition, then the existence of the child in the womb would have proved utterly abortive and unintelligible; as would the life of this world, were its deeds, actions and their results not to appear in the world to come.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v3, p. 644)

“Man has two powers; and his development, two aspects. One power is connected with the material world, and by it he is capable of material advancement. The other power is spiritual, and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! Material advancement has been evident in the world, but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with

tireless energy to advance humanity toward the nobility of its true and intended station.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 60)

Spiritual Physician.

181. Spiritual Physician and the word of God, the world needs these two things if we are ever going to survive and develop: The prophet of God is like a divine physician, when he comes to the earth, bringing the healing word, that is like a healing medicine, to alleviate the real world and spiritual pains of a troubled, illness ridden, oppressed, corruption beleaguered mankind, as he (man) ever advances towards true civilization. Human society is like the body of an ailing patient that is bogged down in the mire of the troubles of the world and can get no relief. The physician (the manifestation of God), can see the physical and spiritual ailments encompassing the body of mankind and, like a truly discerning physician, can prescribe the medicine needed for the ailments assailing the body of mankind. This medicine is the Word and laws of God, which when accepted by the world of man can bring about the much needed changes that will allow mankind to progress spiritually and materially towards an ever advancing civilization, while allowing the patient, mankind, to obtain relief as the spiritual word begin to take effect relieving some of the stressful problems assailing the body of mankind. This is the way it has been with God's manifestations in the past, ever bringing the healing medicine needed to restore mankind's spiritual health, and this is the way it will be with God's divine teachers in the future: **CHRISTIANITY: Matthew 9:10** “And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.” **Matthew 9:11** “And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?” **Matthew 9:12** “But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.”

Matthew 9:13 “But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”

“The Prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity. To none is given the right to question their words or disparage their conduct, for they are the only ones who can claim to have understood the patient and to have correctly diagnosed its ailments. No man, however acute his perception, can ever hope to reach the heights which the wisdom and understanding of the Divine Physician have attained. Little wonder, then, if the treatment prescribed by the physician in this day should not be found to be identical with that which he prescribed before. How could it be otherwise when the ills affecting the sufferer necessitate at every stage of his sickness a special remedy? In like manner, every time the Prophets of God have illumined the world with the resplendent radiance of the Day Star of Divine knowledge, they have invariably summoned its peoples to embrace the light of God through such means as best befitted the exigencies of the age in which they appeared. They were thus able to scatter the darkness of ignorance, and to shed upon the world the glory of their own knowledge. It is towards the inmost essence of these Prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring, and give peace to the afflicted.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 79)

“We commit unto Thy care whatsoever Thou hast destined for us.”

(The Bab, Selections from the Writings of the Bab, p. 190)

CHRISTIANITY: Mark 2:16 “And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?”

Mark 2:17 “When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.”

Thomas 31. “Jesus said, ‘No prophet is accepted in his own village; no physician heals those who know him.’” (Deuterocanonical Apocrypha)

1 Peter 1:22 “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:” **1:23** “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

1 Thessalonians 2:13 “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”

JUDAISM: Exodus “For I am the LORD that healeth thee.”

Proverbs 16:24 “Pleasant words (the teachings of God) are as an honeycomb, sweet to the soul, and health.”

Wisdom 16:12 “For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things.” (Deuterocanonical Apocrypha,)

57. “O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts -- and for those who believe, a Guidance and a Mercy.” “In the Bounty of Allah, and in His Mercy -- in that let them rejoice:’ that is better than the (wealth) they hoard.”

(The Qur'an (Yusuf Ali tr), Surah 10)

82. “We send down (stage by stage) in the Qur'án that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.”

(The Qur'an (Yusuf Ali tr), Surah 17)

18. “These are thy Gathas, holy Haoma, these thy songs, and these thy teachings, and these thy truthful ritual words, health-imparting, victory-giving, from harmful hatred healing.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 10)

Denkard. Zoroaster, “By the command of God, for the purpose of removing and driving back each of the numerous dangers that have approached at different times: and as a wise physician knows the remedies for driving back the ailments of the body and for making improvements in the original constitution; and (as) the cultivator, who removes evil....for the purpose of not allowing harm to happen to the creation at the time of danger and for driving it back. And they come, by the command of God, immediately upon the appearance of approaching (danger), and smite the enemy powerfully in a way that he may not rise up again.”

“The busy world is apt to forget the most important lesson of life so the merciful Mazda sends prophets (spiritual physicians) now and then to remind men of their highest destiny.” (ZOROASTER, Hymns of Atharvan)

8 “And may the Asvins, the divine..... Physicians, send us health: May they remove iniquity and chase our foes.”

(Hindu, Vedas, Rig Veda - Book 8)

“The priests speak these words (The words of the teachings of God), around; as many as are the priests, they heal.”

(Hindu, Vedas, Yajur Veda - Kanda II)

“Buddha, the Word,” “He speaks such words (the teachings of God) as are gentle, soothing to the ear, loving, going to the heart,” (a healing medicine for the heart).

“Fine words (as those of a divine physician) are fruitless in a man who does not act in accordance with them.” “Fine words bear fruit in a man who acts well in accordance with them.”

((Buddha- the Word, The Eightfold Path), Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“The deaf, dumb and blind will be cured of their deficiencies and will rejoice in their emancipation. Such is the extraordinary virtue of the sustaining (healing) power imparted by the Tathagatas.” (Buddha, Lankavatara)

“Let healing be theirs by virtue.” (Sabeanism, Ginza Rba- chapter 20)

“Thou art the Healer above all means of healing.” “Thou wilt bring healing of life to the souls.” “Lord of all healings.” (Divine physician of the great life (God)) (Sabeanism, Ginza Rba- chapters 35 and 72)

(Adam, father of mankind) “Be thou a healer to thy devotees, To thy devotees be thou a healer And to him that giveth oblation be thou a helper: On him whom thou hast healed, do thou, My lord, bestow soundness.” “Healing and victory be yours; My honoured First Parents Healing and victory be yours;”

“For He will come and will heal me, Will lift me up, raise me and confirm me Will direct my eyes to the Light, And my feet to steadfastness My mouth to wisdom and my heart to vigilance.” (Sabeanism, Ginza Rba- chapters 71, 105 and 117)

Priests and religious leaders are known to have held back most of the people from recognizing God’s chosen ones and persecuting God’s Holy messengers and followers.

182. Priests and religious leaders are known throughout the bible and other religions to hold back the people from recognizing God’s chosen ones and persecuting God’s messengers and followers: In the history of the Bahá’í Faith and the Holy Bible, as well as the other great world religions, we find that the clergy, and people in authority, try to keep the people from recognizing God’s holy prophets and manifestations, while trying to stamp out the new religions at their source. They do this by trying to imprison God’s holy ones or trying to kill off God’s chosen

manifestations, or banish them from their presents, while, all the while, they try to break the new religion by sheer force of torment by burying God's followers under so much religious persecution, harassment and torture that people are afraid to even be associated with followers of the new faith, let alone become followers of the new religion. **MUHAMMAD: 83.** "But none believed in Moses except some children of his People, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds." (A tyrant bent on his own pleasures and desires at the expense of his people).

(The Qur'an (Yusuf Ali tr), Surah 10)

CHRISTIANITY: John 16:2 "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

"Men are killing their brothers, believing this to be the cause of salvation, believing that such work is approved by God, believing that those whom they kill will be sent to hell."

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 101)

"This is the day when man, not content with having abandoned his brother, sacrifices his substance in order to shed the blood of his nearest kinsman!"

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 566)

Here are just a few examples: **JUDAISM: Jeremiah 50:6** "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place."

CHRISTIANITY: John 7:45 "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?" (Jesus)

John 7:46 "The officers answered, Never man spake like this man."

John 7:47 "Then answered them the Pharisees, Are ye also deceived?"

John 7:48 “Have any of the rulers or of the Pharisees believed on him?”

John 12:42 “Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:”

John 12:43 “For they loved the praise of men more than the praise of God.”

Matthew 16:11 “Ye should beware of the leaven of the Pharisees and of the Sadducees?”

Matthew 16:12 “Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.”

Matthew 23:13 “But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.”

Matthew 15:14 “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

“From the beginning of the world until the present time each Manifestation sent from God has been opposed by an embodiment of the Powers of Darkness.”

“This dark power has always endeavoured to extinguish the light. Tyranny has ever sought to overcome justice. Ignorance has persistently tried to trample knowledge underfoot. This has, from the earliest ages, been the method of the material world.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 102)

CHRISTIANITY: Matthew 23:30 “If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.”

Matthew 23:31 “Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.”

Matthew 23:34 “Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:”

Mark 14:43 “And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.”

Mark 14:46 “And they laid their hands on him, and took him.”

Luke 24:19 “Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:”

Luke 24:20 “The chief priests and our rulers delivered him to be condemned to death, and have crucified him.”

JUDAISM: Deuteronomy 30:7 “The LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.”

Psalms 119:160 “Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. Princes have persecuted me without a cause: but my heart standeth in awe of thy word. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying: but thy law do I love.”

Jeremiah 5:31 “The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?”

Jeremiah 26:7 “So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.”

Jeremiah 26:8 “Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.”

Ezekiel 26:26 “Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.”

Ezekiel 26:27 “Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.”

Hosea 5:1 “Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.”

Hosea 5:2 “And the revolters are profound to make slaughter, though I have been a rebuker of them all.”

Hosea 6:9 “And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.”

CHRISTIANITY: Acts 25:2 “Then the high priest and the chief of the Jews informed him against Paul, and besought him,” 25:3 “And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.”

21. “As to those who deny the Signs of Allah, and in defiance of right, slay the Prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.”

30. “Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans, but the best of planners is Allah.” “Ah! alas for (My) servants! There comes not an messenger to them but they mock Him!”

(The Qur'an (Yusuf Ali tr), Surahs 3, 8 and 36)

“The Quraysh stopped Him from praying in the Ka'bih, they pursued Him, they covered Him and His disciples with filth when they were praying, they incited children and the rabble to follow and mock them, a woman strewed thorns where He would walk. Bahá'u'lláh says: ‘How abundant the thorns and briars which they have strewn over His path! . . . Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow . . . or the page to bear them . . . For this reason did Muhammad cry out: ‘No Prophet of God hath suffered such harm as I have suffered.’” (Íqán, 108 thru 109).

(Islamic Miscellaneous, Gail - Six Lessons on Islam, p. 7)

“All treated Him (Muhammad) as an impostor, and pronounced Him a lunatic and a calumniator. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, Our pen to move, or the page to bear them. These malicious imputations provoked the people to arise and torment Him. And how fierce that torment if the divines of the age be its chief instigators, if they

denounce Him to their followers, cast Him out from their midst, and declare Him a miscreant! Hath not the same befallen this Servant, and been witnessed by all?"

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 108)

"Once the Prophet was offering prayers at the Ka'ba. Abu Jahl was sitting with some of his companions. One of them said to the others, 'Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Bani so and so and put it on the back of Muhammad, When he prostrates?' The most unfortunate of them got up and brought it. He waited till the Prophet prostrated and then placed it on his back between his shoulders. I was watching but could not do any thing. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Apostle was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He raised his head and said thrice, "O Allah! Punish Quraysh." So it was hard for Abu Jahl and his companions when the Prophet invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this city (Mecca). The Prophet said, 'O Allah! Punish Abu Jahl, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin 'Utba, Umaiya bin Khalaf, and 'Uqba bin Al Mu'it (and he mentioned the seventh whose name I cannot recall). By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah's Apostle in the Qalib (one of the wells) of Badr."

(Hadith, Bukhari Vol 1, Book 4, # 241)

72. "The will of the Lord is the law of holiness, What protector hast thou given unto me, O Mazda! While the hate of the wicked encompasses me? Who is the victorious who will protect thy teaching? Keep us from our hater, O Mazda!" 7. "Whom, O Mazda, can one appoint as protector for one like me, when the Liar sets himself to injure me, other than Thy Fire and Thy Thought, through actions of which twain the Right will come to maturity, O Ahura? In this lore do

thou instruct my very self.” 29. “Let not the man who harms us, mind or body, have power to go forth on both his legs, or hold with both his hands, or see with both his eyes, not the land (beneath his feet), or the herd before his face.” 8. “Whoso is minded to injure my possessions, from his actions may no harm come to me! Back upon himself may they come with hostility, against his own person, all the hostile (acts), to keep him far from the Good Life, Mazda, not from the ill!”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 8 and Yasna 9 and 46)

3. “The Druj said unto Angra Mainyu: ‘Thou, tormenter, Angra Mainyu! I see no way to kill Spitama Zarathushtra, so great is the glory of the holy Zarathushtra.’

Zarathushtra saw (all this) within his soul: ‘The wicked, the evil-doing Daevas (thought he) take counsel together for my death.’

7. “Spitama Zarathushtra said in answer: ‘No! never will I renounce the good Religion of the worshippers of Mazda, either for body or life, though they should tear away the breath!’”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 19)

4. “Yea, we send it forth (the word) for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute.” 1. “Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazda.”

(The Zend-Avesta, Avesta – Yasna 31 and 61)

Denkard. Zoroaster, “Those priests who disseminate vice among men are morally blind.”

171. “Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness;” 8. “Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and

never a receiver of gifts, and compassionate towards all living creatures.”

(Hindu, Laws of Manu chapters 4 and 6)

7. “He shall bring evil on the evil-plotter whoever turns against us sin and outrage. Destroy this calumny of him,” 171. “Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness;”

(Hindu, Laws of Manu chapters 4 and Hindu, Vedas, Rig Veda - Book 5)

89. (Saying), 'Whatever places (of torment) are assigned (by the sages) to the slayer of a Brahmana, to the murderer of women and children, to him who betrays a friend, and to an ungrateful man, those shall be thy (portion), if thou speakest falsely.

(Hindu, Laws of Manu chapter 8)

19. “Whoso would kill us, whether he be a strange foe or one of us, May all the Gods discomfit him.”

(Hindu, Vedas, Rig Veda - Book 6)

**“In a previous life, Subhuti, when the Prince of Kalinga severed the flesh from my limbs and body, because of the discipline.... I remained patient... when my limbs and body were torn apart, there would have originated in my mind feelings of anger and resentment. I recollect, five hundred incarnations ago, that I was practicing this Kshanti Paramita and, because of it, I got rid of such arbitrary ideas. Therefore, Subhuti, an enlightened disciple ought to discard, as being unreal and illusive, every conceivable form of hindering phenomena.”
(Buddha, Diamond Sutra)**

“Patiently one endures wicked and malicious speech, as well as bodily pains, that befall one, though they be piercing, sharp, bitter, unpleasant, disagreeable and dangerous to life.” 23. “As an elephant in

the battle field Withstands the arrows shot from a bow, Even so will I endure abuse, For people's conduct is mostly low." 26. "He who endures undisturbed criticism, ill treatment and bonds, strong in patience, and that strength his power - that is what I call a brahmin." 15. "Let us live in joy, not hating those who hate us. Among those who hate us, we live free of hate."

((The Eightfold Path), Buddha and Buddhist, Dhammapada - Sayings of the Buddha 1, 2 and 3 (tr. J. Richards))

"There are common heretics Of this world who teach amongst humans what is not true. You will be beset by these heretics on every hand within and without. There will be plenty of these heretics about hiding themselves in the very personalities of the saints, the better to carry out their deceitful tricks on the un- weary persons." (Buddha, Surangama Sutra)

"For my heart hath testified to the First Life (God) and I endure the persecution of the world." "For myself so that there should be someone to commemorate my name on earth and yonder in the celestial worlds of light. For my heart hath loved the Life and mine eyes wait upon Manda-d-Hiia, who will be to me a support, a deliverer and a rescuer from the sons of Krun And I testify to the Life and to my lord Manda-d-Hiia with a true and faithful heart. (Sabeanism, Ginza Rba- chapters 74 and 77)

"Let not torturers strike us nor condemners damn our souls!" (Sabeanism, Ginza Rba- chapter 76)

"My Lord, High King of Light, Revealer Whose eyes are uncovered, seeking justice And enacting justice for those who love it, Do justice on those who persecute us, Those persecutors who pursue us, And on the wicked and furious ones Who scheme to work evil upon us."

"If it please Thee, High King of Light, Look on us and condemn us not!"

"Behold these souls who believed in Thee And for Thy name's sake stood by on earth And were persecuted. Show us pure ether air So that we may forget earthly persecution, That we may forget the

**persecution of earth And the vexation of the wicked and liars.”
(Sabeanism, Ginza Rba- chapter 71)**

“Behold me, who have sought purification before Thee! Look on me, who have borne persecution for Thy name! End for me acts of violence, for I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” (Sabeanism, Ginza Rba- chapter 410)

“Priests, slaughterers, priests who cut up victims, scorers, those who make evil signs.” “O Hibil-Ziwa (Manda-d-Hiia), great Fulfiller who deliverest us from evil plots and deliverest us from all that is evil and ugly, O high King of Light, thou wilt give me comeliness of body, compassion of heart, fullness of hand and integrity of eye. O Life, and my Lord Manda-d-Hiia Thou deliverest me savest me and guardest me. O high King of Light!” “Deliver me from the hands of the wicked, and loosen my feet from the bonds of death. Cut me not off from Your presence. Arm me against all that is evil: be for me a bulwark against rebels and a Hand of Truth against the destructive powers of this world.” *“Who chained me in the wall? Who cast me into the stocks, which matches the fullness of the world? Who threw a chain round me, that is without measure?” (Sabeanism, The Soul in its Coat, Adam and Ginza Rba- 15, 176 and 410)*

“Moses was persecuted and driven out into the desert, Abraham was banished, Muhammad took refuge in caves, the Bab was killed and Bahá'u'lláh was exiled and imprisoned forty years. Yet all of Them desired fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another and be united.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 234)

“The Báb was born in Shiraz, in the month of October, 1819. At the age of twenty-four he heralded the advent of a universal teacher whom God would manifest, and through whom the unity of all nations would

be established. The Báb (door or gate) effected a reformation of Islam, opening the way for a broader movement -- for always with earnestness and zeal he cried of one who was to come after him to illumine not only Islam, but the whole world. The young reformer made his declaration in 1844 at Shiraz and afterward at Mecca, where one hundred thousand people had congregated."

"His teachings met with instant opposition on the part of the orthodox religionists of the day.

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 5)

"While I was in Shiraz the indignities which befell Me at the hands of its wicked and depraved Governor waxed so grievous that if thou wert acquainted with but a tithe thereof, thou wouldst deal him retributive justice. For as a result of his unmitigated oppression, thy royal court hath become, until the Day of Resurrection, the object of the wrath of God."

(The Bab, Selections from the Writings of the Bab, p. 12)

"The Bab was subjected to bitter persecution in Shiraz, where He first proclaimed His mission and message. A period of famine afflicted that region, and the Bab journeyed to Isfahan. There the learned men rose against Him in great hostility. He was arrested and sent to Tabriz. From thence He was transferred to Maku and finally imprisoned in the strong castle of Chihriq. Afterward He was martyred in Tabriz."

"This is merely an outline of the history of the Bab. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more His enemies endeavored to extinguish that flame, the brighter it became. Day by day His Cause spread and strengthened."

(Abdu'l-Baha, The Promulgation of Universal Peace, p. 138)

"The tales of the signs and wonders which the Báb's unnumbered admirers had witnessed were soon transmitted from mouth to mouth, and gave rise to a wave of unprecedented enthusiasm which spread with bewildering rapidity over the entire country. It swept over Tihnan

and roused the ecclesiastical dignitaries of the realm to fresh exertions against Him. They trembled at the progress of a Movement which, if allowed to run its course, they felt certain would soon engulf the institutions upon which their authority, nay their very existence, depended. They saw on every side increasing evidences of a faith and devotion such as they themselves had been powerless to evoke, of a loyalty which struck at the very root of the fabric which their own hands had reared and which all the resources at their command had as yet failed to undermine.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 312)

“Bahá'u'lláh endured ordeals and hardships sixty years. There was no persecution, vicissitude or suffering He did not experience at the hand of His enemies and oppressors. All the days of His life were passed in difficulty and tribulation -- at one time in prison, another in exile, sometimes in chains. He willingly endured these difficulties for the unity of mankind, praying that the world of humanity might realize the radiance of God, the oneness of humankind become a reality, strife and warfare cease and peace and tranquility be realized by all. In prison He hoisted the banner of human solidarity, proclaiming universal peace, writing to the kings and rulers of nations, summoning them to international unity and counseling arbitration. His life was a vortex of persecution and difficulty; yet catastrophes, extreme ordeals and vicissitudes did not hinder the accomplishment of His work and mission. Nay, on the contrary, His power became greater and greater, His efficiency and influence spread and increased until His glorious light shone throughout the Orient, love and unity were established, and the differing religions found a center of contact and reconciliation.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 145)

“The Blessed Perfection (Bahá'u'lláh) was a prisoner twenty-five years. During all this time He was subjected to the indignities and revilement of the people. He was persecuted, mocked and put in chains. In Iran His properties were pillaged and His possessions confiscated. First,

banishment from Iran to Baghdad; then to Constantinople; then Adrianople; finally from Roumelia to the prison fortress of 'Akká.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 223)

“In Persia the early believers in this revelation met with the utmost opposition, persecution and cruelty at the hands of their fellow countrymen, but they faced all calamities and ordeals with sublime heroism, firmness and patience. Their baptism was in their own blood, for many thousands of them perished as martyrs; while thousands more were beaten, imprisoned, stripped of their possessions, driven from their homes or otherwise ill-treated. For sixty years or more anyone in Persia who dared to own allegiance to the Báb or Bahá'u'lláh did so at the risk of his property, his freedom and even his life. Yet this determined and ferocious opposition could not more check the progress of the Movement than a cloud of dust could keep the sun from rising.”

(Bahá'í Faith, Dr. J.E. Esslemont, Baha'u'llah and the New Era, p. 252)

Progressive revelation.

183. Progressive revelation is a teaching clearly proclaimed by Bahá'u'lláh in the Bahá'í writings. With this one teaching he clearly proclaims the essential unity of the messengers of God: In the writings of the Bahá'í Faith the concept of progressive revelation is clearly brought into the light. There is one God, mankind is one and the foundations of religion are one; So all the prophets from the world's great religions were sent here from the one same God to educate all of His children and not just a select few. “The Lord of the universe hath never raised up a prophet nor hath He sent down a Book unless He hath established His covenant with all men, calling for their acceptance of the next Revelation and of the next Book; inasmuch as the outpourings of His bounty are ceaseless and without limit.”

(The Bab, Selections from the Writings of the Bab, p. 85)

“He (The Bab) bade them declare that whoever believes in Him has believed in all the prophets of God, and that whoever denies Him has denied all His saints and His chosen ones.” “I am all the Prophets’, inasmuch as what shineth resplendent in each one of Them hath been and will ever remain the one and the same sun.”

(The Bab, The Dawn-Breakers, and Selections from the Writings of the Bab, pp. 94 and 124)

Progressive revelation, though not openly proclaimed in the older religious writings of the other prophets, is strongly indicated by the functionality and teachings of the previous religions, so it is more or less implied by the other religions of God.

“The term progressive revelation is used to denote the continuous number of prophets, or manifestations of God, that have been sent to the earth as divine educators of mankind. The Reality of the divine Religions is one, because the Reality is one and cannot be two. All the prophets are united in their message, and unshaken. They are like the sun; in different seasons they ascend from different rising points on the horizon. Therefore every ancient prophet gave the glad tidings of the future, and every future has accepted the past.”

(Bahá’í Faith, Abdu’l-Baha, Abdu’l-Baha in London, p. 28)

One of the things that clearly stand out when one is studying the Holy Scriptures is the continuing progression of the Holy covenant, or agreement, that God makes with man through His divine manifestations from generation to generation. JUDAISM: Psalms 111:9 “He hath commanded his covenant for ever: holy and reverend is his name.” David is telling us here that God’s covenant with us is forever. Since that is the case, if we are to follow the continuous covenant that God has been making with mankind, CHRISTIANITY: Hebrews 13:20 “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,” we will find that God has been sending his

divine manifestations in cycles and if we care to look we can see the evidence of Gods progressive revelation by just following the progression of the covenant of God with man:

“Today, every wise, vigilant and foresighted person is awakened, and to him are unveiled the mysteries of the future which show that nothing save the power of the Covenant is able to stir and move the heart of humanity, just as the New and Old Testaments propounded throughout all regions the Cause of Christ and were the pulsating power in the body of the human world.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 223)

“With each and every Prophet Whom We have sent down in the past, We have established a separate Covenant concerning the Remembrance of God and His Day.” “The Lord of the universe hath never raised up a prophet nor hath He sent down a Book unless He hath established His covenant with all men, calling for their acceptance of the next Revelation and of the next Book; inasmuch as the outpourings of His bounty are ceaseless and without limit.”

(The Bab, Selections from the Writings of the Bab, pp. 68 and 86)

SABEANISM: A. (Adam) “And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man.”

JUDAISM: B. (Noah) Genesis 6:18 “But with thee will I establish my covenant; and thou shalt come into the ark.”

C. (Abraham) Genesis 15:18 “In the same day the LORD made a covenant with Abram (Abraham), saying, Unto thy seed have I given this land.”

HINDUISM: D. (Krishna) “Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy (and)

hurtfulness; truthfulness, moderation in eating, silencing a slander, freedom from envy, self-denying liberality, avoiding to accept gifts, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the Atman), regulation of one's conduct according to that of the Aryas, peacefulness and contentedness; -- these (good qualities) have been settled by the agreement (of the wise) (the covenant) for all (the four) orders; he who, according to the precepts of the sacred law, practices these, enters the universal soul."

(Hindu, The Dharma Sutras, Apastamba Prasna I, Patala 8, Khanda 23)

JUDAISM: E. (Moses) Exodus 2:24 "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

Exodus 34:28 "And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."

ZOROASTERIANISM: F. (Zoroaster) "And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious." (The Zend-Avesta, Avesta – Yasna 16) 14. "O Zarathushtra, what righteous man is thy friend for the great covenant?" 19. "He who accomplisheth for Me, even Zarathushtra, in accordance with Right that which best agrees with My will, to him as earning the reward of the Other Life."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 46)

BUDDHISM: G. (Buddha) "Making the effort is your affair. The Buddhas have pointed out the Way. Those who are on the way and practicing meditation will be freed from Mara's bonds." 18. "Make yourself an island; work hard; be wise. When your impurities are purged and you are free from guilt, you will enter into the heavenly world." (This is the agreement or covenant Brahma made with man through The Buddha)

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

CHRISTIANITY: H. (Christ) Hebrews 12:24 “And to Jesus the mediator of the new covenant,

Hebrews 8:6 “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”

Hebrews 8:7 “For if that first covenant had been faultless, then should no place have been sought for the second.”

ISLAM: I. (Muhammad) “And call in remembrance the favor of Allah unto you, and His Covenant, which He ratified with you, when ye said: ‘We hear and we obey’: and fear Allah, for Allah knoweth well the secrets of your hearts” (The Qur’an (Yusuf Ali tr), Surah 5)

7. “And remember We took from the Prophets their Covenant as (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn Covenant:” 67. “For every Message is a limit of time,”

(The Qur’an (Yusuf Ali tr), Surah 6 and 33)

BABISM: J. (The Bab) “My Covenant with you is now accomplished. Gird up the loins of endeavour, and arise to diffuse My Cause. Be not dismayed at the sight of the degeneracy and perversity of this generation, for the Lord of the Covenant shall assuredly assist you. Verily, He shall surround you with His loving protection, and shall lead you from victory to victory.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 85)

BAHÁ'ÍSM: K. (Baha'u'llah) “His Holiness Christ made a covenant concerning the Paraclete (Comforter or helper, the Holy Ghost) and gave the tidings of His coming. His Holiness the Prophet Muhammad made a covenant concerning His Holiness the Bab and the Bab was the One promised by Muhammad, for Muhammad gave the tidings of

His coming. The Bab made a Covenant concerning the Blessed Beauty of Bahá'u'lláh and gave the glad-tidings of His coming for the Blessed Beauty was the One promised by His Holiness the Bab. Bahá'u'lláh made a covenant concerning a promised One who will become manifest after one thousand or thousands of years. He likewise, with His Supreme Pen, entered into a great Covenant and Testament with all the Bahá'ís whereby they were all commanded to follow the Center of the Covenant (Abdu'l-Baha) after His departure, and turn not away even to a hair's breadth from obeying Him.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 358)

The covenant God has made with man may be everlasting, but it is like a living thing. It is a continuing process that occasionally needs to be renewed or, we might say, upgraded as mankind matures and develops both mentally, spiritually and socially.

“Religion is the outer expression of the divine reality. Therefore it must be living, vitalized, moving and progressive.”

“As we develop, as a race, we change and grow in our thinking and in the way we do things.” “The power of the Covenant is able to stir and move the heart of humanity, just as the New and Old Testaments propounded throughout all regions the Cause of Christ and were the pulsating power in the body of the human world.” “The Covenant of God is like unto a vast and fathomless ocean.”

(Abdu'l-Baha, Baha'i World Faith p. 224 and Selections from the Writings of Abdu'l-Baha, p. 223)

JUDAISM: Ezra 6:38 “And I said, O Lord, Thou spakest from the beginning of the creation,” “by the mouth of His holy prophets.” (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4) Luke 1:70)

CHRISTIANITY: Luke 1:70 “He (God) spake by the mouth of His holy prophets, which have been since the world began:”

Acts 3:21 “God hath spoken by the mouth of all His holy prophets since the world began.”

ISLAM: 136. “We believe in Allah, and the revelation given to us, and to Abraham, Isma’il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) Prophets from their Lord, we make no difference between one and another of them, and we bow to Allah (in Islam).”

3. “It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the Criterion (of judgment between right and wrong).” “144. “Muhammad is no more than a Messenger: many were the Messengers that passed away before him.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 3)

196. “For my protector is Allah, Who revealed the Book (from time to time), and He will choose and befriend the righteous.”

101. “When We substitute one revelation for another, and Allah knows best what He reveals (in stages), they say, “Thou art but a forger”: but most of them understand not.”

102. “Say, the Holy Spirit has brought the revelation from thy Lord in truth, in order to strengthen those who believe, and as a guide and Glad Tidings.” 36. “For We assuredly sent amongst every People a Messenger, (with the Command), ‘Serve Allah and eschew Evil:’ of the people were some whom Allah guided, and some on whom Error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).”

(The Qur'an (Yusuf Ali tr), Surahs 7 and 16)

23. “Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects” 106. “None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah hath power over all things? Knowest thou not that to Allah belongeth the dominion of the heavens and the earth! And besides Him ye have neither patron nor helper.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 39)

“Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’” They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don’t see the true light of Allah when it dawns, and fail to hear the truth of His words. 13. “The same religion has He established for you as that which He enjoined on Noah-the which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).”

(The Qur'an (Yusuf Ali tr), Surah 42 and Hadith, Bukhari Vol 9, Book 93, # 532)

ZOROASTENISM: 3. “And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious.” 2. “If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 16 and 31)

3. “When, Mazda, shall the sun risings come forth for the worlds winning of Right, through the powerful teachings of the wisdom of the future Deliverers (future prophets)? Who are they to whose help Good Thought shall come? I have faith that thou wilt thyself fulfill this for me, O Ahura.”

(The Zend-Avesta, Avesta – Yasna 46)

“The busy world is apt to forget the most important lesson of life so the merciful Mazda sends prophets now and then to remind men of their highest destiny.” (ZOROASTER, Hymns of Atharvan)

“The path, O Ahura, which You told me to be of conscience, and which happens to be the religion of all the prophets, and which, by good deeds promotes rectitude as well, and which brings to the righteous recompense of which You are the giver; the way of all the saints (saoshyants) may be said to be only one. For in essential matters, there is no difference between one prophet and another. In as much as the same God is worshipped everywhere. All of them are different phases of the same religion.” (ZOROASTER, Hymns of Atharvan pp. 314 thru 316)

HINDUISM: “I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4)

“As I before have been So will I be again for thee; with lightened heart behold! Once more I am thy Krishna, the form thou knew'st of old!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

BUDDHISM: “All Buddhas past, present and future having obtained Highest Samadhi awake to find themselves realizing Parjna-Paramita (transcendent truth). Therefore everyone should seek the self realization of Parjna-Paramita the unsurpassable truth that ends all pain, that spans the troubled ocean of life and death safely carrying all to the other shore of enlightenment.” (Buddha, Parjna Paramita)

“I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise.... He shall reveal to you the same eternal truths which I have taught you. He will preach to you His religion, glorious in its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter.” [Sermon of the Great Passing.]

SABEANISM: “In the Name of the Great Life. Vines shone in the water And in the jordan mighty they grew. Ye are flourishing offshoots. Messengers hither I bring you.” “Establishing Your likeness and giving us light, Let your radiance shine upon us.” (Sabeanism, Ginza Rba- chapters 177 and 382)

“And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man.” “And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment - Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you”. Thou art He who overthrowest (false) gods in their high-places And bringest reproach on the divinity of (false) deities.” This is the agreement, or covenant God has with Adam. (Sabeanism, Ginza Rba- chapter 75)

THE BAB: “FEAR ye God and breathe not a word concerning His Most Great Remembrance other than what hath been ordained by God, inasmuch as We have established a separate covenant regarding Him with every Prophet and His followers. Indeed, We have not sent any Messenger without this binding covenant.” “Verily He doth exercise undisputed authority over His revelations unto all mankind.”

(The Bab, Selections from the Writings of the Bab, pp. 33 and 45)

BAHA’I FAITH: “The great ones are from all time in their glorious station, their reality is luminous from the beginning, the reality that causes the qualities of God to appear, but the day of their manifestation is the day when they proclaim themselves of this earth.”

(Bahá’í Faith, Abdu’l-Baha, Divine Philosophy, p. 52)

“From the days of Adam until today, the religions of God have been made manifest, one following the other, and each one of them fulfilled its due function, revived mankind, and provided education and enlightenment. They freed the people from the darkness of the world

of nature and ushered them into the brightness of the Kingdom. As each succeeding Faith and Law became revealed it remained for some centuries a richly fruitful tree and to it was committed the happiness of humankind. However, as the centuries rolled by, it aged, it flourished no more and put forth no fruit, wherefore was it then made young again.”

“The religion of God is one religion, but it must ever be renewed. Moses, for example, was sent forth to man and He established a Law, and the Children of Israel, through that Mosaic Law, were delivered out of their ignorance and came into the light; they were lifted up from their abjectness and attained to a glory that fadeth not. Still, as the long years wore on, that radiance passed by, that splendour set, that bright day turned to night; and once that night grew triply dark, the star of the Messiah dawned, so that again a glory lit the world.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 51)

The prophets have been coming to man from the beginning of the world to educate man.

184. Prophets have been coming to man from the beginning of the world to educate man and lead mankind on an ever advancing pathway towards God: “And it was revealed to me (?) and to all of them (God’s other divine teachers) in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man.” (Sabeanism, Ginza Rba- chapter 75)

The Bahá'í Faith tells us that God has been sending divine educators or manifestations to mankind since the very beginning of mankind’s time on this earth; this is also hinted at in the Torah of the bible and openly declared in The New Testament and in the other religions of God: JUDAISM: Deuteronomy 18:15 “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;”

Deuteronomy 18:18 “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him.”

Isaiah 40:21 “Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?”

Ezra 6:38 “And I said, O Lord, Thou spakest from the beginning of the creation,” “by the mouth of His holy prophets.” (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4) Luke 1:70)

CHRISTIANITY: Luke 1:68 “Blessed be the Lord God of Israel; for He hath visited and redeemed His people,”

Luke 1:69 “And hath raised up an horn of salvation for us in the house of His servant David;”

Luke 1:70 “He (God) spake by the mouth of His holy prophets, which have been since the world began:”

Acts 3:21 “God hath spoken by the mouth of all His holy prophets since the world began.”

1 Peter 1:10 “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:”

1 Peter 1:11 “Searching what, or what manner of time the Spirit of Christ which was in them (The Holy Prophets) did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

Hebrews 13:20 “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,”

Hebrews 13:26 “For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”

“I am God; no God is there but Me. I have called into being all the created things, I have raised up divine Messengers in the past and have sent down Books unto Them.”

(The Bab, Selections from the Writings of the Bab, p. 100)

136. "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) Prophets from their Lord, we make no difference between one and another of them, and we bow to Allah."

3. "It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the Criterion (standard) (of judgment between right and wrong)."

(The Qur'an (Yusuf Ali tr), Surahs 2 and 3)

196. "For my protector is Allah, Who revealed the Book (from time to time), and He will choose and befriend the righteous."

101. "When We substitute one revelation for another, and Allah knows best what He reveals (in stages), they say, "Thou art but a forger": but most of them understand not."

102. "Say, the Holy Spirit has brought the revelation from thy Lord in truth, in order to strengthen those who believe, and as a guide and Glad Tidings."

(The Qur'an (Yusuf Ali tr), Surahs 7 and 16)

23. "Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects" "None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah hath power over all things? Knowest thou not that to Allah belongeth the dominion of the heavens and the earth! And besides Him ye have neither patron nor helper."

(The Qur'an (Yusuf Ali tr), Surahs 2 and 39)

"Allah's Apostle said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one."

(Islam, Hadith, Bukhari Vol 4, Book 55, # 652)

“Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’” They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don’t see the true light of Allah when it dawns, and fail to hear the truth of His words. 13. “The same religion has He established for you as that which He enjoined on Noah-the which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).”

(The Qur'an (Yusuf Ali tr), Surah 42 and Hadith, Bukhari Vol 9, Book 93, # 532)

3. “And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious.” 2. “If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 16 and 31)

“The busy world is apt to forget the most important lesson of life so the merciful Mazda sends prophets now and then to remind men of their highest destiny.” (ZOROASTER, Hymns of Atharvan)

“If one disbelieves in the spiritual experience of the prophet he deprives himself of the means of salvation. The gospel of the prophet enables one to have a glimpse of his spirit. All the prophets teach the same truth. The lamps are different, but the flame is the same.” (ZOROASTER, Hymns of Atharvan p. 468)

“The path, O Ahura, which You told me to be of conscience, and which happens to be the religion of all the prophets, and which, by good deeds promotes rectitude as well, and which brings to the righteous recompense of which You are the giver; the way of all the saints (saoshyants) may be said to be only one. For in essential matters, there is no difference between one prophet and another. In as much as the same God is worshipped everywhere. All of them are different phases of the same religion.” (ZOROASTER, Hymns of Atharvan pp. 314-316)

Denkard. Zoroaster, “God, in order to give joy to the good creation, had, from the beginning of the world, created, in pure and luminous essence, the holy Zartosht (Spitaman pure spirit, Spitama Zarathustra) as an associate of the Amaha-spands, endowed with all their good qualities, thoughtful, and fully attentive. And his essence was made in the Spiritual World fitted for (the task of) proselytism, and of propagating the religion throughout the world. And at the right time he was sent down to the world as a man, invested with the earthly body. At that time (*i.e.* when the pure Spirit of Zartosht entered this tenement of clay).”

“I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4)

“As I before have been So will I be again for thee; with lightened heart behold! Once more I am thy Krishna, the form thou knew'st of old!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise.... He shall reveal to you the same eternal truths which I have taught you. He will preach to you His religion, glorious in its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter.” [Sermon of the Great Passing.]

**“All the Buddhas of the past, present and future, are of one sameness.”
“The Lord Buddha continued: (through) Numberless ages ago, Subhuti,
before the advent of Dipankara Buddha, there were many other
Buddhas and I recall my difficult experiences while serving them and
receiving their religious instruction and discipline, but I endured it
patiently and, because my conduct was entirely blameless and without
reproach, I was reborn in the days of Dipankara Buddha.” ((Buddha,
Lankavatara Sutra and Diamond Sutra)**

**“Thou wast in existence before all.” “In the name of the Life! I worship
the First Life. Thou art immeasurable, infinite and (for) ever.” “Arise,
worship and praise the Great Life And praise His Counter-part, that is
the image of the Life.” “I worship and praise that channel of light, The
messenger of all rays-of-light.” (The manifestation of God on this earth)
(Sabeanism, Ginza Rba- chapters 35, 75, 114 thru 116)**

**“In the Name of the Great Life. Vines shone in the water And in the
jordan mighty they grew. Ye are flourishing offshoots. Messengers
hither I bring you.” “Establishing Your likeness and giving us light, Let
your radiance shine upon us.” (Sabeanism, Ginza Rba- chapters 177
and 382)**

**“With each and every Prophet Whom We have sent down in the past,
We have established a separate Covenant concerning the
Remembrance of God and His Day.” “The Lord of the universe hath
never raised up a prophet nor hath He sent down a Book unless He
hath established His covenant with all men, calling for their
acceptance of the next Revelation and of the next Book; inasmuch as
the outpourings of His bounty are ceaseless and without limit.”**

(The Bab, Selections from the Writings of the Bab, pp. 68 and 86)

**“The great ones are from all time in their glorious station, their reality
is luminous from the beginning, the reality that causes the qualities of
God to appear, but the day of their manifestation is the day when they
proclaim themselves of this earth.”**

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 52)

“From the days of Adam until today, the religions of God have been made manifest, one following the other, and each one of them fulfilled its due function, revived mankind, and provided education and enlightenment. They freed the people from the darkness of the world of nature and ushered them into the brightness of the Kingdom. As each succeeding Faith and Law became revealed it remained for some centuries a richly fruitful tree and to it was committed the happiness of humankind. However, as the centuries rolled by, it aged, it flourished no more and put forth no fruit, wherefore was it then made young again.”

“The religion of God is one religion, but it must ever be renewed. Moses, for example, was sent forth to man and He established a Law, and the Children of Israel, through that Mosaic Law, were delivered out of their ignorance and came into the light; they were lifted up from their abjectness and attained to a glory that fadeth not. Still, as the long years wore on, that radiance passed by, that splendour set, that bright day turned to night; and once that night grew triply dark, the star of the Messiah dawned, so that again a glory lit the world.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 51)

“Verily He doth exercise undisputed authority over His revelations unto all mankind.” “Thus is divine revelation inaugurated in each Dispensation at Our behest. We are truly the supreme Ruler. Indeed no religion shall We ever inaugurate unless it be renewed in the days to come. This is a promise We solemnly have made. Verily We are supreme over all things...” “Thy Lord hath never raised up a prophet in the past who failed to summon the people to His Lord, and today is truly similar to the times of old, were ye to ponder over the verses revealed by God.”

(The Bab, Selections from the Writings of the Bab, pp. 33, 158 and 160)

“His creation no end hath overtaken, and it hath ever existed from the ‘Beginning that hath no beginning;’ and the Manifestations of His

Beauty no beginning hath beheld, and they will continue to the End that knoweth no end.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 167)

“He (The Bab) bade them declare that whoever believes in Him has believed in all the prophets of God, and that whoever denies Him has denied all His saints and His chosen ones.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 94)

“He laid stress on the continuity of Divine Revelation, asserted the fundamental oneness of the Prophets of the past, and explained their close relationship to the Mission of the Báb.”

(Shoghi Effendi, The Dawn-Breakers, p. 437)

Prove all things and hold onto that which is good.

185. This is my father's favorite religious saying, prove all things and hold onto that which is good: In other words study the Holy Writings for yourself and ascertain what is true:

CHRISTIANITY: 1 Thessalonians 5:21 “Prove all things; hold fast that which is good.” Man must look for the truth in all things if he really wants to know what God is trying to say to him.

Romans 12:2 “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect.....”

JUDAISM: Deuteronomy 27:26 “Cursed be he that confirmeth not all the words of this law to do them.” If man only listens to hearsay he doesn't really know what is true from what is false, but if he proves all things for himself he doesn't blindly go down the wrong path being led by those who are blind themselves: CHRISTIANITY Luke 6:39 “Can the blind lead the blind? shall they not both fall into the ditch?” So, I reiterate through Paul what I was first saying: 1 Thessalonians 5:14 “Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.”

1 Thessalonians 5:15 “See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.” This takes it a step farther, we are not only to render this teaching into our own lives, but, do so to all our fellow men as well.

1 Corinthians 2:10 “The Spirit searcheth all things, yea, the deep things of God.” The truly spiritual soul seeks for the deeper meaning in all things.

1 Corinthians 10:15 “I speak as to wise men; judge ye what I say.”

This, unbenounced to many, is also a teaching found in the Bahá’í Faith as well as the other religions of God:

“The first teaching of Bahá'u'lláh is the duty incumbent upon all to investigate reality. What does it mean to investigate reality? It means that man must forget all hearsay and examine truth himself, for he does not know whether statements he hears are in accordance with reality or not. Wherever he finds truth or reality, he must hold to it, forsaking, discarding all else; for outside of reality there is naught but superstition and imagination.”

(Bahá’í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 62)

“TAKE heed to carefully consider the words of every soul, then hold fast to the proofs which attest the truth.”

(The Bab, Selections from the Writings of the Bab, p. 133)

“Bear patiently the sufferings and face bravely the obstacles which come in your way when you follow truth and when you try to uphold it. Adhere to the cause of truth and justice wherever you find it.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

121. “Those to whom We have sent the book study it as it should be studied;” 48. “To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety; so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 5)

2. "Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure." "So take counsel with thine own understanding, with good insight practice the holiest works of Piety."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 30 and 53)

**1. "Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks."
2. "Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure."**

(Zoroaster, The Zend-Avesta, Avesta – Yasna 30)

"Hear the best with your ears, and discern by pure mind. Choose the ought, man by man (every man), for his own self. Before the great trial comes, wake up to this my counsel." "One should rely on his own conviction, and not allow himself to be drifted by the opinions of others."

(ZOROASTER, Hymns of Atharvan pp. 87 and 197)

2.44 "By study comes communion with the Lord in the Form most admired." 106. "(To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss."

(Hindu, Laws of Manu chapter 1 and The Yoga Sutras of Patanjali)

"And whenever, whilst dwelling with attentive mind, he wisely investigates, examines and thinks over the Law-at such a time he has

gained and is developing the Element of Enlightenment ‘Investigation of the Law;’ and thus this element of enlightenment reaches fullest perfection.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Get into the habit of affirming that things are just so and not otherwise.” (Buddha, Lankavatara Sutra)

“If thou readest, read as it is written.” Investigate reality of the word as it is not conjecture (Sabeanism, Ginza Rba- chapter 70)

“Be careful; make enquiry, display kindness, show compassion.” (Sabeanism, Ginza Rba- chapter 74)

“To you do I call and (you) do I teach, Men who have received the Sign. Harken not to the talk of all peoples and generations.” “Be careful; make enquiry,” -- into the word of God.

“My chosen, ye sought and ye found, moreover ye shall seek and ye shall find. ye sought and found, my chosen ones, as the first (souls?) sought and found.” Not through coercion but by self investigation. (Sabeanism, Ginza Rba- chapters 74, 89 and 99)

God proves us.

186. God proves us. From the writings of God we know that God gives us tests and hardships in order to prove us to see if we truly deserve His bounties and grace. What is not so readily known though, is that God sends us difficulties in order to prepare our souls for a life that is not so earthly and He gives us hardships as bountiful favors to us, and in doing so, He only does what is best for us in the end: “God... does not only punish the wrongdoings of His children. He chastises because He is just, and He chastens because He loves. Having chastened them, He cannot, in His great mercy, leave them to their fate. Indeed, by the very act of chastening them He prepares them for the mission for which He has created them. ‘My calamity is My

providence,' He, by the mouth of Bahá'u'lláh, has assured them, 'outwardly it is fire and vengeance, but inwardly it is light and mercy.'"

(Bahá'í Faith, Shoghi Effendi, *The Promised Day is Come*, p. 115)

CHRISTIANITY: 1 Peter 5:10 "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." Through hardships God is trying to strengthen our resolve and make our spirits more perfect through the difficulties we face in this life.

1 Peter 1:7 "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory."

JUDAISM: Deuteronomy 8:2 "And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no." "that He might humble thee, and that He might prove thee, to do thee good at thy latter end;"

Psalms 34:19 "Many are the afflictions of the righteous: but the LORD delivereth him out of them all."

Psalms 66:10 "For Thou, O God, hast proved us: Thou hast tried us, as silver is tried." (and purified)

CHRISTIANITY: Hebrews 12:6 "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Hebrews 12:7 "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Hebrews 12:8 "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." If we put our reliance in God He will help us make it through the hardships we encounter and we will grow even stronger and become more spiritual in the process; preparing our souls for the next life.

James 1:2 "My brethren, count it all joy when ye fall into divers temptations;" 1:3 "Knowing this, that the trying of your faith worketh patience."

James 5:10 "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." 5:11 "Behold, we count them happy which endure."

Ephesians 3:13 “Wherefore I desire that ye faint not at My tribulations for you, which is your glory.”

2 Thessalonians 1:4 “So that we ourselves glory in you.”

Acts 14:22 “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”

2 Corinthians 1:4 “Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” 8:8 “I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.”

“O peoples of the earth! Verily His Remembrance is come to you from God after an interval during which there were no Messengers, that He may purge and purify you from uncleanness.”

(The Bab, Selections from the Writings of the Bab, p. 62)

“O YE who are invested with the Bayan! Ye shall be put to proof, even as those unto whom the Qur'án was given.”

(The Bab, Selections from the Writings of the Bab, p. 140)

Letter 55. “You must know and understand that Allah has made this world a place where one is to stay only to provide for a happy life for himself in the Hereafter by his deeds. People are put to test here so that they may be rewarded according to their merits. Our life does not end here and we are not created only for this world. Nor are we ordered to concentrate our energies only to acquire pleasures, power and pomp here. We are brought here simply to be tested in accordance to our knowledge, intentions and activities.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

155. “Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.” 156. “Who say, when afflicted with calamity: ‘To Allah we belong, and to Him is our return.’

157. “They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.”

(The Qur'an (Yusuf Ali tr), Surah 2)

21 “Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).” 35. “Every soul shall have a taste of death: and We test you by evil and by good by way of trial: to Us must ye return.”

(The Qur'an (Yusuf Ali tr), Surahs 21 and 24)

**“An aspirant has to acquire the strength to pass through all trials. The greater the difficulty, the greater is the gain when one overcomes it.”
“A staunch devotee welcomes troubles as it makes his spirit stronger.”
(ZOROASTER, Hymns of Atharvan pp. 362 and 364)**

Denkard. Zoroaster, “The explicit reason of allowing the opponent to commingle (in this world), therefore is the benefit derived by His own creatures even from undergoing the test (of virtue).” “Test us, by what are your tests in this respect. Whatever Your tests are they are for finding out the strong.” (ZOROASTER, Hymns of Atharvan p. 360)

“Evil is not wholly evil. In tackling it the soul acquires moral strength i.e. competence for nearness to God. This is a relieving feature of sin. This Rik gives the reason why Mazda is said to be good in spite of there being evil in the world.” “Even evil operates for the ultimate good.” (ZOROASTER, Hymns of Atharvan pp. 120 and 121)

“Truth under trials and temptations, their endurance under privations, and their devotion to duty under all vicissitudes of fortune, form the Hindu ideal of a Perfect Life.” “Sorrow wakes our deepest kindness and our holiest feelings prove!” “Repeated trials bring out in brighter relief the unfaltering truth.”

(Hindu, Ramayana (R. Dutt, abridged tr))

“In thy sorrow, in affliction, ever deeper lessons learn, Righteous be your life in exile, happy be your safe return, May these eyes again

**behold thee in Hastina's ancient town, Conqueror of earthly trials,
crowned with virtue's heavenly crown!"**

(Hindu, Mababharata (R. Dutt, abridged tr))

**"Patiently one endures wicked and malicious speech, as well as bodily
pains, that befall one, though they be piercing, sharp, bitter,
unpleasant, disagreeable and dangerous to life."**

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

**10. "Is there in the world anyone who is so restrained by modesty that
they avoid blame like a trained horse avoids the whip? Like a trained
horse when touched by a whip, be strenuous and eager, and by faith,
by virtue, by energy, by meditation, by discernment of the truth you
will overcome this great sorrow, perfected in knowledge, behavior,
and mindfulness." 26. "The one I call holy, though having committed no
offense, patiently bears reproach, ill-treatment, and imprisonment, has
endurance for one's force and strength."**

**"The purpose of the Holy Life does not consist in acquiring alms,
honor, or fame. That unshakable deliverance of the heart: that, verily,
is the object of the Holy Life, that is its essence, that is its goal."**

**(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J.
Richards))**

**"My Lord, High King of Light, Revealer Whose eyes are uncovered,
seeking justice And enacting justice for those who love it, Do justice
on those who persecute us, Those persecutors who pursue us, And on
the wicked and furious ones Who scheme to work evil upon us."**

**"If it please Thee, High King of Light, Look on us and condemn us
not!"**

**"Behold these souls who believed in Thee And for Thy name's sake
stood by on earth And were persecuted. Show us pure ether air So that
we may forget earthly persecution, That we may forget the
persecution of earth And the vexation of the wicked and liars."**

(Sabeanism, Ginza Rba- chapter 71)

“Who establisheth our strength and cutteth us not off From the House of our trust; Who restoreth our souls at the House of Ransom On the Day of Judgement, and perfecteth our souls.” “For my heart hath testified to the First Life and I endure the persecution of the world.” (Sabeanism, Ginza Rba- chapters 76 and 77)

“He will come and will heal me, Will lift me up, raise me and confirm me Will direct my eyes to the Light, And my feet to steadfastness My mouth to wisdom and my heart to vigilance.” (Sabeanism, Ginza Rba- chapter 117)

“Behold me, who have sought purification before Thee! Look on me, who have borne persecution for Thy name! End for me acts of violence, for I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” (Sabeanism, Ginza Rba- chapter 410)

“Know, moreover, that it is through such words that God proveth His servants and sifteth them, separating the believer from the infidel, the detached from the worldly, the pious from the profligate, the doer of good from the worker of iniquity, and so forth. Thus hath the Dove of holiness proclaimed: ‘Do men think when they say ‘We believe’ they shall be let alone and not be put to proof?’”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries)

“He doth whatsoever He chooseth. Had the world been of any worth in His sight, He surely would never have allowed His enemies to possess it, even to the extent of a grain of mustard seed. He hath, however, caused you to be entangled with its affairs.” “Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.”

“Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illuminated hearts may be known from the perishable and barren soil. From time immemorial such hath

been the way of God amidst His creatures, and to this testify the records of the sacred books.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 209 and Baha'u'llah, The Kitab-i-Iqan, p. 48 and The Arabic Hidden Words)

“To the sincere ones, tests are as a gift from God, the Exalted, for a heroic person hasteneth, with the utmost joy and gladness, to the tests of a violent battlefield, but the coward is afraid and trembles and utters moaning and lamentation. Likewise, an expert student prepareth and memorizeth his lessons and exercises with the utmost effort, and in the day of examination he appeareth with infinite joy before the master. Likewise, the pure gold shineth radiantly in the fire of test. Consequently, it is made clear that for holy souls, trials are as the gift of God, the Exalted; but for weak souls they are an unexpected calamity.” “The more often the pure gold is thrown into the furnace of test, the greater will become its purity and brilliancy and it will acquire a new splendor and brightness.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 371 and Tablets of Abdu'l-Baha v2, p. 302)

We need to be prudent with the things we say and our Expressions.

187. We need to be prudent with our talk and Expressions:

Not everything we say is always suited for the occasion or a timely utterance for those who are listening. We need to be prudent and cautious with our words and expressions; great harm can come from a lax expression or an unsuitable statement. JUDAISM: Proverbs 15:23 “A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!”

Proverbs 15:28 “The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.”

“Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 268)

“Ye have been forbidden in the Bayan to enter into idle disputation and controversy, that perchance on the Day of Resurrection ye may not engage in argumentation, and dispute with Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 133)

JUDAISM: Proverbs 29:11 “A fool uttereth all his mind: but a wise man keepeth it in till afterwards.”

Proverbs 29:20 “Seest thou a man that is hasty in his words? there is more hope of a fool than of him.”

Ecclesiastes 5:2 “Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.”

Ecclesiastes 10:12 “The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.”

Amos 5:13 “Therefore the prudent shall keep silence in that time; for it is an evil time.” We need to learn to be prudent in what we say and guarded in our speech, for the fool blurts out words without thinking, while the prudent man thinks before he speaks. How will his words sound, is what he has got to say suited to the ears of the people he is speaking to, for there is: Ecclesiastes 3:7 “a time to keep silence, and a time to speak;” if a person wants to demonstrate wisdom in their actions. **CHRISTIANITY: Colossians 4:6 “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.”**

1 Timothy 6:4 “He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,”

1 Timothy 6:5 “Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”

1 Thessalonians 2:5 “For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:” **2:6** “Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.”

Ephesians 4:29 “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”

Ephesians 4:30 “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”

“One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man’s station.”

(Bahá’í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 173)

“Withhold thy tongue from uttering that which might grieve thee and beseech God for mercy. Verily He is fully cognizant of the righteous, for He is with such of His servants as truly believe in Him, and He is not unaware of the actions of the mischief-makers, inasmuch as nothing whatever in the heavens or on the earth can escape His knowledge.”

(The Bab, Selections from the Writings of the Bab, p. 162)

148. “Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.”

(The Qur'an (Yusuf Ali tr), Surah 4)

“The Prophet said, ‘Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance).”

(Islam, Hadith, Bukhari Vol 3, Book 41, # 591)

14. “As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.” 3. “Therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beautiful! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds;”

(The Zend-Avesta, Avesta – Yasnas 33 and 35)

Denkard. Zoroaster, “Be it known that, he is prudent among men who abstains from uttering and committing the sin that has occurred to his mind.”

6. “Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.”

10. “That man is called a (true) tridandin in whose mind these three, the control over his speech (vagdanda), the control over his thoughts (manodanda), and the control over his body (kayadanda), are firmly fixed.”

11. “That man who keeps this threefold control (over himself) with respect to all created beings and wholly subdues desire and wrath, thereby assuredly gains complete success.”

(Hindu, Laws of Manu chapter 12)

17. “Guard against verbal unruliness. Be restrained in speech. Abandoning verbal wrong doing, lead a life of verbal well doing.”

“The wise who are restrained in body, speech and mind - such are the well and truly restrained.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

20. “Be guarded in speech, restrained of mind and not doing anything wrong physically. Perfect these three forms of action, and fulfill the way taught by the sages.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“The...tongue...is....sharper than a sword.” (words inflict harm on others when evil passes out of the mouth, so refrain your tongue from speaking foolishness) (Sabeanism, Ginza Rba- chapter 24)

Punishment for the wicked and unbelievers.

188. Punishment for the wicked and unbelievers: Seems to be a teaching that is pretty much universally accepted by all the divine religions of God. If you do bad things or you don't believe in the word of God, you will be punished for these things when you pass on out of this earthly life: CHRISTIANITY: 2 Peter 2:9 “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” Peter is clearly saying the Lord God will help the godly believers avoid the path of spiritual destruction and damnation. Peter is also saying, in the very same sentence, that God will punish the unbelievers for their unjust corrupt dealings and evil actions towards their fellow men. Jesus calls these people a generation of vipers:

Matthew 23:33 “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”

Matthew 25:46 “These shall go away into everlasting punishment: but the righteous into life eternal.”

2 Thessalonians 1:3 “We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly,

and the charity of every one of you all toward each other aboundeth;"
1:4 "So that we ourselves glory in you in the churches of God for your
patience and faith in all your persecutions and tribulations that ye
endure:" 1:5 "Which is a manifest token of the righteous judgment of
God, that ye may be counted worthy of the kingdom of God, for which
ye also suffer:" 1:6 "Seeing it is a righteous thing with God to
recompense tribulation to them that trouble you;" 1:7 "And to you who
are troubled rest with us, when the Lord Jesus shall be revealed from
heaven with his mighty angels," 1:8 "In flaming fire taking vengeance
on them that know not God, and that obey not the gospel of our Lord
Jesus Christ": 1:9 "Who shall be punished with everlasting destruction
from the presence of the Lord, and from the glory of his power;"

JUDAISM: Proverbs 22:3 "A prudent man foreseeth the evil, and hideth
himself: but the simple pass on, and are punished."

Ezekiel 14:10 "And they shall bear the punishment of their iniquity: the
punishment of the prophet shall be even as the punishment of him that
seeketh unto him;"

Ezekiel 14:11 "That the house of Israel may go no more astray from
me, neither be polluted any more with all their transgressions; but that
they may be my people, and I may be their God, saith the Lord GOD."

"Wholly for the sake of God he should proclaim His Message, and with
that same spirit accept whatever response his words may evoke in his
hearer. He who shall accept and believe, shall receive his reward; and
he who shall turn away, shall receive none other than his own
punishment."

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p.
339)

"How numerous the souls who in former times were put to death for
Thy sake, and in whose names all men now pride themselves; and how
vast the number of those whom Thou didst enable to acquire earthly
fortunes, and who amassed them while they were deprived of Thy
Truth, and who in this day have passed into oblivion. Theirs is a
grievous chastisement and a dire punishment."

(The Bab, Selections from the Writings of the Bab, p. 190)

**90. "Humiliating is the punishment of those who reject Faith."
165. "When they disregarded the warnings that had been given them, We rescued those who forbade evil; but We visited the wrongdoers with a grievous punishment, because they were given to transgression."**

(The Qur'an (Yusuf Ali tr), Surahs 2 and 7)

97. "When angels take the souls of those who die in sin against their souls, they say: "In what (plight) were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell, what an evil refuge!"

(The Qur'an (Yusuf Ali tr), Surah 4)

68. "Allah hath promised the Hypocrites, men and women, and the rejecters of faith, the fire of hell: therein shall they dwell: sufficient is it for them: for them is the curse of Allah, and an enduring punishment," 52. "At length will be said to the wrong-doers: 'Taste ye the enduring punishment! Ye get but the recompense of what ye earned!'"

(The Qur'an (Yusuf Ali tr), Surahs 9 and 10)

61. "It Allah were to punish men for their wrongdoing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated term: when their term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour)." 62. "They attribute to Allah what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the fire, and they will be the first to be hastened on into it!"

(The Qur'an (Yusuf Ali tr), Surah 16)

71. "The Unbelievers will be led to Hell in crowds; until, when they arrive there, its gates will be opened, and its Keepers will say, 'Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the meeting of this Day of yours?' The answer will be: 'True: but the Decree of Punishment has been proved true against the Unbelievers!'"

72. "(To them) will be said: 'Enter ye the gates of Hell, to dwell there in: and evil is (this) abode of the arrogant!'"

(The Qur'an (Yusuf Ali tr), Surah 39)

"He makes himself a viaticum unto the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners!"

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

"It cannot be that the consequences of a good deed and those of a bad deed, would be the same. They are sure to yield different results. The underlying principle of (divine reckoning, reward and punishment) is laid down here." (ZOROASTER, Hymns of Atharvan p. 160)

8. "So when there cometh their punishment for their sins, then, O Mazda, at Thy command shall Good Thought establish the Dominion in the Consummation, for those who deliver the Lie, O Ahura, into the hands of Right." 11. "If, O ye mortals, ye mark those commandments which Mazda hath ordained -- of happiness and pain, the long punishment for the follower of the Druj, and blessings for the followers of the Right -- then hereafter shall it be well."

(Zoroaster, The Zend-Avesta, Avesta - Yasna 30)

240. "Single is each being born; single it dies; single it enjoys (the reward of its') virtue; single (it suffers the punishment of its') sin."

(Hindu, Laws of Manu chapter 4)

1. “He who instigates to, he who assists in, and he who commits (an act, these three) share its rewards in heaven and its punishments in hell.”

(Hindu, The Dharma Sutras, Apastamba Prasna 2, Patala 11, Khanda 29)

4. A man elated (with success) becomes proud, a proud man transgresses the law, but through the transgression of the law hell indeed (becomes his portion).

(The Dharma Sutras, Apastamba Prasna I, Patala 4, Khanda 13)

“And further, people take the evil way in deeds, the evil way in words, the evil way in thoughts; and by taking the evil way in deeds, words, and thoughts, at the dissolution of the body, after death, they fall into a downward state of existence, a state of suffering, into perdition, and the abyss of hell. But, this is the misery of sensuous craving, the heaping up of suffering in the future life, due to sensuous craving, conditioned through sensuous craving, caused by sensuous craving, entirely dependent on sensuous craving.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

1. “Here and beyond he is punished. The wrong-doer is punished both ways. He is punished by the thought, ‘I have done evil.’ and is even more punished when he comes to a bad state.”

1. Here and beyond he rejoices. The doer of good rejoices both ways. He rejoices at the thought, ‘I have done good,’ and rejoices even more when he comes to a happy state.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

10. “When he is doing evil, the fool does not realise it. The idiot is punished by his own deeds, like one is scorched by fire.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“When a fool does wicked deeds, He does not know their future fruit. The witless one is tormented by his own deeds. He who inflicts punishment on those Who are harmless and who offend no one Speedily comes to one of these ten states: To grievous bodily pain, to disaster, To bodily injury, to serious illness, To loss of mind, will he come. To oppression by the king, To grave accusation, To loss of relatives, To destruction of wealth, (will he come). Or his house will be burnt up with fire, And that unwise one will pass to Hell in the world to come.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“If right is different than wrong, then their retribution also must be different. They cannot lead to the same goal. The distinction between right and wrong is fundamental to man. Man lives under the power of supreme reality of moral distinctions and of their absolute significance. To invalidate the hypothesis would be to invalidate the life which is based upon it.” (Sabeanism, Seth son of Adam)

“The good will see and will be found ready, (But) The wicked will be discomfited and the children of (this) world abashed.” (Sabeanism, Ginza Rba- chapters 35 and 76)

“The verdict of divine chastisement is pronounced against those who have turned away disdainfully from Me and have repudiated the conclusive proofs and the unerring Book with which God hath invested Me, and on the Day of Severing they shall find no protector or helper.”

(The Bab, Selections from the Writings of the Bab, p. 19)

“Both thine intentions and the manner in which thou dealest with the people clearly demonstrate thine infidelity towards God, hence He hath ordained a severe chastisement for thee.”

(The Bab, Selections from the Writings of the Bab, p. 21)

“Woe betide thee, for the day of chastisement is approaching. Dost thou not dread the wrath of thy Lord, the Almighty, the Lord of the heavens, the Lord of all worlds?”

(The Bab, Selections from the Writings of the Bab, p. 26)

“O heedless outcast! Erelong will the breaths of chastisement seize thee, as they seized others before thee. Wait, O thou who hast joined partners with God, the Lord of the visible and the invisible.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 100)

“And further He -- exalted be He -- saith: "As for those who believe not in the signs of God, or that they shall ever attain His Presence, these of My mercy shall despair, and these doth a grievous chastisement await.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 115)

“How numerous the souls who in former times were put to death for Thy sake, and in whose names all men now pride themselves; and how vast the number of those whom Thou didst enable to acquire earthly fortunes, and who amassed them while they were deprived of Thy Truth, and who in this day have passed into oblivion. Theirs is a grievous chastisement and a dire punishment.”

(Bahá'í Faith, Compilations, Fire and Light, p. 17)

Spiritual qualities.

189. The Spiritual qualities found in the Bahá'í Faith are also found in Christianity as-well-as the other great religions of the world: Many spiritual qualities that are part of Christianity are also found in the Bahá'í Faith as-well-as the other great religions of

God; which comes as no surprise seeing that all of these religions come from the one same God and all of these religions are part of the one same religion. “It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion.” The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 91)

Here are just a few spiritual qualities we can look for that are found in these religions, which is by no means a complete list of all of them. To list all of the spiritual qualities God has to bestow upon mankind would take a lot more space than I have and quite a deal more time than I am prepared devote to this project. So here are just a few of these qualities that I feel are important for us to look at and incorporate into our lives: 1. Steadfastness, 2. Obedience, 3. Selflessness, 4. Charity, 5. Kindness, 6. Piety, 7. Goodness, 8. Trustworthiness, 9. Purity, 10. Righteousness, 11. Humility, 12. Patience, 13. Mercy and Compassion, 14. Love, 15. Love of God, 16. Be forgiving towards one another. 17. Truthfulness 18. Forbearance 19. Contentment and Resignation 20. True Reliance on, and Trust in God, in Everything.

a. Steadfastness, JUDAISM: Job 11:15 “For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:” CHRISTIANITY: 1 Corinthians 7:37 “Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.”

“By the righteousness of the true God, if ye remain steadfast upon this line which standeth upright between the two lines, ye shall, in very truth, quaff the living waters from the Fountain of this wondrous Revelation as proffered by the hand of His Remembrance...”

(The Bab, Selections from the Writings of the Bab, p. 56)

“Vouchsafe Thy strength, O Almighty One, unto Thy weak creatures, and quicken them who are as dead, that haply they may find Thee, and

may be led unto the ocean of Thy guidance, and may remain steadfast in Thy Cause.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 10)

CHRISTIANITY: 1 Corinthians 15:58 “Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

1 Peter 5:9 “Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.”

“Scatter throughout the length and breadth of this land, and, with steadfast feet and sanctified hearts, prepare the way for His coming.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 93)

“Blessed are the steadfastly enduring, they that are patient under ills and hardships, who lament not over anything that befalleth them, and who tread the path of resignation....”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 129)

146. “How many of the Prophets fought (in Allah's way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah loves those who are firm and steadfast.”

(The Qur'an (Yusuf Ali tr), Surah 3)

200. “O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.” In steadfastness.

(The Qur'an (Yusuf Ali tr), Surah 3)

80. “But those who had been granted (true) knowledge said: ‘Alas for you! the reward of Allah (in the Hereafter) is best for those who believe

and work righteousness: but this none shall attain, save those who steadfastly persevere (in good).”

(The Qur'an (Yusuf Ali tr), Surah 28)

19. “These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilaration(s), and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshipped; with this Gathic word we praise it.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 10)

17. “Ormazd the Lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause Intelligence, steadfastness, and goodness, unto me (who am) one of the good Mazdayasnians. So be it!”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Clasp Me with heart and mind! so shalt thou dwell Surely with Me on high. But if thy thought Droops from such height; if thou be'st weak to set Body and soul upon Me constantly, Despair not! give Me lower service! I seek To reach Me, worshipping with steadfast will; And, if thou canst not worship steadfastly, Work for Me, toil in works pleasing to Me!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 12)

“Good is the steadfastness whereby a man Masters his beats of heart, his very breath Of life, the action of his senses; fixed In never-shaken faith and piety:”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“Just as a rock of one solid mass remains unshaken by the wind, even so, neither forms, nor sounds, nor odors, nor tastes, nor contacts of

any kind, neither the desired, nor the undesired, can cause such an one to waver. Steadfast is his mind, gained is deliverance.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

7. “He whose senses are subdued, Like steeds well-trained by a charioteer; He who is free from pride and corruption - Such a steadfast one even the gods hold dear.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Steadfast and vigorous souls shine in splendour in the great Place of Light and the Everlasting Abode.” (Sabeanism, Ginza Rba- chapter 56)

“In great radiance am I immersed and in steadfast light am I established. Its fastening is water, its wreath is light, its weapon the living word, and its seal the chosen, pure one. Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (of light?).” (Sabeanism, Ginza Rba- chapter 63)

“Any man who is not steadfast (in thought) Whose mind is turned against me, Whose mind is turned from me, Great and not small will be his hurt.” (Sabeanism, Ginza Rba- chapter 89)

“For He will come and will heal me, Will lift me up, raise me and confirm me Will direct my eyes to the Light, And my feet to steadfastness My mouth to wisdom and my heart to vigilance.” (Sabeanism, Ginza Rba- chapter 117)

“Let there be strength and constancy for all lovers of Thy name!” (Sabeanism, Ginza Rba- chapter 410)

b. Obedience, JUDAISM: Deuteronomy 13:4 “Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.”

Deuteronomy 27:10 “Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.”

CHRISTIANITY: Romans 5:19 “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

“But this sect (The Bahá'í Faith) are steadfast in their own path and firmly established in conduct and faith; they are pious, devoted, tenacious, and consistent in such sort that they freely lay down their lives, and, after their own way, seek to please God; they are strenuous in effort and earnest in endeavor; they are the essence of obedience and most patient in hardship and trouble; they sacrifice their existence and raise no complaint or cry; what they utter is in truth the secret longing of the heart....”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 87)

CHRISTIANITY: 2 Corinthians 10:3 “For though we walk in the flesh, we do not war after the flesh:”

2 Corinthians 10:4 “(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)”

2 Corinthians 10:5 “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;”

2 Corinthians 10:6 “And having in a readiness to revenge all disobedience, when your obedience is fulfilled.”

2 Corinthians 10:7 “Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.”

“To be a real Christian is to be a servant in His Cause and Kingdom, to go forth under His banner of peace and love toward all mankind, to be self-sacrificing and obedient, to become quickened by the breaths of the Holy Spirit, to be mirrors reflecting the radiance of the divinity of Christ, to be fruitful trees in the garden of His planting, to refresh the

world by the water of life of His teachings -- in all things to be like Him and filled with the spirit of His love.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 6)

“VERILY I am Thy servant, O my God, and Thy poor one and Thy suppliant and Thy wretched creature. I have arrived at Thy gate, seeking Thy shelter. I have found no contentment save in Thy love, no exultation except in Thy remembrance, no eagerness but in obedience to Thee, no joy save in Thy nearness, and no tranquillity except in reunion with Thee, notwithstanding that I am conscious that all created things are debarred from Thy sublime Essence and the entire creation is denied access to Thine inmost Being.”

(The Bab, Selections from the Writings of the Bab, p. 174)

132. “Obey Allah and the Messenger; that ye may obtain mercy.”

(The Qur'an (Yusuf Ali tr), Surah 3)

59. “O ye who believe! obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination.”

(The Qur'an (Yusuf Ali tr), Surah 4)

16. “If ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty.”

(The Qur'an (Yusuf Ali tr), Surah 48)

16. “To Obedience am I given, and to deaf disobedience, not; to the saint do I belong, and to the wicked, not; and so from this on till the ending shall be the spirits' parting.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 10)

16. “This I ask Thee, tell me truly, Ahura. Who is victorious to protect by thy doctrine (all) that are? By vision assure me how to set up the judge that heals the world. Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazda.”

(The Zend-Avesta, Avesta – Yasna 44)

5. “I will speak of that which (he), the Holiest declared to me as the word that is best for mortals to obey; while he said: ‘they who for my sake render him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit’ - (he) Mazda Ahura.”

(The Zend-Avesta, Avesta – Yasna 45)

9. “For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.”

(Hindu, Laws of Manu chapter 2)

175. “Let him always delight in truthfulness, (obedience to) the sacred law, conduct worthy of an Aryan, and purity.”

(Hindu, Laws of Manu chapter 4)

92. “Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.”

(Hindu, Laws of Manu chapter 6)

22. “Lax behaviour, broken observances and dubious chastity - these are of no great benefit. If it ought to be done, then do it; apply yourself

to it strenuously (in obedience). A lax man of religion just spreads even more dust.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

22. “As a blade of grass wrongly handled cuts the hand, so also asceticism wrongly practiced leads to hell. An act carelessly performed, a broken vow, unwilling obedience to discipline -- - all these bring no great reward. If anything is to be done, let one do it vigorously. A careless recluse only bespatters oneself with the dust of desires.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Do not slumber and sleep, and forget not what your lord commanded you.” Obedience to the ordinances of God is a must for anybody living the holy life. (Sabeanism, Instruction of Adam)

c. Selflessness, CHRIASIANITY: John 5:30 “I can of mine own self do nothing..... I seek not mine own will, but the will of the Father which hath sent me.”

John 6:38 “For I came down from heaven, not to do mine own will, but the will of Him that sent me.”

Ephesians 6:6 “Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;”

Ephesians 6:7 “With good will doing service, as to the Lord, and not to men:”

JUDAISM: Psalms 143:8 “Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.” 143:9 “Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.” 143:10 “Teach me to do Thy will; for Thou art my God: Thy spirit is good; lead me into the land of uprightness.” 143:11 “Quicken me, O LORD, for Thy name's sake: for Thy righteousness' sake bring my soul out of trouble.”

“Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha)

“All individuals were called upon to work for their own spiritual development, such development came not from any esoteric knowledge or experience, but from the purity with which they turned to God, the selflessness and dedication with which they served God's Cause, and the extent to which they modelled their lives on the divinely given ethical imperatives.”

(Peter Smith, The Babi & Baha'i Religions, p. 154)

112. “Whoever submits his whole self to Allah and is a doer of good, he will get his reward with his Lord; on such shall be no fear, nor shall they grieve.”

(The Qur'an (Yusuf Ali tr), Surah 2)

125. “Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in faith? For Allah did take Abraham for a friend.”

(The Qur'an (Yusuf Ali tr), Surah 4)

6. “As in this (house) the Bountiful Immortals seek for good Yasnas and good praises from the blessed Sraosha (who governs here), and as they seek for (one) good sacrifice and act of homage (more especially their own) which is a good offering (to them) for (our) salvation, and a good offering in praise, together with a long continued offering of the entire self, (7) let not then (their) brilliant glory ever desert this house, nor the bright abundance, nor an illustrious offspring legitimately born, nor that long continued companionship which is the furtherance of that good blessedness which teaches concerning glory.”

(The Zend-Avesta, Avesta – Yasna 60)

1. “We come, rejoice, and submit”

(The Zend-Avesta, Avesta Fragments)

“Make thine acts Thy piety, casting all self aside, Contemning gain and merit; equable In good or evil: equability.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

“Do all thou dost for Me! Renounce for Me! Sacrifice heart and mind and will to Me! Live in the faith of Me! In faith of Me All dangers thou shalt vanquish, by My grace;”

“There is the rightful doer. He who acts Free from self-seeking, humble, resolute, Steadfast, in good or evil hap the same, Content to do aright- he truly acts.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

24. “Weeds are the blight of fields. Self-seeking is the blight of mankind. Consequently offerings to those free from self-seeking are of great fruit.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

7. “The one who is free from gullibility, who knows the Uncreated, who has severed all ties, removed all temptations, renounced all desires, (selfless) is the greatest of people.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The Bodhisattva must be free from all presuppositions and attachments to things, ideas and selfness.” (Buddha, Lankavatara Sutra)

“And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment ‘Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you.” And we shall selflessly submit to Thy will and thy command. “In the twinkling of an eye and at a turn of the wheels, (Let our petition, our prayer and our submission Rise up before Thee Manda d-Hiia!” (Sabeanism, Ginza Rba- chapter 75)

d. Charity, CHRISTIANITY: 1 Corinthians 13:2 “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”

“O people of the world, ye are all the fruit of one tree and the leaves of one branch. Walk with perfect charity, concord, affection, and agreement.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 42)

CHRISTIANITY: 1 Corinthians 13:4 “Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,”

1 Corinthians 16:14 “Let all your things be done with charity.

1 Timothy 1:5 “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:”

“Charity is pleasing and praiseworthy in the sight of God and is regarded as a prince among goodly deeds.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 71)

“Broadly regarded, Bábism may be defined as a creed of charity, and almost of common humanity. Brotherly love, kindness to children, courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness even to Christians, are included in its tenets.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 600)

JUDAISM: Deuteronomy 15:7 “If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: 15:8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.”

Deuteronomy 15:11 “For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.”

CHRISTIANITY: 1 Peter 4:8 “And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.”

“This is the Day whereon the Ocean of God's mercy hath been manifested unto men, the Day in which the Day Star of His loving-kindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favor have overshadowed the whole of mankind. Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 7)

“I am bidden by Him to instill into men's hearts the ennobling principles of charity and love.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 553)

Letter 69. “Remember that among the faithful Muslims the best is he who gives out alms and charities on his own behalf and on behalf of his family and his property. Whatever you spend in this way is something that you send in advance for your life after death. You will then receive the reward of such deeds. And whatever you leave here will be used by others and you will get no benefit out of it.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

43. “Be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).”

(The Qur'an (Yusuf Ali tr), Surah 2)

162. “But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee; and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.”

(The Qur'an (Yusuf Ali tr), Surah 4)

31. “Speak to My servants who have believed, that they may establish regular prayers, and spend (in charity) out of the Sustenance We have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining, nor befriending.”

(The Qur'an (Yusuf Ali tr), Surah 14)

When Abu Bakr; sent me to (collect the Zakat from) Bahrein, he wrote to me the following: -- (In the name of Allah, the Beneficent, the Merciful.) These are the orders for compulsory charity (Zakat) which Allah's Apostle had made obligatory for every Muslim, and which Allah had

Ordered His Apostle to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector).

(Hadith, Bukhari Vol 2, Book 24, Number 534)

36. “The Law of Mazda will not deliver thee unto pain. Thou art entreated (for charity) by the whole of the living world, and she is ever standing at thy door in the person of thy brethren in the faith beggars are ever standing at the door of the stranger, amongst those who beg for bread.”

(The Zend-Avesta, Avesta Fragments)

7. “We sacrifice unto Asha-Vahishta, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy. We sacrifice unto Khshathra-Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

**“Krishna. Fearlessness, singleness of soul, the will Always to strive for wisdom; opened hand And governed appetites; and piety, And love of lonely study; humbleness, Uprightness, heed to injure naught which lives, Truthfulness, slowness unto wrath, a mind That lightly letteth go what others prize; And equanimity, and charity Which spieth no man's faults; and tenderness Towards all that suffer; a contented heart, Fluttered by no desires; a bearing mild, Modest, and grave, with manhood nobly mixed, With patience, fortitude, and purity; An unrevengeful spirit, never given To rate itself too high;- such be the signs,
O Indian Prince! of him whose feet are set On that fair path which leads to heavenly birth!”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

226. “Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.”

(Hindu, Laws of Manu chapter 4)

1. “There are three branches of the law. Sacrifice, study, and charity are the first.”

(Hindu, Upanishads vol. 1, Khandogya-Upanishad Part 1)

“One should cherish ideals of charity, good behavior, patience, zeal, thoughtfulness and wisdom. Even in the worldly life the practice of

these virtues will bring rewards of happiness and success.” (Buddha, Lankavatara Sutra)

“The Awakening of Faith Scripture teaches how disciples should practice charity. It says: "If persons should come to them and ask for something, they should as far as their means allow, supply it ungrudgingly and thus make them happy. If they see people threatened with danger, they should try every means for rescuing them and restore them to a feeling of safety. If people come to them desiring instruction in the Dharma, they should, as far as they are acquainted with it and according to their discretion, deliver discourses upon religious themes. And when they are performing these acts of charity, let them not cherish any desire for fame or advantage, nor covet any earthly reward. Thinking only of the benefits and blessings that are to be mutually shared, let them aspire for the most excellent, the most perfect wisdom.”

“An enlightened disciple in his acts of charity, ought to act spontaneously, uninfluenced by such things as form, sound, taste, odour, touch, discrimination, and favoritism. It is imperative that an enlightened disciple, in the exercise of charity, should act independent of phenomena. And why? Because, acting without regard to illusive forms of phenomena, he will realize in the exercise of charity a merit inestimable and immeasurable.” (Buddha, Diamond Sutra)

“Be careful; make enquiry, display kindness, show compassion.” (Be giving) (Sabeanism, Ginza Rba- chapter 74)

“For any man who giveth an oblation, His oblation will be his helper: elect and perfect men Who bestow oblations will rise by Kušta’s path. To them it shall be given. And every man who giveth oblation; will be made to shine On the day of deliverance.” (Sabeanism, Ginza Rba- chapters 71 and 76)

“To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.”

“He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not,” (Sabeanism, Ginza Rba-chapter 123)

e. Kindness, CHRISTIANITY: Ephesians 4:32 “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

1 Corinthians 13:4 “Charity suffereth long, and is kind;”

“Enkindle with all your might in every meeting the light of the love of God, gladden and cheer every heart with the utmost loving-kindness, show forth your love to the strangers just as you show forth to your relations.”

(Bahá’í Faith, Abdu’l-Baha, Baha’i World Faith - Abdu’l-Baha Section, p. 353)

CHRISTIANITY: Colossians 3:12 “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;”

2 Corinthians 6:3 “Giving no offence in anything, that the ministry be not blamed:” 6:4 “But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,” 6:5 “In stripes, in imprisonments, in tumults, in labours, in watching, in fasting;” 6:6 “By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,” 6:7 “By the word of truth, by the power of God,” 6:11 “O ye Corinthians, our mouth is open unto you, our heart is enlarged.”

JUDAISM: Deuteronomy 10:17 “For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:” 10:18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.”

1 Kings 20:14 “And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:” 20:15 “But also thou shalt not cut off thy kindness from my house for ever:”

Proverbs 19:20 “Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.” “There are many devices in a man’s

**heart; nevertheless the counsel of the LORD, that shall stand.” 19:22
“The desire of a man is his kindness:”**

Zechariah 7:8 “And the word of the LORD came unto Zechariah, saying,” 7:9 “Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions (and kindness) every man to his brother:” 7:10 “And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.” (be filled with kindness for your fellow man).

“Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 15)

“Broadly regarded, Bábism may be defined as a creed of charity, and almost of common humanity. Brotherly love, kindness to children, courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness even to Christians, are included in its tenets.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 600)

263. “Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most Forbearing.”

(The Qur'an (Yusuf Ali tr), Surah 2)

5. “To those weak of understanding make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.”

(The Qur'an (Yusuf Ali tr), Surah 4)

15. “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 (a period of) 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 Thy favor which Thou hast

bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam.”

(The Qur'an (Yusuf Ali tr), Surah 46)

13. “(Kindness, It is:) freeing the bondman; Or the giving of food in a day of privation To the orphan with claims of relationship, Or to the indigent (down) in the dust. Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.”

(The Qur'an (Yusuf Ali tr), Surah 90)

“We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare-giving, kind, and health-giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

34. “O Maker of the material world, thou Holy one! Who is the fifth that rejoices the Earth with greatest joy? Ahura Mazda answered: '[It is he who kindly and piously gives The Asho-dad or alms to one of the faithful who tills the earth, O Spitama Zarathushtra!"]”

(The Zend-Avesta, Avesta - Vendidad)

37. “When a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.” (Only good comes of it).

(The Zend-Avesta, Avesta - Vendidad)

3. “Whatever is given should be given with faith, not without faith,-with joy, with modesty, with fear, with kindness.”

(Hindu, Upanishads vol. 2, Taittiriya-Upanishad)

15. “He who with grateful food shows kindness in his house, an offerer to the living, is the type of heaven.” 21. “May we rest ever in the loving kindness, in the auspicious grace of him the Holy.”

(Hindu, Vedas, Rig Veda - Books 1 and 3)

“May your most loving favour still attend us. May even what we have done delight the Maruts, the blameless Ones, the bright, the purifying. Further us, O ye Holy, with your kindness: advance us mightily that we may prosper.” “With all your loving kindness, Sages, come to us.”

(Hindu, Vedas, Rig Veda – Books 7 and 8)

25. “The bhikkhu who abides in Loving-kindness, And who is pleased with the Buddha's teaching, Shall attain to the Peaceful State, The happy stilling of conditioned things.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Practice kindness and compassion on all alike with no discrimination what-so-ever.” “Even in one’s speech and especially in one’s teachings one must practice kindness, for, no teaching that is unkind can be the teaching of the Buddha. Unkindness is the executioner of the life of wisdom. (Buddha, Surangama Sutra)

“Persevere assiduously (diligently) in the practice of boundless kindness,” (Buddha, Middle Discourses)

“And we have arranged (all things?) according to Thy loving-kindness from beginning to end.” (Sabeanism, Ginza Rba- chapter 30)

“Be careful; make enquiry, display kindness, show compassion.” (Sabeanism, Ginza Rba- chapter 74)

f. Piety, CHRISTIANITY: 1 Timothy 5:4 “But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.”

JUDAISM: Numbers 15:40 “Remember, and do all my commandments, and be holy (pious) unto your God.”

Exodus 22:31 “And ye shall be holy (pious) men unto Me:”

“All praise be to the one true God -- exalted be His glory -- inasmuch as He hath, through the Pen of the Most High, unlocked the doors of men’s hearts. Every verse which this Pen hath revealed is a bright and shining portal that discloseth the glories of a saintly and pious life, of pure and stainless deeds.”

(Bahá’í Faith, Baha’u’llah, Gleanings from the Writings of Baha’u’llah, p. 96)

“If, however, ye observe piety in your Faith, God will surely nourish you from the treasuries of His heavenly grace.”

(The Bab, Selections from the Writings of the Bab, p. 127)

2. “Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: fear Allah:”

(The Qur’an (Yusuf Ali tr), Surah 5)

105. “Set thy face towards Religion with true piety, and never in anywise be of the Unbelievers;” “Nor call on any, other than Allah -- such will neither profit thee nor hurt thee: if thou dost, Behold! thou shalt certainly be of those who do wrong.”

(The Qur’an (Yusuf Ali tr), Surah 10)

10. “The man of understanding has instructed (people) to cling to action of this Good Thought, and to the Holy Piety, creator, comrade of Right -- wise that he is, and to all hope, O Ahura, that are in thy Dominion, O Mazda.”

11. “And both thy (gifts) shall be for sustenance, even nectar and ambrosia. Piety linked with Right shall advance the Dominion of Good Thought, its permanence and power.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 34)

16. “And Zarathushtra himself, O Ahura, chooses each one of thy holiest Spirit, O Mazda. May Right be embodied full of life and strength! May Piety abide in the Dominion bright as the sun! May Good Thought give destiny to men according to their works!”

(The Zend-Avesta, Avesta – Yasna 43)

“Make thine acts thy piety, casting all self aside,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

“Good is the steadfastness whereby a man Masters his beats of heart, his very breath Of life, the action of his senses; fixed In never-shaken faith and piety:”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

26. “It is by pious behaviour that a man is called a man of religion, and by casting out blemishes one is called one gone forth.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Piety will smoothen your path.” (Sabeanism, Ginza Rba- chapter 67)

“Observe piety in your Faith, observe piety and virtue...”

(The Bab, Selections from the Writings of the Bab, pp. 129 and 149)

g. Goodness, JUDAISM: 2 Chronicles 6:41 “.....let thy saints rejoice in goodness.”

CHRISTIANITY: Galatians 5:22 “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,”

“May you, one and all, increase daily in spirituality, may you be strengthened in all goodness, may you be helped more and more by the Divine consolation, be made free by the Holy Spirit of God, and may the power of the Heavenly Kingdom live and work among you.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 112)

CHRISTIANITY: Ephesians 5:9 “(For the fruit of the Spirit is in all goodness and righteousness and truth)”

JUDAISM: Psalms 125:4 “Do good, O LORD, unto those that be good, and to them that are upright in their hearts.”

“He who knows me is accompanied with all good, he who rejects me is pursued by evil.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 248)

“It is Our wish and desire that every one of you may become a source of all goodness unto men, and an example of uprightness to mankind.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 315)

112. “Whoever submits his whole self to Allah and is a doer of good, he will get his reward with his Lord; on such shall be no fear, nor shall they grieve.”

(The Qur'an (Yusuf Ali tr), Surah 2)

22. “Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of (all) affairs.”

(The Qur'an (Yusuf Ali tr), Surah 31)

4. “And these we would declare in order that we may attain unto that speech which is uttered with (true) religious zeal, or that we may be as prophets of the provinces, that we may succor him who lifts his voice (for Mazda), that we may be as prophets who smite with victory, the befriended of Ahura Mazda, and persons the most useful to Him, holy men (indeed) who think good thoughts, and speak good words, and do good deeds.” 5. “That he may approach us with the Good Mind, and that (our souls) may advance in good, let it thus come; yea, 'how may my soul advance in good? let it thus advance.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 70)

27. “O thou, my perishable body, do good deeds!”

(The Zend-Avesta, Avesta Fragments)

26. “Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love and hatred; such is the nature of these (three) which is (all-) pervading and clings to everything created.” 40. “Those endowed with Goodness reach the state of gods, those endowed with Activity the state of men, and those endowed with Darkness ever sink to the condition of beasts; that is the threefold course of transmigrations.”

(Hindu, Laws of Manu chapter 12)

31. “The study of the Vedas, austerity, (the pursuit of) knowledge, purity, control over the organs, the performance of meritorious acts and meditation on the Soul, (are) the marks of the quality of Goodness.”

(Hindu, Laws of Manu chapter 12)

“One should cherish ideals of charity, good behavior, patience, zeal, thoughtfulness and wisdom. Even in the worldly life the practice of these virtues will bring rewards of happiness and success.” (Buddha, Lankavatara Sutra)

1. “Here and beyond he is glad. The doer of good is glad both ways. He is glad and rejoices to see his own good deeds.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Thus, by keeping themselves away from all discriminations and false reasonings which are also of the mind itself, by ever seeking to see things truly (*yathabhutam*), and by planting roots of goodness in Buddha-lands that know no limits made by differentiations.” (Buddha, Lankavatara Sutra)

“Ye are set up and raised up into the Place of the Good. 29. Good is the good for the good. 30 we have acted (according to) the goodness of the Great (Life). 30 Praised are ye four beings, sons of Perfection, who go to meet the good;” (Sabeanism, Ginza Rba- chapter 71)

“Fragrant is the perfume of the trees with the perfume of Manda-d-Hiia which pervadeth them. [here recite ‘Blessed and praised be Life’ of Shem son of Noah, and ‘Good is good for the good’” (Sabeanism, Ginza Rba- chapter 100)

h. Trustworthiness, JUDAISM: Deuteronomy 23:23 “That which is gone out of thy lips thou shalt keep and perform;”

Numbers 32:24 “do that which hath proceeded out of your mouth.”

Proverbs 8:6 “Hear; for I will speak of excellent things; and the opening of my lips shall be right things.”

Proverbs 8:7 “For my mouth shall speak truth; and wickedness is an abomination to my lips.”

Proverbs 8:8 “All the words of my mouth are in righteousness; there is nothing forward or perverse in them.’

CHRISTIANITY: John 10:37 “If I do not the works of my Father, believe me not.”

James 2:12 “So speak ye, and so do,” To be trustworthy is to do that which you say you are going to do, be honest with your fellow man.

“Cling ye to the hem of virtue, and hold fast to the cord of trustworthiness and piety. Concern yourselves with the things that benefit mankind, and not with your corrupt and selfish desires.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 29)

Zechariah 8: 16 “These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:”

Acts 26:25 “.....speak forth the words of truth and soberness.”

“O people of God! Adorn your temples with the adornment of trustworthiness and piety.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 135)

CHRISTIANITY: Ephesians 4:25 “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.”

1 Timothy 2:7 “Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity.”

1 John 2:5 “But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.”

“Be discerning, then, and speak ye the truth, the very truth, if ye claim to be honest and high-minded.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 258)

44. “Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture? Will ye not understand?”

(The Qur'an (Yusuf Ali tr), Surah 2)

2. “O ye who believe! Why say ye that which ye do not?” “Grievously odious is it in the sight of Allah that ye say that which ye do not.”

(The Qur'an (Yusuf Ali tr), Surah 61)

6. "To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 31)

6. "We worship the truthfully spoken word; we worship the truthfully spoken sayings,"

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

2.36 "When one is firmly established in speaking truth, the fruits of action become subservient to him." 2.37 "All jewels approach him who is confirmed in honesty."

(Hindu, The Yoga Sutras of Patanjali)

256. "All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest in everything."

(Hindu, Laws of Manu 4)

15. "A trustworthy friend is the supreme relation."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

1. "Even if the thoughtless can recite many of the scriptures, if they do not act accordingly, they are not living the holy life,"

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

4. “Like a fine flower, beautiful to look at but without scent, fine words are fruitless in a man who does not act in accordance with them.” But “Like a fine flower, beautiful to look at and scented too, fine words bear fruit in a man who acts well in accordance with them.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

12. “As he instructs others He should himself act.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“I strive with a pious and believing heart for the love of precious Truth” (and) perform the works Of right-dealing (trustworthy) Man.” “For my heart hath testified to the First Life.” “Behold me, who have sought purification before Thee! Look on me, (my deeds, I am Thy servant and Thy child. Now I humble myself... to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” I stay away from love of self and pride. “I shall be pure in all my words (thoughts); and life.” (Sabeanism, Ginza Rba- chapters 1, 77, 92 and 410)

“Thy truth, we have confidence.” “victorious are the words of truth which issue from Thy mouth, and victorious (and trustworthy) are all Thy deeds. And Life is victorious!” (Sabeanism, Ginza Rba- chapters 51 and 76)

“He characterized as an emphasis on compassion, mercy, association with all peoples, trustworthiness towards all men, and the unification of mankind.”

(Peter Smith, The Babi & Baha'i Religions, p. 82)

“These ethics taught by a young man (The Bab) at an age when passions were intense, deeply impressed an audience, religious to the point of fanaticism, above all when the words of the preacher were in

perfect harmony with his conduct. By the uprightness of his life the young Siyyid served as an example to those about him.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 158)

“The fourth Taraz concerneth trustworthiness. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. Trustworthiness is the greatest portal leading unto the tranquility and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 37)

i. Purity, CHRISTIANITY: 1 Timothy 4:12 “Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”

JUDAISM: Psalms 24:3 “Who shall ascend into the hill of the LORD? or who shall stand in His holy place?” 24:4 “hath clean hands, and a pure heart who hath not lifted up his soul unto vanity, nor sworn deceitfully.”

CHRISTIANITY: 1 Peter 1:22 “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:”

“O saints of God! at the end of Our discourse We enjoin on you once again chastity, faithfulness, godliness, sincerity, and purity.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 48)

“Such must be the purity of your character and the degree of your renunciation, that the people of the earth may through you recognize and be drawn closer to the heavenly Father who is the Source of purity and grace. For none has seen the Father who is in heaven. You who are His spiritual children must by your deeds exemplify His virtues, and witness to His glory.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

222. "Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean."

(The Qur'an (Yusuf Ali tr), Surah 2)

108. "Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure."

(The Qur'an (Yusuf Ali tr), Surah 9)

**"Right graciously did her Lord accept her: He made her grow in purity,"
"To Him mount up (all) Words of Purity: it is He Who exalts each Deed of Righteousness."**

(The Qur'an (Yusuf Ali tr), Surahs 3 and 35)

18. "Purity is for man, next to life, the, greatest good, that purity, O Zarathushtra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds."

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

19. "Make thy own self pure, O righteous man! any one in the world here below can win purity for his own self, namely, when he cleanses his own self with good thoughts, words, and deeds."

(The Zend-Avesta, Avesta - Vendidad)

**"Discipline means purity of thought, purity of words and purity of deeds." "Mazda is the upholder of rectitude. The more virtuous a man is the nearer he comes to Mazda, the source of perpetual delight."
(ZOROASTER, Hymns of Atharvan p. 580)**

“Humbleness, truthfulness, and harmlessness, Patience and honour, reverence for the wise. Purity, constancy, control of self, Contempt of sense-delights, self-sacrifice, Perception of the certitude of ill In birth, death, age, disease, suffering, and sin; Detachment, lightly holding unto home, Children, and wife, and all that bindeth men; An ever-tranquil heart in fortunes good And fortunes evil, with a will set firm To worship Me- Me only! ceasing not; Loving all solitudes, and shunning noise Of foolish crowds; endeavours resolute To reach perception of the Utmost Soul, And grace to understand what gain it were So to attain,- this is true Wisdom, Prince! And what is otherwise is ignorance!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

**“Krishna. Fearlessness, singleness of soul, the will Always to strive for wisdom; opened hand And governed appetites; and piety, And love of lonely study; humbleness, Uprightness, heed to injure naught which lives, Truthfulness, slowness unto wrath, a mind That lightly letteth go what others prize; And equanimity, and charity Which spieth no man's faults; and tenderness Towards all that suffer; a contented heart, Fluttered by no desires; a bearing mild, Modest, and grave, with manhood nobly mixed, With patience, fortitude, and purity; An unrevengeful spirit, never given To rate itself too high;- such be the signs,
O Indian Prince! of him whose feet are set On that fair path which leads to heavenly birth!”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 15)

18. “Life is easy enough for the shameless, the crow-hero type of man, offensive, swaggering, impudent and depraved. But it is hard for the man of conscience, always striving after purity, alert, reserved, pure of behaviour and discerning.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

12. "By oneself is wrong done; by oneself one suffers; by oneself is wrong left undone; by oneself is one purified. Purity and impurity come from oneself; no one can purify another."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

"The purification of the evil out-flowings of the mind are at best slow and gradual, requiring both zeal and patience." (Buddha, Lankavatara Sutra)

"Be pure in all." (Sabeanism, Ginza Rba- chapter 1)

"In purity shalt thou rise to the Place of Light." "On the light of Ether do I stand, I stand for the Great Light with its purities." (Sabeanism, Ginza Rba- chapters 91 and 113)

"KNOW thou that in the Bayan purification is regarded as the most acceptable means for attaining nearness unto God and as the most meritorious of all deeds. Thus purge thou thine ear that thou mayest hear no mention besides God, and purge thine eye that it behold naught except God, and thy conscience that it perceive naught other than God, and thy tongue that it proclaim nothing but God, and thy hand to write naught but the words of God, and thy knowledge that it comprehend naught except God, and thy heart that it entertain no wish save God, and in like manner purge all thine acts and thy pursuits that thou mayest be nurtured in the paradise of pure love, and perchance mayest attain the presence of Him Whom God shall make manifest, adorned with a purity which He highly cherisheth, and be sanctified from whosoever hath turned away from Him and doth not support Him. Thus shalt thou manifest a purity that shall profit thee."

(The Bab, Selections from the Writings of the Bab, p. 97)

"The virtues and attributes pertaining unto God are all evident and manifest, and have been mentioned and described in all the heavenly Books. Among them are trustworthiness, truthfulness, purity of heart while communing with God, forbearance, resignation to whatever the

Almighty hath decreed, contentment with the things His Will hath provided, patience, nay, thankfulness in the midst of tribulation, and complete reliance, in all circumstances, upon Him. These rank, according to the estimate of God, among the highest and most laudable of all acts. All other acts are, and will ever remain, secondary and subordinate unto them.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 290)

j. Righteousness, JUDAISM: Psalms 5:8 “Lead me, O LORD, in thy righteousness.”

Proverbs 10:2 “Treasures of wickedness profit nothing: but righteousness delivereth from death.”

“Alone amongst them all, this people hath arisen with aims purified of self, following the Teachings of God, most eagerly toiling and striving toward a single goal: to turn this nether dust into high heaven, to make of this world a mirror for the Kingdom, to change this world into a different world, and cause all humankind to adopt the ways of righteousness and a new manner of life.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 70)

CHRISTIANITY: Matthew 6:33 “But seek ye first the kingdom of God, and his righteousness;”

1Timothy 6:11 “.....follow after righteousness, godliness, faith, love, patience, meekness.”

“Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Baha! This, verily, is the commandment which this

wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 93)

“The whole object of such righteousness is but recognition of God, thy Lord, and undoubted faith in the Words revealed by Him.”

(The Bab, Selections from the Writings of the Bab, p. 33)

21. “O ye people! adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness.” 62. “Those who believe (in the Qur'án) and those who follow the Jewish (Scriptures), and the Christians and the Sabians (Sabeans the religion of Adam the father of mankind), and who believe in Allah and the last day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.”

(The Qur'an (Yusuf Ali tr), Surah 2)

277. “Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.”

(The Qur'an (Yusuf Ali tr), Surah 2)

**57. “As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong.”
58. “This is what We rehearse unto thee of the Signs and the Message of Wisdom.”**

(The Qur'an (Yusuf Ali tr), Surah 3)

1. “A blessing is Righteousness (called) the Best. It is weal; it is weal to this (man), When toward Righteousness Best there is right.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 8)

18. "I praise Righteousness. A blessing is Righteousness (called) the Best."

(The Zend-Avesta, Avesta – Yasna 11)

"For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul."

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

171. "Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness; for he will see the speedy overthrow of unrighteous, wicked men."

(Hindu, Laws of Manu chapter 4)

"Krishna possesses a character higher than that of Ulysses; unmatched in human wisdom, ever striving for righteousness and peace."

(Hindu, Mababharata (R. Dutt, abridged tr))

"Lead a life of righteousness, and not a life of wrong-doing. He who follows righteousness lives happily in this world and the next."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Well may people hold dear the man who is endowed with morality and insight, who is well established in righteousness, a seer of the truth, and applying himself to his own business."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“The names of righteous and believing people Will be established in the Place of Light. Thy name giveth out light.” (Sabeanism, Ginza Rba- chapter 77)

**“These souls who went down to the jordan and were baptised in the name of the Great Life. (God) Their souls have been secured with bonds of righteousness and with the bonds of the great light of Life.”
“We have purified our hands in Kušta (truth) And our lips in faith.”
(Sabeanism, Ginza Rba- chapters 26 and 115**

“By the righteousness of the true God, if ye remain steadfast upon this line which standeth upright between the two lines, ye shall, in very truth, quaff the living waters from the Fountain of this wondrous Revelation as proffered by the hand of His Remembrance...”

(The Bab, Selections from the Writings of the Bab, p. 56)

**k. Humility, JUDAISM: Proverbs 16:19 “Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.”
Proverbs 29:23 “A man's pride shall bring him low: but honour shall uphold the humble in spirit.”**

“By good deeds, pure lives, humility and meekness be a lesson for others.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 365)

CHRISTIANITY: Matthew 18:4 “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

Matthew 23:12 “And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

James 4:10 “Humble yourselves in the sight of the Lord, and he shall lift you up.”

“Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 29)

“If thou hast, upon hearing the divine verses and by virtue of thy spontaneous love for the True Word of God, responded in a spirit of utter humility and lowliness -- a spirit which is one of the mightiest signs of true love and understanding -- then such proofs have been and will ever be regarded as sound.”

(The Bab, Selections from the Writings of the Bab, p. 120)

“Whenever you receive guidance of the Lord to achieve a thing you desire, then do not get proud of your achievement but be humble and submissive to Him and realize that your success was due to His Mercy.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

23. “Those who believe and work righteousness, and humble themselves before their Lord -- they will be Companions of the Garden, to dwell therein for aye!”

(The Qur'an (Yusuf Ali tr), Surah 11)

90. “So We listened to him: and We granted him Yahya: We cured his wife's (barrenness) for him. These three were ever quick in emulation in good works: they used to call on Us with love and reverence, and humble themselves before Us.”

(The Qur'an (Yusuf Ali tr), Surah 21)

35. “For Muslim men and women -- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in

Allah's praise -- for them has Allah prepared forgiveness and great reward."

(The Qur'an (Yusuf Ali tr), Surah 33)

31. "Without any reason men adhere to that evil guide, Passion, created by the demons; so that they do not think of Fate," "And by the bent of their nature they forget death." "They do not keep in mind the working of Time and the transientness of the body," "They ever go wandering about on the way of desire," "They are tossed in doubt by evil Passion," "They clothe themselves with spite, in the course of strife, for the sake of vanishing goods;" "They are intoxicated with pride in their youth," "And shall be full of regrets at the end of their time."

3. "Therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beautiful! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds; (4) and together with these gifts (?) and actions which are thus the best, we would pray..... from the humble, from the potent and the weak."

(Zoroaster, The Zend-Avesta, Avesta Fragments and Yasna 35)

11. "He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye." Better are the humble at heart.

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

41. "Through a want of humility Vena perished, likewise king Nahusha, Sudas, the son of Pigavana, Sumukha, and Nemi."

42. "But by humility Prithu and Manu gained sovereignty, Kubera the position of the Lord of wealth, and the son of Gadhi the rank of a Brahmana."

(Hindu, Laws of Manu chapter 7)

“Deceitfulness, and arrogance, and pride, Quickness to anger, harsh and evil speech, And ignorance, to its own darkness blind,- These be the signs, My Prince! of him whose birth Is fated for the regions of the vile.”

“The rightful doer. He who acts Free from self-seeking, humble, resolute, Steadfast, in good or evil hap the same, Content to do aright he truly acts.” “Such be the signs, O Indian Prince! of him whose feet are set On that fair path which leads to heavenly birth!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 16 and 18)

18. “Hard is the life of a modest one Who ever seeks after purity, Who is strenuous, humble, Cleanly of life, and discerning.” “Make a refuge unto yourself, Quickly strive and become wise. Purged of taint and free from stain, To heavenly state of the Noble will you attain.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

17. “Abandon anger, give up pride, and overcome all fetters. Suffering does nor befall him who is without attachment to names and forms, and possesses nothing of his own.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“It is time to pray the ‘Devotions’ The great moment for humble worship.” (Sabeanism, Ginza Rba- chapter 118)

I. Patience, JUDAISM: Ecclesiastes 7:8 “Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.”

CHRISTIANITY: Romans 8:25 “But if we hope for that we see not, then do we with patience wait for it.”

2 Corinthians 6:4 “But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,”

“Therefore, thou must widen thy heart, dilate thy breast, have patience in plenty, calmness of soul and cut thyself from everything but God!”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 363)

“Indeed thou hast endured patiently in Him Who is the sublime Self of God.”

(The Bab, Selections from the Writings of the Bab, p. 50)

CHRISTIANITY: 1 Timothy 6:11 “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”

James 5:7 “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.”

“He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vain-glory, must cling unto patience and resignation, observe silence and refrain from idle talk.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 264)

“Remain patient as we have remained patient.” “BE Thou patient!”

(The Bab, Selections from the Writings of the Bab, pp. 16 and 56)

Letter 31. “Fight, whenever required, to defend the cause of Allah. When you think of defending the cause of Allah do not be afraid that people will laugh at you, censure your action or slander you. Fearlessly and boldly help truth and justice. Bear patiently the sufferings and face bravely the obstacles which come in your way when you follow truth and when you try to uphold it. Adhere to the cause of truth and justice wherever you find it. Try to be well versed with Islamic

Jurisprudence and theology and acquire a thorough knowledge of the canons of this religion.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

177. “It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.”

(The Qur'an (Yusuf Ali tr), Surah 2)

126. “If ye do catch them out, catch them out no worse than they catch you out: but if ye show patience, that is indeed the best (course) for those who are patient.” “Do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.”

(The Qur'an (Yusuf Ali tr), Surah 16)

“O Spenta Armaiti, kindly Do this out of kindness to the creatures open asunder and stretch thyself afar, to bear flocks and herds and men.”

“May peace triumph over discord here, and generous giving (benevolence) over avarice, (patience over intolerance), reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad and Yasna 60)

8. “He is patient, like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.”

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

“A Brahman's virtues, Prince Born of his nature, are serenity, Self-mastery, religion, purity, Patience, uprightness, learning, and to know The truth of things which be.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

246. “The daily study of the Veda, the performance of the great sacrifices according to one's ability, (and) patience (in suffering) quickly destroy all guilt, even that caused by mortal sins.”

(Hindu, Laws of Manu chapter 11)

26. “He who endures undisturbed criticism, ill-treatment and bonds, strong in patience, and that strength his power - that is what I call a brahmin.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

14. “Not to do wrong, to do good, and to purify one's mind, that is the teaching of the awakened ones. The awakened call patience the highest sacrifice; the awakened declare nirvana the highest good.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“One should cherish ideals of charity, good behavior, patience, zeal, thoughtfulness and wisdom. Even in the worldly life the practice of these virtues will bring rewards of happiness and success.” (Buddha, Lankavatara Sutra)

“To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering, (patient) shall come and take with both hands.” (Sabeanism, Ginza Rba- chapter 123)

m. Mercy and Compassion, JUDAISM: Zechariah 7:9 “Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:”

“Have mercy on yourselves and on your fellowmen, and suffer not the Cause of God -- a Cause which is immeasurably exalted above the inmost essence of sanctity -- to be sullied with the stain of your idle fancies, your unseemly and corrupt imaginations.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 299)

CHRISTIANITY: 1 Peter 3: 8 “Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:”

1 John 3:17 “But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

1 John 3:18 “My little children, let us not love in word, neither in tongue; but in deed and in truth.”

“O ye beloved of the Lord! The Kingdom of God is founded upon equity and justice, and also upon mercy, compassion, and kindness to every living soul.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 158)

“So at noon they led the Báb and His disciple to the square in front of the citadel of Tabriz. Sam Khan, the commander of the Armenian regiment detailed to execute them, was ill at ease. The Prisoner looked kind and compassionate.”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 157)

CHRISTIANITY: Jude 1:21 “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

Jude 1:22 “And of some have compassion, making a difference:”

“All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are

forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 214)

“It behoves, in this day, the peoples and nations of both the East and the West to hasten to this threshold, and here seek to obtain the reviving grace of the Merciful.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 59)

Letter 53. “Let your mercy and compassion come to their rescue and help in the same way and to the same extent that you expect Allah to show mercy and forgiveness to you.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

54. “When those come to thee who believe in Our Signs, say: "Peace be on you: your Lord had inscribed for Himself (the rule of) Mercy: verily, if any of you did evil in ignorance, and thereafter repented and amended (his conduct), lo! He is Oft-Forgiving, Most Merciful.” 17. “Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.”

(Islam, The Qur'an (Yusuf Ali tr), Surahs 6 and 90)

27. “Then, in their wake, We followed them up with (others of) Our messengers: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy.”

(The Qur'an (Yusuf Ali tr), Surah 57)

9. “And I desire to approach) the Fire of the spoken name, and Toward that farmhouse which is sanctified and which has fields and comfort, and mercy (for the poor).”

(Zoroaster, The Zend-Avesta, Avesta - Visperad)

3. “And we sacrifice to the listening (that hears our prayers) and to that mercy, and to the hearing of (our spoken) homage, and to that mercy which is (shown in response to our offered) praise.”

(The Zend-Avesta, Avesta - Visperad)

“(He is) the greatest Lord, powerful and wise, creator, nourisher, protector, compassionate, virtuous, forgiver, pure, a good dispenser of justice and all powerful.” “We sacrifice unto Mercy and Charity.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

8. “Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.

(Hindu, Laws of Manu chapter 6)

1.33. “By cultivating friendliness towards happiness and compassion towards misery, gladness towards virtue and indifference towards vice, the mind becomes pure.”

(Hindu, The Yoga Sutras of Patanjali)

“The divine voice of thunder repeats the same, Da Da Da, that is, Be subdued, Give, Be merciful. Therefore let that triad be taught, Subduing, Giving, and Mercy.”

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

“He dwells with a heart free from ill-will; cherishing love and compassion toward all living beings, he cleanses his heart from ill-will.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Practice kindness and compassion on all alike with no discrimination what-so-ever.” “Persevere assiduously in the practice of boundless compassion, joyful serenity and perfect equanimity.” (Buddha, Surangama Sutra and Buddha, Middle Discourses)

“Think compassionately of other beings.” (Buddha, Lankavatara Sutra)

“Be careful; make enquiry, display kindness, show compassion.” (Sabeanism, Ginza Rba- chapter 74)

n. Love, CHRISTIANITY: John 13:34 “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

JUDAISM: Deuteronomy 10:17 “For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:”

Deuteronomy 10:18 “He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.”

Deuteronomy 10:19 “Love ye therefore the stranger: for ye were strangers in the land of Egypt.”

Deuteronomy 10:20 “Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.”

“During the last six thousand years nations have hated one another, it is now time to stop. War must cease. Let us be united and love one another.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 61)

JUDAISM: Leviticus 19:34 “But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.”

Proverbs 15:16 “Better is little with the fear of the LORD than great treasure and trouble therewith.”

Proverbs 15:17 “Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.”

CHRISTIANITY: John 15:17 “These things I command you, that ye love one another.”

Romans 13:8 “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

1 Thessalonians 3:12 “And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:”

“The divine purpose is that men should live in unity, concord and agreement and should love one another.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 245)

“GOD hath, at all times and under all conditions, been wholly independent of His creatures. He hath cherished and will ever cherish the desire that all men may attain His gardens of Paradise with utmost love, that no one should sadden another, not even for a moment, and that all should dwell within His cradle of protection and security until the Day of Resurrection which marketh the dayspring of the Revelation of Him Whom God will make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 86)

CHRISTIANITY: 1 Peter 1:22 “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:”

1 John 4:7 “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.”

“O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancour. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for

your country, but in love for all mankind. Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 138)

“The path to guidance is one of love and compassion, not of force and coercion.”

(The Bab, Selections from the Writings of the Bab, p. 75)

Letter 53. “Be very careful of the welfare of the poor people. Do not be arrogant and vain against them. Remember that you have to take particular care of those who cannot reach you, whose poverty-stricken and disease-ridden sight may be hateful to you, and whom society treats with disgust, detestation and contempt. You should be a source of comfort, love and respect to them.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

103. “And hold fast, all together, by the rope which Allah stretches out for you, and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided.”

(The Qur'an (Yusuf Ali tr), Surah 3)

189. “It is He who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love).” 96. “On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow Love.”

(The Qur'an (Yusuf Ali tr), Surahs 7 and 19)

4. “From this Spirit have Liars fallen away, O Mazda, but not the Righteous. Whether one is lord of little or of much, he is to show love.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 47)

12. “And so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love.”

(The Zend-Avesta, Avesta Fragments)

“Worship Me well, with hearts of love and faith, And find and hold Me in the hour of death.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

“Devoted, with a heart grown pure, restrained In lordly self-control, forgoing wiles Of song and senses, freed from love and hate, Dwelling 'mid solitudes, in diet spare, With body, speech, and will tamed to obey, Ever to holy meditation vowed, From passions liberate, quit of the Self, Of arrogance, impatience, anger, pride; Freed from surroundings, quiet, lacking naught- Such an one grows to oneness with the BRAHM; Such an one, growing one with BRAHM, serene, Sorrows no more, desires no more; his soul, Equally loving all that lives.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“Undisturbed shall our mind remain, no evil words shall escape our lips; friendly and full of sympathy shall we remain, with heart full of love, and free from any hidden malice; and that person shall we penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“He has cast away Ill-will; he dwells with a heart free from ill-will; cherishing love and compassion toward all living beings, he cleanses his heart from ill-will.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“And we have arranged (all things?) according to Thy loving-kindness from beginning to end.” (Sabeanism, Ginza Rba- chapter 30)

“Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place (of love) which is all portals of radiance, light and glory Praiseth Thee.” (Sabeanism, Ginza Rba- chapter 75)

o. Love of God, JUDAISM: Deuteronomy 6:5 “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.”

CHRISTIANITY: Matthew 22:37 “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

Mark 12:30 “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”

“That Assembly resteth in the sheltering shade of the Lord of all bounties, and it is my hope that, as beseemeth that body, it will be favoured and invigorated by the breathings of the Holy Spirit, and that day by day ye will love God in ever greater measure, and become more tightly bound to the Beauty that abideth forever, to Him Who is the Light of the world. For love of God and spiritual attraction do cleanse and purify the human heart.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 202)

CHRISTIANITY: Luke 10:27 “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.”

Jude 1:21 “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

“Having created the world and all that liveth and moveth 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....”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 65)

“Take thou good heed that ye may all, under the leadership of Him Who is the Source of Divine Guidance, be enabled to direct thy steps aright upon the Bridge, which is sharper than the sword and finer than a hair, so that perchance the things which from the beginning of thy life till the end thou hast performed for the love of God.”

(The Bab, Selections from the Writings of the Bab, p. 95)

165. “There are men who take (for worship) others besides Allah as equal (with Allah); they love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty, that to Allah belongs all power, and Allah will strongly enforce the penalty.”

(The Qur'an (Yusuf Ali tr), Surah 2)

31. “If ye do love Allah, follow me: Allah will love you, and forgive you your sins, for Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 3)

90. “So We listened to him: and We granted him Yahya: We cured his wife's (barrenness) for him. These three were ever quick in emulation in good works: they used to call on Us with love and reverence, and humble themselves before Us.”

(The Qur'an (Yusuf Ali tr), Surah 21)

“Everybody did love Thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which thou dost appear to me; and so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love Me for that

greatness, goodness, fairness, sweet scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

7. “Who cleave, who seek in Me Refuge from birth and death, those have the Truth! Those know Me BRAHMA: know Me Soul of Souls, The ADHYATMAN: know KARMA, my work; Know I am ADHIBHUTA, Lord of Life, And ADHIDAIVA, Lord of all the Gods, And ADHIYAJNA, Lord of Sacrifice; Worship Me well, with hearts of love and faith, And find and hold Me in the hour of death.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

“Equally loving all that lives, loves well Me, Who have made them, and attains to Me. By this same love and worship doth he know Me as I am, how high and wonderful,” “Whose soul clings fast to Me. Cling thou to Me! Clasp Me with heart and mind! so shalt thou dwell Surely with Me on high.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 12 and 18)

“Give Me thy heart! adore Me! serve Me! Cling In faith and love and reverence to Me! So shalt thou come to Me! I promise true, For thou art sweet to Me! And let go those- Rites and writ duties! Fly to Me alone! Make Me thy single refuge! will free Thy soul from all its sins! Be of good cheer!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

25. “Let one live in love; let one be adept in one's duties; then joyfully one will see the end of sorrow. As the jasmine sheds its withered flowers, people should shed desire and hate, mendicants.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The Great Life (Haiyi/God) dwelleth on those who love Him” “Forgive those that love his name of Truth.” (Sabeanism, Ginza Rba- chapter 30)

“Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place (of love) which is all portals of radiance, light and glory Praiseth Thee.” (Sabeanism, Ginza Rba- chapter 75)

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75)

p. Be forgiving, CHRISTIANITY: Matthew 6:14 “For if ye forgive men their trespasses, your heavenly Father will also forgive you:”

Matthew 6:15 “But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

Matthew 18:21 “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?”

Matthew 18:22 “Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”

“If a man strikes another, and he who is struck takes revenge by returning the blow, what advantage will he gain? Will this be a balm for his wound or a remedy for his pain? No, God forbid! In truth the two actions are the same: both are injuries; the only difference is that one occurred first, and the other afterward. Therefore, if he who is struck forgives, nay, if he acts in a manner contrary to that which has been used toward him, this is laudable.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 267)

CHRISTIANITY: Ephesians 4:32 “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”

Colossians 3:13 “Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.”

JUDAISM: Sirach 28:2 “Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.” (Deuterocanonical Apocrypha,)

Genesis 50:17 “So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father....”

Wisdom 18:2 “But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.” (Deuterocanonical Apocrypha)

“We must look upon our enemies with a sin-covering eye and act with justice when confronted with any injustice whatsoever, forgive all, consider the whole of humanity as our own family, the whole earth as our own country, be sympathetic with all suffering, nurse the sick, offer a shelter to the exiled, help the poor and those in need, dress all wounds and share the happiness of each one.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 41)

“There is only one great verity in it: Love, the mainspring of every energy, tolerance towards each other, desire of understanding each other, knowing each other, helping each other, forgiving each other.”

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 60)

“If I forgive my assassin then it will be to gain the Blessings of Allah for forgiving a person who has harmed you, and it will be a good deed if you also forgive him. Do you not desire to be forgiven by the Lord?”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“Have a control on your temper. If you have power to retaliate, then forgive and forget. When in anger, be forbearing, patient and tolerant. When you are in possession of wealth, power and authority, then be forgiving, merciful and compassionate. These traits will help you to gain your salvation.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

22. “Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 24)

40. “The recompense for an injury is an injury equal thereto in degree: but if a person forgives and makes reconciliation, His reward is due from Allah: for (Allah) loveth not those who do wrong.” 43. “But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.” 14. “Tell those who believe, to forgive those who do not look forward to the Days of Allah: it is for Him to recompense (for good or ill) each People according to what they have earned.”

(The Qur'an (Yusuf Ali tr), Surahs 42 and 45)

3. “Let Your ears attend to those who in their deeds and utterances hold to Your words, Ahura and Right, to those of Good Thought, for whom Thou, Mazda, art the first teacher.” “Where is the recompense for wrong to be found, where pardon for the same?” (forgiveness)

(Zoroaster, The Zend-Avesta, Avesta – Yasna 53)

“I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who forgive, the two who strike off, the two who forget.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

107. “The learned are purified by a forgiving disposition,”

(Hindu, Laws of Manu chapter 5)

313. “He who, being abused by men in pain, pardons (them), will in reward of that (act) be exalted in heaven; but he who, (proud) of his kingly state, forgives them not, will for that (reason) sink into hell.”

(Hindu, Laws of Manu chapter 8)

17. “He who wishes the increase of Brahmana power,” “Let him be forgiving.”

(Hindu, The Dharma Sutras, Apastamba Prasna I, Patala 1, Khanda 3)

4. “As the bee collects nectar and departs without harming the flower or its color or scent, so let the sage live in a village. Not the faults of others nor their errors of commission or omission, but one’s own errors and omissions should the sage consider.” Be forgiving of others.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Speak not harshly to anyone. Those thus addressed will retort. Painful indeed is vindictive speech. Blows in exchange may bruise you. If you silence yourself as a broken gong (forgiving) You have already attained Nirvana. No contention will be found in you.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Forgive those that love His name of Truth.” “Forgive him his sins, trespasses, follies, stumblings and mistakes.” (Sabeanism, Ginza Rba-chapters 30 and 72)

“The Great Life (Haiyi/God) dwelleth on those who love Him” “Forgive those that love his name of Truth.” (Sabeanism, Ginza Rba- chapter 30)

q. Truthfulness. JUDAISM: Deuteronomy 32:4 “He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.”

Zechariah 8:16 “These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:” 8:17 “And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.”

Proverbs 12:17 “He that speaketh truth sheweth forth righteousness: but a false witness deceit.”

Deuteronomy 23:23 “That which is gone out of thy lips thou shalt keep and perform;”

“All religions teach that we must do good, that we must be generous, sincere, truthful, law-abiding, and faithful; all this is reasonable, and logically the only way in which humanity can progress.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 141)

“He who speaks the Truth be made known, and he that speaks falsely shall be condemned to eternal misery and shame. Then shall the way of Truth be revealed and made manifest to all men.”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 72)

CHRISTIANITY: Acts 26:25 “.....speak forth the words of truth and soberness.”

2 Corinthians 13:8 For we can do nothing against the truth, but for the truth.

Ephesians 4:25 “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.”

James 3:14 “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.”

1 John 3:17 “But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” 3:18 “My little children, let us not love in word, neither in tongue; but in deed and in truth.”

“When we speak let our speech be an outward evidence of the inner light, for we must speak the truth, otherwise we shall not act wisely.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 103)

Be “Honest, truthful, and worthy of credit.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 413)

Letter 15. “Let truth prevail and let our people realize justice, honesty and piety.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

42. “Cover not Truth with falsehood, nor conceal the Truth when ye know (what it is)” 119. “O ye who believe! fear Allah and be with those who are true (in word and deed).”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 9)

119. “This is a day on which the truthful will profit from their truth: theirs are Gardens, with rivers flowing beneath, their eternal home: Allah well-pleased with them, and they with Allah: that is the great Salvation, (the fulfillment of all desires).”

(The Qur'an (Yusuf Ali tr), Surah 5)

“The Prophet said, ‘Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar.’”

(Islam, Hadith, Bukhari Vol 8, Book 73, Number 116)

“A pious man, O Spitama Zarathushtra! who knows how to speak, who speaks truth, who has learned the Holy Word, who is pious, and knows best the rites,” is a just man.

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

6. "To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 31)

"We worship the truthfully spoken word; we worship the truthfully spoken sayings,"

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

2.36 "When one is firmly established in speaking truth, the fruits of action become subservient to him." 2.37 "All jewels approach him who is confirmed in honesty."

(Hindu, The Yoga Sutras of Patanjali)

4. "He shall appoint men of the first three castes, who are pure and truthful, over villages and towns for the protection of the people." "Their servants shall possess the same qualities."

(Hindu, The Dharma Sutras, Apastamba Prasna 2, Patala 10, Khanda 26)

24. "The gift of the Truth beats all other gifts. The flavour of the Truth beats all other tastes. The joy of the Truth beats all other joys, and the cessation of desire conquers all suffering."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Noble Wisdom which is beyond the path and usage of the philosophers; manifests itself as the Truth of Highest Reality. By which, going up continuously by the stages of purification, one enters at last upon the stage of Tathagatahood," (Buddha, Lankavatara Sura)

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75)

“Thy truth, we have confidence.” “victorious are the words of truth which issue from Thy mouth, and victorious are all Thy deeds. And Life is victorious!” “I strive with a pious and believing heart for the love of precious Truth.” (Sabeanism, Ginza Rba- chapter 51, 76 and 77)

r. Forbearance. (refrain from, patience, tolerance, mercifulness, resignation) **JUDAISM: Exodus 23:4** “If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.” **Exodus 23:5** “If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.”

Ezekiel 3:27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear:

CHRISTIANITY: Colossians 3:12 “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;” **3:13** “Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.”

Romans 3:21 “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;” **3:22** “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: **3:23** For all have sinned, and come short of the glory of God;” **3:24** “Being justified freely by his grace through the redemption that is in Christ Jesus:” **3:25** “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;” **3:26** “To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

2 Corinthians 12:6 “For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be,”

“In the time of Moses, there were ten crimes punishable by death. When Christ came this was changed; the old axiom 'an eye for an eye, and a tooth for a tooth' was converted into 'Love your enemies, do good to them that hate you', the stern old law being changed into one of love, mercy and forbearance!”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 142)

“We must strive with life and heart that, day by day, our deeds may be better, our conduct more beautiful and our forbearance greater.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v2, p. 306)

“Exercise..... forbearance.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 308)

Letter 69. “Have a control on your temper. If you have power to retaliate, then forgive and forget. When in anger, be forbearing, patient and tolerant. When you are in possession of wealth, power and authority, then be forgiving, merciful and compassionate. These traits will help you to gain your salvation.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“Truly, thou art the one that forbeareth with faults and is right-minded!”

(The Qur'an (Yusuf Ali tr), Surah 11)

“He is patient, like a priest;” (forbearing)

(Zoroaster, The Zend-Avesta, Avesta - Vendidad)

23. (Viz.) “Compassion on all creatures, forbearance, freedom from anger, purity, quietism, auspiciousness, freedom from avarice, and freedom from covetousness.” “He who is sanctified by these forty sacraments, but whose soul is destitute of the eight good qualities, will not be united with Brahman, nor does he reach his heaven.”

(Hindu, The Dharma Sutras, Gutama 8)

“Forbearance is the highest ascetic practice, 'Nirvana is supreme'; say the Buddhas.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Patience will call for something more than forbearance with external circumstances and the temperaments of other people: it will now call for patience with one's self. Zeal will call for something more than industry and outward show of earnestness: it will call for more self-control in the task of following the Noble Path and in manifestating the Dharma in one's own life.” (Buddha, Lankavatara Sutra)

“Praise Thee, for amongst them all hatred, Envy and dissensions exist not (forbearance and patience reigns). The Place which is all portals of radiance, light and glory Praiseth Thee.” (Sabeanism, Ginza Rba-chapter 75)

s. Contentment and Resignation. CHRISTIANITY: 1 Timothy 6:6

“But godliness with contentment is great gain.” “For we brought nothing into this world, and it is certain we can carry nothing out.”

“And having food and raiment let us be therewith content.” “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.” “For the love of money is the root of all evil:”

Luke 3:14 “Do violence to no man, neither accuse any falsely; and be content.”

Philippians 4:11 “Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.”

James 4:7 “Submit yourselves therefore to God.” Resign yourself to God’s will.

1 Peter 5:4 “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” “Ye younger, submit yourselves unto the elder.” “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: “Casting all your care upon Him; for He careth for you.” “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:” “Whom resist stedfast in the faith (content), knowing that the same afflictions are accomplished in your brethren that are in the world.” “But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” “To Him be glory and dominion for ever and ever. Amen.”

JUDAISM: Deuteronomy 14:29 “Be satisfied (be contented); that the LORD thy God may bless thee in all the work of thine hand which thou doest.”

Jeremiah 31:14 “.....Be satisfied with my goodness, saith the LORD.”

Proverbs 19:23 “The fear of the LORD tendeth to life: and he that hath it shall abide satisfied (contented); he shall not be visited with evil.”

Isaiah 60:7 “They shall come up with acceptance on Mine altar, and I will glorify the house of My glory.”

Sirach 29:22 “Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.” “Be it little or much, hold thee contented,” (Deuterocanonical Apocrypha,)

“The virtues and attributes pertaining unto God are all evident and manifest, and have been mentioned and described in all the heavenly Books. Among them are trustworthiness, truthfulness, purity of heart while communing with God, forbearance, resignation to whatever the Almighty hath decreed, contentment with the things His Will hath provided, patience, nay, thankfulness in the midst of tribulation, and complete reliance, in all circumstances, upon Him. These rank, according to the estimate of God, among the highest and most laudable of all acts. All other acts are, and will ever remain, secondary and subordinate unto them....”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 290)

“I have found no contentment save in Thy love, no exultation except in Thy remembrance, no eagerness but in obedience to Thee, no joy save in Thy nearness, and no tranquillity except in reunion with Thee, notwithstanding that I am conscious that all created things are debarred from Thy sublime Essence and the entire creation is denied access to Thine inmost Being.”

(The Bab, Selections from the Writings of the Bab, p. 174)

“I turn my face with resignation unto God,”

(The Qur'an (E.H. Palmer tr), Sura 3 - Imran's Family)

“They who set their face with resignation Godward, and do what is right, - their reward is with their Lord; no fear shall come on them, neither shall they be grieved.”

(The Qur'an (Rodwell tr), Sura 2 - The Cow)

3:78 “We believe in God, and in what hath been sent down to us, and what hath been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and in what was given to Moses, and Jesus, and the Prophets, from their Lord. We make no difference between them. And to Him are we resigned (Muslims).

(The Qur'an (Rodwell tr), Sura 3 - The Family of Imran)

84. “We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (Books) given to Moses, Jesus, and the Prophets, from their Lord; we make no distinction between one and another among them, and to Allah do we bow our will (resigned) (in Islam).”

(The Qur'an (Yusuf Ali tr), Surah 3)

36. "Live in contentment," "it is your piety that reaches Him (Allah)."

(The Qur'an (Yusuf Ali tr), Surah 22)

"The Prophet said, 'Riches does not mean, having a great amount of property, but riches is self-contentment.' "live in contentment,"

(Islam, Hadith, Bukhari Vol 8, Book 76, # 453 and The Qur'an, Surah 22)

"The contentment of the individual soul!" Is to be desired.

(Zoroaster, The Zend-Avesta, Avesta - Yasna)

"It is not proper to pray for material things; one should learn to be content with what he has got. But prayer for spiritual benefit is permissible." "Zarathushtra does not preach absolute renunciation. There are great things in life- rectitude, truth, beauty, love and God realization (which leads to) greater and greater realization of these higher things." (ZOROASTER, Hymns of Atharvan p. 713)

**"The joys Springing from sense-life are but quickening wombs
Which breed sure griefs: those joys begin and end! The wise mind
takes no pleasure, Kunti's Son! In such as those! But if a man shall
learn, Even while he lives and bears his body's chain, To master lust
and anger, he is blest! He is the Yukta; he hath happiness,
Contentment, light, within: his life is merged In Brahma's life; he doth
Nirvana touch!"**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

2.30 "Self-restraint in actions includes abstention from violence, from falsehoods, from stealing, from sexual engagements, and from acceptance."

2.31 "These five willing abstentions are not limited by rank, place, time or circumstance and constitute the Great Vow."

2.32 "The fixed observances are cleanliness, contentment, austerity, study and persevering devotion to God."

(Hindu, The Yoga Sutras of Patanjali)

15. "Health is the supreme possession. Contentment is the supreme wealth. A trustworthy friend is the supreme relation. Nirvana is the supreme happiness."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

25. "Therefore in this religion, this is what comes first for a wise bhikkhu - guarding of the senses, contentment, and discipline in accordance with the rules of the Order."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Praise Thee, for amongst them all hatred, Envy and dissensions exist not (forbearance and patience reigns). The Place which is all portals of radiance, light and glory Praiseth Thee." (Sabeanism, Ginza Rba-chapter 75)

"The sacrifice of life in the way of the Beloved; the state of resignation and contentment; the multiplicity of misfortunes, calamities, hardships, and afflictions; and falling under suspicion of seditiousness through the machinations of foes; the establishment of His innocence in the presence of His Majesty the King; the repudiation of seditious persons and disavowal of the rebellious party; the conditions of sincere belief in the verses of the Qur'án; the needfulness of godly virtues, distinction from all other creatures in this transitory abode, obedience to the commandments, and avoidance of things prohibited; the evidence of divine support in the affair of the Bab; the inability of whosoever is upon the earth to withstand a heavenly thing; His own awakening at the divine afflux, and His falling thereby into unbounded calamities; His acquisition of the divine gift, His participation in spiritual God-given grace, and His illumination with immediate knowledge without study; the excusableness of His [efforts for the] admonition of mankind, their direction toward the attainment of human perfections, and their enkindlement with the fire of divine love; encouragements to the directing of energy towards the attainment of

a state greater than the degree of earthly sovereignty; eloquent prayers [written] in the utmost self-abasement, devotion, and humility; and the like of this. Afterwards He discussed [other] matters in the Persian language. And the form of it is this:"

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 60)

t. Reliance on, and trust in God, in everything: JUDAISM:

2 Chronicles 16:8 "Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand."

2 Chronicles 16:9 "For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."

Job 31:24 "Thou (The Lord) art my (reliance) confidence;" Sirach 2:10 "Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?" "For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction." The lord can be trusted and relied on in everything we do.

CHRISTIANITY: Ephesians 3:11 "Our Lord, In whom we have boldness and access with confidence by the faith of him." 1:12 "That we should be to the praise of his glory, who first trusted in Christ." 1:13 "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,"

1 John 3:21 "Beloved, if our heart condemn us not, then have we confidence toward God."

1 Timothy 4:10 "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

2 Corinthians 1:9 "We should not trust in ourselves, but in God which raiseth the dead: 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." Trust and confidence in God is reliance on God.

“Thank thou God for He hath guided thee to the path of His Kingdom and provided thee with the fruit of the Tree of Life, which is planted in the middle of the Ferdowce (i.e., the highest Paradise). Yea, this fruit is the knowing God and love for God, and reliance upon God and is the virtue with which the reality of man is adorned,”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v3, p. 516)

“Unto Thee have I raised my hands, O Lord, and in Thee have I found sheltering support, O Lord, and unto Thee have I resigned myself, O Lord, and upon Thee have I placed my whole reliance, O Lord, and by Thee am I strengthened, O Lord.”

(The Bab, Selections from the Writings of the Bab, p. 180)

“In all thine affairs put thy reliance in God, and commit them unto Him. He will render thee a reward which the Book hath ordained as great. Occupy thyself, during these fleeting days of thy life, with such deeds as will diffuse the fragrance of Divine good pleasure, and will be adorned with the ornament of His acceptance.” “It behooveth who-so-ever hath set his face towards the Most Sublime Horizon to cleave tenaciously unto the cord of patience, and to put his reliance in God, the Help in Peril, the Unconstrained.”

“If anyone revile you, or trouble touch you, in the path of God, be patient, and put your trust in Him Who heareth, Who seeth.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, pp. 24, 76 and 98)

“In Him have I placed My whole trust and upon Him do the faithful place their complete reliance.”

(The Bab, Selections from the Writings of the Bab, p. 27)

122. “In Allah should the faithful (ever) put their trust.”

(The Qur'an (Yusuf Ali tr), Surah 3)

51. "Say: 'Nothing will happen to us except what Allah has decreed for us: He is our Protector': and on Allah let the believers put their trust."

(The Qur'an (Yusuf Ali tr), Surah 9)

"He is the Merciful; we believe in Him, and upon Him do we rely."

(The Qur'an (E.H. Palmer tr), Sura 67 - The Kingdom)

"If ye really have trust in God, exert yourselves, And strive, in constant reliance on the Almighty."

(Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 1)

3. "Who are they to whose help Good Thought shall come? I have faith (trust) that thou wilt thyself fulfill this for me, O Ahura."

(The Zend-Avesta, Avesta – Yasna 43)

"In this Religion, Ahura Mazda has been confessed with faith (trust),"

(The Zend-Avesta, Avesta – Yasna 57)

"If one of evil life turn in his thought Straightly to Me, count him amidst the good; He hath the high way chosen; he shall grow Righteous ere long; he shall attain that peace Which changes not. Thou Prince of India! Be certain none can perish, trusting Me!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

"If this day thou say'st, Relying on thyself....Vain will the purpose prove!" We must rely on Brahma instead.

(Hindu, Bhagavad Gita (Edwin Arnold tr))

"With all thy soul Trust Him, and take Him for thy succor."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“Those who are filled with unshaken faith (trust) in Me, all those have entered the stream.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

15. “Trusting is the best relationship.” (for man)

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“For my heart hath testified to the First Life (God).” “Behold me, who have sought purification before Thee! Look on me, I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” and trust in Thee, O First Life. (Sabeanism, Ginza Rba- chapters 77 and 410)

There are many other spiritual qualities and practices that are found in the many religions of God that I haven’t mentioned here because to do so would take volumes of paper and hours of reading time. What I have tried to do here is demonstrate to the reader, with these few similarities, that Christianity and the Bahá’í Faith and the other religions of God have the same spiritual qualities and the religions came about by the same desire from the one true God to educate mankind and uplift the human race.

Who are we to question God, to test God, to dispute idly with the word of God.

190. Who are we to question God, to test God, to dispute idly with God over that which is beyond our understanding. To do so is nothing but to display our own short comings and uncontrolled arrogance: How can we assume to have the knowledge and understanding to question the will of god? The books

of the religions of God tell us this is far beyond us and our capacity and limited comprehension.

“How can man, the created, understand the reality of the pure Essence of the Creator?”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 147)

**JUDAISM: Deuteronomy 6:16 “Ye shall not tempt the LORD your God,”
Ye shall not question His motives.”**

Isaiah 49:9 “Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?”

How can the created begin to understand what God is doing with us or what His desire is for us. That is like the painting trying to understand the painter who painted it. The difference between the two is so vast that the one cannot begin to comprehend the difference between the two. God is so far beyond anything we can comprehend that to even try is just pure imagination on our part.

Since this is the case who are we to question the signs of God and dispute His actions with us on this plane of existence. Only He knows what is best for us in this life and in the next life to come. We can't even begin to comprehend the enormity of what He has in store for us, so how do we know what is best for us? We don't; so who are we to idly question God?

“Thou art faithful to Thy promise and doest whatsoever Thou pleasest. Thou art the One Who holdeth in His hands the dominions of earth and heaven. Verily Thou art the Almighty, the Inaccessible, the Help in Peril, the All-Compelling.” “How then could they, who are but the creation of the Point, be justified in saying 'why or wherefore'?

(The Bab, Selections from the Writings of the Bab, pp. 167 and 209)

“The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 156)

“It is for God to test His servants, and not for His servants to judge Him in accordance with their deficient standards.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 59)

CHRISTIANITY: Titus 3:9 “Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.”

Luke and Matthew 4:12 “Thou shalt not tempt the Lord thy God.”

Romans 9:20 “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?”

“This is not the day for any man to question his Lord. It behoveth whosoever hath hearkened to the Call of God, as voiced by Him Who is the Day Spring of Glory, to arise and cry out: ‘Here am I, here am I, O Lord of all Names; here am I, here am I, O Maker of the heavens! I testify that, through Thy Revelation, the things hidden in the Books of God have been revealed, and that whatsoever hath been recorded by Thy Messengers in the sacred Scriptures hath been fulfilled.’”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 163)

128. “Not for thee, (but for Allah), is the decision: whether He turn in mercy to them, or punish them; for they are indeed wrongdoers.”

(The Qur'an (Yusuf Ali tr), Surah 3)

22. “If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (high is He) above what they attribute to Him!” “He

cannot be questioned for His acts, but they will be questioned (for theirs)."

(The Qur'an (Yusuf Ali tr), Surah 21)

5. "May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures." "O Ahura, may we never provoke your wrath," "May'st Thou rule at Thy will, (beyond all question) O Lord."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 8, 11 and 28)

8. "A learned man after fully scrutinising all this with the eye of knowledge, should, in accordance with the authority of the revealed texts, be intent on (the performance of) his duties."

9. "For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss."

10. "But by Sruti (revelation) is meant the Veda, and by Smriti (tradition) the Institutes of the sacred law: those two must not be called into question in any matter, since from those two the sacred law shone forth."

(Hindu, Laws of Manu chapter 2)

"Question none the will of Heaven." "Tempt not wrath and fiery vengeance."

(Hindu, Ramayana and Mahabharata (R. Dutt, abridged tr))

"Now, if any one should put the question, whether I admit any view at all, he should be answered thus:" "The Perfect One is free from any theory, for the Perfect One has understood what corporeality is, and how it arises, and passes away. He has understood what feeling is, and how it arises, and passes away. He has understood what perception is, and how it arises, and passes away. He has understood what the mental formations are, and how they arise, and pass away. He has understood what consciousness is, and how it arises, and passes away. Therefore, I say, the Perfect One has won complete

deliverance through the extinction, fading-away, disappearance, rejection, and getting rid of all opinions and conjectures, of all inclination to the vainglory of 'I' and 'mine.'"

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

"He (man) will be put to the question. (But) I (God) shall not be put to the question." (Sabeanism, Ginza Rba- chapter 18)

There are many times when God does want us to ask questions of Him, to find the meaning of the word, and be observant of the teachings of God.

191. There are times when God does want us to ask questions of Him. Be observant of the teachings of God and be ready to ask questions when need be for better understanding, and be not of those that follow the words of others blindly: CHRISTIANITY: Luke 6:39 "And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?"

"THIS Wronged One hath perused thy letter in the Most Great Prison and is apprised of thine enquiry concerning the commandments of God on the subjects of resurrection and the means of livelihood. Thou hast done well to ask these questions, for the benefit thereof will be gained by thyself as well as other servants of God, both outwardly and inwardly. Verily thy Lord knoweth all things and readily answereth the call."

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 267)

"The Báb forbade His followers to ask questions of Him Whom God will make manifest (Bahá'u'lláh), unless their questions were submitted in writing and pertained to subjects worthy of His lofty station. (See Selections from the Writings of the Báb.) Bahá'u'lláh removes this

prohibition of the Báb. He invites the believers to ask such questions as they "need to ask", and He cautions them to refrain from posing 'idle questions' of the kind which preoccupied 'the men of former Times.'"

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 227)

"IT is not permissible to ask questions from Him Whom God will make manifest, except that which well beseemeth Him." "Should anyone desire to ask questions, he is allowed to do so only in writing, that he may derive ample understanding from His written reply and that it may serve as a sign from his Beloved. However, let no one ask aught that may prove unworthy of His lofty station."

(The Bab, Selections from the Writings of the Bab, p. 100)

CHRISTIANITY: Thomas 2:6 "His (Jesus') disciples questioned Him and said to Him, 'Do you want us to fast? How shall we pray? Shall we give alms? What diet shall we observe?' Jesus said, 'Do not tell lies, and do not do what you hate, for all things are plain in the sight of Heaven. For nothing hidden will not become manifest, and nothing covered will remain without being uncovered.'" (Other Apocrypha, The Gospel of Thomas)

JUDAISM: Deuteronomy 13:14 "Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth,"

2 Chronicles 31:9 "Then Hezekiah questioned with the priests and the Levites."

CHRISTIANITY: John 11:22 "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

Ephesians 3:20 "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," **3:21** "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

James 1:5 "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Letter. 67 "Give proper answers and guidance to those who ask questions about religion and religious observances and functions."

Educate those who are ignorant. Hold discussions and exchange views with educated and learned people.” 210. “To Allah do all questions go back (for decision).”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh and The Qur'an (Yusuf Ali tr), Surah 2)

109. “To Allah belongs all that is in the heavens and on earth; to Him do all questions go back (for decision).”

(The Qur'an (Yusuf Ali tr), Surah 3)

25. “Hail to thee, O Haoma, who hast power as thou wilt, and by thine inborn strength! Hail to thee, thou art well-versed in many sayings, and true and holy words. Hail to thee for thou dost ask no wily questions, but questionest direct.”

(The Zend-Avesta, Avesta – Yasna 9)

7. “Ahura Mazda replied unto him: ‘My name is the One of whom Questions are asked, O holy Zarathushtra!’”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

3 “Fain to know this I question others: I seek the wise, (seek wisdom)”

(Hindu, Vedas, Rig Veda - Book 7)

“There are two kinds of sustaining power, which issue from the Tathagatas and are at the service of the Bodhisattvas, sustained by which the Bodhisattvas should prostrate themselves before them and show their appreciation by asking questions.” (Buddha, Lankavatara Sutra)

“The Blessed One replied: There are two kinds of sustaining power, which issue from the Tathagatas and are at the service of the Bodhisattvas, sustained by which the Bodhisattvas should prostrate

themselves before them and show their appreciation by asking questions.” (Buddha, Lankavatara Sutra)

**“For my heart hath testified to the First Life, be careful make enquiry,”
“(Let) our petition, our prayer and our submission Rise up before Thee
Manda-d-Hiia!” That the truth be known from falsehood. “Be careful;
make enquiry, display kindness.” (Sabeanism, Ginza Rba- chapters, 74,
75 and 76)**

We are to use reason and common sense, to know and understand the writings of God; because God is, in fact, a God of true knowledge, understanding and reason; and not a complete idiot!!!

God is a God of Knowledge and a God of complete, absolute understanding. God is: The One and Only Creator, Who did, in fact, create this entire, creation and universe, with all things that are found within this universe. So God is, in fact, A Real God of True Knowledge and Reason; Who did actually create all of the possible, physical natures and possibilities that are to be found within this creation of His; which means that He, as The One True Creator, did, in reality, inadvertently create all the sciences of man we now use. So now, with all of this being said: He, God, is a God of Intelligence, Who absolutely, understands all things and Who created all things, using His, very Own Personal, absolute, all-encompassing, Wisdom and Knowledge, of all things that are created, and to be found in this entire universe. Or, in-other-words, God is a God Who is extremely, extremely intelligent; meaning HE, THE FATHER, GOD; IS NOT A COMPLETE IDIOT!!! So, I ask you then, why is it that we, as in most of mankind, in general, act like totally, complete idiots, when it comes to God’s nature and the true word of God? God is a God of absolute, unremitting, Reason

and Understanding; so does it not stand to, absolute reason, that we, as His children and beings of His creation, are to, in fact, to use real, true reason and real, true common sense to understand the word and writings of, our Real, True, Creator: “Now, consider this (vast) infinite universe. Is it possible that it could have been created without a Creator? Or that the Creator and cause of this infinite congeries of worlds should be without intelligence? Is the idea tenable that The (Actual) Creator has no comprehension of what is manifested in creation? Man, the creature, has volition and certain virtues. Is it possible that his (man’s) Creator is deprived of these? A child could not accept this belief and statement. It is perfectly evident that man did not create himself, and that he cannot do so. How could man of his own weakness create such a mighty being? Therefore, the Creator of man must be, more perfect and powerful than man. If the creative cause of man be simply on the same level with man, then man himself should be able to create, whereas we know very well that we cannot create even our own likeness. Therefore, the Creator of man must be endowed with superlative intelligence and power in all points that creation involves and implies. We are weak and He (God) is All-mighty, because, were He not mighty, He could not have created us. We are ignorant and He is Wise. We are poor; He is Rich. Otherwise, He would have been incapable of our creation.” “Verily, I am God; there is no God but Me. Therefore, worship Me. And likewise He saith: ‘Have they (the people/mankind) not considered within themselves that God hath not created the heavens, and the earth, and all that is between them but for a serious end.’” “It is only a man without intelligence who, after considering these things, can imagine that the great scheme of creation should suddenly – come to such an inadequate end!” (Bahá’í Faith, Abdu’l-Baha, The Promulgation of Universal Peace, p. 82, Paris Talks, p. 93 and Baha’u’llah, Epistle to the Son of the Wolf, p. 117) For, Proverbs 3:19 “The LORD by wisdom hath founded the earth; (and) by understanding (and reason) hath He established the heavens.” Psalms 104:24 “O LORD, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy (knowledge, riches and glory.” 1 Kings 2:3 “For The LORD (Thy God) is a God of (true) knowledge (and wisdom) and by Him all actions are weighed.” Colossians 1:16 “For by Him (God, The Father) were all things created, that are in heaven, and

that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him, and He is before all things, and by Him all things consist.” And so, 1 Timothy 1:17 “Now unto, the King, the Eternal, Immortal and Invisible, the (One and) Only Wise God (Who is filled with all knowledge and wisdom and understanding; forever and ever), be honour and glory for ever and ever. Amen.” 2:2 “That we may lead a quiet and peaceable life, in all godliness and honesty.” “For this is good and acceptable in the sight of God our Saviour;” “Who will have all men to be saved, and to come unto the knowledge of the truth: (by the use of wisdom and reason, and the true perception of the mind).” Jude 1:24 “Now (then) unto Him, the only Wise (All-Knowing) God, our Saviour, be Glory and Majesty, dominion and power, both now and forever.” Romans 11:33 “O the depth of the riches both of the Wisdom and (the) Knowledge of God (our One True Creator)! How Unsearchable are His Judgments, and His ways past finding out!” “For who hath known the mind of the Lord? Or who hath been His counselor?” “Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him and to Him, are all (created) things: to whom be glory forever, Amen.” (King James Bible)

1. “Praise be to Allah (**God**), Who created (out of nothing) the heavens and the earth, Who made the angels messengers with wings -- two, or three, or four (Pairs): He adds to Creation as He pleases: for Allah has power over all things.” 2. “What Allah, out of His Mercy, doth bestow on mankind there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He is the Exalted in Power, Full of Wisdom (and Knowledge).” 3. “O men! call to mind the grace of Allah unto you! Is there a Creator, other than Allah, to give you Sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth? (The Qur’an (Yusuf Ali tr), Surah 35)

130. “But Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is All Wise.” “To Allah belong all things in the heavens and on earth. Verily We have directed the People of the Book before you, and you (O Muslims) to fear Allah. But, if ye deny Him, lo! Unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise. Yea, unto Allah belong all things in the heavens and on earth and enough is Allah to carry through all affairs.” And all of the 165. “Messengers who gave

good news, as well as warning, that mankind, after (the coming) of the Messengers, should have no plea against Allah: for Allah is Exalted in Power and All-Wise. But Allah beareth witness that what He hath sent unto thee He hath sent from His (very Own) Knowledge, and the angels bear witness: but enough is Allah for a Witness.” 111. “And if anyone earns a sin, he earns it against his (very) own soul; for Allah is full of Knowledge and Wisdom.” “But for the Grace of Allah and to thee and His Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou knewest not (before); and great is the grace of Allah unto thee,” and His knowledge. 17. “For Allah is full of (All) Knowledge and Wisdom.” 158. “Nay, Allah raiseth up unto Himself and Allah is Exalted in Power and all Wise.” 92. “For Allah hath all knowledge and all wisdom.” 104. “And Allah is full of Knowledge and Wisdom (and intelligence and all understanding).” 71. “And Allah is He, Who hath (full) Knowledge and Wisdom.” 10. “In any case, there is no help (for thee) except from Allah and Allah is Exalted in Power and all Wise.” For, 42. “Verily Allah doth knoweth (everything that is) and He is Exalted (in power) and All Wise.” 34. “For Allah (God) understands the finest mysteries and is well-acquainted (with them).

(Islam, The Qur'an (Yusuf Ali tr), Surahs 4, 8, 29 and 33)

1. “Ahura Mazda (God), praise be to the name of Him Who always was, always is and always will be. (He is), by very name, The Yazad Spena Menoi; and even among the spiritual (yazads), He is Menoi (an invisible spirit, or a spirit). One of His names is Ohrmazd (Ahura Mazda) and He is, The Greatest Lord, The All Powerful and The All Wise, The Creator of everything, The Nourisher, The Protector of all, The Compassionate, The Virtuous, The Forgiver, The Pure, and a good dispenser of justice, and He is All Mighty and Powerful and All Knowing.” So, 2. “Thanks be to (Ahura Mazda/God), that Great (Creator) and Architect of all things; Who, with His very own unrivaled strength and wisdom, (with complete knowledge and understanding of everything), has created this whole complete sublime world, the revolution of the sky, the shining sun, the brilliant moon, stars, the different germs, the wind, atmosphere, water, fire, the earth, the trees, the beneficent cattle, the metals, (humanity)

mankind, and the many wonderful Yazads, and the bright, (wonderful), paradise, Garothman (heaven).” And so, 3. “Adoration and praise be to the Righteous Lord (**Ahura**), Who made man the greatest of all earthly creatures, through (the gift of) speech and the power of reasoning (a reasoning mind) and created them (humanity) for the sovereignty of this (world), and for the management of the creatures (the animals of this earth).” So, 4. “Homage be to The Omniscient One, (The One All-Knowing God); to Him Who is compassionate, Who, through Zartosht Spitaman (Zarathustra/Zoroaster), of holy farohar, who is sent for the creatures and for the apostleship of the religion, with the knowledge and the trustworthiness, with regard to the Religion (**of Ahura**), with innate wisdom and wisdom acquired through the eyes and ears, and the instruction of, and guidance for all who are, were, and will be, (to the words and teachings of the religion) and to the science of sciences of the world.” “So that, the soul at the Chinwad bridge may be released from hell, and may cause them (mankind) to pass over to the Best of Existences to The Holy, the bright, sweet-smelling and all-beneficent (Garothman, heaven).”

(Zoroastrianism, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “Be it known that The One God (**Ahura Mazda**) is The Cause of the beginning (of creation) and is The Cause of Causes. Cause is not for Him though, (i.e. for He is Uncaused; The Great Self-Existing God, Who is a law unto Himself, is one and alone.” So, “Be it known that, The Lord Who is in all things, and over every (thing), and Who obeys no one and for no one, is The Omniscient (All Knowing and All Wise), Omnipotent (All Powerful, All mighty) and All-Owning Creator of all things in existence; Ohrmazd himself; (**Ahura Mazda**) is The Lord Who obeys no one, but is The Master of all that is; Who is Uncreated, but is The Creator of all (everything); Who holds no kinship, but is The Highest (of The Highest of all things in this universe and creation and is cognizant of all that is; and is The All-Knowing One)!”

1. “The Holy Zarathushtra asked Him: ‘O holy Ahura Mazda! I ask Thee; answer me with words of truth, O Thou Who knowest the truth, (O All Seeing, All Knowing, All Wise One). Thou art undecivable and Thou

hast an undeceivable understanding, (complete knowledge); Thou art undeceivable, as Thou knowest everything; The Powerful, All-Seeing, undeceivable.” 2. “O Far-seeing One, may Ye manifest unto me those incomparable things of yours O Ahura,”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“We worship The Omniscient Understanding (The Total Complete, All-encompassing Understanding), of Him Who is Ahura Mazda (Himself).” We worship: The All Comprehending, The All-Knowing, All Cognizant, Completely informed, All Wise being, Who is Ahura Mazda, Himself.

(Zoroastrianism, The Zend-Avesta, Avesta – Visperad 19)

7. And “Ahura Mazda replied unto him (Zarathustra): ‘My name is The One of whom questions are asked, O holy Zarathushtra!’ ‘My name is the Strong One, The Perfect Holiness,’ ‘My name is The Understanding One, or The One with True Understanding.’ ‘My name is Knowledge, or The One with Knowledge.’ ‘My name is AHURA (the Lord).’ ‘My name is the most Beneficent (God).” “My name is also The Unconquerable One, He who makes the true account, The All-Seeing One, The Healing One, The Creator; MAZDA (The All-knowing One).”

(Zoroastrianism, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“The holy (Zarathushtra) asked Him: ‘O holy Ahura Mazda! I ask thee; answer me with words of truth, Thou Who knowest the truth. Thou art undeceivable, Thou hast an undeceivable understanding; Thou art undeceivable, as Thou (art All Knowing) and knowest everything.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

2. “We worship Ahura Mazda, which is The Greatest and The Best; The Most Beautiful and The Firmest; The Most Wise (The All-Knowing All-

Informed, All Intelligent One), and The Best in Form, and The One that attains the most of Righteousness.”

(The Zend-Avesta, Avesta – Yasna 26)

19:14 “Invoke then, O Zarathushtra! My Fravashi, Who am (is) Ahura Mazda: The Greatest, The Best, The Fairest of all beings, The Most Solid, The Most Intelligent (The Smartest), The Best and The Highest in Holiness and Whose soul is The Holy Word! Invoke, O Zarathushtra! This creation of Mine, for I Who am Ahura Mazda (The All-Knowing, All Wise, and The All informed, Cognizant One).”

(Zoroastrianism, The Zend-Avesta, Avesta – Vendidad 19)

5. “As the holy one I recognize thee, Mazda Ahura, when I saw thee in the beginning at the birth of Life, when thou madest actions and words to have their mead, evil for the evil and good destiny for the good ones through Thy All-Encompassing Wisdom (Thy Knowledge and Thy total, complete understanding) when creation shall reach its goal. At which goal Thou wilt come with Thy Holy Spirit, O Mazda, with Dominion, at the same with Good Thought, by whose action the settlements will prosper through Right. Their judgments shall Piety proclaim, even those of Thy wisdom, which none can deceive.” For He, Ahura, is the All Knowing One, Omniscient of all that is. So then, “As the holy one I recognized Thee, Mazda Ahura, when Good Thought came to me.”

(The Zend-Avesta, Avesta – Yasna 43)

“Know! I am that womb: I make and I unmake this Universe: Than Me there is no other Master! No other Maker! All of these things hang on Me, as hangs a row of pearls upon its string. I am The Fresh Taste of the Water; I am The Silver of the Moon, The Gold of The Sun, The Word of Worship in The Vedas, The Thrill That passeth in The Ether. I am the Good Sweet Smell of The Moistened Earth, I am The Fire's Red Light, The Vital Air moving in All That Which Moves, The holiness of hallowed souls, The Root Undying, Whence Hath Sprung Whatever That Is; The Wisdom of The Wise, The Intellect (Intelligence) of The Informed, The Greatness of The Great, The Splendor of The Splendid! These am I, yet

free from passion and desire; yet am I the right desire in all who yearn. Which Nature frames, deduce from Me; but all are merged in Me- not I in them! The world- Deceived by those three qualities of being- Wotteth not Me Who am outside them all, above them all, Eternal! Hard it is to pierce that veil divine of various shows, which hideth Me; yet they who worship Me Pierce it and pass beyond.” “Yea! Knowing Me, The Source of All; by Me all creatures (all creation was) wrought, (created). The wise in spirit cleave (holdeth) onto Me, into My Being brought; Hearts fixed on Me; breaths breathed unto Me; (**God, Brahma**), praising Me, each to each. So have they happiness and peace, with pious thought and speech; and unto these, thus serving well, thus loving ceaselessly. I give a mind of perfect mood, whereby they draw to Me; and, all of this for love of them and within their darkened souls I dwell and with bright rays of wisdom’s lamp, their ignorance I dispel.” “Arjuna yes thou art Parabrahm! The High Abode! The Great Purification! Thou art Brahma (**God**), The Eternal, All-Creating, Holy First, Without beginning! Lord of Lords and (**God of**) Gods! Declared by all the Saints- by Narada, Vyasa Asita, and Devalas; and here Thyself, declaring all unto Me! What Thou hast said now know I to be truth, O Kesava! That neither gods nor men Nor demons comprehend, Thy mystery, made manifest, Divinest! Thou Thyself, Thyself alone dost know, Maker (Creator), Supreme! Master of all that is living! Lord of Gods! King of the Universe! To Thee and thee alone belongs all that is, or will be, to tell the heavenly excellence of all of Thy perfections, wherewith Thou dost fill these worlds of Thine; Pervading all, Immanent! Then how shall I learn (to know of thee), of Thy Supremest Mystery? To know Thee, (I know not how), though I muse continually? Under what form of Thine many Unnumbered Forms Mayest Thou be grasped? Ah! yet again recount clear and complete, of Thy great appearances, the secrets of Thy Majesty and Might, Thou Highest Delight of Men! Never enough can mine ears drink the Amrit of such words! Krishna, Hanta! So be it! Kuru Prince! I will to thee unfold some portions of My Majesty, whose powers are manifold! I am The Spirit seated deep in every creature's heart; from Me they come; by Me they live and at My word they depart! Vishnu of the Adityas I am, those Lords of Light; Maritchi of the Maruts, the Kings of Storm and Bright by day I gleam, the golden Sun of burning cloudless Noon; By Night, amid the asterisms I glide, the dappled Moon! Of Vedas I am Sama-Ved, of gods in Indra's Heaven, Vasava; of the faculties to living beings given

The All-Knowing Mind which apprehends all and thinks of all; of Rudras Sankara; of Yakshas and of Rakshasas, Vittesh; and Pavaka of Vasus, and of mountain-peaks Meru Vrihaspati Know Me, mid all the planetary Powers that be; mid warriors heavenly Skanda; of all the water-floods, the Sea which drinketh each, and Bhrigu of the holy Saints, and OM of the sacred speech of the prayers, the prayer which ye whisper; of hills Himila's snow, and Aswattha, the fig-tree, of all the trees that grow; of the Devarshis, Narada; and Chitrarath of them that sing in Heaven, and Kapila of Munis, and the gem of flying steeds, Uchchaisravas, and from Amritwave, which burst; of elephants Airavata; of males the Best and First; of weapons Heaven's hot thunderbolt; of cows white Kamadhuk, from whose great milky udder-teats all hearts desires are struck; of Vasuki of the serpent-tribes, round Mandara entwined; and thousand-fanged Ananta, on whose broad coils reclined Leans Vishnu; and of water-things Varuna; Aryam of Pitris, and, of those that judge, Yama the Judge I am; of Daityas dread Prahlada; of what metes days and years, Time's self I am; of woodland-beasts- buffaloes, deers, and bears- The lordly-painted tiger; of birds the vast Garud, The whirlwind mid the winds; mid chiefs Rama with blood imbrued, Maker mid fishes of the sea, and Ganges mid the streams; "Yea! I am The First, and The Last and the Centre of all which is, or all that seems. I am The Wisdom Supreme, of what is wise (All the knowledge that is); the words on the uttering lips I am, and eyesight of the eyes, and The Endless Life, and Boundless Love; He Whose power sustaineth all, each and every one." "Who wottest all and art Wisdom (knowledge) unto Thyself!"

(Hinduism, Bhagavad Gita (Edwin Arnold tr) chapters 7, 10 and 11)

1. "He (Brahma/Vishnu) is inconceivable, without form, deep, covered, Blameless, Unfathomable, without (physical) qualities (or form); The Pure One, The Brilliant (All Intelligent) One, He Who is not caused, A Master-Magician, The Omniscient: (The All Knowing and The All Wise One), The Mighty One, The Immeasurable One, One Who is without beginning or end; The Blissful, Unborn (Uncreated One), The All Wise, Indescribable, Creator of all things (The Creator of the universe), The Self found within All things, The Enjoyer of All Things, The Ruler of All Things, The Center of the Center of All Things."

(Hinduism, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

25. "This whole creation He (Brahma/Vishnu/God) likewise produced, as He desired to call these beings into existence." 4. "This, even this, is He who hath created the breadth of earth and the lofty heights of the heavens." 38. "He as The Creator hath filled full both heaven and earth, and hath disclosed them." 7. "Thou Whom the Heaven and Earth, Thou Whom the Waters, and Tvastar, maker of the fair things, created, Well knowing (All-Knowing, All informed, Who know'st and understands all that was, is, or all that will be) all along, the Fathers (Brahma/God's) pathway and shines with resplendent light, enkindled everlasting."

(Hinduism, Laws of Manu chapter 1 and The Vedas, Rig Veda - Books 6, 9 and 10)

7. Thou art "God (Brahma/Vishnu), The Maker of all things, The Great Self, always dwelling in the heart of man; (Who) is perceived by the heart and the soul and the mind; they who know it become immortal. "When the light has risen, there is no day, no night; neither existence nor non-existence; (The Blessed) alone is there. That is The Eternal, and The Adorable Light - and The Ancient Wisdom (Knowledge and Understanding) from which all proceeded thence." "No one has ever grasped Him above, or across, or in the middle. There is no image of Him Whose name is Great Glory." "His form cannot be seen, no one can perceive Him with the eye. Those who through heart and mind know Him, are thus abiding, (with Him) in the heart; become immortal. Thou (Brahma/Vishnu/God) art unborn, uncreated, Forever!"

(Hinduism, Upanishads vol. 2, Svetasvatara-Upanishad)

"Worship Me (Brahma) and Me only! Ceasing not; Loving all solitudes, and shunning the noise of the foolish crowds; endeavours resolute to reach perception of the Utmost Soul, And grace to understand what gain it were so to attain, this is true Wisdom! And what is otherwise is ignorance! Shining eternally, Wisdom He is, And Wisdom's way, and a Guide of all the wise, Planted in every heart." He is the wisdom of the wise; He (Brahma/Vishnu/God) is Wisdom, Knowledge, Understanding, Reason, Intelligence, comprehension and any and everything else

dealing with, and related to, logic and superior thought and Shrewd Rationality and sensibleness and overall Vast Intelligence, It's Self.

(Hinduism, Bhagavad Gita (Edwin Arnold tr) chapter 13)

1:24. "God (**Brahma/Vishnu/God**) is a particular yet universal indweller, untouched by afflictions, actions, impressions and their results. In Him God, the seed of Omniscience: (All Knowledge and All understanding) is unsurpassed and not being conditioned by time, Brahma is the true teacher of (all humanity), even the ancients," and is The All-Knowing and All wise, Vast Intelligence, overseeing everything that was, is, or will be.

(Hinduism, The Yoga Sutras of Patanjali)

20. "The Eternal Being can never be proved and is to be perceived in one way only; The Brahmanas seek to know Him by the study of the Vedas; but He is spotless, beyond the ether, The Unborn Self, The Great, Eternal Self. Let a wise Brahmana, after he has discovered Him (**Brahma**), practice wisdom (good mindful study and reason). Let him not seek after many words, for that is mere weariness of the tongue. And He is that Great Unborn Self, Who Consists of (and contains) All Knowledge (intelligence and understanding)." "He is The Lord of all and The King of all things and The Protector of all things, (Who is filled with All Knowledge, Comprehension and understanding)."

(Hinduism, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

7. "A Hero-Lord is He! A King - Who promotes the Law and Who with a Bounteous Guerdon, welcomes hymns of praise, for, (from) Him flows down the abundant streams below the sky. His (**Brahma/Vishnu/God's**) power is matchless and matchless is His all-encompassing wisdom, (knowledge and understanding); - The Lordly Power, The Firm Heroic Strength of Thee, The True Giver." 4. "Mighty through wisdom, as He lists, terrible, He hath waxed in strength, preeminent for His wisdom!" 1. "He, The Ancient Way by His strength engendered; lo! Straight hath He taken to Himself all wisdom (all knowledge) the ancient call He by

His wisdom gave all of His progeny the men by their being.” 3 “Through Thy grace, in wisdom even they are advanced.”

(Hinduism, Vedas, Rig Veda - Book 1)

1. “Ask ye of Him; for He is come. He knoweth it All (everything, for His knowledge encompasses all, everything); He (God/Brahma/Vishnu), is full of wisdom and knowledge and is implored; is now implored. With Him are admonitions, and with Him all commands, He is The Lord of Strength, the Lord of Power and (absolute) Might.” 36 And, “Yet are heaven’s prolific, their functions maintained by Vishnu’s ordinances. Endued with wisdom through intelligence and thought, they compass us about present on every side. What thing I truly am I know not for it is clearly mysterious and fettered in my mind I wander.”

(Hinduism, Vedas, Rig Veda - Book 1)

“The word sankhara (formations) comprises all things, which have a beginning and an end; the so-called created or ‘formed’ things, i.e., all possible physical and mental constituents of existence (earth, heaven, thought, knowledge, the universe etc.)” And, “since there is an Unborn, Unoriginated, Uncreated, Unformed One, (God);” “The word (sankhara) formations has an all forming, all creating, all-encompassing meaning.” (Then), “Knowing of all that is created, you know The Uncreated, Holy One, (Brahma/Vishnu/God);” The All-Knowing, Completely Informed, All Wise One; Who comprehendeth and is cognizant and understandeth all that is, or was, or will be in the future.

(Buddhist, Dhammapada and The Eightfold Path)

“There are two factors of causation by reason of which things came into seeming existence, external and internal factors. To become effective (for this to happen) there must be a principle vested with supreme authority present asserting itself. (The Creator, A Supreme Authority whom some refer to as God, Brahma, Vishnu etc...)” (Buddha, Lankavatara Sutra)

“They assert that they are born of A Creator, of time, of atoms, of some celestial spirit. There is but one common Essence.” The One God, Brahma, Vishnu, The All-Knowing, All Comprehending, All Wise, All Informed, Supreme, Divine Essence. (Buddha, Lankavatara Sutra)

“The One I call Holy (Brahma, Vishnu or God**); has deep (Omniscient) Wisdom, Understanding and Knowledge,” of everything in existence and everything that is, has been, or is to be; in this creation and in this universe! (Buddhism, Buddha: Dhammapada)**

24. “All-Conquering and All-Knowing am I.” 14. “The Awakened, the Omniscient, the Trackless?”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

“Manda d-Haiyi, Sublimest of Beings: Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou and victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth, over all deeds; (O First Life, Haiyi/God**) The All-Encompassing Creator, in which, all should believe.” “When all worlds came into being and creations were called forth,” “Thou didst hold in Thy grasp the worlds and generations (and all creation),” and All Thy creation belongs to Thee. (Sabeanism, Ginza Rba- chapters 3, 53 and 75)**

“Manda-d-Hiia (Haiyi *Qadmai*yi, God), Sublimest of beings, Knowledge of Life is Thy name, Truth is Thy name, Pure is Thy name, magnified is Thy name, Honoured is Thy name, Blessed is Thy name And abiding is Thy name. Victorious art Thou and victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth over all deeds,” Manda-d-Hiia: (Hiia/Haiyi/God) The all-encompassing creator, in which, all should believe, (Who knoweth all that is).” “When worlds came into being and all creation was called forth,” “Thou didst hold in Thy grasp the worlds, the generations and everything.” (Sabeanism, Ginza Rba- chapters 3, 53 and 75)

“First Life! (Haiyi *Qadmai*yi, God), Lift up Thine eyes upon these souls. For Thou openest doors of truth and revealest mysteries and wisdom. (O Thou, Omniscient One, The Wise, The intelligent, All-knowing One).” (SABEANISM, Ginza Rba- Chapters 35 and 58)

“He, (God) is The Creator of the heavens and the earth and what-so-ever lieth between them, and He Truly is A Witness over (all that is); over all things. He is The (All Knowing) Lord of Reckoning for all that dwell in the heavens and on earth and whatever lieth between them.”

(The Bab, Selections from the Writings of the Bab, p. 171)

“Thy Lord, The Creator of the heavens,” “for God is The (Omniscient) Creator of all things, (The One True All Knowing Creator of all things, The All Wise, All Knowledgeable One).”

(The Bab, Selections from the Writings of the Bab, pp. 6 and 133)

“He (God) is The Peerless Creator, Who hath created the heavens and the earth and whatsoever lieth between them; and all do His bidding. He is The One Whose (Wisdom) and Grace hath encompassed all that are in the heavens, and on the earth.”

(The Bab, Selections from the Writings of the Bab, p. 167)

“Glorified art Thou, O God! Thou Art: The Creator of the heavens and the earth and all that, which lieth between them, and Thou Art The Sovereign Lord, The Most Holy, The Almighty, The All-Wise; (and The Absolutely, All-Knowing One).” “ALL Majesty and Glory, O my God, and All Dominion and Light and Grandeur and Splendour be unto Thee, for Thou bestowest sovereignty on whom Thou willest, and dost withhold it from whom Thou desirest. No God is there but Thee The All-Knowing All Possessing, Most Exalted (One). Thou art He (the One) Who Created from naught, the universe and all that dwell therein.”

(The Bab, Selections from the Writings of the Bab, pp. 176 and 202)

**“Lauded and glorified be Thy name, O Lord, my God, (Omnipotent)!”
“From all eternity I have indeed recognized Thee and unto all eternity, will ever do so, through Thine Own Self and not through anyone else besides Thee. Verily Thou Art The Source of All Knowledge, The (All Knowing), Omniscient One. From everlasting I have besought and unto everlasting will beseech forgiveness for my limited understanding of Thee; aware as I am that there is no God, but Thee, The All-Glorious, The Almighty.**

(Bahá'í Faith, The Bab, Selections from the Writings of the Bab, p. 3)

“GLORIFIED art Thou, O Lord my God! Thou art in truth The King of kings. Thou dost confer sovereignty upon whomsoever Thou willest and dost seize it from whom-so-ever Thou willest. Thou dost exalt whomsoever Thou willest and dost abase whomsoever Thou willest. Thou dost render victorious whomsoever Thou willest and dost bring humiliation upon whomsoever Thou willest. Thou dost bestow wealth upon whomsoever Thou willest and dost reduce to poverty whom-so-ever Thou willest. Thou dost cause whomsoever Thou willest to prevail over whomsoever Thou willest. Within Thy grasp Thou dost hold the empire of all created things and through the potency of Thy sovereign behest Thou dost call into being whomsoever Thou willest. Verily Thou art The Omniscient (The All Knowing, Cognisant), The Omnipotent and The Lord of Power.”

(Bahá'í Faith, The Bab, Selections from the Writings of the Bab, p. 213)

“God is eternal and ancient; not a new God. His sovereignty is of old, not recent; not merely existent these five or six thousand years. This infinite universe is from everlasting. The sovereignty, power, names and attributes of God are eternal, ancient. His names presuppose creation and predicate His existence and will. We say God is Creator. This name Creator appears when we connote creation. We say God is the provider. This name presupposes and proves the existence of the provided. God is Love. This name proves the existence of the beloved. In the same way God is Mercy, God is Justice, God is Life, etc..., etc. Therefore as God is Creator, Eternal and Ancient, there were always creatures and subjects existing and provided for. There is no doubt

that Divine Sovereignty is Eternal. Sovereignty necessitates subjects, ministers, trustees and others subordinate to Sovereignty. Could there be a king without a country, subjects and armies? If we conceive of a time when there were no creatures, no servants, no subjects of divine lordship we dethrone God and predicate a time when God was not. It would be, as if He had been recently appointed, and man had given these names to Him. The Divine Sovereignty is Ancient, Eternal. God from Everlasting was Love, Justice, Power, Creator, Provider, The Omniscient (All-Knowing, All Wise) and The Bountiful.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 101)

“God in His: (infinite, all cognizant, all comprehending, all knowing), wisdom hath created all things (the earth, the universe and all that is to be found in this existence and in the next realm). Nothing has been created without a special destiny (and) every creature has an innate station of attainment.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 110)

“The entire creation hath been called into being through The Will of God, magnified be His glory, and fashioned through the agency of His all-compelling Word, a Word, which is the source and the wellspring, the repository, and the dawning-place of The Intellect. From it (God's all comprehending, Intellect), all creation hath proceeded, and it is the channel of God's primal grace. None can grasp the reality of the origin of (God's) creation save God, exalted be His glory, Whose knowledge embraceth all (created) things, both before and after they come into being. Creation hath neither beginning, nor end, and none hath ever unraveled its mystery. Its knowledge (that of creation) hath ever been, and shall (ever) remain, hidden and preserved, with those Who are the Repositories of Divine Knowledge: (God, The Creator, The All-Knowing, The All Wise).”

(Bahá'í Faith, Baha'u'llah, Tabernacle of Unity)

“This is the Call of The All-Glorious (Creator, God): which is proclaimed from The Supreme Horizon in The Prison of Akká. He is The Expounder,

The All-Knowing and The All-Informed.” “GOD, The True One, testifieth and The Revealers of His names and attributes bear (absolute) witness that Our sole purpose in raising the call and in proclaiming His sublime Word, (message) is that the ear of the entire creation may, through the living waters of The Divine Utterance, be purged from lying (manmade) tales (of deceit), and become attuned to The (True) Holy, The Glorious and Exalted Word, which hath issued forth from the repository of The (Exulted) Knowledge of The Maker of The Heavens and The Creator of (the earth, the universe, All Names and all that is). Happy are they that judge (and see) with fairness.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 19)

“The people of the world are fast asleep. Were they to wake from their slumber they would hasten with eagerness unto God, The All-Knowing, The All-Wise. They would cast away everything they possess, be it all the treasures of the earth, that their Lord may remember them to the extent of addressing to them, but one word. Such is the instruction given you by Him Who holdeth The Knowledge of all things hidden, in a Tablet, which the eye of creation hath not seen, and which is revealed to none except His Own Self, The Omnipotent Protector of all worlds. So bewildered are they in the drunkenness of their evil desires, that they are powerless to recognize The Lord of All Being, Whose voice calleth aloud from every direction: ‘There is none other God but Me, The Mighty, The All-Wise.’”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 33)

“Thus have the mighty verses of Thy Lord been again sent down unto thee, that thou mayest arise to remember God, The (All-encompassing) Creator of earth and heaven, in these days when all the tribes of the earth have mourned, and the foundations of the cities have trembled, and the dust of irreligion hath enwrapped all men, except such as God, the All-Knowing, the All-Wise, was pleased to spare.” Thus, “Wash from your hearts all earthly defilements, and hasten to enter the Kingdom of your Lord, The Creator of earth and heaven.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 66 and The Kitab-i-Aqdas, p. 48)

“Far, far from Thy Glory, be what mortal man can affirm of Thee, or attribute unto Thee, or the praise, with which he (man) can glorify Thee! What-so-ever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy Majesty and Glory, is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves.”

“No one else besides Thee hath, at any time, been able to fathom Thy Mystery, or befittingly to extol Thy Greatness. Unsearchable and high above the praise of men wilt Thou remain for ever. There is none other God but Thee, The Inaccessible, The Omnipotent, The Omniscient, The Holy of Holies.” And, “The beginning of all things is The Knowledge of God, and the end of all things, is strict observance of whatsoever hath been sent down from the empyrean of The Divine Will that pervadeth all that is in the heavens and all that is on the earth.”

(Bahá'í Faith, The Gleanings from the Writings of Baha'u'llah, p. 4)

“Every word that proceedeth out of the mouth of God is endowed with such potency as can instil new life into every human frame, if ye be of them that comprehend this truth. All the wondrous works ye behold in this world have been manifested through the operation of His supreme and most exalted Will, His wondrous and inflexible Purpose. Through the mere revelation of the word ‘Fashioner,’ issuing forth from His lips and proclaiming His attribute to mankind, such power is released as can generate, through successive ages, all the manifold arts which the hands of man can produce. This, verily, is a certain truth. No sooner is this resplendent word uttered, than its animating energies, stirring within all created things, give birth to the means and instruments, whereby such arts can be produced and perfected. All the wondrous achievements ye now witness are the direct consequences of the Revelation of this Name. In the days to come, ye will, verily, behold things of which ye have never heard before. Thus hath it been decreed in the Tablets of God, and none can comprehend it except them whose sight is sharp. In like manner, the moment the word expressing My

attribute 'The Omniscient' issueth forth from My mouth, every created thing will, according to its capacity and limitations, be invested with the power to unfold the knowledge of the most marvellous sciences, and will be empowered to manifest them in the course of time at the bidding of Him Who is The Almighty, The All-Knowing. Know thou of a certainty that the Revelation of every other Name is accompanied by a similar manifestation of Divine power. Every single letter proceeding out of the mouth of God is indeed a mother letter, and every (single) word uttered by Him Who is the Well Spring of Divine Revelation is a mother word, and His Tablet a Mother Tablet. Well is it with them that apprehend this truth." "To this Mine (very) own Self, The Omnipotent, The Omniscient, The All-Wise, will testify."

(Bahá'í Faith, The Gleanings from the Writings of Baha'u'llah, pp. 141 and 146)

"God verily is, The Helper, The Knower, The Ordainer, The Omniscient (The All Knowing)." "Verily (He), Thy Lord is The Omniscient, The All-Informed," "The Ever-Forgiving, The Omniscient, The All-Wise! For He, verily, is The Incomparable, The Ever-Abiding, The Omniscient, The All-Wise." And, "No God is there beside Thee, The Supreme Ruler, The All-Glorious, The Omniscient." "Verily, no God is there but Me, The Just, The All-Informed, The Omniscient, The Wise, the All-Merciful; "Powerful art Thou to do as Thou pleases, no God is there but Thee, The All Wise, The Omniscient, The All-Informed." "God, you are Intelligent; through the ascendancy of God, The All-Knowing, The Incomparable, The True Luminary of Divine Understanding hath, in this day, risen from behind the veil of The Spirit, and the birds of every meadow are intoxicated, with the wine of knowledge and exhilarated with the remembrance of The Friend. Well is it with them that discover and hasten unto Him!" God and His Divine Manifestation.

(Bahá'í Faith, Baha'u'llah, Tabernacle of Unity, Abdu'l-Baha, The Paris Talks, p. 133, Tablets of Baha'u'llah, p. 137, Baha'u'llah, Prayers and Meditations by Baha'u'llah, pp. 6 and 112, Gleanings from the Writings of Baha'u'llah, pp. 310, 334 and 337 and Epistle to the Son of the Wolf, p. 138)

Bahá'u'lláh tells us: “Be (ye) anxiously concerned with the needs of the age (which) ye live in, and centre your deliberations on its exigencies and requirements. Turn your faces from the darkness of estrangement to the effulgent light of the daystar of unity. Ye are the fruits of one tree and the leaves of one branch. Whatsoever leadeth to the decline of ignorance and the increase of knowledge (example: the use of good reason and thoughtfulness) hath been, and will ever remain, approved in the sight of (God) The Lord of Creation.”

(Bahá'í Faith, Baha'u'llah, Tabernacle of Unity)

The incomparable Friend saith: The path to freedom hath been outstretched; hasten ye thereunto. The wellspring of wisdom is overflowing; quaff ye therefrom. Say: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. Verily I say, whatsoever leadeth to the decline of ignorance and the increase of knowledge hath been, and will ever remain, approved in the sight of the Lord of creation. Say: O people! Walk ye neath the shadow of justice and truthfulness and seek ye shelter within the tabernacle of unity.

Say: O ye that have eyes to see! The past is the mirror of the future. Gaze ye therein and be apprised thereof; perchance ye may be aided thereby to recognize the Friend and may be not the cause of His displeasure. In this day the choicest fruit of the tree of knowledge is that which serveth the welfare of humanity and safeguardeth its interests.

(Baha'u'llah, Tabernacle of Unity)

“Know ye that God has created in man the power of reason whereby man is enabled to investigate reality. God has not intended for man to blindly imitate his fathers and ancestors. He has endowed him (man) with mind, or the faculty of reasoning, by the exercise of which, he is to investigate and discover the truth; and that which he finds real and true, he must accept. He must not be an imitator, or a blind follower of any soul. He must not rely implicitly upon the opinion of any one man or person without investigation; nay, each soul must seek intelligently,

and independently arriving at a real conclusion, and bound only by that reality. (For), the greatest cause of bereavement, and disheartening, in the world of humanity is (from) ignorance based upon blind imitation. It is due to this, that wars and battles prevail; from this cause hatred and animosity arise continually among mankind.”

“The power of the intellect is one of God's greatest gifts to mankind; it is the power that makes him a higher creature than the animal. For, whereas, century by century and age by age man's intelligence grows and becomes keener, that of the animal remains (ever) the same. They are no more intelligent today than they were a thousand years ago! Is there a greater proof than this needed to show man's dissimilarity to the animal creation? It is surely as clear as day.” “For (man's) spiritual perfections, they are man's birthright, and belong to him alone. of all creation. Man is, in reality, a spiritual being, and only when he lives in the spirit is he (man) truly happy. This spiritual longing and perception belongs to all men (mankind).”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 72)

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 73)

1. “Praise be to Allah, to Whom belong all things in the heavens and on the earth: to Him be Praise in the Hereafter: and He is Full of Wisdom and is acquainted with all things.” “He knows of all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto: and He is the Most Merciful, the Oft-Forgiving.” 26. “Say: ‘Our Lord will gather us together, and will in the end decide the matter between us (and you) in truth and justice: and He is the One to decide, the One Who knows all, that is.’” “Say: ‘Show me those whom ye have joined with Him as partners: by no means (can ye). Nay, He is Allah (God), the Exalted in Power, the Wise.’” “We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.”

(The Qur'an (Yusuf Ali tr), Surah 34)

In the Bahá'í Faith, one of the things the writings of God tell us to do is use our minds and try and reason out the true, deeper meanings and understandings of God's holy words. This form of reasoning is also, in evidence, in the bible, as-well-as, the other religions of God. JUDAISM: Ecclesiastes 1:13 "And I gave my heart to seek and (to) search out by wisdom (and reason) concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith."

Ecclesiastes 7:23 "All this have I proved by wisdom: I said, I will be wise; but it was far from me."

Ecclesiastes 7:24 "That which is far off, and exceeding deep, who can find it out?"

Ecclesiastes 7:25 "I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things,"

Job 29:16 "The cause which I knew not I searched out; (used reason to understand)."

Proverbs 8:12 "I wisdom dwell with prudence, and find out knowledge,"

**Isaiah 1:18 "Come now, and let us reason together, saith the LORD:"
Let us, as men, use reason.**

1 Kings 12:7 "Now therefore stand still, that I may reason with you."

**CHRISTIANITY: Acts 6:2 "Then the twelve called the multitude of the disciples unto them, and said, 'It is not reason, (reasonable) that we should leave the word of God,'" 3:16 "Let the word of Christ dwell in you richly in all wisdom;" 4:5 "Walk in wisdom: (walk in reason)."
1:5 "If any of you lack wisdom, let him ask of God," (Acts, Colossians and James)**

**4:12 "Beloved, think," 12:6 "Man should think (use reason)."
16:23 "He that wanteth understanding will think."
10:7 "let him of himself think (reason things out)."**

8:2 "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." ((Sirach (Apocrypha) 1 Peter and Corinthians 1 and 2))

So, 1 Corinthians 10:15 "I speak as to wise men; judge ye (reason out) what I say."

2 Timothy 1:13 "Hold fast the form of sound words (hold fast to reason) which thou hast heard of me in faith and love which is in Christ Jesus."

“Therefore, make use of intelligence and reason so that you may dispel these dense clouds from the horizon of human hearts and all hold to the one reality of all the Prophets. It is most certain that if human souls exercise their respective reason and intelligence upon the divine questions, the power of God will dispel every difficulty, and the eternal realities will appear as one light, one truth, one love, one God and a peace that is universal.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 79)

“Men of learning, versed in logic, in the science of grammar,” “verily, these are souls who take delight in the remembrance of God, Who dilates their hearts through the effulgence of the light of knowledge and wisdom (reason). They seek naught but God and are oft engaged in giving praise unto Him. They desire naught except, whatever He desireth and stand ready to do His bidding.”

(The Bab, Selections from the Writings of the Bab, pp. 104 and 145)

“Whoever turns away from Allah actually turns away from the realities of life and dictates of wisdom (and reason) and therefore, he wanders in the wilderness of ignorance.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“They should not be satisfied with ordinary enquiries or scrutiny of a case, but should scrupulously go through all the pros and cons; they must examine every aspect of the problem carefully, and whenever and wherever they find doubtful and ambiguous points, they must stop and go through further details, clear the points, and only then proceed with their decisions. They must attach the greatest of importance to the use of reasoning (in their) arguments and proofs. They should not get tired of lengthy discussions and arguments. They must exhibit (true reason) patience and perseverance in scanning the details, in testing the points presented as true, in sifting facts from fiction and when the truth is revealed to them, they must pass their judgements without fear, favour or prejudice.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“Consult among yourselves in reason.” Muhammad tells us, we are to use reason and reason things out, to know and to understand things and when we consult amongst ourselves.

(The Qur’an (E.H. Palmer tr), Sura 65)

“Counsel together (among yourselves), according to what is just and reasonable.” Use reason and wisdom to know and understand things and the writings of Allah/God.

(The Qur’an (Yusuf Ali tr), Surah 65)

33. “The things that my Lord, (the things Allah) hath indeed forbidden are: shameful deeds, whether open or in secret; sins and trespasses against truth or reason;” Muhammad seems to be telling us, that true sins and trespasses that go against God are in truth going against the all too real word and writings of God and are, in reality, actually going against real truth and reason, according to Muhammad. So then, if and when we preform real sins, we do so against ourselves, because real sin goes against true reason, according to Muhammad.

(The Qur’an (Yusuf Ali tr), Surah 7)

19. “What is the word well spoken? It is the bounteous word of (true) reason.” Again, we are to use reason when we think and speak. So, 125. “Invite (all) to the way of thy Lord with wisdom (and reason).”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 19)

3. “Adoration and praise be to the righteous Lord Who made man the greatest of all earthly creatures and through (the gift of) speech and the power of reasoning, created them for the sovereignty of the times and for the management of the creatures.” God (Ahura Mazda) created man, as the greatest of all earthly creatures, by man’s ability to use a reasoning mind to know and understand things; so, it is extremely, all important for us to use a reasoning mind in all the things we say, do

and observe; including our study of all the writings of God. So, if the writings of God don't seem to really make any sense to us, we are probably misunderstanding God's word and His message to us.

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, "Be it known that, in man reason is the judging faculty. Like unto a judge who, while passing a decision upon a mysterious case, believes the testimony of a great person, and in his judgment approves of what is manifestly sensible and true (in it). The judging faculty of reason discerns, [accepts] by means of intelligence, the intelligence of the religion, and what knowledge of the invisible is acquirable, or not acquirable for this life. Whatever is known by the test of reason to be sublime and true in every respect, is the essence of reason. – Again, when the sayings of religion, which, when it proves to be manifestly miserable and false by the test of true reasoning and intelligence; are never fit for this life. What is said to be highly obscure in the eye of reason, is not accepted in the belief of the judging faculty of reason, just as the forged evidence of a false and deceitful person on a subject which as above-said, is hidden to the judge, and it is not accepted (as truth) by the judging, reasonable person."

96. "Of all the created beings, the most excellent are said to be those which are animated; of all of the animated beings, those which subsist by intelligence; (by the use of intelligence and reason, are the best)"

(Hindu, Laws of Manu chapter 1)

28. "But, if a (truly) learned man, after fully scrutinizing all of this (the writings of Brahma) with the eye of knowledge (and reason), should, in accordance with the authority of the revealed texts, be intent on (the performance of) his duties, (he doeth well)." Again, we are to use truth, reason and intelligence in our investigation and study into the word of God and our performance of all of our duties.

(Hindu, Laws of Manu chapter 2)

3. “Seeing your body as no better than an earthen pot, make war on Mara (the devil) with the sword of wisdom (reason).”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“He who has here and now rejected both good and evil, and in leading the holy life, lives in accordance with reason - he is indeed called a Bhikkhu.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Those (people) who have gained a high degree of (true) intellectual understanding of the truths, concerning the aggregates that make up personality and it’s external world, but who are filled with fear when they face the significance and consequences of these truths, and the demands, which their learning makes upon them; that is, not to become attached to the external world and its manifold forms making for comfort and power, and to keep away from the entanglements of its social relations.” (Buddha, Lankavatara Sutra)

“The discriminating mind, because of it’s capacity to discriminate and judge, select and use reason, is also called the thinking, or intellectual mind.” (Buddha, Lankavatara Sutra)

“By making use of skillful means and expedients (measures of reason), are intended to awaken in all beings a true perception of the Dharma.” We are to use reason to perceive measure and understand the Dharma, the writings Brahma/Vishnu/God, as brought to us by Buddha and all of the other manifestations of God. (Buddha, Lankavatara Sutra)

“For my heart hath testified to the First Life (Haiyi/God), be careful make enquiry, (use reason), that the truth be known from falsehood.” (Sabeanism, Ginza Rba- chapters, 74 and 76)

Renounce our desires and will unto God's divine wisdom.

193. Renounce our desires and will unto God's divine all informed wisdom: "Commit thyself to God; give up thy will and choose that of God; abandon thy desire and lay hold on that of God; that thou mayest be a holy, spiritual and heavenly example."

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 89)

"To God would we commit our Cause, and to His will are we wholly resigned."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 340)

CHRISTIANITY: Hebrews 10:9 "Then said he, Lo, I come to do Thy will, O God." Matthew 6:10 "Thy will be done in earth, as it is in heaven."

Romans 6:13 "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Ephesians 3:14 "For this cause I bow my knees unto the Father of our Lord Jesus Christ,"

JUDAISM: Psalms 40:8 "I delight to do Thy will, O my God: yea, Thy law is within my heart." 143:10 "Teach me to do Thy will;"

2 Chronicles 30:8 "Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the LORD, and enter into His sanctuary, which He hath sanctified for ever: and serve the LORD your God, that the fierceness of His wrath may turn away from you."

1 Esdras 8:15 "Offer sacrifices unto the Lord." "And whatsoever thou and thy brethren will do, that do, according to the will of thy God."

(Deuterocanonical Apocrypha)

"Aid me, O my Lord, to surrender myself wholly to Thy Will, and to arise and serve Thee, for I cherish this earthly life for no other purpose than to compass the Tabernacle of Thy Revelation and the Seat of Thy Glory. Thou seest me, O my God, detached from all else but Thee, and

humble and subservient to Thy Will. Deal with me as it beseemeth Thee, and as it befitteth Thy highness and great glory.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 311)

“I have no control over what profiteth Me or harmeth Me, but as My Lord pleaseth. Indeed God is Self-Sufficient and He, My Lord, standeth supreme over all things.”

(The Bab, Selections from the Writings of the Bab, p. 64)

131. “Behold! his Lord said to him: ‘Bow (thy will to me)’ He said: ‘I bow (my will) to the Lord,’”

(The Qur'an (Yusuf Ali tr), Surah 2)

“O Allah! I surrender (my will) to You; I believe in You and depend on You. And repent to You,”

(Islam, Hadith, Bukhari Vol 2, Book 21, # 221)

4 and 11. “I will worship You with praise, O Mazda Ahura, joined with Right and Best Thought and Dominion, that they, desired of pious men.” “Your praiser, Mazda, will I declare myself and be, so long, O Right, as I have strength and power. May the Creator of the world accomplish through Good Thought its fulfillment of all that most perfectly answers to His will.” “We therefore bow before Thee.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 36 and 50)

“Complete surrender of one’s own will to the will of Mazda, is the best way of God realization.” “Burn away your own will. This is the way to maintain non-duality.” (Zoroaster, Hymns of Atharvan pp. 273 and 274)

Denkard. Zoroaster, “Every person should make one's own self devoutly faithful, and should resign oneself to God, and thenceforward one should be grateful unto Him.”

“Do all thou dost for Me! Renounce for Me! Sacrifice heart and mind and will to Me! Live in the faith of Me! In faith of Me All dangers thou shalt vanquish, by My grace;”

“Give Me thy heart! adore Me! serve Me! Cling In faith and love and reverence to Me! So shalt thou come to Me! I promise true, For thou art sweet to Me! And let go those- Rites and writ duties! Fly to Me alone! Make Me thy single refuge! will free Thy soul from all its sins! Be of good cheer!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“The Gita asks us to make a complete surrender of ourselves to Brahma.” (Hindu religion)

7. “He has no need for faith who knows the uncreated, who has cut off rebirth, who has destroyed any opportunity for good or evil, and cast away all desire (save for the will of the Uncreated). He is indeed the ultimate man.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

20. “This indeed is the Way, there is no other, for the purification of one's vision. Follow this way. It leads to Mara's confusion. Following this Path you will put an end to suffering. I have taught you the Way.”

6. “Those who conform themselves to the Dhamma That has been well-expounded Those are they who will reach the further shore, Crossing the realm of death, so hard to cross.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

“And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment ‘Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you.” And we shall selflessly submit to Thy will and thy command. “In the twinkling of an eye and at a turn of the wheels, (Let our petition, our prayer and our submission Rise up before Thee

Manda-d-Hiia!" "We offer up our commemoration, our petition, our prayer, Our submission, our tabuta and our faith In Thy presence," (Sabeanism, Ginza Rba- chapter 75)

"Verily Thou art our Lord and the Lord of all things. Into Thy hands do we surrender ourselves, yearning for the things that pertain unto Thee."

(The Bab, Selections from the Writings of the Bab, p. 179)

"By self-surrender and perpetual union with God is meant that men should merge their will wholly in the Will of God, and regard their desires as utter nothingness beside His Purpose."

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 337)

Resurrection.

194. Resurrection is a term used in the bible to denote the raising of the dead, but there is more to it than that: Bahá'ís or Babis do not look at the raising of the dead during the time of the resurrection as an event that will take place physically in this physical plane of existence, but as a spiritual event where the dead coming to life means man now has the belief in the new word of God and starts living the life accordingly: "This is the Day of Resurrection,' he told her, 'the day when all secrets shall be searched out. Not by their outward appearance, but by the character of their beliefs and the manner of their lives, does God judge His creatures, be they men or women.'"

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 551)

CHRISTIANITY: Matthew 22:31 "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,"

Matthew 22:32 "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Luke 20:36 “Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.”

Luke 20:37 “Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.”

Luke 20:38 “For he is not a God of the dead, but of the living: for all live unto him.”

Thomas 2:51 “His (Jesus’) disciples said to Him, ‘When will the repose of the dead come about, and when will the new world come?’ He said to them, ‘What you look forward to has already come, but you do not recognize it.’” (The Gospel of Thomas)

Thomas 2:50 “We are... (God’s) children, we are the elect of the Living Father.’ If they ask you, ‘What is the sign of your Father in you?’ say to them, ‘It is movement and repose.” **2:60 “He said to them, ‘You too, look for a place for yourself within the Repose, lest you become a corpse,”** **2:61 Jesus said, ‘Two will rest on a bed: the one will die, and other will live,”** or one will be spiritually blind and dead to the word of God, becoming a symbolic corpse, and the other will be liberated and live onto the word of God or be spiritually awakened and be taken up into the non-literal kingdom of God that is found within us: **Luke 17:20**

“The kingdom of God cometh not with observation:” Luke 17:21

“Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” Thomas 2:3 “The Kingdom is inside of you, and it is outside of you,” or found within us and all around us where ever we might find our self.

Clearly the repose talked about here by Thomas is not the rest in the grave envisioned by many when they think of the meaning of the word repose, but something fundamentally different. The true believer bows and shows reverence to God when he reposes himself physically or mentally in worship to God, so the meaning of the word is apparently different symbolically from what first comes to mind:

Thomas 2:90 “Jesus said, ‘Come unto me and you will find repose for yourselves.’”

According to Luke and Thomas the dead have already risen. Jesus tells us in Luke that he considers the dead to have already risen during his ministry, “Now that the dead are raised,” and Jesus earlier in Matthew states that “the resurrection of the dead,” was happening,

and in Luke 20:36 the children of the resurrection which he states in Luke 20:37 are the dead being raised, which argues the point that the spiritual dead had risen from the graves of their bodies and became living souls believing in Christ. And this is further re-enforced by Thomas stating that according to Jesus the raising of the dead and the coming of the new world had already happened and they just didn't recognize it for what it was.

“And the time of the dead, that they should be judged means that the time has come that the dead, that is to say, those who are deprived of the spirit of the love of God and have not a share of the sanctified eternal life -- will be judged with justice, meaning they will arise to receive that which they deserve.”

(Bahá'í faith, Abdu'l-Baha, Some Answered Questions, p. 58)

“THE Day of Resurrection is a day on which the sun riseth and setteth like unto any other day. How oft hath the Day of Resurrection dawned, and the people of the land where it occurred did not learn of the event. Had they heard, they would not have believed, and thus they were not told!”

(The Bab, Selections from the Writings of the Bab, p. 78)

This resurrection, or rising of the dead is not unique and only for that given time. The raising of the dead happens whenever a new messenger of God appears and mankind is asked to open up their hearts to a new messiah.

“True resurrection from the sepulchres means to be quickened in conformity with His Will, through the power of His utterance.” “The Day He revealeth Himself is Resurrection Day which shall last as long as He ordaineth.”

(The Bab, Selections from the Writings of the Bab, p. 157)

During the time of Christ that new Messiah was Jesus and if you turned to the words of Jesus your heart would be opened to God's new

message for the day and you became a living soul believing in the true word of God. In this day the new manifestation for this day is Bahá'u'lláh and we are asked to turn to the ocean of his wisdom for our enlightenment and understanding, as in times past we were asked to turn to other manifestations of God for the resurrection of the soul.

JUDAISM: 2 Maccabees 7:14 “So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.” 7:35 “For thou hast not yet escaped the judgment of Almighty God, who seeth all things.” (Deuterocanonical Apocrypha) **Ecclesiastes 12:14** “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

Jeremiah 8:7 “Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.”

“The Bugle hath sounded, the Trumpet hath been blown, the Crier hath raised his call, and all upon the earth have swooned away -- but still do the dead, in the tombs of their bodies, sleep on.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 13)

“Thus hath Thy Lord put thee to proof in the Day of Resurrection. Verily He is the All-Knowing, the All-Wise.” “Verily He doth exercise undisputed authority over His revelations unto all mankind.”

(The Bab, Selections from the Writings of the Bab, pp. 29 and 33)

CHRISTIANITY: Matthew 11:5 “The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” The dead, as I just stated, were raised up symbolically by having the gospel preached to them and then answering the call which made them living souls in the cause of God. All those people that remained wrapped in the dense veils of self remained trapped in the prisons of their flesh unaware of the new light that had dawned on the new spiritual horizon engulfing the world.

Matthew 27:52 “And the graves were opened; and many bodies of the saints which slept arose,”

Matthew 27:53 “And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

John 11: 25 “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:” Jesus tells us quite plainly here, that he is the resurrection and those people though they are spiritually dead will become spiritually alive, coming out of the grave of self, if they believe in him.

1 Peter 4:6 “For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

“We had called thee into being for the purpose of attaining Our presence in the Day of Resurrection.”

(The Bab, Selections from the Writings of the Bab, p. 29)

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.’ It is evident, therefore, according to Christ that the human spirit which is not fortified by the presence of the Holy Spirit is dead and in need of resurrection by that divine power; otherwise, though materially advanced to high degrees, man cannot attain full and complete progress.”

(Bahá’í Faith, Abdu’l-Baha, The Promulgation of Universal Peace, p. 182)

18. “That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden.”

56. “But those endued with knowledge and faith will say: ‘Indeed ye did tarry, within Allah’s Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye -- ye were not aware!’” Muhammad declares his day to be the day of resurrection for his day though the populous in general were unaware of that fact.

(The Qur’an (Yusuf Ali tr), Surahs 30 and 69)

“This is the judgment (day) of Allah and His Apostle, (Muhammad declared).” Resurrection is at hand.

(Hadith, Bukhari Vol 9, Book 84, # 58)

“But they to whom knowledge and faith have been given will say, Ye have waited, in accordance with the book of God, till the day of Resurrection: for this is the day of the Resurrection - but ye knew it not.”

(The Qur'an (Rodwell tr), Sura 30 - The Greeks)

“O Lord! make the world of Resurrection appear, at Thy will, under Thy sovereign rule.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 11)

Denkard. Zoroaster, “He foretold the cessation or disappearance of idolatry, misery and demon-worship, as well as all sorts of pernicious pollution, decay, and ruin from water, fire, earth, and other good things of creation, from the districts of Iran, and the prevalence therein of renewed courage and victory for the religion of Ohrmazd (Ahura Mazda) in the millennium of Zartosht; and that, finally (i.e. at the time of the resurrection), in accordance with the will and decree of the Almighty” “The resurrection all men for their fidelity to the Mazdayasnian religion shall be renovated by means of their good-natured or virtuous deeds, and shall in their conduct obey the precepts of the Gathas.”

Zoroaster states the true meaning of the resurrection clearly, like he does on so many other occasions, the dead, on the day of resurrection will be renovated, by their fidelity, thereby becoming living souls obeying the rules of the Gathas.

3. “Here (shall be) thy (life's) spirit, here thy inbreathing, here thy life, here thy mind! We rescue thee from the toils of Nirriti (destruction) by means of our divine utterance.”

4. “Rise up hence, O man! Casting off the footshackles of death, do not sink down!” “Dead, they rise up again to meet the Living One.” The

spiritually dead they rise up again, defying destruction through divine utterance, and become alive through the resurrection.

(Hindu, Vedas, Atharva Veda and Rig Veda - Book 1)

“Wrong-doers grieve in this world, and they grieve in the next; they grieve in both. They grieve and are afflicted when they see the wrong they have done.”

1. “Many do not realize that we must all come to an end here;”

“The world.....is given to pleasure, delighted with pleasure, enchanted with pleasure. Verily, such beings will hardly understand the law of conditionality, the Dependent Origination of everything; incomprehensible to them will also be the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving; detachment, extinction, Nirvana.”

“This, truly, is the Peace, this is the Highest, namely the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving: detachment, extinction-Nirvana.” (the resurrection of the living soul out of the world of dust)

(Buddhist, Dhammapada - Sayings of the Buddha 2 and The Eightfold Path), Buddha, the Word (The Eightfold Path))

“The Life will count you in His reckoning And the good will set you up in their midst. To the place to which the good go they will guide you And in the place in which they stand they will set you up.” (Sabeanism, Ginza Rba- chapters 67)

“Who establisheth our strength and cutteth us not off From the House of our trust; Who restoreth our souls at the House of Ransom On the Day of Judgement, and perfecteth our souls.” “He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” “Well is it for thee, ‘He rose and took me up with Him,’ ‘The day that the soul goeth forth’ and ‘Ye are set up and raised up, My Chosen.” (Sabeanism, Ginza Rba- chapters 74, 75 and 76)

***“For the perfect ones he prepared a path and granted salvation to the perfect ones. Salvation he granted to the perfect ones and remembered their names in the house of the Mighty Life.”* “Spiritual resurrection: ceremony to aid the ascent of the soul.” (Sabeanism, Ginza Rba, The Way of Salvation)**

O Qurratu'l-'Ayn! Persevere steadfastly as Thou art bidden and let not the faithless amongst men nor their utterances grieve Thee, since Thy Lord shall, by the righteousness of God, the Most Great, pass judgement upon them on the Day of Resurrection, and surely God witnesseth all things.

(The Bab, Selections from the Writings of the Bab, p. 70)

“What is meant by the Day of Resurrection is this, that from the time of the appearance of Him Who is the Tree of divine Reality, at whatever period and under whatever name, until the moment of His disappearance, is the Day of Resurrection. For example, from the inception of the mission of Jesus -- may peace be upon Him -- till the day of His ascension was the Resurrection of Moses.”

(The Bab, Selections from the Writings of the Bab, p. 105)

“Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridvan and entered it. Guide, then, the people unto the garden of delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.”

“Behold how the generality of mankind hath been endued with the capacity to hearken unto God's most exalted Word -- the Word upon which must depend the gathering together and spiritual resurrection of all men....” “Behold how their evil doings have hindered them from recognizing, in the Day of Resurrection, the Word of Truth, exalted be His glory.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 31, 69 and 96)

Reward and punishment.

195. Reward and punishment. The religions of God are based on the principles of reward and punishment, so this teaching is found throughout the religions of God as a control factor for our actions in this world: CHRISTIANITY: “The Great Being saith: The structure of world stability and order hath been reared upon, and will continue to be sustained by, the twin pillars of reward and punishment....”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 218)

Matthew 25:46 “And these shall go away into everlasting punishment: but the righteous into life eternal.”

**2 Thessalonians 1:7 “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,”
1:8 “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:” 1:9 “Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;”**

1 Corinthians 3:8 “Now every man shall receive his own reward according to his own labour.” 3:14 “If any man's work abide which he hath built thereupon, he shall receive a reward.”

JUDAISM: Ezra 13. Esdras “And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.” (Deuterocanonical Apocrypha)

1 Esdras “And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently.” 4 Ezra Esdras “For the just, which have many good works laid up with Thee, shall out of their own deeds receive reward.” (Deuterocanonical Apocrypha,)

Hosea 4:9 “And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.”

Letter 3. “People will be rewarded or punished according to their deeds, the day on which evil doers will suffer for their vicious and

wicked ways.” 21. Remember a man receives the reward according to actions he has done in this world because in the next world only the result of such deeds as he has done during his lifetime shall reach him.

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“Remember that this world is working under the laws ordained by Him, and it consists of assemblage and aggregation of actions and reactions, causes and effects, calamities and reverses, pains and pleasures and rewards and punishments, but this is not all which the picture depicts, there are things in it which are beyond our ken, things which we do not and cannot know and things which cannot be foreseen and foretold, for example the rewards and punishments on the Day of Judgement.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

165. “When they disregarded the warnings that had been given them, We rescued those who forbade evil; but We visited the wrongdoers with a grievous punishment, because they were given to transgression.”

(The Qur'an (Yusuf Ali tr), Surah 7)

7. “Even he whose two awards, whereof he ordains, men shall attain, who so are living or have been or shall be. In immortality shall the soul of the righteous be joyful; in perpetuity shall be the torment of Liars. All this doth Mazda Ahura appoint by his Dominion.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 45)

“Zarathushtra wants us always to remember that the consequences of right and wrong deeds are quite different.” “Those that are evil have no hope of saving their souls (from punishment) in the other world from God. Thus without any thought of spiritual faith they become strong for evil through the power of the latent animal passions.” “Man, therefore, ought to refrain and curb every tendency towards devilish actions, and (in his life) exhibit to his fellow creatures, till the end of this world's

existence, deeds that are worthy of the soul.” “A perfectly wise man remains everywhere mindful,” of his actions. “The thought of adoring the one Life-giver (*i.e.* God) is due to living in accordance with His laws.” “The Lord delights in persons who on all occasions conduct themselves in accordance with His wishes and behests;” “Be it known that, the man whose thoughts, words and deeds have the tendency of his Master’s, and in whose heart is, through the instrumentality of the good religion, union with the Creator Ohrmazd (Ahura Mazda), the highest, -- that man is for himself. And that man conveys himself by means of that true path (system) to the shining mansion of perpetual goodness and complete joy.”

(Zoroaster, Hymns of Atharvan p. 742 and The Denkard)

Denkard. Zoroaster, “Be it known that, for man there are both these things from the holy Dadar [Creator] -- reward for righteousness, and punishment for sin.” “Be it known that, according to the precepts of the good religion the income of righteousness is its reward. And the pains of sin must be considered its punishment.” “And it is for this reason that meritorious people who aspire to the good reward, ought to thank the Giver of the reward of merit. -- Again a person keeps free from sin on account of (his fear of) punishment for sin (in this world).”

240. “Single is each being born; single it dies; single it enjoys (the reward of it’s) virtue; single (it suffers the punishment of it’s) sin.”

(Hindu, Laws of Manu chapter 4)

1. “He who instigates to, he who assists in, and he who commits (an act, these three) share its rewards in heaven and its punishments in hell.”

(Hindu, The Dharma Sutras, Apastamba Prasna 2, Patala 11, Khanda 29)

1. “Here and beyond he is glad. The doer of good is glad both ways. He is glad and rejoices to see his own good deeds.”

“Here and beyond he is punished. The wrong-doer is punished both ways. He is punished by the thought, "I have done evil", and is even more punished when he comes to a bad state.”

“Here and beyond he rejoices. The doer of good rejoices both ways. He rejoices at the thought, "I have done good", and rejoices even more when he comes to a happy state.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“The good behold and are refreshed: the wicked are discomfited and the children of (this) world abashed” (Sabeanism, Ginza Rba chapter 35)

“If right is different than wrong, then their retribution also must be different. They cannot lead to the same goal. The distinction between right and wrong is fundamental to man. Man lives under the power of supreme reality of moral distinctions and of their absolute significance. To invalidate the hypothesis would be to invalidate the life which is based upon it.” (Sabeanism, Seth son of Adam)

“Say, this earthly life shall come to an end, and everyone shall expire and return unto my Lord God Who will reward with the choicest gifts the deeds of those who endure with patience. Verily thy God assigneth the measure of all created things as He willeth, by virtue of His behest; and those who conform to the good-pleasure of your Lord, they are indeed among the blissful.” “But the verdict of divine chastisement is pronounced against those who have turned away disdainfully from Me and have repudiated the conclusive proofs and the unerring Book with which God hath invested Me, and on the Day of Severing they shall find no protector or helper.”

“I swear by Him Who createth all beings and unto Whom all shall return, if anyone at the hour of death beareth hatred towards Me or disputeth the clear tokens wherewith I have been invested, then naught but afflictive torment shall be his lot. On that day no ransom will be accepted, nor will any intercession be permitted, unless God so please. Verily He is the All-Compelling, the All-Glorious; and no God is

there other than Him, the sovereign Ruler, the Almighty, the Most Severe.”

(The Bab, Selections from the Writings of the Bab, pp. 19 and 160)

“O people of God! That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world. Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the House of Justice that the members thereof may act according to the needs and requirements of the time.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 128)

Return unto God.

196. Return unto God: One of the events that is promised in all the religions of God is that we came from God from our conception, we live by His leave and we will all eventually return unto God at the time of our physical death. “ALL men have proceeded from God and unto Him shall all return. All shall appear before Him for judgement. He is the Lord of the Day of Resurrection, of Regeneration and of Reckoning, and His revealed Word is the Balance.”

(The Bab, Selections from the Writings of the Bab, p. 156)

JUDAISM: 2 Kings “I shall return to him that sent me.”

Ecclesiastics 12:7 “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” “The soul must go to God,” (St. John of the Cross)

Tobias 12:20 “Now therefore give God thanks: for I go up to Him that sent me;” (Deuterocanonical Apocrypha)

“Verily we are God's, and to Him shall we return.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries)

“Hallowed and glorified art Thou; there is none other God but Thee and in truth unto Thee do we all return.”

(The Bab, Selections from the Writings of the Bab, p. 4)

CHRISTIANITY: John 13:3 “He was come from God, and went to God.”

John 16:8 “I go to my Father,” 16:17 “Because I go to the Father.”

John 16:28 “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”

1 Peter 3:18 “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.”

“All originated from God and returneth unto Him: verily He is the Source of creation and the Goal of the worlds.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 83)

“The One Who holdeth in His grasp the mighty kingdom of all created things and unto Him shall all return. He is the One Who revealeth whatsoever He willeth and by His injunction 'Be Thou' all things have come into being.”

(The Bab, Selections from the Writings of the Bab)

28. “How can ye reject the faith in Allah? Seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return”

(The Qur'an (Yusuf Ali tr), Surah 2)

60. “It is He Who doth take your souls by night, and hath knowledge of all that ye have done by day. By day doth He raise you up again; that a term appointed be fulfilled; in the end unto Him will be your return, then will He show you the truth of all that ye did.”

(The Qur'an (Yusuf Ali tr), Surah 6)

8. “Ever with verses that are recognized as those of pious zeal I will come before You with outstretched hands, O Mazda, before You, O thou Right, with worship of the faithful man, before You with all the capacity of Good Thought.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 50)

“The gods sought to start him forth. They found him, and said to him Return to us.”

(Hindu, Vedas, Yajur Veda - Kanda VI)

17. “The wise who hurt no one, who always control their body, go to the unchangeable place,” 16. “Likewise, good deeds well receive the doer Who has gone from here to the next world, As kinsmen receive a dear friend on his return.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards))

“Praised be thou, my lord, Manda-d-Hiia, For thou raisest up these souls. From here unto the Everlasting Abode, The building that was built for you in the House of Life.” (Sabeanism, Ginza Rba- chapter 70)

“Well is it for thee, ‘He rose and took me up with Him,’ ‘The day that the soul goeth forth’ and ‘Ye are set up and raised up, My Chosen.’” (Sabeanism, Ginza Rba- chapter 74)

Show reverence to God on all occasions.

197. Show reverence to God on all occasions: God, Allah, Brahma, Vishnu, Ahura Mazda, The Most Great Life, Haiyi, Manda-d-Hiia, The Tathagata and any of the countless trillions of other names, The Most Ancient, The Uncreated One goes by, He must be shown reverence unconditionally, on all occasions, under all circumstances, or we are not living up to this most wonderful, this most glorious gift of life and existence He has bestowed upon us. Now I know there are

some people out there who, on hearing this statement, will think I am as crazy as a loon to make such a brazen statement or believe such a controversial ideal, when at least half the world wish they had never been born, at least part of the time, myself included during some earlier times in my life, or even the Apostle Paul: 2 Corinthians 1:8 “For we were pressed out of measure, above strength, insomuch that we despaired even of life:” But it is just a matter of faith that God will do what He says He is going to do that makes the difference for me, and others like me. CHRISTIANITY: 1 Corinthians 8:3 “But if any man love God, the same is known of Him.” “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” “If only thou couldst know what a high station is destined for those souls who are severed from the world, are powerfully attracted to the Faith, and are teaching, under the sheltering shadow of Bahá'u'lláh! How thou wouldst rejoice, how thou wouldst stay, in exultation and rapture, spread thy wings and soar heavenward -for being a follower of such a way, and a traveler toward such a Kingdom.” “May my life be a sacrifice for His loved ones.....what a glorious sovereignty the Lord hath destined for them in His Kingdom, surely they would be filled with ecstasy, would behold themselves crowned with immortal glory and carried away with transports of delight.” With all this waiting for us, how can we not glorify God and show reverence for our creator?

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, pp. 100 and 309)

“Glorified is He before Whom all the dwellers of earth and heaven bow down in adoration and unto Whom all men turn in supplication.”

(The Bab, Selections from the Writings of the Bab, p. 3)

And the books of the other religions of God agree with this high regard we must show to our One Creator also:

(Reverence: honor, obeisance, fear, adore, worship, venerate)

CHRISTIANITY: Hebrews 12:28 “Let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.”

1 Timothy 1:17 “Now unto the King eternal, immortal, invisible, the only wise God, be honour (reverence) and glory for ever and ever. Amen.”

1 Corinthians 14:25 “So falling down on his face he will worship God,”

John 4:24 “God is a Spirit: and they that worship him must worship (and revere) him in spirit.” Philippians 3:3 “For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”

Revelation 7:12 “Blessing, and glory, and wisdom, and thanksgiving, and honour, (and reverence) and power, and might, be unto our God for ever and ever. Amen.”

JUDAISM: 1 Kings 2:30 “The LORD saith, Be it far from me; for them that honour (revere) Me I will honour,”

1 Chronicles 16:29 “Give unto the LORD the glory due unto his name: bring an offering, and come before him: (in reverence) worship the LORD in the beauty of holiness.” 16:30 “Fear before him, all the earth: the world also shall be stable, that it be not moved.” 16:31 “Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.”

Psalms 89:7 “God is greatly to be feared in the assembly of the saints, and to be had (held) in reverence.”

Psalms 99:9 “Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.”

4. Ezra “Behold, saith God, I will call together all the kings of the earth to reverence Me.” (Deuterocanonical Apocrypha, Esdras 2)

Sirach 50:17 “All the people together hasted, and fell down to the Earth upon their faces to worship (revere) their Lord God Almighty, the most High.” (Deuterocanonical Apocrypha)

“The spiritually learned must be characterized by both inward and outward perfections; they must possess a good character, an enlightened nature, a pure intent, as well as intellectual power, brilliance and discernment, intuition, discretion and foresight, temperance, reverence, and a heartfelt fear of God.”

(Bahá'í Faith, Abdu'l-Baha, The Secret of Divine Civilization, p. 33)

“There is none other God but Him and all men bow down in adoration before Him.”

(The Bab, Selections from the Writings of the Bab, p. 9)

1. “O mankind! reverence your Guardian-Lord, Who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.”

(The Qur'an (Yusuf Ali tr), Surah 4)

205. “And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful.”

(The Qur'an (Yusuf Ali tr), Surah 7)

50. “They all revere their Lord, high above them, and they do all that they are commanded.” 51. “Allah has said: ‘Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone).’” 52. “To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than Allah?”

(The Qur'an (Yusuf Ali tr), Surah 16)

28. “He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (glory).”

(The Qur'an (Yusuf Ali tr), Surah 21)

“With reverence for Asha (Righteousness the Best, Ahura), and offerings offered up, I vow this: I shall nevermore damage or plunder the Mazdayasnian settlements, even if I have to risk life and limb.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna chapter 12)

20. “Your blessings shall ye give us, all that are one in will, with whom Right, Good Thought, Piety, and Mazda (are one) according to promise, giving your aid when worshipped with reverence.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna chapter 52)

“In this worship do we exercise our choices; and to it will we approach, and to it will we belong; yea, to revering worship will we confide our settlements and persons for protection, and for care, for guarding, and for oversight, to such worship as is the praise of such as You.” (Ahura Mazda)

(Zoroaster, The Zend-Avesta, Avesta – Yasna chapter 58)

“Mayest thou be beloved by the gods and revered by men.” (Mazda)

(Zoroaster, The Zend-Avesta, Avesta Fragments)

7. “I bless in reverence and adoration the abiding offering, the joyous offering, and the devotional offering (offered) to you, O Fire! son of Ahura Mazda.”

(Zoroaster, Zend-Avesta, Khorda Avesta- Book of Common Prayer pt. 1)

“These see Thee, and revere (Thee), seeing Thee with form stupendous, With faces manifold, With eyes which all behold, Unnumbered eyes, vast arms, members tremendous, O Eyes of God! O Head! I see no Earth and Heaven! Thee, Lord of Lords! I see, Thee only only Thee!

In Thy Divine form dwell, And in Thy countenance shine all the features Of Brahma, sitting lone Upon His lotus-throne;”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

15. "Reverence be to thee coming, reverence to thee going; reverence, O Rudra (Brahma), be to thee standing, and reverence, also, to thee sitting!"

16. "Reverence in the evening, reverence in the morning, reverence by night, reverence by day!"

(Hindu, Vedas, Atharva Veda)

1. "WITH reverence and with offered gifts serve we the God whose flame is bright:"

(Hindu, Vedas, Rig Veda - Book 7)

"Guard us, and, O God, speak for us. Reverence to Agni (Brahma), dweller on earth, maker of room; grant room to this thy sacrificer. Reverence to Vayu (Brahma), dweller in the atmosphere, maker of room; grant room to this thy sacrificer. Reverence to Surya (Brahma), dweller in the sky, maker of room; grant room to this thy sacrificer."

(Hindu, Vedas, Yajur Veda - Kanda VII)

"I am known by uncounted trillions of names. They address me by different names not realizing that they are all names of the one Tathagata. Some recognize me as Tathagata, some as The Self-existent One, some as Gautama the Ascetic, some as Buddha. Then there are others who recognize me as Brahma, as Vishnu. Thus in this world and in other worlds am I known by these uncounted names, but they all see me as the moon is seen in water. Though they all honor, praise, (revere) and esteem me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told them, or to what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata." (Buddha, Lankavatara Sutra)

“Enlargement of life there shall be for the believing. For any man who giveth an oblation, His oblation will be his helper.” “(Let) our petition, our prayer (our reverence, our praise) and our submission Rise up before Thee, Manda-d-Hiia! That which we have done forgive us, And that which we do, forgive us.” “Praise thee; for Thy knowledge, Thy wisdom, Thine understanding and Thy goodness do they praise Thee.” “Who could praise Thee, Life, Or magnify (worthily) the greatness of Thy victories?” “The mighty, first, sublime Life from, worlds of light, the Ineffable above all works!” We offer obeisance to. (Sabeanism, Ginza Rba- chapters 8, 71 and 75)

“Thou, my lord Manda-d-Hiia, art blessed and praised And thy praise is established (on high). This is prayer and praise which came to them from The great place of Light and the everlasting Abode.”

“Arise, worship (revere) and praise the Great Life (God) And praise His Counter-part, that is the image of the Life.” “I worship and praise that channel of light, The messenger of all rays-of-light. (The manifestation of God on this earth) (Sabeanism, Ginza Rba- chapters 114 thru 116)

“Wert thou to prostrate thyself in adoration from the beginning of life till the end and to spend thy days for the sake of God's remembrance, but disbelieve in the Exponent of His Revelation for the age, dost thou imagine that thy deeds would confer any benefit upon thee? On the other hand, if thou believest in Him and dost recognize Him with true understanding, and He saith: 'I have accepted thine entire life spent in My adoration', then assuredly hast thou been worshipping Him most ardently. Thy purpose in performing thy deeds is that God may graciously accept them; and divine acceptance can in no wise be achieved except through the acceptance of Him Who is the Exponent of His Revelation.”

(The Bab, Selections from the Writings of the Bab, p. 80)

“All praise to the unity of God, and all honor (reverence) to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from

the abasement of remoteness and the perils of ultimate extinction, hath received them into His kingdom of incorruptible glory. Nothing short of His all-encompassing grace, His all-pervading mercy, could have possibly achieved it.” This is most assuredly a statement of reverence that Bahá'u'lláh is paying to God, The All Glorious, if there ever was one. “All praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honor, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou willest Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honor of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, the Most Exalted, the All-Powerful, the All-Wise.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 64 and Prayers and Meditations by Baha'u'llah, p. 94)

Those who live lives rich in good actions and good behavior shall be rewarded.

198. Those who live lives rich in good actions and good behavior shall be rewarded: JUDAISM: 2 Chronicles 15:7 “Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.”

Proverbs 11:17 “The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.”

Proverbs 11:18 “The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.”

CHRISTIANITY: Matthew 5:12 “Rejoice, and be exceeding glad: for great is your reward in heaven:”

Matthew 6:19 “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:” 6:20 “But lay up for yourselves treasures in heaven, where

neither moth nor rust doth corrupt, and where thieves do not break through nor steal:" 6:21 "For where your treasure is, there will your heart be also."

"O ye that are invested with the Bayan! Ye should perform such deeds as would please God, your Lord, earning thereby the good-pleasure of Him Whom God shall make manifest." "He Whom God shall make manifest will surely redeem the rights of those who truly believe in God and in His signs, for they are the ones who merit reward from His presence."

(The Bab, Selections from the Writings of the Bab, pp. 127 and 141)

62. "Those who believe (in the Qur'án) and those who follow the Jewish (Scriptures), and the Christians and the Sabians, (Sabeian) and who believe in Allah and the last day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve."

(The Qur'an (Yusuf Ali tr), Surah 2)

58. "Those who believe and work deeds of righteousness -- to them shall We give a Home in Heaven, -- lofty mansions beneath which flow rivers, -- to dwell therein for aye; -- an excellent reward for those who do (good)!"

(The Qur'an (Yusuf Ali tr), Surah 29)

Denkard. Zoroaster, "Expend the wealth of this world for the sake of God, and employ it on actions pertaining to Him, and trust always in the Almighty, for He will be with you in such wise that you will become thereby the best in the body and the soul (mind). -- (8) Exert yourself to store (pious) wealth (merit) for yourself in the next world, because only by the good which you do yourself, will you become a sharer in all the good deeds of the whole world."

"Find full reward Of doing right in right! Let right deeds be Thy motive, not the fruit which comes from them. And live in action! Labour! Make

thine acts Thy piety, casting all self aside.” “To act solely from a desire for rewards is not laudable,” “He who instigates to, he who assists in, and he who commits (an act, these three) share its rewards in heaven.”

(Hindu, Bhagavad Gita and Laws of Manu chapter 2 and Apastamba Prasna 2, Patala 11, Khanda 29 Sutras)

“Riches destroy the foolish, not those who seek beyond. Offerings given to those free from desire, offerings given to those free from lusts, offerings given to those free from hate (and) offerings given to those free from vanity bring great reward.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The greatest aim of each believer's life is to follow in the footsteps of the prophets, each of whom was a guide to the true way, and thus become servants with whom Al-iah is pleased. Al-iah gives the glad tidings of the reward awaiting such believers:”

“Whoever obeys Al-iah and the messenger will be with those whom Al-iah has blessed: the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. What excellent company such people are!” (Hanif, writings of Abraham, an-Nisa’, 69)

“Anyone who acts rightly, male or female, being a believer, We will give them a good life and We will recompense them according to the best of what they did.” (Hanif, writings of Abraham, an-Nahl, 97)

“For the perfect ones He prepared a path and granted salvation to the perfect ones. Salvation He granted to the perfect ones and remembered their names in the house of the Mighty Life.” (Sabeanism, The Way of Salvation)

“Enlargement of life there shall be for the believing.” “The name of Life and the name of Manda-d-Hiia Were pronounced on me. My ears have heard the voice of Life. My nostrils have breathed the perfume of Life.” (Sabeanism, Ginza Rba- chapters 71 and 104)

“Say, this earthly life shall come to an end, and everyone shall expire and return unto my Lord God Who will reward with the choicest gifts the deeds of those who endure with patience. Verily thy God assigneth the measure of all created things as He willeth, by virtue of His behest; and those who conform to the good-pleasure of your Lord, they are indeed among the blissful.”

(The Bab, Selections from the Writings of the Bab, p. 160)

57. “O SON OF MAN! Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

“The fruits of the deeds of man, i.e., the harvest of the reward of man's conduct, is gathered in the heavenly realm.” “if deeds were not rewarded and yielded no fruit, then the Cause of God -- exalted is He -- would prove futile. Immeasurably high is He exalted above such blasphemies! However, unto them that are rid of all attachments a deed is, verily, its own reward.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 189 and Baha'i Scriptures, p. 434)

Rich in God.

199. Rich in God! To be poor in all save God makes a man rich in heavenly blessings of God: It is a teaching in the Bahá'í Faith, and to a lesser extent the writings of the Holy Bible and the other religions, that true riches are spiritual in nature and are bestowed upon us by God in His great mercy.

“Woe and misery to the soul that seeketh after comforts, riches, and earthly delights while neglecting to call God to mind!”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 240)

“True knowledge, therefore, is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation. Nor is there any wealth save in poverty in all save God and sanctity from aught else but Him.”

(The Bab, Selections from the Writings of the Bab, p. 88)

JUDAISM: Psalms 27:16 “A little that a righteous man hath is better than the riches of many wicked.” A man can be rich in the material wealth of this world and yet be essentially poor when it comes to the spirit and the things of God. What is needed for spiritual health is for man to keep wealth in perspective when it comes to God. True wealth is found in the next world and it comes to us from being blessed by God.

Psalms 62:10 “If riches increase, set not your heart upon them.”

Proverbs 13:7 “There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.”

Proverbs 10:22 “The blessing of the LORD, it maketh rich.....”

Proverbs 22:4 “By humility and the fear of the LORD are riches, and honour, and life.” It is the blessings of the Lord that maketh man truly rich, in a wealth that is everlasting, in a wealth that really matters because it will follow us throughout our entire existence. Tobias 4:21 “And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in His sight.” (Deuterocanonical Apocrypha)

CHRISTIANITY: Luke 12:21 “He that layeth up treasure for himself, and is not rich toward God.”

Luke 12:22 “I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.”

Luke 12:23 “Life is more than meat, and the body is more than raiment.” You can amass all the riches of the world but if you are not

rich in God you will have nothing in the end, all of your accumulated wealth cannot buy you into the good graces of the Desired One.

Matthew 16:26 “For what is a man profited, if he shall gain the whole world, and lose his own soul?” “What shall a man give in exchange for his soul?”

Revelations 3:17 “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:”

“The bright rays of union will obliterate the darkness of limitations, and the splendours of heaven will make the human heart to be even as a mine veined richly with the love of God.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 19)

1 Timothy 6:17 “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;”

1 Timothy 6:18 “That they do good, that they be rich in good works, ready to distribute, willing to communicate;” Paul states it plainly here, in Timothy, riches come to us from God, but true wealth is found in good works performed in the desire to please God and help His servants.

Colossians 1:27 “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:”

James 2:5 “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”

“This poverty and these riches, this abasement and glory, this dominion, power, and the like, upon which the eyes and hearts of these vain and foolish souls are set, -- all these things fade into utter nothingness in that Court! Even as He hath said: ‘O men! Ye are but paupers in need of God; but God is the Rich, the Self-Sufficing.’ By ‘riches’ therefore is meant independence of all else but God, and by ‘poverty’ the lack of things that are of God.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 131)

“Nor is there any wealth save in poverty in all save God and sanctity from aught else but Him -- a state that can be realized only when demonstrated towards Him Who is the Dayspring of His Revelation.”

(The Bab, Selections from the Writings of the Bab, p. 89)

212. “The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measures on whom He will.” 58. “Say: ‘In the Bounty of Allah, and in His Mercy -- in that let them rejoice’: that is better than the (wealth) they hoard.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 10)

“The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) but such people are few in number” “The Prophet said, ‘Riches does not mean, having a great amount of property, but riches is self-contentment.’”

(Islam, Hadith, Bukhari Vol 8, Book 76, # 450 and 453)

“What is Your Kingdom, Your riches; how may I be Your own in my actions, to nourish Your poor, O Mazda?”

“Praise be to thee, O Haoma, (for he makes the poor man's thoughts as great as any of the richest whomsoever. Praise be to Haoma, for he makes the poor man's thoughts as great as when mind reacheth culmination.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 10 and 27)

“We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the

faithful man, rich in good thoughts, rich in good words, rich in good deeds.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “Every person should desire spirituals wealth, since whoso solicits it, may obtain it.” “Material wealth should not be immoderately embellished; since the man who immoderately embellishes material (wealth), is a destroyer of spiritual (wealth).” “Material wealth should be embellished to such an extent that spiritual wealth may not waste away (thereby). “Every person should desire spirituals wealth,” “That man is most fortunate who so mingles this decaying wealth of the world with that which is undecaying that, when he passes away from (this) world, he attains Heaven.”

“This gentle Lord gives wisdom to the simple: the wiser God leads on the wise to riches.” “Send to us in a stream celestial riches. STREAM on us riches that are sought by many, best at winning strength.”

(Hindu, Vedas, Rig Veda – Books 7 and 9)

“With thy lofty beams, with thy pure brilliancy, O God, Kindled, most youthful one! by Bharadvaja's hand, shine on us richly, Holy Lord!” “Thou art the abode of riches (vitta) for me.”

(Hindu, Vedas, Sama Veda and Yajur Veda - Kanda VI)

“Riches destroy the foolish, not those who seek beyond. By craving for riches the fool destroys oneself, as one destroys others.” “But the one whom those who discriminate praise continually day after day as without fault, wise, rich in knowledge and virtue, who would dare to blame that person, who is like a gold coin from the Jambu river?”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“To each according to the works of his hands It is awarded,” in the spiritual existence found in the next world. “Every man who toiled And

was long-suffering (in the spirit) shall come and take with both hands (of his treasures laid up, for him, with God), But he who did not toil nor endure, Standeth empty in the House of Dues.”

“He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not,” His spirit standeth in need for he accumulated no wealth pertaining to the Great First Life and he has no good deeds laid up for himself with God to sustain him in his hour of need. Poor is he indeed. (Sabeanism, Ginza Rba- chapter 123)

Heavens rolled up.

200. Heavens rolled up. The Heavens shall be rolled up: This is a warning that I thought was strictly New Testament fire and brimstone, revelations kind of stories, but what I found out is that all of the religions of God seem to have similar stories of things that will take place in the heavens that describe similar kinds of events, and some of these events seem to have already happened in the past and the world failed to take notice. I would assume this is because the events being talked about were, in reality, spiritual, symbolic events and not real world ending catastrophes that the holy writings seemed to indicate.

JUDAISM: Isaiah 34:4 “And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.” It is not the physical heaven that is being talked about here, but the spiritual, symbolic heaven of religion. Whenever a new manifestation of God comes to this earth the religious teachings, the laws and sacraments are out dated and the heaven of the old faith is symbolically rolled up and a new heaven of laws like a new earth of beliefs are laid down in its place.

With the rolling up of the old and the laying down of the new there comes great consternation in the world. Isaiah 34:4 “And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.” With the rolling up of the previous religion traditions, sacraments, practices, laws etc.... there is a great increase in anxiety and confusion on the part of the

adherents to the previous religion. The people want to hold onto what is familiar but the teachings just don't seem to be in sync with the day and times. It seems that the laws and practices just don't seem to fit with the problems that the people are facing. It is at such times that God renews his covenant with mankind so that His teachings remain a benefit to mankind. **CHRISTIANITY: Hebrews 8:13** "A new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

Hebrews 8:7 "For if that first covenant had been faultless, then should no place have been sought for the second."

It is with the coming of the new covenant that the heavens of the older religion, that is being replaced, are rolled up and a new heaven is laid down in its place. **Revelations 6:14** "And the heaven departed as a scroll when it is rolled together."

JUDAISM: Isaiah 65:17 "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

CHRISTIANITY: Revelations 21:1 "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

Revelations 21:4 "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Revelations 21:5 "And he that sat upon the throne said, Behold, I make all things new."

"Soon will the present day order be rolled up, and a new one spread out in its stead,"

(Bahá'í Faith, Shoghi Effendi, *God Passes By*, p. 217)

"He rolleth up the whole world of existence." "As it hath been revealed: 'Almost might the heavens be rent and the earth be cleft asunder and the mountains fall down in fragments. And yet how much harder than these mountains their hearts must be to have remained unmoved! Indeed no paradise is more glorious in the sight of God than attainment unto His good-pleasure.'"

(The Bab, *Selections from the Writings of the Bab*, pp. 96 and 101)

It is with the laying down of the new laws and the new teachings that the consternation from the people arises. People are familiar with the religious teachings they grew up with, and to change their belief causes anxiety in their hearts. Some people overcome their confusion but for others there is only conflict. Some people are so rooted in their belief structure that they would rather fight and persecute the adherents of a new faith rather than let the religion blossom. They did this in the time of Jesus Christ harassing Christ to no end until finally crucifying him on a cross. CHRISTIANITY: Luke 23:33 “they crucified him,” And, his followers also faced persecution and death at the hands of these people. John 15:21 “But all these things will they do unto you for my name's sake.” It was like this at the time of Christ, it was like this in the time of the Báb and it was also like this in the time of Bahá'u'lláh, and 'Abdu'l-Bahá.

“The nature of the tests which confront the believer may vary from age to age. In the days of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá, tests were mainly in the form of persecution and martyrdom. The believers were often faced with situations in which they had either to recant their faith in public or give their lives.”

(Bahá'í Faith, Adib Taherzadeh, The Revelation of Baha'u'llah v 3, p. 48)

The followers of the new faith face persecution because of the rolling up of the old and the laying down of the new. It has been this way throughout the eons past and it hasn't changed today. With the falling away of the old laws and religious practices, traditions and sacraments fall to the wayside like dust falling off an old carpet that is being rolled up. JUDAISM: Isaiah 34:4 “And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.”

With this falling away of the old comes the confusion and persecution we saw at the birth of this faith when the Báb and twenty thousand of his believers were put to death.

“There followed large-scale persecutions of the Bábís in which ultimately more than 20,000 people lost their lives.”

(Bahá'í Faith, Misc Baha'i, Brittanica article, p. 2)

We see this same kind of persecution of the faith today in which property is confiscated children are denied education and some people are still imprisoned and put to death. This is what happens with the rolling up of the old heavens and the laying down of the new. This is one of the signs that the revelation brought to the earth by The Báb and Bahá'u'lláh is from God and is not a creation out of the minds of men. 30. “Ah! alas for (My) servants! There comes not an messenger to them but they mock Him!” (The Qur'an (Yusuf Ali tr), Surah 36) This is one of the proofs a prophet is from God according to Muhammad.

“Soon, He declared, ‘will the present day order be rolled up and a new one spread out in its stead.’ Since the ascension of Bahá'u'lláh in 1892, in the Holy Land, the rolling up of the old order has become the daily experience of mankind and no abatement of this process is discernible.”

(Bahá'í Faith, Baha'u'llah, The Proclamation of Baha'u'llah, p. ix)

“Verily, verily the new heaven and the new earth are come. The holy City, new Jerusalem, hath come down from on high in the form of a maid of heaven, veiled, beauteous, and unique, and prepared for reunion with her lovers on earth. The angelic company of the celestial Concourse have joined in a call that hath rung throughout the universe, all loudly and mightily acclaiming: ‘Hail, O City of God! Abide Thou, and make Thy habitation with the pure, virtuous and holy servants of Thine; for they are Thy people, and Thou art their Lord.’”

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 350)

“The mountains have passed away, and the heavens have been folded together, and the whole earth is held within His grasp, could ye but understand it.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 44)

“The light of the people of the world is their knowledge and utterance; while the splendours shed from the glorious acts of Him Whom God shall make manifest are His Words, through whose potency He rolleth up the whole world of existence, sets it under His Own authority by relating it unto Himself, then as the Mouthpiece of God, the Source of His divine light -- exalted and glorified be He -- proclaimeth: 'Verily, verily, I am God, no God is there but Me; in truth all others except Me are My creatures.'”

(The Bab, Selections from the Writings of the Bab, p. 97)

This kind of persecution this rolling up of the old world order and laying down of the new is one of the characteristics of the religion of God and is therefore part of the warnings, in the writings of the other manifestations of God also:

104. “The Day that we roll up the heavens like a scroll rolled up for books (completed) -- even as We produced the first Creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.”

(The Qur'an (Yusuf Ali tr), Surah 21)

4. “To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great. The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful. And those who take as protectors others besides Him, Allah doth watch over them (as well); and thou art not the disposer of their affairs.”

(The Qur'an (Yusuf Ali tr), Surah 42)

“I heard Allah's Apostle saying, ‘Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say, ‘I am the King; where are the kings of the earth?’”

(Islam, Hadith, Bukhari Vol 6, Book 60, # 336)

4. “Rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way. 'Up! rise up and roll along! thou swift-horsed Sun, above Hara Berezaiti, and produce light for the world (and mayest thou [O man!] rise up there, if thou art to abide in Garonmanem, along the path made by Mazda.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 21)

8. “For by these actions they put us in fear, in which peril is for many -- in that the stronger puts in fear the weaker one -- through hatred of thy commandment, O Mazda.”

9. “These men of evil action who spurn the holy Piety, precious to thy wise one, O Mazda, through their having no part in Good Thought, from them Right shrinks back far, as from us shrink the wild beasts of prey.”

4. “Yea, we send it forth (the word) for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute.” 1. “Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazda.”

(The Zend-Avesta, Avesta – Yasnas 31, 34 and 61)

16. “Thus rise up and roll along! ye in whose rising and growing Ahura Mazda made everything that rises.”

(The Zend-Avesta, Avesta – Vendidad 21)

20. “Only when men shall roll up the sky like a hide, will there be an end of misery, unless God has first been known.”

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad)

171. “Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness;” 8. “Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.”

(Hindu, Laws of Manu chapters 4 and 6)

2. “He stands behind all persons, and after having created all worlds he, the protector, rolls it up at the end of time.”

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad)

15. “Let us live in joy, not hating those who hate us. Among those who hate us, we live free of hate.” “23. “Even so will I endure abuse.” Like the events that come with the rolling up of the previous religion.

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards))

“Thy name, (O) Life, is excellent: its glory is great, its light abundant, Its goodness came over (or overflowed), inaugurating the First Mystery, life which proceeded from Life and Truth which existed before the beginning. This is a wellspring of life which sprang forth from the Place of Life: we drink thereof, of this Fount of Life which Life transmitted was established in the House of Life, which crossed worlds, came, cleft the heavens and was revealed.” (Sabeanism, Ginza Rba- chapter 45) As I stated the destruction of the heavens seems to be part of the process of the coming of a new religious order and pretty much none of the religions of God have been immune.

You reap what you sow.

201. You reap what you sow the religions of God tell us: This seems to be, pretty much, a universal teaching in the religions of God

from what I have seen. The words may differ, somewhat, from one religion to another, but the message is all the same. **JUDAISM: Job 4:8** “Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.”

Hosea 10:13 “Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies:”

Proverbs 22:8 “He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.”

CHRISTIANITY: 2 Corinthians 9:6 “But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”

2 Corinthians 9:7 “Every man according as he purposeth in his heart,”

Galatians 6:7 “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

“They shall reap the fruit of what they did, and ye of what ye do! of their merits there is no question in your case!”

(The Qur'an (Yusuf Ali tr), Surah 2)

“He who shall mediate between men for a good purpose shall be the gainer by it. But he who would mediate with an evil mediation shall reap the fruit of it. And God keepeth watch over everything”

(The Qur'an (Rodwell tr), Sura 4 - Women)

“A man reaps only what he sows, and must reap. This is known as the law of karma. This is a very just law, nothing can be more just. It is also a great incentive for adopting right conduct in order to earn the reward of such conduct.” (ZOROASTER, Hymns of Atharvan p. 340)

“One day you will have to reap what you have sown.” “If you sow a thorn you will reap a thorn.” (ZOROASTER, Hymns of Atharvan pp. 344 and 345)

81. "But with whatever disposition of mind (a man) forms any act, he reaps its result."

(Hindu, Laws of Manu chapter 7)

"And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap."

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

9. "Not in the sky, nor in the depths of the sea, nor hiding in the cleft of the rocks, there is no place on earth where one can take one's stand to escape from an evil deed."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

10. "When he is doing evil, the fool does not realise it. The idiot is punished by his own deeds, like one is scorched by fire."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"I worship, laud and praise the Ancient, Supernal, Occult and Guarded Abathur, who is high, hidden and guarded, whose throne is placed at the gate of the House of Life. He sitteth with the scales set before him, weighing deeds and (their) recompense. He seeth and discerneth that which the worlds and generations do." So you reap what you sow. (Sabeanism, Ginza Rba- chapter 9)

"By God! If ye do well, to your own behoof will ye do well; and if ye deny God and His signs, We, in very truth, having God, can well dispense with all creatures and all earthly dominion."

(The Bab, Selections from the Writings of the Bab, p. 39)

“O peoples of the world! Whatsoever ye have offered up in the way of the One True God, ye shall indeed find preserved by God, the Preserver, intact at God's Holy Gate.”

(The Bab, Selections from the Writings of the Bab, p. 46)

“Alas! naught is reaped but what is sown, and naught is taken but what is laid up, save by the grace of God and His favor.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 78)

“The fleeting hours of man's life on earth pass swiftly by and the little that still remaineth shall come to an end, but that which endureth and lasteth for evermore is the fruit that man reapeth from his servitude at the Divine Threshold.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 233)

“For naught is reaped save that which hath been sown, and naught is taken up save that which hath been laid down, unless it be through the grace and bestowal of the Lord.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 130)

Sacrifice self and possessions, even our very lives, to God's will.

202. We are asked to-- sacrifice self, possessions even our very lives to God's will for us here in this life: It seems to be a common practice, in the beginning of a revelation, for all the messengers of God and their followers to sacrifice their will, even their very lives in the path of God. We find this over and over again throughout all the major world religions. In the Holy Bible this is hinted at by Peter. CHRISTIANITY: Mark 10:28 “Then Peter began to say unto him, Lo, we have left all, and have followed thee.”

Mark 10:29 “And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,”

Mark 10:30 “But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”

Clearly the Disciples of Christ gave up their homes their will, their everything, to follow Christ and later many gave up their lives, the ultimate sacrifice, in the pathway of God. This is selfless, unconditional devotion to God.

Romans 12:1 “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

Romans 12:2 “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

2 Corinthians 9:7 “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” God loves those that give of their own free will. We also find this kind of sacrifice happening in the writings of the Bahá'í Faith.

“They were content to renounce possessions and ready to joyously forfeit life itself.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 80)

“Therefore we also must strive in this pathway of love and service, sacrificing life and possessions, passing our days in devotion, consecrating our efforts wholly to the cause of God, so that, God willing, the ensign of universal religion may be uplifted in the world of mankind and the oneness of the world of humanity be established.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 230)

“May my life, my inmost being, my soul and my body be offered up as a sacrifice for the dust ennobled by His footsteps.”

(The Bab, Selections from the Writings of the Bab, p. 199)

JUDAISM: Deuteronomy 5:27 “Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it.”

Wisdom 8:5 “If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?”

2 Chronicles 1:10 “Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?” 1:11 “And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:” 1:12 “Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.”

1 Kings 1:11 “I will give him unto the LORD all the days of his life.”

“His Holiness the Báb became a martyr, and over twenty thousand men and women sacrificed their lives for their faith.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 233)

“O THOU Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love. Sufficient witness unto me is God, the Exalted, the Protector, the Ancient of Days.”

(The Bab, Selections from the Writings of the Bab, p. 59)

CHRISTIANITY: Philipians 2:17 “Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.”

Philipians 3:8 “Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have

suffered the loss of all things, and do count them but dung, that I may win Christ,”

“For the betterment of the world Bahá'u'lláh endured all the hardships, ordeals and vicissitudes of life, sacrificing His very being and comfort, forfeiting His estates, possessions and honor -- all that pertains to human existence -- not for one year, nay, rather, for nearly fifty years. During this long period He was subjected to persecution and abuse, was cast into prison, was banished from His native land, underwent severities and humiliation and was exiled four times. He was first exiled from Persia to Baghdad, thence to Constantinople, thence to Rumelia and finally to the great prison-fortress of 'Akká in Syria, where He passed the remainder of His life. Every day a new oppression and abuse was heaped upon Him until He winged His flight from the dungeon to the supreme world and returned to His Lord. He endured these ordeals and difficulties in order that this earthly human world might become heavenly, that the illumination of the divine Kingdom should become a reality in human hearts, that the individual members of mankind might progress, the power of the Holy Spirit increase its efficacy and penetration and the happiness of the world of humanity be assured.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 322)

“I, too, shall tread the path of sacrifice, and will join you in the realm of eternity.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 142)

195. “And their Lord hath accepted of them, and answered them: ‘Never will I suffer to be lost the work of any of you, be he male or female: ye are members, one of another; those who have left their homes, or been driven out therefrom, or suffered harm in My cause, or fought or been slain, verily, I will blot out from them their iniquities, and admit them into gardens with rivers flowing beneath; a reward from the presence of Allah, and from His presence is the best of rewards.’”

(The Qur'an (Yusuf Ali tr), Surah 3)

110. "But verily thy Lord to those who leave their homes after trials and persecutions and who thereafter strive and fight for the faith and patiently persevere, thy Lord, after all this, is Oft-Forgiving, Most Merciful." "One day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with."

(The Qur'an (Yusuf Ali tr), Surah 16)

**"The willful surrender of the free man is what the Lord enjoys."
"Complete surrender of one's own will to the will of Mazda, is the best way of God realization." (ZOROASTER, Hymns of Atharvan pp. 273 and 449)**

"The compulsory obedience of the slave does not please Mazda: only the willful surrender of a free being, the self surrender of the lover to the beloved can please Him." (ZOROASTER, Hymns of Atharvan pp. 485, 487 and 488)

**"There should not be any how and why, nothing but complete surrender to Mazda would procure the cup of joy. Complete surrender to the beloved Mazda is the perfection of love. The pleasure of Mazda is the only wish of the intoxicated devotee. He entertains no wish on his own account. Such self-effacement leads to unity with Mazda."
(ZOROASTER, Hymns of Atharvan p. 776)**

"But where so any doeth all his deeds Renouncing self for Me, full of Me, fixed To serve only the Highest, night and day Musing on Me- him will I swiftly lift Forth from life's ocean of distress and death, Whose soul clings fast to Me. Cling thou to Me! Clasp Me with heart and mind! so shalt thou dwell Surely with Me on high."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 12)

“Work for Me, toil in works pleasing to Me! For he that laboureth right for love of Me Shall finally attain! But, if in this Thy faint heart fails, bring Me thy failure! Find Refuge in Me! let fruits of labour go, Renouncing hope for Me, with lowliest heart, So shalt thou come; for, though to know is more Than diligence, yet worship better is Than knowing, and renouncing better still. Near to renunciation- very near- Dwelleth Eternal Peace!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 12)

6. “The good renounce everything. The pure don't babble about sensual desires. Whether touched by pleasure or pain, the wise show no change of temper.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

24. “The wise say that it is not an iron, wooden or fiber fetter which is a strong one, but the besotted hankering after trinkets, children and wives, that, say the wise, is the strong fetter. It drags one down, and loose as it feels, it is hard to break. Breaking this fetter, people renounce the world, free from longing and abandoning sensuality.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“The Bodhisattva must be free from all presuppositions and attachments to things, ideas and selfness. “They will be able to put an end to the clinging to their own self-interests. Free of this burden of error and its attachments, the passions will no more assert themselves and the hindrances will be cleared away forever...”

(Buddha, Lankavatara Sutra)

“We offer up our commemoration, our petition, our prayer, Our submission, our tabuta and our faith In Thy presence,” (Sabeanism, Ginza Rba- chapter 75

“And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment ‘Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you.” And we shall selflessly submit to Thy will and thy command. “In the twinkling of an eye and at a turn of the wheels, (Let) our petition, our prayer and our submission Rise up before Thee Manda-d-Hiia!” (Sabeanism, Ginza Rba- chapter 75)

“To God would we commit our Cause, and to His will are we wholly resigned.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 340)

“As to the Babee sect, he said 'my people are taught to follow the injunction of the Saviour ‘if any one strike you on one cheek turn to him the other also’ hence you find among them many widows, orphans and widowers, their husbands, parents and wives having fallen martyrs for the truth without the least retaliation, the more the persecution continued the more their faith was strengthened.”

(Moojan Momen, The Babi and Baha'i Religions, p. 195)

“I desire neither Myself nor My life except for the purpose of serving Thy Cause, and I love not My being save that I may sacrifice it in Thy path.” “Unto this bear witness They Who are the Dawning-Places of Revelation and the Manifestations of the Cause of thy Lord, the Most Merciful, Who have sacrificed Their souls and all that They possessed in His straight Path.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, pp. 36 and 79)

Salvation is promised, in all religions.

203. Salvation is promised, in all religions, to all that live a holy life: Salvation, the saving of a person from sin or danger, which in turn leads to the preservation of the human soul and the upliftment of the qualities of the spirit of mankind, in this world and the next, is a

promise made to man in all the religions of God, to all who live a spiritual and holy life. "Know that which is the cause of everlasting life, eternal honor, universal enlightenment, real salvation and prosperity is, first of all, the knowledge of God. It is known that the knowledge of God is beyond all knowledge, and it is the greatest glory of the human world. For in the existing knowledge of the reality of things there is material advantage, and through it outward civilization progresses; but the knowledge of God is the cause of spiritual progress and attraction, and through it the perception of truth, the exaltation of humanity, divine civilization, rightness of morals and illumination are obtained."

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 300)

JUDAISM: Exodus 14:13 "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD."

1 Chronicles 16:23 "Sing unto the LORD, all the earth; shew forth from day to day his salvation." 16:24 "Declare his glory among the heathen; his marvelous works among all nations." 16:25 "For great is the LORD, and greatly to be praised: he also is to be feared above all gods."

Psalms 27:1 "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?"

Isaiah 12:2 "Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation."

Zechariah 9:9 "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

CHRISTIANITY: Romans 13:11 "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

Thomas 2:51 "His (Jesus') disciples said to Him, 'When will the repose of the dead (the resurrection) come about, and when will the new world come?' He said to them, 'What you look forward to has already come, but you do not recognize it.'" (The Gospel of Thomas)

Philippians 1:19 "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, 1:20

“According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.”

Philippians 2:12 “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.” 2:13 “For it is God which worketh in you both to will and to do of His good pleasure.”

Titus 2:11 “For the grace of God that bringeth salvation hath appeared to all men,”

Titus 2:12 “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”

Luke 12:32 “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”

“Be ye sincere in your allegiance to Him Whom God shall make manifest, for the sake of God, your Lord, that perchance ye may, through devotion to His Faith, be redeemed on the Day of Resurrection. Beware lest ye suffer one another to be wrapt in veils by reason of the disputes which may, during your night, arise among you as a result of the problems ye encounter or in consideration of such matters as your loftiness or lowliness, your nearness or remoteness.”

“Thus have We firmly exhorted you -- a befitting exhortation indeed -- that haply ye may cleave tenaciously unto it and attain thereby salvation on the Day of Resurrection.

(The Bab, Selections from the Writings of the Bab, p. 127)

191. “Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): ‘Our Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire.’”

(The Qur’an (Yusuf Ali tr), Surah 3)

119. “Allah will say: ‘This is a day on which the truthful will profit from their truth: theirs are Gardens, with rivers flowing beneath, their

eternal home: Allah well-pleased with them, and they with Allah: that is the great Salvation, (the fulfillment of all desires).”

(The Qur'an (Yusuf Ali tr), Surah 5)

2. “And we worship that life-long state of blessedness (for the holy) which is the evil man's calamity; yea, we worship His eternal salvation, and with the salvation prayer.”

(Zoroaster, The Zend-Avesta, Avesta – Visperad 18)

83. “Seek ye for a store of good deeds, O Zarathushtra, men and women! for a store of good deeds is full of salvation, O Zarathustra!”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

2. “And (thus this rite has been revealed) for the salvation of mankind.”
2. “If he lives in all these four according to the rules (of the, law), without allowing himself to be disturbed (by anything), he will obtain salvation.”

(Hindu, The Dharma Sutras, Apastamba Prasna 2, Patala 9, Khanda 16 and 21)

“Therefore follow thou also this good road that leads to welfare (salvation), and not the one that leads into misfortune.”

(Hindu, The Dharma Sutras, Apastamba Prasna I, Patala 8, Khanda 22)

16. “Whoever takes refuge with the awakened one, the truth, and the community, who with clear understanding perceives the four noble truths: namely suffering, the origin of suffering, the cessation of suffering, and the eightfold holy way that leads to the cessation of suffering, that is the safe refuge (salvation); that is the best refuge; having gone to that refuge, a person is delivered from all pains.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“For the perfect ones He prepared a path and granted salvation to the perfect ones. Salvation He granted to the perfect ones and remembered their names in the house of the Mighty Life.” (Sabeanism, The Way of Salvation)

“I waiteth on the Life and mine eyes upon Manda-d-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light.” (Sabeanism, Ginza Rba- chapter 77)

“He hath wiped away their tears, kindled their light, rejoiced their hearts and enraptured their souls. Death shall no more overtake them, neither shall sorrow, crying and tribulation afflict them. The Lord God Omnipotent hath been enthroned in His Kingdom and hath made all things new. This is the truth, and what truth greater than the Revelation of St. John the divine? He is the Alpha and Omega. He is the One that will give unto him that is athirst of the fountain of the water of life, and bestow upon the sick the remedy of true salvation. He whom such grace aideth is verily he that receiveth the most glorious heritage from the prophets of God and His holy ones. The Lord will be his God, and he His dearly-beloved son.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 350)

“CONSIDER the manifold favours vouchsafed by the Promised One, and the effusions of His bounty which have pervaded the concourse of the followers of Islam to enable them to attain unto salvation.”

(The Bab, Selections from the Writings of the Bab, p. 118)

“That which is conducive to the regeneration of the world and the salvation of the peoples and kindreds of the earth hath been sent down from the heaven of the utterance of Him Who is the Desire of the world. Give ye a hearing ear to the counsels of the Pen of Glory. Better is this for you than all that is on the earth. Unto this beareth witness My glorious and wondrous Book.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 222)

God and His prophets are considered to be saviors to mankind.

204. God is considered a saviour (savior) of mankind and the prophets of the different religions of God are also considered to be the saviours of mankind: God and the prophets are the

saviours, the rescuers, the deliverers of mankind. To this all the religions of God testify. **JUDAISM: 4 Ezra 2:36** “Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.” **Sirach 1:51** “I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:” (Apocrypha)

Hosea 13:4 “Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but Me: for there is no saviour beside Me.”

Isaiah 43:11 “I, even I, am the LORD; and beside me there is no saviour.”

CHRISTIANITY: Luke 2:11 “For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”

John 4:41 “And many more believed because of his own word;” **4:42** “And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

“As to the Babee sect, he said 'my people are taught to follow the injunction of the Saviour 'if any one strike you on one cheek turn to him the other also' hence you find among them many widows, orphans and widowers, their husbands, parents and wives having fallen martyrs for the truth without the least retaliation, the more the persecution continued the more their faith was strengthened.”

(Moojan Momen, The Babi and Baha'i Religions, p. 195)

2 Peter 1:10 “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:”

2 Peter 1:11 “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

1 John 4:14 “And we have seen and do testify that the Father sent the Son to be the Saviour of the world.”

Jude 1:24 “Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,” **1:25** “To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

63. “Say: ‘Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: ‘if He only delivers us from these (dangers), (we vow) we shall truly show our gratitude.’” Say: ‘It is Allah that delivereth you.’”

(The Qur'an (Yusuf Ali tr), Surah 6)

103. “We deliver Our Messengers and those who believe: thus is it fitting on Our part that We should deliver those who believe!”

(The Qur'an (Yusuf Ali tr), Surah 10)

“Mankind has always surrounded the birth of its Saviors with Beautiful stories. We know of the shepherds and angels on the night of the Nativity. The Zoroastrians say that when Zoroaster was born even the trees and rivers rejoiced, and a divine light shone around the house. On the night Muhammad was born His mother (Aminih) saw light streaming from Him, reaching up to the stars; the idols of the Ka'bih toppled over and lay face downward; across the world, in all the fire temples of the Magians, the fire died on the altars.” (Tabari, II, 234 thru 5) The year was.”

(Islamic Miscellaneous, Gail - Six Lessons on Islam, p. 4)

“Just as God is to be adored, so is the prophet, and that by means of rectitude alone the prophet who is the upholder of conscience for the deeds of life towards Mazda and of nonchalance in the cause of the

lord; and who the lord appointed as the saviour of the pious. The prophet is the saviour of mankind.” (ZOROASTER, Hymns of Atharvan)

“When would my soul prevail? By whose support? Who would look after me? Who happens to be my saviour other than rectitude and Yourself Mazda Ahura?” “Mazda alone is most adorable. Whatever has been done here-to-for by men, or will be done hereafter, He Ahura is the judge thereof. Let it be unto us as He wills.” “Mazda is the only Saviour. He redeems man by rectitude and conscience, lifts him up from mere animal existence.” (ZOROASTER, Hymns of Atharvan pp. 690 and 691)

“Rectitude, conscience and Godliness are features that distinguish mankind from the animal-world, human beings from nature.” “Mazda is the only Saviour. He redeems man by rectitude and conscience, lifts him up from mere animal existence.” (ZOROASTER, Hymns of Atharvan pp. 64 and 691)

7. “Lord of the world, Creator of creators the saviour God who overcomes.” 8. “We invoke, Thee, saviour, as the comforter who loveth us.”

(Hindu, Vedas, Rig Veda - Books 2 and 10)

2. “The Son of Strength; for is he not our gracious Lord? Let us serve him who bears our gifts! In battles may he be our help and strengthener, yea, be the saviour of our lives!”

(Hindu, Vedas, Sama Veda chapter 1)

“The Buddha, the Dhamma and the Saõgha Sees with wisdom.” “Let him admonish, exhort, And shield from wrong. Truly, pleasing is He to the good, Displeasing is He to the bad.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“He who takes refuge in The Buddha, the Dhamma and the Saõgha Sees with wisdom.” “Such indeed is a refuge secure, Such indeed is a refuge supreme. To such a refuge, (a saviour) should one go, One is released from all sorrow.

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“If he to whom I speak listeneth and he to whom I call is established (in the faith) and is knit into the communion of Life and built into the great fabric of Reality, I will take his hand and be his saviour and guide to the great Place of Light and to the Everlasting Abode.” (Sabeanism, Ginza Rba- chapter 18)

“I waiteth on the Life and mine eyes upon Manda-d-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light.” (Sabeanism, Ginza Rba- chapter 77)

“I seek patience only in God. Verily He is the best protector and the best helper. No refuge do I seek save God. Verily He is the guardian and the best supporter...”

“I swear by the glory of God, My Lord, the Most Exalted, the Most Great, He assuredly, as is divinely ordained, will make His Cause shine resplendent, while there will be no helper for the unjust. If thou hast any scheme, produce thy scheme. Indeed every revelation of authority proceedeth from God. In Him do I trust and unto Him do I turn.” “May God save thee,”

(The Bab, Selections from the Writings of the Bab, pp. 20 and 122)

“Thank God for that! I pray God to strengthen your steps in the straight road, to preserve you from violent tests, in making of you two green and fruitful trees in His great vineyard, to the end that ye may arrive at a favor that shall make of you two elected ones in the court of the august Lord. Appreciate this favor and give thanks to your Savior that He hath heaped upon you this great kindness.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v2, p. 318)

“The first teaching of Bahá'u'lláh is the duty incumbent upon all to investigate reality. What does it mean to investigate reality? It means that man must forget all hearsay and examine truth himself, for he does not know whether statements he hears are in accordance with reality or not. Wherever he finds truth or reality, he must hold to it, forsaking, discarding all else; for outside of reality there is naught but superstition and imagination. For example, during the days of Jesus Christ the Jews were expecting the appearance of the Messiah, praying and beseeching God day and night that the Promised One might appear. Why did they reject Him when He did appear? They denied Him absolutely, refused to believe in Him. There was no abuse and persecution which they did not heap upon Him. They reviled Him with curses, placed a crown of thorns upon His head, led Him through the streets in scorn and derision and finally crucified Him. Why did they do this? Because they did not investigate the truth or reality of Christ and were not able to recognize Him as the Messiah of God. Had they investigated sincerely for themselves, they would surely have believed in Him, respected Him and bowed before Him in reverence. They would have considered His manifestation the greatest bestowal upon mankind. They would have accepted Him as the very Savior of man; but, alas, they were veiled, they held to imitations of ancestral beliefs and hearsay and did not investigate the truth of Christ. They were submerged in the sea of superstitions and were, therefore, deprived of witnessing that glorious bounty; they were withheld from the fragrances or breaths of the Holy Spirit and suffered in themselves the greatest debasement and degradation.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 62)

“Contrasting with, and irreconcilably opposed to, these war-engendering, world-convulsing doctrines are the healing, the saving, the pregnant truths proclaimed by Bahá'u'lláh, the Divine Organizer and Savior of the whole human race -- truths which should be regarded as the animating force and the hallmark of His Revelation: ‘The world is but one country, and mankind its citizens.’ ‘Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind.’”

(Bahá'í Faith, Shoghi Effendi, The Promised Day is Come, p. 114)

God has instilled in man a sense of shame.

206. God has instilled in man a sense of shame as a defense against doing what is wrongful: God has instilled, in man, a sense of shame, or some would call it a conscience, to help man determine what's right from what is wrong. All men possess this property, but on some their hearts have become so callus that they do not sense these things any more so the sense of shame no longer function as a deterrent against what is right actions from what is wrong actions, allowing people to steal, kill, fornicate, etc..., and these people don't feel the wrongness of their actions that are buried so deep in their corruption filled hearts that these feelings just don't make a difference any more. This is of course something that is found in all of God's religions but its function as a deterrent is not so widely expressed. **JUDAISM: Sirach 4:20 "Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul. For there is a shame that bringeth sin; and there is a shame which is glory and grace." "but the unjust knoweth no shame." (Deuterocanonical Apocrypha, and Zephaniah) **CHRISTIANITY:** "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God." "He that searcheth the hearts knoweth what is the mind of the Spirit." "the testimony of our conscience." "for we trust we have a good conscience, in all things willing to live honestly." 4:16 "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (and) "Purge your conscience from dead works to serve the living God." (Romans, 2 Corinthians, Hebrews, 1 Peter)**

Letter 45. "Am I created simply to keep on thinking about my food? Am I like that uncontrolled beast which roams about and does nothing but eats its fill and does not know the purpose of life for which it is created? Have I no religion, no conscience and no fear of Allah? Am I left absolutely free without any check or control to do as I like? Am I at liberty to go astray, to wander away from the true path of religion

and to roam about in the wilderness of greed and avarice, without conscience or sense of shame to keep me in check?” “Woe be to the man who with misplaced confidence, steps on the slippery ground presented by you as a firm foothold, he will certainly slip; woe be to the man who thinks of riding the waves of false hopes and expectations raised by you, he will surely sink.” “Whoever tries not to be entrapped by your temptations and snared by your allurements will find the straight path to safety and salvation. Whoever tries to spurn you does not care for the consequences of his action though he may find himself in adverse circumstances and difficulties. To him this world, its pleasures and the life surrounded by the pleasures or by woes and afflictions, is like a day which will soon pass away.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

6 “And the earth and Him Who spread it, And a soul and Him Who perfected it And inspired it (with conscience of) what is wrong for it and (what is) right for it. He is indeed successful who causeth it to grow.”

(The Qur'an (Pickthall tr), Sura 91 - The Sun)

“Rectitude, conscience and Godliness are features that distinguish mankind from the animal-world, human beings from nature. Ethics leads to religion, for Mazda is the source of rectitude (moral ethics). If man had not been made what he is, if he had not been provided with conscience, he would not have made distinction between the right and the wrong: there would not have been any course of duty for him, just as there is none for the beasts.” (ZOROASTER, Hymns of Atharvan)

“Conscience enables one to repel the seductions of pleasure. It is the power of Mazda that manifests itself through conscience (a sense of shame). The voice of conscience is the voice of God.” (ZOROASTER, Hymns of Atharvan p. 138)

Denkard. Zoroaster, “In the human body there dwell spiritual faculties that impart good sense for the guidance of the soul, (a conscience, a sense of shame) and convey to man virtue through moral perception,

contentment through obedience, and in his habits (i.e. an habitual use of) words of truth through intuitive wisdom.”

“To mortal men distributed, those natures spring from Me! Intellect, skill, enlightenment, endurance, self-control, Truthfulness, equability, and grief or joy of soul, And birth and death, and fearfulness, and fearlessness, and shame, and honour, and sweet harmlessness, and peace which is the same Whatever befalls, and mirth, and tears, and piety and thrift, And wish to give, and will to help, all cometh of My gift!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

“Life is easy enough for the shameless, the crow-hero type of man, offensive, swaggering, impudent and depraved. But it is hard for the man of conscience, always striving after purity, alert, reserved, pure of behaviour and discerning. Rarely is found in this world Anyone who is restrained by shame and wide-awake As a thoroughbred horse avoids the whip.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

“Life seems easy for one who is shameless, who is a crowing hero, a mischief-maker, an insulting, impudent, and corrupt person. But life seems difficult for one who is modest, who always looks for what is pure, who is detached, quiet, clear, and intelligent. Whoever destroys life, whoever speaks falsely, whoever in this world takes what is not given to them, whoever goes to another person's spouse, and whoever gives oneself to drinking intoxicating liquors, even in this world they dig up their own roots. Know this, human, that the unrestrained are in a bad way.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The abject circumstances of his death reminded both his friends and his opponents of the punishment which must necessarily await those whom neither the fear of God nor the voice of conscience (sense of

shame) can deter from behaving with such perfidious cruelty towards their fellow men.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 321)

“The first word which the Abha Pen hath revealed and inscribed on the first leaf of Paradise is this: ‘Verily I say: The fear of God hath ever been a sure defense and a safe stronghold for all the peoples of the world. It is the chief cause of the protection of mankind, and the supreme instrument for its preservation. Indeed, there existeth in man a faculty which deterreth him from, and guardeth him against, whatever is unworthy and unseemly, and which is known as his sense of shame. This, however, is confined to but a few; all have not possessed, and do not possess, it. It is incumbent upon the kings and the spiritual leaders of the world to lay fast hold on religion, inasmuch as through it the fear of God is instilled in all else but Him.”

(Bahá’í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 27)

Servant to mankind.

207. Become a servant to mankind: The Bahá’í Writings are filled with hallowed words that define and distinguish the noble character of man. There are numerous passages in the writings that portray some of the highest endeavors a man can achieve as being a servant to mankind. This is also true of the bible and the other religions of God. **JUDAISM: Deuteronomy 10:18** “He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.”

Deuteronomy 14:29 “And the Levite..... and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.”

Job 29:12 “I delivered the poor that cried, and the fatherless, and him that had none to help him.”

Proverbs 3:15 “I was eyes to the blind, and feet was I to the lame.”

Proverbs 3:16 “I was a father to the poor: and the cause which I knew not I searched out.”

Proverbs 3:27 “Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.”

Proverbs 3:28 “Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.”

Ezekiel 18:7 “And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;”

CHRISTIANITY: Matthew 5:44 “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;”

Luke 3:11 “He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.”

Romans 15:2 “Let every one of us please his neighbour for his good to edification.”

1 Corinthians 9:19 “For though I be free from all men, yet have I made myself servant unto all.”

1 Timothy 4:12 “.....be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”

Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Galatians 6:10 “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; **13:4** He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

John 13:5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

John 13:12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? **13:13** Ye call me Master and Lord: and ye say well; for so I am.

John 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

John 13:15 For I have given you an example, that ye should do as I have done to you.

“To be a real Christian is to be a servant in His Cause and Kingdom, to go forth under His banner of peace and love toward all mankind, to be self-sacrificing and obedient, to become quickened by the breaths of the Holy Spirit, to be mirrors reflecting the radiance of the divinity of Christ, to be fruitful trees in the garden of His planting, to refresh the world by the water of life of His teachings -- in all things to be like Him and filled with the spirit of His love.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 6)

“Love humanity and try to serve it.”

(Peter Smith, The Babi & Baha'i Religions, p. 109)

36. “Serve Allah, and join not any partners with Him: and do good to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: for Allah loveth not the arrogant, the vainglorious;”

(The Qur'an (Yusuf Ali tr), Surah 4)

“The Prophet said, ‘Charity is obligatory everyday on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded charity. A good word, and every step one takes to offer the compulsory Congregational prayer, is regarded as charity; and guiding somebody on the road is regarded as charity.’”

(Islam, Hadith, Bukhari Vol 4, Book 52, # 141)

“Keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities.”

(Hadith, Bukhari Vol 6, Book 60, # 478)

“My ears heard and my eyes saw the Prophet when he spoke, ‘Anybody who believes in Allah and the Last Day, should serve his neighbor generously and anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward.’ It was asked. ‘What is his reward, O Allah's Apostle?’ He said, ‘(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Sadaqa (a charitable gift). And anybody who believes in Allah and the Last Day should talk what is good or keep quite (i.e. abstain from all kinds of dirty and evil talk).”

(Hadith, Bukhari Vol 8, Book 73, # 48)

“I asked ‘Aisha what did the Prophet use to do at home.’ She replied. ‘He used to keep himself busy serving his family and when it was time for the prayer, he would get up for prayer.”

(Islam, Hadith, Bukhari Vol 8, Book 73, # 65)

11. “O Ahura, now is help ours, we will be ready to serve those that are of you.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 29)

“Man becomes more and more blissful as he approaches nearer and nearer to Mazda. This is possible through righteous deeds and service to mankind.” (ZOROASTER, Hymns of Atharvan)

**“It is the desire to serve the Beloved with all one’s abilities, the all absorbing yearning, that makes man forget his own self.”
(ZOROASTER, Hymns of Atharvan p. 765)**

14. “Help every one the other, lend assistance each of you to each, All of you be accordant, give furtherance to this speech of mine.”

(Hindu, Vedas, Rig Veda - Book 10)

“Remove whatever is unwell. Let one of you aid another, Let one be of assistance to another;”

(Hindu, Vedas, Yajur Veda - Kanda IV)

14. “The wise man who takes pleasure in giving is thereby happy hereafter.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“In the practice of all good deeds, disciples should never indulge in indolence. Be indefatigably zealous and never let even the thought of indolence arise in their minds; but steadily and persistently out of deep compassion endeavor to benefit all beings.” (Buddha, Diamond Sutra)

“Rise up, go, set off, descend to the earthly world, To that world which is all birth, To be with the Elect Righteous, Men formed of flesh and blood. Hold them in thy grasp, strengthen them, Stand by them, take care of them, Give them strength and fortitude So that they may stand and worship and praise The Mighty Sublime Life!” (Sabeanism, Ginza Rba- chapter 113)

“You have been called to this station; you will attain to it, only if you arise to trample beneath your feet every earthly desire, and endeavour to become those 'honoured servants of His who speak not till He hath spoken, and who do His bidding.' You are the first Letters that have been generated from the Primal Point, the first Springs that have welled out from the Source of this Revelation.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 93)

“Thou art the Helper of the needy, the Deliverer of the captives, the Abaser of the oppressors, the Destroyer of the wrong-doers, the God of all men, the Lord of all created things.”

(The Bab, Selections from the Writings of the Bab, p. 185)

“Be a well-wisher of humanity and a servant of mankind. Thus the strength of the Kingdom will uphold thee and the avenues of revelation open to thee. Because today every servant is served and is an honorable lord and every maid-servant the queen of horizons. Grow in humility and meekness daily, until thou attainest eternal glory and everlasting grace.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v3, p. 523)

“To the orphans be ye kind fathers, and to the unfortunate a refuge and shelter. To the poor be a treasure of wealth, and to the sick a remedy and healing. Be a helper of every oppressed one, the protector of every destitute one, be ye ever mindful to serve any soul of mankind.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 216)

“O people of God! Do not busy yourselves in your own concerns; let your thoughts be upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 93)

“As Jesus washed His disciples' feet, so Bahá'u'lláh used Sometimes to cook food and perform other lowly offices for His followers. He was a servant of the servants, and gloried only in servitude, content to sleep on a bare floor if need be, to live on bread and water, or even, at times, on what He called "the divine nourishment, that is to say, hunger!”

(Bahá'í Faith, Dr. J.E. Esslemont, Baha'u'llah and the New Era, p. 45)

The Seven Deadly Sins.

208. The Seven Deadly Sins of the Bible: Lust, Gluttony, Greed, Laziness, Wrath, envy, Pride. These sins though not really mentioned as seven deadly sins in the bible, are still considered deadly sins by the Christian theologians, and are still considered deeds that will lead the person entangled into these vices down the road to hell by the believers in the other religions. So, the performer of these vices is in danger of losing his or her eternal soul, as far as the believers of most of these religions are concerned:

- **Lust – to have an intense desire or need: “But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart” (Matthew 5:28)**
- **Gluttony – excess in eating and drinking: “for drunkards and gluttons become poor, and drowsiness clothes them in rags” (Proverbs 23:21)**
- **Greed - excessive or reprehensible acquisitiveness: “Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more” (Ephesians 4:19)**
- **Laziness – disinclined to activity or exertion: not energetic or vigorous: “The way of the sluggard is blocked with thorns, but the path of the upright is a highway” (Proverbs 15:19)**
- **Wrath – strong vengeful anger or indignation: “A gentle answer turns away wrath, but a harsh word stirs up anger” (Proverbs 15:1)**
- **Envy – painful or resentful awareness of an advantage enjoyed by another joined with a desire to possess the same advantage: “Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind. Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation” (1 Peter 2:1 thru 2:2)**

- **Pride - quality or state of being proud – inordinate self esteem: “Pride goes before destruction, a haughty spirit before a fall” - (Proverbs 16:18)**

a. Lust – “To have an intense desire or need: Matthew 5:28 ‘But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.’”

JUDAISM: Proverbs 6:25 “Lust not after her beauty in thine heart; neither let her take thee with her eyelids.” **Psalms 81:12** “So I gave them up unto their own hearts' lust: and they walked in their own counsels.” **Sirach** “Go not after thy lusts, but refrain thyself from thine appetites.” (Deuterocanonical Apocrypha) **CHRISTIANITY: Matthew 5:28** “But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart” 1 **John 2:16** “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” **Romans 6:12** “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” **James 4:1** “From whence come wars and fighting’s among you? come they not hence, even of your lusts that war in your members?” 4:2 “Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.” “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” “Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?”

“Your mind will corroborate and confirm this if it is kept free from intemperate ambitions, from lust for alluring things, from sensuality and from vicious affections and attachments.” “May Allah protect me from and may withhold me from behaving towards mankind the way you have behaved and from tyranny, exploitations and murders that you commit. Take care! You are being madly driven by the lust of wealth, power and vicious indulgence, you are behaving hypocritically against man and Allah. You shall be damned forever.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

24. “Also (prohibited are) women already married, except those whom your right hands possess. Thus hath Allah ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust.” “Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.”

(The Qur'an (Yusuf Ali tr), Surah 4)

50. “But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrongdoing.”

(The Qur'an (Yusuf Ali tr), Surah 28)

32. “Against the body of the harlot, with her magic minds overthrowing with (intoxicating) pleasures, to the lusts her person offering, whose mind as vapor wavers as it flies before the wind, for the righteous saint that perishes, yellow Haoma, hurl thy mace!”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 9)

“Let no thought of Angra Mainyu ever infect thee, so that thou shouldst indulge in evil lusts, make derision and idolatry, and shut (to the poor) the door of thy house.” “Do not deliver me into the hands of the fiend; if the fiend take hold of me, then fever with loss of all joy will dry up the milk of the good Spenta-Armaiti. The fiend is powerful to distress, and to dry up the milk of the woman who indulges in lust and of all females.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

“The Doors of Hell Are threefold, whereby men to ruin pass, The door of Lust, the door of Wrath, the door Of Avarice. Let a man shun those three!” “Now we will enumerate the faults which tend to destroy the

creatures. (These are) anger, exultation, grumbling, covetousness, perplexity, doing injury, hypocrisy, lying, gluttony, calumny, envy, lust, secret hatred, neglect to keep the senses in subjection, neglect to concentrate the mind.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16 and The Dharma Sutras, Apastamba Prasna I, Patala 8, Khanda 23)

“Blind to reason and to widow, Ravan seek thy destined fate, For thy impious lust of woman, for thy dark unrighteous hate, Blind to danger and destruction, deaf to word of counsel given, By the flaming shaft, of Rama thou shalt die by will of Heaven!” “But for impious lust of woman -- all forgetful of thy wife, Thou hast lost thy crown and kingdom, thou hast lost thy fated life!”

(Hindu, Ramayana (R. Dutt, abridged tr))

“O Saint, What is the use of the enjoyment of pleasures in this offensive, pithless body - a mere mass of bones, skin, sinews, marrow, flesh, seed, blood, mucus, tears, phlegm, ordure, water, bile, and slime! What is the use of the enjoyment of pleasures in this body which is assailed by lust, hatred, greed, delusion, fear, anguish, jealousy, separation from what is loved, union with what is not loved, hunger, thirst, old age, death, illness, grief, and other evils!” “The mind, it is said, is of two kinds, pure or impure; impure from the contact with lust, pure when free from lust.”

(Hindu, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

“Whatever kind of ‘Feeling’ one experiences, pleasant, unpleasant, or indifferent one approves of, and cherishes the feeling, and clings to it; and while doing so, lust springs up; but lust for feelings, means Clinging; and on Clinging, depends the ‘Process of Becoming;’ on the Process of Becoming (Karma-process), depends (future) Birth;’ and dependent on Birth, are Decay and Death, Sorrow, Lamentation, Pain, Grief, and Despair. Thus arises this whole mass of suffering.”

“Enraptured with lust, enraged with anger, blinded by delusion, overwhelmed, with mind ensnared, man aims at his own ruin, at

others' ruin, at the ruin of both parties, and he experiences mental pain and grief.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

2. “Fools follow after vanity, are ignorant and careless. The wise keep awareness as their best treasure. Do not follow after vanity nor after sensual pleasure nor lust.” 15. “There is no fire like lust, no misfortune like hate; there is no pain like this body; there is no joy higher than peace. Craving is the worst disease; disharmony is the greatest sorrow.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

14. “There is no satisfying lusts even by a shower of gold pieces. Whoever knows that lusts have a short taste and cause pain is wise. Even in heavenly pleasures one finds no satisfaction; the disciple who is fully awakened finds joy only in the destruction of all desires.” 16. “From lust comes grief; from lust comes fear.” 24 “Driven by lust, people run around like a hunted hare; bound in chains they suffer for a long time again and again. Driven by lust, people run around like a hunted hare; therefore let the mendicant wishing to conquer lust shake off one's own craving.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“He will not be filled with anger or malice, his mind will be pure free of lust, he will have self mastery he will be free from cares, and this one at death at the dissolution of his body will become united with Brahma who is of the same condition. (Buddha, Tevigga Sutra)

“The reality of man becomes purified and sanctified from the impurities of the world of nature. These natural impurities are evil qualities: anger, lust, worldliness, pride, lying, hypocrisy, fraud, self-love, etc. Man cannot free himself from the rage of the carnal passions except by the help of the Holy Spirit.” “When they are delivered through the light of faith from the darkness of these vices, and become illuminated with the radiance of the sun of reality, and ennobled with all the virtues, they esteem this the greatest reward, and they know it

to be the true paradise. In the same way they consider that the spiritual punishment -- that is to say, the torture and punishment of existence -- is to be subjected to the world of nature; to be veiled from God; to be brutal and ignorant; to fall into carnal lusts; to be absorbed in animal frailties; to be characterized with dark qualities, such as falsehood, tyranny, cruelty, attachment to the affairs of the world, and being immersed in satanic ideas. For them, these are the greatest punishments and tortures."

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, pp. 91 and 224)

"Who is filled with compassion for these souls. Praised be thou, my lord, Manda-d-Hiia, 70. O Hibil-Ziwa (Manda-d-Hiia), great Fulfiller who deliverest us from evil plots and deliverest us from all that is evil and ugly, O high King of Light, thou wilt give me comeliness of body, compassion of heart, fullness of hand and integrity of eye. O Life, and my Lord Manda-d-Hiia Thou deliverest me savest me and guardest me. (from lust, greed, envy, hate, pride and all number of other afflictions that assail us in this life) O high King of Light (God)!" (Sabeanism, Ginza Rba- chapter 176)

b. Gluttony - "Excess in eating and drinking: Proverbs 23:21 'for drunkards and gluttons become poor, and drowsiness clothes them in rags.'"

CHRISTIANITY: 1 Peter 4:3 "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess (gluttonous) of wine, revellings, banquetings, and abominable idolatries:" 4:4 "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:" 4:5 "Who shall give account to him that is ready to judge the quick and the dead." 1 Corinthians 6:12 "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." 6:13 "Meats for the belly, and the belly for meats: but God shall destroy both it and them," (If taken in excess). Philippians 3:17 "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." 3:18 "(For many walk, of whom I have told you often, and now tell you

even weeping, that they are the enemies of the cross of Christ: 3:19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)” Romans 16:18 “For they that are such serve not our Lord Jesus Christ, but their own belly;” (gluttonous they are). JUDAISM: Proverbs 13:25 “The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.” (more) Proverbs 23:20 “Be not among winebibbers; among riotous eaters of flesh:” 23:21 “For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.”

87. “O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess,” (gluttony).

(The Qur'an (Yusuf Ali tr), Surah 5)

81. “Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!

(The Qur'an (Yusuf Ali tr), Surah 20)

“I heard Ibn Az-Zubair who was on the pulpit at Mecca, delivering a sermon, saying, ‘O men! The Prophet used to say,’ ‘If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam’s son.’”

(Hadith, Bukhari Vol 8, Book 76, # 446)

“The fiend is powerful to distress, and to dry up the milk of the woman who indulges in lust and of all females. Let no thought of Angra Mainyu ever infect thee, so that thou shouldest indulge in evil lusts (over indulgences, gluttony), make derision and idolatry, and shut (to the poor) the door of thy house. kept away greed and need from the creation of Ohrmazd;”

(The Zend-Avesta, Avesta Fragments)

57. “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.”

(Hindu, Laws of Manu chapter 2)

175. “Let him always delight in truthfulness, (obedience to) the sacred law, conduct worthy of an Aryan, and purity; let him chastise his pupils according to the sacred law; let him keep his speech, his arms, and his belly under control.”

(Hindu, Laws of Manu chapter 4)

62. Let him not eat anything from which the oil has been extracted; let him not be a glutton; let him not eat very early (in the morning), nor very late (in the evening), nor (take any food) in the evening, if he has eaten (his fill) in the morning.

(Hindu, Laws of Manu chapter 4)

2. “He shall eat at the two (appointed) times, (morning and evening Haradatta thinks that this Sutra is intended to prevent householders from having more than two meals a day, and to keep them from gluttony.”

(Hindu, The Dharma Sutras, Apastamba Prasna 2, Patala 1, Khanda 1)

4. “Now we will enumerate the faults which tend to destroy the creatures. (These are) anger, exultation, grumbling, covetousness, perplexity, doing injury, hypocrisy, lying, gluttony, calumny, envy, lust, secret hatred, neglect to keep the senses in subjection, neglect to concentrate the mind.”

(Hindu, The Dharma Sutras, Apastamba Prasna I, Patala 8, Khanda 23)

1. “The Tempter masters the lazy and irresolute man who dwells on the attractive side of things, ungoverned in his senses, and

unrestrained in his food, like the wind overcomes a rotten tree.” 14. “Not to speak harshly and not to harm others, self restraint in accordance with the rules of the Order, moderation in food, a secluded dwelling, and the cultivation of the higher levels of consciousness - this is the teaching of the Buddhas.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

6. Those whose minds are well grounded in the elements of enlightenment, who without clinging to anything find joy in freedom from attachment, whose appetites have been conquered, and who are full of light, they are free in this world.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

23. “When a man is a lie abed and over-eats, a lazy person who wallows in sleep like a great over-fed (glutton) hog, a fool like that will be reborn time after time.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Drink not and do not become intoxicated, and do not (over indulge your belly and become a glutton), and (do not) forget your Lord in your thoughts.” (Sabeanism, Instruction of Adam)

“Indulge not your bodies with rest, and to indulge their appetites. Deliver them from intoxicating drinks and tobacco, save them, rescue them, from this opium that bringeth on madness, suffer them to enjoy the sweet savours of holiness, that they may drink deep of the mystic cup of heavenly love.”

(Selections from the Writings of Abdu'l-Baha, p. 149, 244 and 258)

“Fear ye God, and take heed not to outstrip the bounds of moderation, and be numbered among the extravagant.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 250)

“Today, all the peoples of the world are indulging in self-interest and exert the utmost effort and endeavour to promote their own material interests. They are worshipping themselves and not the divine reality, nor the world of mankind. They seek diligently their own benefit and not the common weal. This is because they are captives of the world of nature and unaware of the divine teachings, of the bounty of the Kingdom.”

“Abandoned the temperance and moderation of a natural way of life. The result was the engendering of diseases both violent and diverse. For the animal, as to its body, is made up of the same constituent elements as man. Since, however, the animal contenteth itself with simple foods and striveth not to indulge its importunate urges to any great degree, and committeth no sins, its ailments relative to man's are few. We see clearly, therefore, how powerful are sin and contumacy as pathogenic factors. And once engendered these diseases become compounded, multiply, and are transmitted to others. Such are the spiritual, inner causes of sickness.”

(Bahá'í Faith, Selections from the Writings of Abdu'l-Baha, pp. 103 and 152)

c. Greed – **“Excessive or reprehensible acquisitiveness: Ephesians 4:19 ‘Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.’”**

JUDAISM: Proverbs 15:27 “He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.” Tobias 5:18 “Be not greedy to add money to money: but let it be as refuse in respect of our child.” (Deuterocanonical Apocrypha,)

CHRISTIANITY: 1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3:3 Not given to wine, no striker, not greedy of filthy lucre (shameful gain); but patient, not a brawler, not covetous; 3:4 One that ruleth well his own house, having his children in subjection with all gravity; 3:5 (For if a man know not how to rule his

own house, how shall he take care of the church of God?)” Ephesians 4:17 “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.”

Letter 31. “Their inordinate desires and their greed has such a complete hold over them that you will find some of them like animals tamed and tied with a rope round their feet and necks.”

Letter 31. “Beware, my son, that avarice and greed may not drive you towards destruction and damnation.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

7. “We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself self-sufficient. And gives the lie to the Best -- We will indeed make smooth for him the Path to Misery;”

(The Qur’an (Yusuf Ali tr), Surah 92)

“Kept away greed from the creation of Ohrmazd;” (Ahura Mazda)

(Zoroaster, The Zend-Avesta, Avesta Fragments)

“Glad in all good they live, Nigh to the peace of God; and all those live Who pass their days exempt from greed and wrath, Subduing self and senses, knowing the Soul!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

2. “The good and the pleasant approach man: the wise goes round about them and distinguishes them. Yea, the wise prefers the good to the pleasant, but the fool chooses the pleasant through greed and avarice.”

(Hindu, Upanishads vol. 2, Katha-Upanishad)

18. “Unrestrained men are evil. Don't let greed and wrong doing subject you to lasting suffering.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

15. “Let us live in joy, free from greed among the greedy. Among those who are greedy, we live free of greed. Let us live in joy, though we possess nothing. Let us live feeding on joy, like the bright gods.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“To each according to the works of his hands It is awarded.” “Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues.”

“He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and (do to the greed of his nature) gave not,” (Sabeanism, Ginza Rba- chapter 123)

“If the soul identifies itself with the material world it remains dark, for in the natural world there is corruption, aggression, struggles for existence, greed, darkness, transgression and vice. If the soul remains in this station and moves along these paths it will be the recipient of this darkness; but if it becomes the recipient of the graces of the world of mind, its darkness will be transformed into light, its tyranny into justice, its ignorance into wisdom, its aggression into loving kindness; until it reach the apex. Then there will not remain any struggle for existence. Man will become free from egotism; he will be released from the material world; he will become the personification of justice and virtue.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 120)

“Therefore it is evident that warfare, cruelty and bloodshed in the kingdom of man are caused by human greed, hatred and selfishness.”
“All the imperfections found in the animal are found in man. In him there is antagonism, hatred and selfish struggle for existence; in his nature lurk jealousy, revenge, ferocity, cunning, hypocrisy, greed, injustice and tyranny. So to speak, the reality of man is clad in the

outer garment of the animal, the habiliments of the world of nature, the world of darkness, imperfections and unlimited baseness.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, pp 24 and. 110)

d. Laziness -- sloth – disinclined to activity or exertion: not energetic or vigorous: Proverbs 15:19 “The way of the sluggard is blocked with thorns, but the path of the upright is a highway.”

JUDAISM: Proverbs 6:6 “Go to the ant, thou sluggard; consider her ways, and be wise:”

Proverbs 18:9 “He also that is slothful in his work is brother to him that is a great waster.”

Proverbs 19:15 “Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.”

Proverbs 21:25 “The desire of the slothful killeth him; for his hands refuse to labour.”

CHRISTIANITY: Hebrews 6:12 “That ye be not slothful, but followers of them who through faith and patience inherit the promises.”

Romans 12:10 “Be kindly affectioned one to another with brotherly love; in honour preferring one another;”

Romans 12:11 “Not slothful in business; fervent in spirit; serving the Lord;”

“Do not be hasty and do not precipitate your decisions and actions, when the time comes for an action to be done, or a decision to be taken, then do not be lazy and do not waste time and do not show weakness. When you do not find a true way to do the thing on hand, then do not persist on the wrong way and when you find a correct solution, then do not be lethargic in adopting it.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“The Prophet said, ‘Nobody has ever eaten a better meal than that which one has earned by working with one's own hands.’ Allah's Apostle said, ‘The Prophet David used not to eat except from the earnings of his manual labor.’”

(Islam, Hadith, Bukhari Vol 3, Book 34, # 286)

“One should persist with work as long as one lives.” (ZOROASTER, Hymns of Atharvan p. 149)

“Sages have told acceptance of activity to be the course of conscience. To do is better than not to do. None so worse as the inactive.” (ZOROASTER, Hymns of Atharvan pp. 306 thru 308)

“He that abstains To help the rolling wheels of this great world, Glutting his idle sense, lives a lost life,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 3)

“Sad is the steadfastness wherewith the fool Cleaves to his sloth, his sorrow, and his fears, His folly and despair. This- Pritha’s Son! Is born of Tamas, dark and miserable!” “Foul and dark the Pleasure is which springs From sloth and sin and foolishness; at first And at the last, and all the way of life.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

20. “Whoever does not rise when it is time to rise, who, though young and strong, is lazy, who is weak in will and thought, that lazy and idle person will not find the path of wisdom.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

20. “The idler who strives not when he should strive, Who though young and strong is slothful, is feeble in maintaining right-mindedness, and is sluggish and inert, Such a one finds not thy way to wisdom.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J.

“Do not slumber and sleep, and forget not what your lord commanded you.” “Arise, ye sleepers who lie there, Rise up, ye stumblers who have stumbled, Arise, worship and praise the Great Life And praise His

Counterpart, that is the image of the Life Which shineth forth and is expressed In sublime light.” (Sabeanism, Instruction of Adam and Ginza Rba- chapter 114)

“It is enjoined upon every one of you to engage in some form of occupation, such as crafts, trades and the like. We have graciously exalted your engagement in such work to the rank of worship unto God, the True One.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 26)

“Waste not your time in idleness and sloth. Occupy yourselves with that which profiteth yourselves and others.” “Guard against idleness and sloth, and cling unto that which profiteth mankind, whether young or old, whether high or low. Beware lest ye sow tares of dissension among men or plant thorns of doubt in pure and radiant hearts.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, pp. 26 and 138)

e. Wrath – strong vengeful anger or indignation: **Proverbs 15:1** ‘A gentle answer turns away wrath, but a harsh word stirs up anger.’

Control your anger; wrath: JUDAISM: Ecclesiastes 7:9 “Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.”
Psalms 37:8 “Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.”

Proverbs 16:32 “He that is slow to anger is better than the mighty;”

CHRISTIANITY: Colossians 3:8 “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.”

Colossians 3:21 “Fathers, provoke not your children to anger,”

Ephesians 4:31 “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:”

Letter 53. “Take care and keep control over your temper, your anger and your desire to be arrogant and vain.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

134. “Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good.”

(The Qur'an (Yusuf Ali tr), Surah 3)

18. “I make my claim on thee that I may overwhelm the angry hate of haters.” 28. “Bear off from us the torment and the malice!”

(The Zend-Avesta, Avesta – Yasna 9)

“Protect us for the lives; yea, for both, of this world which is corporeal, and for the world of mind, against unhappy death, and the remorseless Wrath.”

(The Zend-Avesta, Avesta – Yasna 57)

“If a man shall learn, Even while he lives and bears his body's chain, To master lust and anger, he is blest!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

92. “Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.”

(Hindu, Laws of Manu chapter 6)

15. “There is no fire like desire. There is no weakness like anger. There is no suffering like the khandhas. There is no happiness greater than peace.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

17. “Abandon anger, give up pride, and overcome all fetters.”

17. “When a man governs his rising anger like a chariot going out of control, that is what I call a charioteer. The rest are just holding the reins.”

17. “Overcome anger with freedom from anger. Overcome evil with good. Overcome meanness with generosity, and overcome a liar with truthfulness.”

17. “Speak the truth, don't get angry, and always give, even if only a little, when you are asked. By these three principles you can come into the company of the devas.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Avaunt! flee in fear all (ye) evil, restricting, wrathful spirits! Flee, begone, be vanquished and brought to naught before the glory and light of Manda-d-Hiia!” (Sabeanism, Ginza Rba- chapter 17)

“Let nothing grieve thee, and be thou angered at none. It behoveth thee to be content with the Will of God.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 25)

“Be in perfect unity. Never become angry with one another. Let your eyes be directed toward the kingdom of truth and not toward the world of creation. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 92)

f. Envy – “Painful or resentful awareness of an advantage enjoyed by another joined with a desire to possess the same advantage: 1 Peter 2:1 thru 2:2 “Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind. Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation.”

JUDAISM: Job 5:2 “For wrath killeth the foolish man, and envy slayeth the silly one.” **Proverbs 3:31** “Envy thou not the oppressor, and choose none of his ways.” **3:32** “For the forward is abomination to the LORD.” **Proverbs 14:30** “A sound heart is the life of the flesh: but envy the rottenness of the bones.” **CHRISTIANITY: James 3:14** “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” **3:15** “This wisdom descendeth not from above, but is earthly, sensual, devilish.” **3:16** “For where envying and strife is, there is confusion and every evil work.” **Romans 1:28** “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;” **1:29** “Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,” **1:30** “Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,” **1:31** “Without understanding, covenant breakers, without natural affection, implacable, unmerciful:” **1:32** “Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” **Romans 13:13** “Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.”

Letter 53. “Do not give cause to the people to envy each other (man against man, tribe against tribe or one section of the society against the other). Try to alleviate and root out mutual distrust and enmity from amongst your subjects.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

109. “Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the truth hath become manifest unto them; but forgive and overlook, till Allah accomplish His purpose; for Allah hath power over all things.” **110.** “And be steadfast in prayer and regular in charity: and whatever good ye send forth for your souls before you, ye shall find it with Allah; for Allah sees well all that ye do.”

(The Qur'an (Yusuf Ali tr), Surah 2)

17. “And We granted them clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgement as to those matters in which they set up differences.”

(The Qur'an (Yusuf Ali tr), Surah 45)

5. “Tell me therefore what ye, O thou Right, have appointed me as the better portion, for me to determine, to know and to keep in mind, O thou Good Thought -- which portion they envy me. Tell me of all these things. O Mazda Ahura, that shall not or shall be.” 6. “To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.”

(The Zend-Avesta, Avesta – Yasna 31)

48. “Tale-bearing, violence, treachery, envy, slandering, unjust seizure of property, reviling, and assault are the eightfold set (of vices) produced by wrath.”

(Hindu, Laws of Manu chapter 7)

4. “Now we will enumerate the faults which tend to destroy the creatures.” “(These are) anger, exultation, grumbling, covetousness, perplexity, doing injury, hypocrisy, lying, gluttony, calumny, envy, lust, secret hatred, neglect to keep the senses in subjection, neglect to concentrate the mind.”

(Hindu, The Dharma Sutras, Apastamba Prasna I, Patala 8, Khanda 23)

5. “And it has been said elsewhere: Bewilderment, fear, grief, sleep, sloth, carelessness, decay, sorrow, hunger, thirst, niggardliness, wrath, infidelity, ignorance, envy, cruelty, folly, shamelessness, meanness, pride, changeability, these are the results of the quality of darkness.” (tamah)

(Hindu, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

25. “One should not underestimate what one has got, and one should not live envying others.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

25. “Let one not despise what one has received nor envy others.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

25. “Let him not despise his own gains Let him not envy those of others. The bhikkhu envying the other’s gains, Does not attain concentration.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee.” “no man will covet his neighbour’s goods.” (Sabeanism, Ginza Rba- chapter 75)

“Man possesses two kinds of susceptibilities: the natural emotions, which are like dust upon the mirror, and spiritual susceptibilities, which are merciful and heavenly characteristics.”

“There is a power which purifies the mirror from dust and transforms its reflection into intense brilliancy and radiance so that spiritual susceptibilities may chasten the hearts and heavenly bestowals sanctify them. What is the dust which obscures the mirror? It is attachment to the world, avarice, envy, love of luxury and comfort, haughtiness and self-desire; this is the dust which prevents reflection of the rays of the Sun of Reality in the mirror. The natural emotions are blameworthy and are like rust which deprives the heart of the bounties of God. But sincerity, justice, humility, severance, and love for the believers of God will purify the mirror and make it radiant with reflected rays from the Sun of Truth.”

(Bahá’í Faith, Abdu’l-Baha, The Promulgation of Universal Peace, p. 244)

6. “O SON OF EARTH!” “Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.”

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

42. “O MY SERVANT!” “Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.”

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

“Beware lest ye give ear to the words of those from whom the foul smell of malice and envy can be discerned; pay no heed to them, and stand ye for righteousness.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts)

g. Pride – “Quality or state of being proud – inordinate self esteem:”
Proverbs 16:18 “Pride goes before destruction, a haughty spirit before a fall.”

JUDAISM: Proverbs 8:13 “The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the forward mouth, do I hate.”
11:2 “When pride cometh, then cometh shame: but with the lowly is wisdom” 13:10 “Only by pride cometh contention: but with the well advised is wisdom.” 14:3 “In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.” 16:18 “Pride goeth before destruction, and an haughty spirit before a fall.” 29:23 “A man's pride shall bring him low: but honour shall uphold the humble in spirit.”
Psalms 10:4 “The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.” 36:11 “Let not the foot of pride come against me, and let not the hand of the wicked remove me.” **Jeremiah 13:8 “Then the word of the LORD came unto me, saying, 13:9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.”**

CHRISTIANITY: 2:16 “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” **2:17** “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” **Mark 7:21** “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,” **7:22** “Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:” **7:23** “All these evil things come from within, and defile the man.”

87. “We gave Moses the Book and followed him up with a succession of Messengers; We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride? Some ye called impostors, and others ye slay!” **88.** “They say, ‘Our hearts are the wrappings (which preserve Allah's word, we need no more)’”

(The Qur'an (Yusuf Ali tr), Surah 2)

79. “So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: ‘Oh that we had the like of what Quran has got! For he is truly a lord of mighty good fortune.’” **80.** “But those who had been granted (true) knowledge said: ‘Alas for you! the reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good).’” **81.** “Then We caused the earth to swallow him up and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself.” **82.** “And those who had envied his position the day before began to say on the morrow: ‘Ah! it is indeed Allah Who enlarges the provision or restricts it, to any of His servants He pleases! Had it not been that Allah was gracious to us, He could have caused the earth to swallow us up! Ah! those who reject Allah will assuredly never prosper.’”

(The Qur'an (Yusuf Ali tr), Surah 28)

18. “And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.” **15.** “Only

those believe in Our Signs who, when they are recited to them, fall down in adoration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride.”

(The Qur'an (Yusuf Ali tr), Surahs 31 and 32)

37. “They are intoxicated with pride in their youth,” 38. “And shall be full of regrets at the end of their time.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

“He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye. He smites the most lying words of falsehood;”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Deceitfulness, and arrogance, and pride, Quickness to anger, harsh and evil speech, And ignorance, to its own darkness blind, These be the signs, My Prince! of him whose birth Is fated for the regions of the vile.” “Surrendered to desires insatiable, Full of deceitfulness, folly, and pride, In blindness cleaving to their errors, caught Into the sinful course, they trust this lie As it were true- this lie which leads to death- Finding in Pleasure all the good which is, And crying "Here it finisheth!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

“Yea! whoso, shaking off the yoke of flesh Lives lord, not servant, of his lusts; set free From pride, from passion, from the sin of Self, Toucheth tranquility! O Pritha's Son! That is the state of Brahm! There rests no dread When that last step is reached! Live where he will, Die when he may, such passeth from all 'planning, To blest Nirvana, with the Gods, attaining.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

162. “Let him never offend the teacher who initiated him, nor him who explained the Veda, nor his father and mother, nor (any other) Guru,

nor cows, nor Brahmanas, nor any men performing austerities.” 163. “Let him avoid atheism, caviling at the Vedas, contempt of the gods, hatred, want of modesty, pride, anger, and harshness.”

(Hindu, Laws of Manu chapter 4)

11. “It is a city built of bones, and daubed with flesh and blood, in which old age and death, pride and hypocrisy are the inhabitants.” 17. “Abandon anger, give up pride, and overcome all fetters. Suffering does not befall him who is without attachment.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

5. “Such is the wish of the fool of increasing desire and pride. One road leads to wealth; another road leads to nirvana. Let the mendicant, the disciple of Buddha, learn this, and not strive for honor but seek wisdom.

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“It is time to pray the ‘Devotions’ The great moment for humble worship.” Humble worship the opposite of being prideful. (Sabeanism, Ginza Rba- chapter 118)

“That which will leaven the human world is a love that will insure the abandonment of pride, oppression and hatred.”

(Bahá’í Faith, Abdu’l-Baha, Divine Philosophy, p. 45)

“This physical world of man is subject to the power of the lusts, and sin is the consequence of this power of the lusts, for it is not subject to the laws of justice and holiness. The body of man is a captive of nature; it will act in accordance with whatever nature orders. It is, therefore, certain that sins such as anger, jealousy, dispute, covetousness, avarice, ignorance, prejudice, hatred, pride and tyranny exist in the physical world. All these brutal qualities exist in the nature of man. A man who has not had a spiritual education is a brute.”

(Bahá’í Faith, Abdu’l-Baha, Some Answered Questions, p. 119)

“Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.” “In brief, the pride and vanity of certain of the peoples of the world have made havoc of true understanding, and laid waste the home of justice and of equity.

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, pp. 29 and 76)

“Beware that ye swell not with pride before God, and disdainfully reject His loved ones. Defer ye humbly to the faithful, they that have believed in God and in His signs, whose hearts witness to His unity, whose tongues proclaim His oneness, and who speak not except by His leave. Thus do We exhort you with justice, and warn you with truth, that perchance ye may be awakened.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 127)

Science and religion go hand and hand.

209. Science and religion go hand and hand: Some people, connected with the field of science, seem to have a problem with the religions of God. They are of the opinion that, to believe in God, one must reject the notions of the teachings of the physical sciences of the world, because God's religious teachings seem to go against the teachings of what they feel, very strongly, are already known physical scientific facts, unquestionable in their validity. On the other hand, many people of faith, who believe in God, object to the teachings of science because they, very strongly feel, that the teachings of science go against, what they feel is, the very real word of God. One example of this is: mankind thought, for many centuries, that the earth was flat because of a statement made, by The Apostle John, in Revelations: Revelation 7:1 “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.” (The King James Bible) The first thoughts that come to my mind, when I read this statement is, how can you see the wind to know the

angels are holding it and how can you hold the wind in the first place? The wind is just a mixed up collection of gaseous atoms, molecules and vapors floating in open space, you can't physically put your hand on it or hold it. So how can this statement be taken as a real, literal, physical statement; not to mention being able to see to the ends of the earth, the physical eye of man is incapable of seeing such distances on this earth; but to this some people just say that there are other statements, in the bible, that indicate the earth is flat also, such as: Deuteronomy 32:26 "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men;" Isaiah 11:12 "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 42:5 "Thus saith God the LORD, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it;" And then, there is this most interesting statement about the earth resting on pillars: 1 Kings 2:8 "The pillars of the earth are the LORD's, and He hath set the world upon them." (King James Bible) It should be noted however, that this statement, was not made by one of the prophets of God, but by Hannah, the mother of the prophet Samuel; when he was still only a small child. Samuel's mother was mentioned very briefly, in the Old Testament, in two very short chapters and then nothing more was heard about her; let alone any statements indicating that she is a prophetess of God whose words need to be treated as absolute gospel, that is truth beyond question. Also, there seems to be much confusion about the context of the wording found here within these few verses, with no creatable explanations as to why all the ambiguity. I leave it up to the reader to investigate these chapters for him or herself and come to your own conclusions. Anyway...

These verses, and other such, somewhat vague and questionable, quotations like them, had early man believing the earth was flat for centuries, and there are still people, to this vary day, who believe the earth is flat because of the wording in the bible. This is regardless of all the physical signs, found in nature, that can be observed today through just casual observations of activities such as ocean travel, modern day aviation, or simply just, taking the time and gazing up at the moon in the heavens; and this is not counting all the numerous other more technological driven activities such as space travel, or

pictures taken of the earth from satellites located in space, as well as innumerable stellar objects that can be observed in outer space, by astronomers, through telescopes, space telescopes, spectral analysis and any number of untold other such evidences found in the universe that point to planets, including this earth, being spherical in nature. In this day and time it is almost unimaginable, inconceivable to believe that there are still people out there, in this modern world of ours, who believe that the world is flat, but if you take the time and search for them online, information about them and their beliefs can be located. Example: The Flat Earth Society.

You don't even have to be a scientist to prove the world is round anymore; children are doing it with cameras and weather balloons. You can see kids, teenagers and just your average, run-of-the-mill inquisitive adults, many without any scientific background whatsoever, sending cameras up into the upper stratosphere, via weather balloons, taking pictures and films that show us pictures of the earth, just like the Mercury, Gemini, Apollo and space shuttle missions did. These pictures show us that the world is round; you can see it clearly with your own eyes. The news networks and internet are full of such examples of average people doing this on their own, and telling people just how they did it, while showing us amazing photographs and films, right from their own personal collections, of what the earth looks like from space; and yet there are still people who would take the words of God in the bible and in religion in general, as completely literally, even if bona fided common sense and reason tell us a completely different story.

We are to use our minds and reason things out God tells us; why else did He create us with intelligent minds? Ecclesiastes 1:13 "I gave my heart to seek and search out by wisdom (reason) concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith." In-other-words, Solomon is telling us that it is the "sore travail," or the duty of men, to search out the reason and meaning of that which is found in the world, or "to be exercised therewith." Solomon tells us that God has given us this duty to know and learn about nature and the physical world. We are to come to an understanding of the nature of this physical existence we live in, which sounds a lot like, we are to scientifically examine the world around us; which is science. Only, it is God telling us, through

Solomon, to use scientific investigation to understand the physical nature of the world and existence around us; not just some scientists talking up the attributes of science.

“God has created man in order that he may perceive the verity of existence and endowed him with mind or reason to discover truth. Therefore, scientific knowledge and religious belief must be conformable to the analysis of this divine faculty in man.”

(Abdu'l-Baha, The Promulgation of Universal Peace, p. 287)

We also find that Isaiah, Samuel and Jesus tell us to use reason and wisdom to come to an understanding of what is going on around us: Isaiah 1:18 “Come now, and let us reason together, saith the LORD:” Isaiah 41:21 “Produce your cause, saith the LORD; bring forth your strong reasons...” Kings 12:7 “Now therefore stand still, that I may reason with you before the LORD.” Luke 7:35 “But wisdom (reason) is justified of all her children.” (The King James Bible) Sirach 14:20 “Blessed is the man that doth meditate good things in wisdom, and that reasoneth.” Sirach 37:15 “And above all this pray to the most High, that He will direct thy way in truth.” “Let reason go before (thy) every enterprise.” Sirach 27:5 “The trial of man is in his reasoning.” Wisdom 2:24 “For wisdom is more moving than any motion: she passeth and goeth through all things by reason...” Wisdom 11:15 “But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance.” Wisdom 12:25 “Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.” (Deuterocanonical Apocrypha) Does it not seem self evident, reading these quotations, found within Christianity, that we are being told to use our sense of reason to know and understand what is happening around us and how we should interact with one another and this world around us; which is just another way of saying that we are to use our inquisitive minds to understand the physical sciences found in the world of nature so we can explain what is happening in the world around us; and that to ignore our mental faculty for true rationality and reason is just another form of foolishness according to what true wisdom is all about? But

then, what of the true religions of the world and how does real science truly interact with religion?

God reveals Himself to mankind through His word, through His divine teachings; which, inadvertently, brought about the creation of religion and a shared belief in a metaphysical kind of existence of a spiritual realm. CHRISTIANITY: John 4:23 “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.” John 4:24 “God is a Spirit: and they that worship Him must worship Him in spirit and in truth.” So you see, “God is a spirit,” so the writings of God need to be studied in a more spiritual context according to Jesus Christ, and with our hearts truly open and spiritually seeking out the truth; because, “the Father seeketh such to worship him.” And, as John tells us: John 3:6 “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” And, as Paul further reiterates: Galatians 6:8 “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” So, there is a distinct difference between the ignorant flesh found in nature and the spiritual man seeking out the spiritual content found in the word of God.

“God also created science because He created physical existence and since much of science is the study of physical existence, then by this reasoning we can only deduce that since both science and religion come from the same source, God, this can only mean that if both religion and physical existence came about through the one same God both science and religion must agree for this existence to make any sense. Religion and Science are intertwined with each other and cannot be separated. These are the two wings with which humanity must fly. One wing is not enough. Every religion which does not concern itself with Science is mere tradition, and that is not the essential. Therefore science, education and civilization are most important necessities for the full religious life.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 28 thru 29)

If we can accept that not everything in the scriptures should be taken literally, and if we can accept that “God is a spirit,” then His

word should be spiritual in nature also, and it needs to be studied longer and harder looking for that deeper spiritual meaning that will allow us to see the true essence of His teachings for ourselves; without the bias that comes from multiple generations of handed down theology which can blind us to the truth of His words: **CHRISTIANITY: John 5:46** “For had ye believed Moses, ye would have believed me: for he wrote of me.”

John 5:47 “But if ye believe not his writings, how shall ye believe my words?” Christ warns us, in John, that there is more to his words than is readily understood at face value. **John 4:23** “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.” We need to look more intently if we wish to find the truth of His words and we need to search more thoroughly if we wish to discover the physical sciences that lie buried within God’s words. Let us look for some of the scientific facts that can be gleaned from the study of the Holy writings: **JUDAISM: Genesis 2:6** “But there went up a mist from the earth, and watered the whole face of the ground.” This is science in action. This is how rain is really formed in the world not just idle words.

Genesis 2:7 “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Man is created from water and carbon mostly, also sodium, potassium and chloride, elements that are found in nature, elements that come from the earth.

Judges 13:3 “And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.”

Judges 13:4 “Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:” We now know that drinking wine or strong drink can harm the natural development of the fetus, so the women of today are encouraged to not drink alcohol of any kind throughout their pregnancy for the safety of the baby.

Isaiah 40:22 “It is He (God) that sitteth upon the circle of the earth.” Question: “the circle of the earth?” It is here that Isaiah, in fact, tells us that the earth is, in reality, round or a sphere. He uses the Hebrew term (chuwg) in place of the English word circle, which is used in the English biblical translations. History tells us that the Hebrew word chuwg means something that is round or a sphere, so Isaiah is clearly

vindicating the modern scientific belief that the world is, in reality, a spherical, globe; only he is doing this hundreds of years before the rest of the world was able to prove it. “The Biblical Hebrew word for “circle” (תגל—chuwg) can also mean “round” or “sphere.”

This is what I call prescientific knowledge of reality, and it can be seen throughout the existing religions of God. This is found when the religions of God relate scientific facts to the world before the rest of the world is aware of the scientific truth behind the teaching of God’s prophets; it is something anyone can search for. Now then, getting back onto the subject at hand:

CHRISTIANITY: 1 Timothy 6:20 “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science.....” Even in the very early stages of Christianity there seems to have been a rift between religion and science in the eyes of some of the followers of the faith. Paul warns Timothy to avoid vain babblings and oppositions of science which one can assume are the vain babblings he is talking about. Science, real science, is the study of the physical world and the use of a seeking, reasoning mind to establish the real, truth of a matter. But, some believers in religion believe that science is bad and evil, they quote: James 3:15 “This wisdom (science) descendeth not from above, but is earthly, sensual, devilish.” In-other-words they feel that science which is knowledge of the physical, or earthly, is nothing but evil, devilish and the bible tells them this is true. But, if you actually read what the bible is saying before the quote you get an entirely different picture: James 3:13 “Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.” James 3:14 “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” James 3:15 “This wisdom descendeth not from above, but is earthly, sensual, devilish.” James tells us first that knowledge and wisdom are both good for us and we should let them both shine out in our lives, but then he talks about coveting in our hearts and how it is sensual and devilish, which in reality has nothing to do with the study of physical nature and science. Clearly, The Old Testament tells us that the study of the physical world around us is a good thing and a duty given to us by God; this is something that we are encouraged to do: JUDAISM: Ecclesiastics 1:13 “And I gave my heart to seek and search out by

wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.” As I pointed out earlier in this topic, we are encouraged, by Solomon, to use wisdom to search out the truth of everything that is done under heaven or everything that is done under the sun. We are to exercise our intellect in this. **Job 29:16** “The cause which I knew not I searched out.” Indeed, as pointed out earlier, we are encouraged to use reason to discover the truth of matters. **Isaiah 1:18** “Come now, and let us reason.....” We are told, by Isaiah, to use reason to understand what is happening around us. We are warned, in fact, to be vigilant of the world around us, **CHRISTIANITY: 1 Peter 5:8** “Be sober, be vigilant.....” least events occur in the world that takes us unaware; and we are told to watch. **Mark 13:37** “And what I say unto you I say unto all, Watch.” Yet there are some who just won’t see, who believe more in superstition than in the spiritual nature of the creative word of God: **JUDAISM: Deuteronomy 29:4** “Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.” **Isaiah 6:10** “Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.”

“For every era hath a spirit; the spirit of this illumined era lieth in the teachings of Bahá'u'lláh. For these lay the foundation of the oneness of the world of humanity and promulgate universal brotherhood. They are founded upon the unity of science and religion and upon investigation of truth.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 109)

JUDAISM: Jeremiah 5:21 “Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:”

Ezekiel 12:2 “Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.”

CHRISTIANITY: Matthew 13:13 “Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.”

Matthew 13:14 “And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:”

Matthew 13:15 “For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”

Matthew 13:16 “But blessed are your eyes, for they see: and your ears, for they hear.”

Matthew 13:17 “For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

Romans 11:8 “(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day.”

Romans 11:9 “And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:”

Romans 11:10 “Let their eyes be darkened, that they may not see, and bow down their back away.”

You may be asking yourself just how having ears that don't hear has anything to do with science and scientific investigation, but a large part of the trouble most people have with science and religion being in agreement deals with statements found within religion that seems to go completely against know scientific facts, as I stated earlier; which again, causes many scientists to have problems with religion, and many people of faith to have deep problems with science. So, I want to, again, remind you:

John 4:24 “God is a Spirit: and they that worship him must worship him in spirit.” The bible is revealed by spiritual individuals who are trying to reach us and teach us spiritual truths through physical words. 2

Peter 1:21 “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

“Let those with ears hear,” This is a warning found all throughout the

Holy Bible, and religion in general, trying to get people to look beyond the physical words into the deeper spiritual meaning beyond the mere words. Paul even goes a step further, going out of his way to warn us that if we only look at the literal interpretation of the meaning of the words found within the bible, or the literal letter of the book, this can only lead to the spiritual demise of the individuals doing this.

2 Corinthians 3:5 “Our sufficiency is of God; Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” The letter, or the literal words found within the writings of God, without the spiritual content to enlighten our souls, causes death to the soul found within man, but the spirit found within the Holy Word, or the spiritual meaning found within the Holy Word of God giveth life onto man. If men were to try and look beyond the literal meanings of the words found within the books of the Supreme Being they would find that science is not at a variance with the spiritual word of God and that science and religion can in fact coexist in agreement with one another.

If we then believe, that the sciences of the physical existence of the universe and the teachings of the written word of God both come to us from the one same Creator, then we have to accept the fact that both these philosophies come to us from the one same source; these are both signs of the one true God, we cannot accept the one without accepting the other; they both come to us from the one same God, they are both surfaces found on the one same coin, one has to agree with the other, or you have complete mass confusion on the one part and mere unsubstantiated superstition on the other, as we now see throughout much of the world in this day and time. So now, lets look and see some of the interactions between real science and the spirit found within religion:

In the beginning of Genesis we are told the story of creation, but if we remove the idea of man’s days being equal to God’s days, which we really don’t know what the true duration of God’s days really are, apart from what little we can glean from different examples found within the different scriptures of God, we can only deduce that we really don’t know the truth; and the writings of God even go a step further telling us different amounts of time for a day of God at different times, even within the same books. Example: JUDAISM: Numbers 14:34 “After the number of the days in which ye searched the land, even forty days,

each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise,” Ezekiel 4:6 “I have appointed thee each day for a year.” or as we find in 2 Peter: CHRISTIANITY: 2 Peter 3:8 “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” With this in mind we can look at the biblical story of creation in a whole new light. Example, it took God six days to create the earth and Peter tells us that one day with God is a thousand years and that one thousand years is one day with God. I wonder has anyone thought about the fact that established human history is six thousand years or six days by God’s reckoning. Anyway, getting ourselves back on track, let’s consider the biblical account of creation. When we do this we find that much of the biblical account of creation is scientifically accurate, in a very crude kind of way, and that much of this ancient story is told in a way that many scientists now believe the earth and life on this planet actually came about, discounting such unknown factors such as what God’s true days really are; if in fact He really has true days, or even counts such insignificant concepts as time when you have all eternity before you. “For God is eternal life.” “Therefore I endure...with eternal glory.” “The world of God, is not limited by time or place; it is without beginning or end; beginning and end in relation to God are one.” (Baha’i World Faith, p. 315 and Romans 6:23 and 2 Timothy 2:10)

Genesis: The First Book of Moses

JUDAISM: Genesis 1:1 In the beginning God created the heaven and the earth.

Genesis 1:2 “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

Genesis 1:6 “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” A supercontinent example: Pangaea (the last of five supercontinents) was a single land mass that existed on the earth hundreds of millions of years ago that eventually broke up into several large land masses called continents that did in fact divide the water from the water.

Genesis 1:7 “And God made the firmament, and divided the waters which were under the firmament from the waters which were above

the firmament: and it was so.” There are in fact underground rivers and water sources which are separated from above ground lakes and rivers by the earth so this is true. Or, we may consider the clouds of water up in the sky that rain down upon the earth as a meaning. This is the word of God; it is open to multiple truths and meanings.

Genesis 1:9 “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.” This, again, describes the supercontinents: Vaalbara, Kenorland, Columbia, Rodinia and Pangaea, which were single dry land masses that existed on the earth hundreds of millions and billions of years ago.

Genesis 1:10 “And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.”

Genesis 1:11 “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.”

Genesis 1:12 “And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.” Vegetation did in fact form upon the dry land first long before animals walked the earth.

Genesis 1:20 “And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.” Life did in fact come out of the sea or the oceans of the world and spread onto the land. This is a well known fact today, but 6000 years ago this sequence of events couldn’t even have been imagined.

Genesis 1:21 “And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.” As I said scientists now know that life on earth originally came out of the water, so again this statement is the way evolution of the earth and evolution of animal life did in fact happen.

Genesis 1:22 “And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.”

Genesis 1:24 “And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.”

Genesis 1:25 “And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.”

Genesis 2:7 “And the LORD God formed man of the dust of the ground,”
As I stated earlier man is in fact formed from the elements of the earth carbon, potassium, sodium, chloride etc... these are all elements of the earth which man is made up of. As for the story of creation it's not exact word for word verbatim but one has to take into account the story was passed down from mouth to mouth then finally written down but the main ideas are correct.

Now at this point some people get stuck. I mentioned the word evolution and when the word evolution is used many people get extremely upset and state “My bible does not tell me my ancestors were apes?” And, to this I say correct, my faith, The Bahá'í Faith, doesn't tell me that we, mankind, came from apes either, but we still accept that the main ideas of evolution are scientifically correct, so how can both of these statements be correct? And I ask you, have you ever considered that man has always been man, no matter what he has looked like externally? I mean if we came from apes, why are there still apes around, for us to see, and, at this point, many scientists will say we branched off from (hominidae), the family of apes, into a higher more suitable niche for ourselves in nature, but wait a minute, is that true? Apes are physically stronger than us and better adapted to survive in nature, whereas we are weak, susceptible to cold and not really physically equipped to deal with predators or survival in nature, and the first thing that comes to the mind of most scientists is that man has a more evolved brain to make up for the difference and we can use nature to our advantage and make tools etc.... Well, I am a scientist and I ask you, couldn't the spirit found within man have made that special difference in man all along in whatever shape we might have been encased in? Now I could go on for pages explaining how evolution and the development of mankind travel along together hand and hand all along, but to do so would digress from the main theme of this religious dissertation. I just ask you to keep an open mind to the possibility that man has not always looked like man, but as a species we have always been man: “We cannot prove man was always man for this is a fundamental doctrine, but it is based on the assertion that nothing can exceed its own

potentialities, that everything, a stone, a tree, an animal and a human being existed in plan, potentially, from the very 'beginning' of creation. We don't believe man has always had the form of man, but rather that from the outset he was going to evolve into the human form and species and not be a haphazard branch of the ape family."

(Bahá'í Faith, Shoghi Effendi, Arohanui - Letters to New Zealand, p. 85)

"To recapitulate: as man in the womb of the mother passes from form to form, from shape to shape, changes and develops, and is still the human species from the beginning of the embryonic period -- in the same way man, from the beginning of his existence in the matrix of the world, is also a distinct species, that is, man, and has gradually evolved from one form to another. Therefore this change of appearance, this evolution of members, this development and growth, even though we admit the reality of growth and progress, does not prevent the species from being original. Man from the beginning was in this perfect form and composition, and possessed capacity and aptitude for acquiring material and spiritual perfections, and was the manifestation of these words, 'We will make man in Our image and likeness.' He has only become more pleasing, more beautiful, and more graceful. Civilization has brought him out of his wild state, just as the wild fruits which are cultivated by a gardener became finer, sweeter, and acquire more freshness and delicacy."

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 309)

I leave it up to the reader to consider the possibility that mankind has evolved throughout the eons from one form to another and that evolution is science in action the way God originally planned it to be and we are just starting to discover some of the ways God does things, in the universe; but as I said I leave that determination up to the reader, as it should be, and continue on with this dissertation of science found within religion

Leviticus 19:5 "And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will."

Leviticus 19:6 “It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.” Here God was teaching man the importance of food sanitation and good health though man didn’t know it. God was protecting man from spoiled food by limiting the amount of time the food has to go bad, since man had no way of keeping the meat cold to help preserve the meat.

Leviticus 25:3 “Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;”

Leviticus 25:4 “But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.” Here God was teaching the basics of land restoration.

Leviticus 25:5 “That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.” In this year the nutrients were allowed to go back into the ground to help revitalize the soil for future plantings.

Also we find the instructions given to us, in the bible, for the practice of medicine. In Leviticus 13:1 thru 13:59 Moses gives the people instructions of how they should treat leprosy, while in Leviticus chapter 15 Moses tells the people to wash after touching an open sore to help stop the spreading of germs of infection. And in Leviticus chapter 11:7 thru 11:8 Moses warns the people not to eat or even touch pork, which today we know can have worms that can be harmful to man so the meat is unclean to eat, but during the time of Peter, when man had better means of cooking the meat, God, in a vision to Peter, abnegated the practice of this law in Acts 10:11 thru 10:15 allowing Peter to eat of the swine because properly cooked pork was safe.

This is just a little bit of actual science and health that is found in the bible for those people who didn’t realize that science really is part of the bible and part of religion. For more science in biblical action a person just needs to read the bible while consciously looking for practical science in action. In the mean time this is just a little proof for the reader that science and religion do go hand and hand, and when they don’t seem to, either the science is not really valid or the biblical passage is really symbolic and not to be taken literally. 1

Corinthians 10:1 “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; **10:2** And were all baptized unto Moses in the cloud and in the sea; **10:3** And did all eat the same spiritual meat; **10:4** And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” Even statements that can only seem to be taken completely literally, Paul demonstrates to us, can have a spiritual meaning as well, if we look for it, which is why the religious theology could be saying one thing going only along with the literal meaning of the word and be completely wrong and off base as to the actual spiritual meaning of the word. And remember: **John 4:23** “The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” **4:24** “God is a Spirit: and they that worship him must worship him in spirit and in truth.” God is a spirit and He wants us to worship Him in the spirit, or by the spirit, looking for the hidden spiritual meaning within His spiritual words, and I do mean spiritual words, because as I stated earlier the letter by itself can kill the spirit of the indolent reader who takes everything at face value: 2 **Corinthians 3:4** “And such trust have we through Christ to God-ward:” **3:5** “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;” **3:6** “Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” Or, in-other-words, the word of God can be confusing to the lone reader and needs to be studied thoroughly and systematic-ally that the truth can be known from falsehood and the reader becomes enlightened to God’s true wishes for us.

Anyway, getting back to the subject: We have looked at the principle of the agreement of science and religion from the stand point of the Christian Bible, now let’s turn our attention to the other religions of God to see what scientific facts can be gleaned from the other writings of God. “The third principle or teaching of Bahá'u'lláh is the oneness of religion and science. Any religious belief which is not conformable with scientific proof and investigation is superstition, for true science is reason and reality, and religion is essentially reality and pure reason; therefore, the two must correspond. Religious teaching which is at variance with science and reason is human

invention and imagination unworthy of acceptance, for the antithesis and opposite of knowledge is superstition born of the ignorance of man. If we say religion is opposed to science, we lack knowledge of either true science or true religion, for both are founded upon the premises and conclusions of reason, and both must bear its test.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 106)

“Strange and astonishing things exist in the earth but they are hidden from the minds and the understanding of men. These things are capable of changing the whole atmosphere of the earth and their contamination would prove lethal.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 69)

“There is in existence a stupendous force, as yet, happily undiscovered by man. Let us supplicate God, the Beloved, that this force be not discovered by science until spiritual civilization shall dominate the human mind. In the hands of men of lower nature, this power would be able to destroy the whole earth.”

(Bahá'í Faith, Compilations, Japan Will Turn Ablaze, p. 51)

Bahá'u'lláh predicts the development of nuclear weapons and the effect they would have on the planet, the effects they would have on life on the planet and their known effects on the atmosphere of the planet, nearly 80 years before their development. I would say this constitutes a proof that true scientific facts are found in the Bahá'í Writings.

“That which hath been in existence had existed before, but not in the form thou seest today. The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient. These two are the same, yet they are different. Thus doth the Great Announcement inform thee about this glorious structure. Such as communicate the generating influence and such as receive its impact are indeed created through the irresistible

Word of God which is the Cause of the entire creation, while all else besides His Word are but the creatures and the effects thereof. Verily thy Lord is the Expounder, the All-Wise.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 140)

I might be just a lay person when it comes to the physics of the creation of the universe, but from what I have been able to glean from the theory of the big bang that is believed to be the beginning of the universe the heat generated through the active force and the recipient sounds a lot like the forces that were interacting with one another just prior to the big bang when the believed two forces interacting on one another generated so much heat that the primordial atom blew up creating the universe in the aftermath of the giant explosion. This theory of the two forces interacting with one another creating the big bang has only recently been proposed to the world at large and yet Bahá'u'lláh writes about it over a century ago. I think the prophecy about the creation of nuclear bombs and the description of the creation of the universe constitute the presents of science in the Bahá'í Writings. But one thing I want to draw your attention to, these statements found in the bible and the Bahá'í Writings talk about science before the discoveries were made thereby demonstrating the foreknowledge of God's manifestations when it comes to science of the world. It just took the scientists of the world time to catch up to what God's manifestations had already foretold.

“Thou hast, moreover, asked Me concerning the nature of the celestial spheres. To comprehend their nature, it would be necessary to inquire into the meaning of the allusions that have been made in the Books of old to the celestial spheres and the heavens, and to discover the character of their relationship to this physical world, and the influence which they exert upon it. Every heart is filled with wonder at so bewildering a theme, and every mind is perplexed by its mystery. God, alone, can fathom its import. The learned men, that have fixed at several thousand years the life of this earth, have failed, throughout the long period of their observation, to consider either the number or the age of the other planets. Consider, moreover, the manifold divergences that have resulted from the theories propounded by these

men. Know thou that every fixed star hath its own planets, and every planet its own creatures, whose number no man can compute.” Here Bahá'u'lláh tells us that each star has its own fixed planets and that there is life on other worlds beyond our comprehension.

In modern science we are just beginning to discover planets around other stars, just within the last few years and we are still arguing amongst ourselves about life on other worlds, though we have found hints of life. Recently we discovered a bacteria, right here on this earth, that has followed as completely different pathway of development and evolution, beyond anything we have considered possible, for life on this planet, that uses entirely different substances for nutrients, then life has up to this point used to support itself, with entirely new and different energy transport systems, or, in laymen's terms, energy development and energy usage systems, then we thought was possible, which argues the point, that if it can happen right here, why not on other worlds, in forms that up to this point we might not have thought possible, that we might not even recognize as other forms of life, and Bahá'u'lláh was talking about this over one hundred years ago. If this is not a form religion teaching about science before the scientific discoveries are made I don't know what else is? This life form is found in an environment that is completely hostile and alien to what we consider life to be here on this earth.

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 162)

“How vast the number of people who are well versed in every science, 'men of learning, versed in logic,' 'yet it is their adherence to the holy Word of God which will determine their faith, inasmuch as the fruit of every science is none other than the knowledge of divine precepts and submission unto His good-pleasure.”

(The Bab, Selections from the Writings of the Bab, pp. 88 and 104)

Isaiah 40:21 “Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the

As for the other religions introduced into the world by God's other manifestations I find that science and reason is a part of these religions as well.

189. To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things.

190. Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding.

191. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire.

(The Qur'an (Yusuf Ali tr), Surah 3)

3:186 For the Kingdom of the Heavens and the Earth is God's, and God hath power over all things.

Verily, in the creation of the Heavens and of the Earth, and in the succession of the night and of the day, are signs for men of understanding heart;

Who standing, and sitting, and reclining, bear God in mind, and muse on the creation of the Heavens and of the Earth. "O our Lord!" say they, "thou hast not created this in vain. No. Glory be to Thee! Keep us, then, from the torment of the fire.

(The Qur'an (Rodwell tr), Sura 3 - The Family of Imran)

189 Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things.

190 Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding,

191 Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.

(The Qur'an (Pickthall tr), Sura 3 - The Family Of Imran)

God's is the kingdom of the heavens and the earth, and God is mighty over all.

Verily, in the creation of the heavens and the earth, and in the succession of night and day, are signs to those possessed of minds; who remember God standing and sitting or lying on their sides, and reflect on the creation of the heavens and the earth. 'O Lord! thou hast not created this in vain. We celebrate Thy praise;

(The Qur'an (E.H. Palmer tr), Sura 3 - Imran's Family)

59. He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of authority): Allah, Most Gracious: ask thou, then, about Him of any acquainted (with such things).

(The Qur'an (Yusuf Ali tr), Surah 25)

25:60 And put thou thy trust in Him that liveth and dieth not, and celebrate his praise; (He fully knoweth the faults of his servants) who in six days created the Heavens and the Earth, and whatever is between them, then mounted his Throne: the God of Mercy! Ask now of the Wise concerning Him.

(The Qur'an (Rodwell tr), Sura 25 - Al Furkan)

59 Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent! Ask anyone informed concerning Him!

(The Qur'an (Pickthall tr), Sura 25 - The Criterion)

I ask you not for it a hire unless one please to take unto his Lord a way.' And rely thou upon the Living One who dies not; and celebrate His praise, for He knows well enough about the thoughts of His servants, He who created the heavens and the earth, and what is between them, in six days, and then made for the throne; the Merciful One, ask concerning Him of One who is aware.

(The Qur'an (E.H. Palmer tr), Sura 25 - The Discrimination)

54. "Your Guardian-Lord is Allah, He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the cherisher and sustainer of the worlds!"

(The Qur'an (Yusuf Ali tr), Surah 7)

30. "Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of Creation), before We clove them asunder? We made from water every living thing. Will they not then believe?"

(The Qur'an (Yusuf Ali tr), Surah 21)

11. "Moreover He Comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: 'Come ye together, willingly or unwillingly.' They said: 'We do come (together), in willing obedience.'" Before our sun was born and the earth they were as dust in the cosmos, like a smoke filled nebula, before God used attraction to bring the solar system together, which demonstrates that creation was as one unit until God clove them asunder.

(The Qur'an (Yusuf Ali tr), Surah 41)

33. "It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course." Muhammad tells us that each planet moves in a round orbit or we should say a more elliptical orbit, which is now known to be true, but in the science of the seventh century this kind of knowledge was not something readily known to science let alone someone who could not read who was not raised up with an education.

(The Qur'an (Yusuf Ali tr), Surah 21)

5. "O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leechlike clot, then out a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs)."

(The Qur'an (Yusuf Ali tr), Surah 22)

13. "Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;"

14. "Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature: so blessed be Allah, the Best to create!" This sounds a lot like gestation of a pregnancy from a very simple medical point of view.

(The Qur'an (Yusuf Ali tr), Surah 23)

45. “And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills: for verily Allah has power over all things.” Life did come from the water as I stated earlier.

(The Qur'an (Yusuf Ali tr), Surah 24)

“The Prophet said, ‘If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place.’” This is the medical procedure of quarantining a population to help stem the spread of a disease. This a common medical practice of today but unknown in the seventh century.

(Islam, Hadith, Bukhari Vol 7, Book 71, # 624)

1. “Zarathushtra asked of Ahura Mazda: O Ahura Mazda, Thou most bounteous Spirit! Maker of the corporeal worlds, the Holy One!” Zoroaster acknowledges the presents of other planets that would be completely unknown during his time on this earth.

(Zoroaster, The Zend-Avesta, Avesta – Yasna 19)

95. “We sacrifice unto Mithra, the lord of wide pastures,sleepless, and ever awake; 'Who goes over the earth, all her breadth over, after the setting of the sun, touches both ends of this wide, round earth, whose ends tie afar, and surveys everything that is between the earth and the heavens,” Zoroaster tells us we live on a round earth a knowledge completely unknown during his time. People of his day thought the earth was flat and argued among themselves for centuries that it was flat not round, as some people still to this very day argue that the earth is still flat.

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “It is said in accordance with religion that the heavenly creation is prior to the earthly.” This is a well known fact

today, but it could hardly have been known during Zoroaster's time on this earth.

“The Gatha asserts the universe to be the result of the inter-play of two forces.” As I said earlier in Bahá'u'lláh's teachings this sounds a lot like what was thought to be going on before the big bang.

(ZOROASTER, Hymns of Atharvan pp. 96)

“I make and I unmake this Universe:” This sounds a lot like the theory that the materials of the universe keeps getting swallowed up by black holes and some believe gets redistributed in an big bang like explosion at a later time, with the simple components of atoms being recycled.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

“He goes, He never comes to the end of it. For space is endless.” This is the common belief of today, but during Krishna's time, without even the invention of the telescope, this is something that could be hardly known to man.

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 2)

76. “From the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence).” The sun does in fact cause the cloud formation that causes rain to fall on the earth.

(Hindu, Laws of Manu chapter 3)

19. “Let him daily pore over those Institutes of science which soon give increase of wisdom, those which teach the acquisition of wealth, those which are beneficial (for other worldly concerns), and likewise over the Nigamas which explain the Veda.”

20. “For the more a man completely studies the Institutes of science, the more he fully understands (them), and his great learning shines brightly.”

(Hindu, Laws of Manu chapter 4)

6. "The Germ of the world, ensign of all creation, be sprang to life and filled the earth and heavens."

(Hindu, Vedas, Rig Veda - Book 10)

"There will come a time, when the mighty ocean will dry up, vanish, and be no more. There will come a time, when the mighty earth will be devoured by fire, perish, and be no more." This is definitely talking about when our sun becomes a red giant, which will dry up the water, and eventually, with the growth of the sun, scorch our planet out of existence.

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

"Even during the cataclysmic fire at the end of a kalpa. When ocean beds are burnt dry; Or during the blowing of catastrophic winds, when mountains topple; The everlasting bliss of Perfect Rest and Cessation of Change that is Nirvana Remains the same and changes not."

(Buddha, Sixth Patriarch)

"The space of emptiness is manifested all throughout the universes, (but) Even open space is not nothingness." (Buddha, Surangama Sutra)
How could Buddha possibly know that space is not totally empty during his time on this earth. This is something that has only been proved in this day and time.

"There are two factors of causation by reason of which all things come into seeming existence:--external and internal factors." "There must be a principle vested with supreme authority like (Brahma) present and asserting itself;" on the internal factor to produce results."
(Buddha, Lankavatara Sutra) Two factors in the beginning of creation.

"The Lord Buddha continued: 'Subhuti, within these innumerable worlds are every form of sentient life with all their various mental capacities, dispositions, and temperaments, all alike are fully known to the Tathagatas, and the Tathagatas are filled with compassion for them.'" (Buddha, Diamond Sutra) Buddha tells us that there are

innumerable worlds in this universe with sentient (comprehending) life forms on them, which, for its time, was a completely incomprehensible thing to say for the time frame.

“I am known by uncounted trillions of names. They address me by different names not realizing that they are all names of the one Tathagata. Some recognize me as Tathagata, some as The Self-existent One, some as Gautama the Ascetic, some as Buddha. Then there are others who recognize me as Brahma, as Vishnu. Thus in this world and in other worlds am I known by these uncounted names.” (Buddha, Lankavatara Sutra) Again Buddha tells us that God is known by countless names in this world and other worlds.

“In the waters Life established living creatures. They opened the waters and Life was established by its own” Here Adam is telling us what Genesis told us only Adam’s teaching was before Moses wrote Genesis, and this knowledge that life came out of the sea is only confirmed this day and time. Only this affirms that life started as micro-organisms, more or less, because it said, “Life was established by its own.” (Sabeanism, Ginza Rba- chapter 18)

“Eat not of that which was killed by lion or wolf, or of anything disgorged or (found) dead. But immerse yourselves and purify yourselves. Manda-d-Hiia will be your helper,” This deals with food sanitation, and health tips. (Sabeanism, Ginza Rba- chapter 30)

Share our wealth.

210. Share our wealth: One of the teachings found in the religions of God is that we need to share our wealth with those in need, that in heaven we will obtain spiritual wealth from God: CHRISTIANITY: Matthew 19:21 “Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”

Acts 4:32 “And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.”

Acts 4:33 “And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.”

Acts 4:34 “Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,”

Acts 4:35 “And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.”

Acts 4:36 “And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,”

Acts 4:37 “Having land, sold it, and brought the money, and laid it at the apostles' feet.”

1 John 3:17 “But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” **3:18** “My little children, let us not love in word, neither in tongue; but in deed and in truth.”

2 Corinthians 9:7 “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” God loves those that give of their own free will.

JUDAISM: Deuteronomy 15:7 “If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:” **15:8** “But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.”

Deuteronomy 15:11 “For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.”

Proverbs 3:27 “Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.”

Proverbs 19:17 “He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.”

Isaiah 1:17 “Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”

Job 29:12 “I delivered the poor that cried, and the fatherless, and him that had none to help him.”

Job 29:13 “The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.”

Job 29:15 I was eyes to the blind, and feet was I to the lame.

Job 29:16 I was a father to the poor: and the cause which I knew not I searched out.

4 Ezra 2:20 “Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,” (Deuterocanonical Apocrypha)

“Among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor,”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 288)

“Regarding the communality of property, there is no evidence that this ever became part of formal Bábí practice and doctrine other than, as Curzon has remarked, in the New Testament sense of 'the sharing of goods in common by members of the faith, and the exercise of alms-giving, and an ample charity'.[21] Indeed, in so far as the Báb's own teachings relate to economic matters, the central element is undoubtedly the expressed need for the creation of a more favourable environment for trade rather than any egalitarianism. According to a controversial account in the {Nuqţatu'l-Káf} ({The Point of the K}), an early Bábí history), however, Quddús advocated something of the kind during the conference of Badasht, and, more definitely, the defenders at Shaykh Tabarsí shared their goods in common, but then only in the context of a self-perceived heroic and self-renunciatory struggle against the forces of evil!”

(Peter Smith, The Babi & Baha'i Religions, p. 46)

“I also found out that since their persecutions they, to a great extent, have adopted the practice of the primitive Christians of having part of

their goods in common in order to help one another especially the needy.”

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 195)

177. “It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.”

(The Qur'an (Yusuf Ali tr), Surah 2)

31. “Speak to My servants who have believed, that they may establish regular prayers, and spend (in charity) out of the Sustenance We have given them, secretly and openly,”

(The Qur'an (Yusuf Ali tr), Surah 14)

35. “For Muslim men and women -- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise -- for them has Allah prepared forgiveness and great reward.”

(The Qur'an (Yusuf Ali tr), Surah 33)

“Some goods came to Allah's Apostle from Bahrain. The Prophet ordered the people to spread them in the mosque it was the biggest Amount of goods Allah's Apostle had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those

goods and gave from those to everybody he saw. Allah's Apostle did not get up till the last coin was distributed.”

(Hadith, Bukhari Vol 1, Book 8, # 413)

4. “He is in verity the bestower of blessings, and to him, O Ye Bountiful Immortals! we render, (and his do we make) Your greatness, Your goodness, and Your (spiritual) beauty, and let this man, the cattle owner, approach to guard over us; and may he be our watchman together with the Righteous Order, and with store for our nourishment and full generous liberality, together with sharing of the goods, with gentleness, and with Ahura Mazda's sacred Fire!”

(Zoroaster, The Zend -Avesta, Avesta – Yasna 58)

Denkard. Zoroaster, “Nobility is this whoso possesses mighty earthly resources in full abundance for the use and benefit (of others), and appreciates and consumes and bestows (those) mighty resources which are for him on others, for (averting) afflictions, for which, from whatever cause they may arise,”

226. “Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.”

(Hindu, Laws of Manu chapter 4)

“Krishna. Fearlessness, singleness of soul, the will Always to strive for wisdom; opened hand And governed appetites; and piety, And love of lonely study; humbleness, Uprightness, heed to injure naught which lives, Truthfulness, slowness unto wrath, a mind That lightly letteth go what others prize; And equanimity, and charity Which spieth no man's faults; and tenderness Towards all that suffer;”

(Hindu, Bhagavad Gita (Edwin Arnold tr))

13. "Miserly people certainly do not go to heaven. Fools for sure do not praise generosity, but the wise man who takes pleasure in giving is thereby happy hereafter."

13. "The wise find joy in generosity, and because of it become blessed in the other world."

17. "Speak the truth, don't get angry, and always give, even if only a little, when you are asked."

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

"People give according to their faith, or as they feel well disposed, always give, even if only a little."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Display kindness, show compassion." Be giving of that which you have to those in need. "And every man who giveth oblation; will be made to shine On the day of deliverance."(Sabeanism, Ginza Rba-chapters 74 and 76)

"Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer to the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the

diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, Bahá'u'lláh p. 93)

Seal or mark or sign.

205. Seal or mark or sign: There are people who live in fear that someday they will be ask to take a physical sign or mark that will keep them out of heaven once they have it placed on their body. If we search throughout the bible we find that God has used seals and such throughout the ages to distinguish his followers from the nonbelievers and there was never really a physical sign or mark actually placed on their physical bodies. The seal or mark does not denote a physical stamp placed on our bodies, instead the bible deals with a symbolic spiritual stamp placed on our souls that deals with how we behave and interact with others. JUDAISM: Song of Solomon 8:6 “Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.” Here a seal is being placed upon Solomon’s heart which can denote love in his heart for God, Song of Solomon 8:6 “for love is strong as death;” and a seal is being placed on his arm which is symbolic for the actions Solomon takes throughout his life. No real seal was placed on Solomon’s arm or heart, what these spiritual seals actually did is become apparent in Solomon’s behavior towards worshiping God and how he treated others.

Deuteronomy 11:18 “Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.”

Exodus 13:9 “And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD’S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.”

Exodus 13:9 “a sign unto thee upon thine hand, and for a memorial between thine eyes” how we act and think. God never had these people place physical marks on their bodies it was always about who

they were and how they acted that mattered to God and not some physical blemish on their bodies. So why will it be different in the future? If we follow the history and the writings of the bible, it won't. **Ezekiel 8:1** "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me."

Ezekiel 8:2 "Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber."

Ezekiel 8:3 "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy."

Ezekiel 8:4 "And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain."

Ezekiel 8:5 "Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry."

Ezekiel 8:6 "He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations."

Ezekiel 8:12 "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth."

Ezekiel 8:16 "And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east."

Ezekiel 8:17 "Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land

with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.”

Ezekiel 8:18 “Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.”

Ezekiel 9:1 “He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.”

Ezekiel 9:2 “And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer’s inkhorn by his side: and they went in, and stood beside the brasen altar.”

Ezekiel 9:3 “And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer’s inkhorn by his side;”

Ezekiel 9:4 “And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.”

Ezekiel 9:5 “And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:”

Ezekiel 9:6 “Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.”

Ezekiel 9:7 “And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.”

Ezekiel 9:8 “And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?”

Ezekiel 9:9 “Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.” This prophecy given to Ezekiel in the sixth

year of King Jehoiachin's captivity by the Chaldeans is a warning to Judah and the inhabitants of Jerusalem of the impending disaster that was soon to be unleashed on Judah and Jerusalem by the occupying Chaldean forces, which occurred in 586 B.C. In 586 B.C. Judah rebelled against Chaldean rule and King Nebuchadnezzar ruler of Chaldeans sent his armies to Jerusalem and had the city sacked and destroyed thereby, in the process, destroying both the city and the temple. Ezekiel 9:1 “Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.” All of this is part of history for anyone who cares to examine the history of Israel for him or herself. What is not found in the history books is the mention of a mark being placed on some of the inhabitants of the city of Jerusalem prior to the sacking: Ezekiel 9:4 “And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” And we know this marking process of the people of the city took place because the bible tells us it took place: Ezekiel 9:11 “And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.” What we don't find in the history books, I must stress the point, is any mention of real physical marks being placed on the foreheads of some of the inhabitants of the city of Jerusalem. This, again, is an example of a spiritual mark being placed on the true believers in God and not an actual mark being placed on the foreheads of the inhabitants of Jerusalem. If this is the case, I must again ask the question, if no real physical mark, seal or sign was used throughout the whole bible to mark the people why would it be any different in the book of Revelations, which is essentially a spiritual, symbolic book; and the answer to this question is it wouldn't be any different in the book of Revelations then it is in the rest of the bible. No real physical mark, seal or sign will be used to physically distinguish one believer in God from another or distinguish the believers from the unbelievers. It won't be as simple as that: Revelations 9:4 “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” Here not having a seal in their foreheads is considered a very bad

thing which people are to be punished for, while having this mark is a good thing.

Revelations 13:16 “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:”

Revelations 14:9 “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,”

Revelations 14:10 “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:”

Revelations 14:11 “And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Here having a mark is a very bad thing which in this case leads to the torment and punishment of those people bearing the mark. So in contrast, having a mark is a bad thing. But the bible just said in Revelations 9:4 that not having a mark was the cause of the punishment for the people, Revelations 9:4 “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” This seems to be in direct contradiction to the other statement in Revelations 14:9 thru 11 having a mark leads to eternal punishment. Having a mark or seal in your forehead is either good or bad it can't be both. If you don't have a mark you are to be punished. If you do have a mark you are also to be punished. This is a situation where every one will be marked in some way, the God fearing and the people who could care less about God.

Maybe instead of beating our heads against a wall trying to figure out which statement is true and correct and which statement is false we need to go back to these two statements and see what these two statements have in common one with another. Revelations 9:4 “.....the seal of God in their foreheads.” Revelations 13:16 “receive a mark in their right hand, or in their foreheads” Both of these statements are clear on one thing the mark or seal will not be placed on the body or on the forehead and hand, but in the forehead and in the hand. This

will not be a physical mark on our physical body we can see and touch, these marks will be inside of us in our hearts and in our souls.

If this isn't enough to test one's resolve, the talk of signs, seals and marks are also found in the writings of the other religions of God; but is this really a surprise bearing the oneness of God and religion in mind.

6. "As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe."

7. "Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur)."

(The Qur'an (Yusuf Ali tr), Surah 2)

1. "Those who reject Allah and hinder (men) from the Path of Allah, their deeds will Allah render astray (From their mark)." "On their faces are their marks." We see that Muhammad, in the Quran, uses terms like marked and sealed to warn the people of Allah's impending punishment for their actions or His heavenly gifts for those who do good deeds.

(The Qur'an (Yusuf Ali tr), Surahs 47 and 48)

41. "(For) the sinners will be known by their Marks: and they will be seized by their forelocks and their feet."

(The Qur'an (Yusuf Ali tr), Surah 55)

29. "Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads."

(The Qur'an (Pickthall tr), Sura 48 - The Victory)

9. "Give us a sign of it in our souls - even the bringing of ruin to the Liar, of blessing to the Righteous."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 51)

93. “I do not accept those libations that are drunk in my honor by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the...., nor any of those stamped with those characters which have no strength for the holy Word.” Here Zoroaster comes right out and states that those being stamped or marked is not really a physical stamp or mark on their bodies, but that the characteristics of the people is what marks them. they are marked by their actions in this life, which is clearly the case found in the bible, the Quran and the other religions of God.

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Two stamps there are marked on all living men, Divine and Un-divine.”
“Krishna. Fearlessness, singleness of soul, the will Always to strive for wisdom; opened hand And governed appetites; and piety, And love of lonely study; humbleness, Uprightness, heed to injure naught which lives, Truthfulness, slowness unto wrath, a mind That lightly letteth go what others prize; And equanimity, and charity Which spieth no man's faults; and tenderness Towards all that suffer; a contented heart, Fluttered by no desires; a bearing mild, Modest, and grave, with manhood nobly mixed, With patience, fortitude, and purity; An unrevengeful spirit, never given To rate itself too high;- such be the signs, O Indian Prince! of him whose feet are set On that fair path which leads to heavenly birth!” Here Krishna like Zoroaster warns that all are marked by their actions not physical marks placated on their bodies. It is our actions that God watches: “Two stamps there are marked on all living men, Divine and Un-divine; I spake to thee By what marks thou shouldest know the Heavenly Man, Hear from me now of the Unheavenly!”

38. “The craving after sensual pleasures is declared to be the mark of Darkness, (the pursuit of) wealth (the mark) of Activity, (the desire to gain) spiritual merit the mark of Goodness; each later) named quality is) better than the preceding one.”

(Hindu, Laws of Manu chapter 12)

“Of him speak father, mother, brothers saying, We know him not: bind him and take him with you.

(Vedas, Rig Veda - Book 10)

18. “In such a case, build yourself an island. Make the effort quickly and become a wise man. Cleansed of your faults and now without blemish, you will go to the heavenly land of the saints.”

“Free from the domination of words you will be able to establish yourselves where there will be a "turning about" in the deepest seat of consciousness by means of which you will attain self-realization of Noble Wisdom and be able to enter into all the Buddha-lands and assemblies. There you will be stamped with the stamp of the powers, self-command, the psychic faculties, and will be endowed with the wisdom and the power.” “Stamped by the seal of ‘Suchness’ they entered upon the first of the Bodhisattva stages.” (Buddha, Lankavatara Sutra) Here, even Buddha speaks out about stamps and seals being spiritual traits or attributes found within the human soul or the actions we perform that makes up our personality.

“In great radiance am I immersed and in steadfast light am I established. Its fastening is water, its wreath is light, its weapon the living word, and its seal the chosen, pure one. Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (of light?).” (Sabeanism, Ginza Rba- chapter 63)

“To it, and to that place, those souls That are called upon in this masiqta And signed by this sign, are summoned and invited. They shall behold the great Place of Light And the abiding Abode.” (Sabeanism, Ginza Rba- chapter 68) Adam states the righteous who are signed by the sign will be called or invited into heaven.

“Bound (secured) and sealed are the spirit and soul.” (Sabeanism, Ginza Rba- chapter 74) Even from the very beginning God uses spiritual

phrases to get His message across to mankind. “Bound (secured) and sealed are the spirit and soul.” Of mankind.

“I am secured and sealed, I, (N), and these souls who are descending to the jordan and will be sealed by the seal of the Mighty Sublime Life,” (Sabeanism, Ginza Rba- chapter 15)

“A disciple am I, a new one; For I went to the jordan-bank And took my name on my head And in my heart I took a Sign,” (Sabeanism, Ginza Rba- chapter 90)

“On that day will We set a seal upon their mouths yet shall their hands speak unto Us, and their feet shall bear witness to that which they shall have done.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 91)

“By the aid of this chosen band of staunch and able supporters, Tahirih was able to fire the imagination and to enlist the allegiance of a considerable number of the Persian and Arab inhabitants of Iraq, most of whom were led by her to join forces with those of their brethren in Persia who were soon to be called upon to shape by their deeds the destiny, and to seal with their life-blood the triumph, of the Cause of God.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 271)

Then finally we have the latest religion from God on this earth also using terms like sealed, stamped, written etc... to get God's spiritual message across to mankind: “God grant that the light of unity may envelop the whole earth, and that the seal, ‘the Kingdom is God's.’ may be stamped upon the brow of all its peoples.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 11)

“If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily

recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words "The Kingdom shall be God's" may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind."

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 259)

"These are they who are blessed by the Concourse on high, who are glorified by the denizens of the everlasting Cities, and beyond them by those on whose foreheads Thy most exalted pen hath written: These! The people of Baha. Through them have been shed the splendors of the light of guidance.' Thus hath it been ordained, at Thy behest and by Thy will, in the Tablet of Thine irrevocable decree."

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 83)

Sin and sinning is a fundamental topic found in all of God's religions.

211. Sin and sinning is a topic found in all of God's religions: Sin and the committing of sin and the forgiveness of sin from out of God's grace and mercy, is a topic found in all of God's religions. Sin, as an action, is strongly discouraged by God's prophets and is considered to be an act worthy of punishment by God. The concept of sin and the actions and reactions to sin, from God, seems to be a subject that is universally the same throughout all the religions of God, whether the religion is old or fairly recent: JUDAISM: Genesis 4:7 "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Deuteronomy 23:21 "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee." Proverbs 14:34 "Righteousness exalteth a nation: but sin is a reproach to any people."

Psalms 4:4 “Stand in awe, and sin not: commune with your own heart upon your bed, and be still.”

Ecclesiastes 5:6 Suffer not thy mouth to cause thy flesh to sin;

Ezekiel 3:20 “When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.”

Ezekiel 3:21 “Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.”

CHRISTIANITY: John 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

Matthew 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

1 Corinthians 8:12 “But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.”

1 Corinthians 15:33 “Be not deceived: evil communications corrupt good manners.” 15:34 “Awake to righteousness, and sin not;”

1 John 5:17 “All unrighteousness is sin: and there is a sin not unto death.”

Hebrews 3:13 “But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.”

James 4:17 “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”

“If ye follow the Cause of God, We will forgive you your sins, and if ye turn aside from Our command, We will, in truth, condemn your souls in Our Book, unto the Most Great Fire. We, verily, do not deal unjustly with men, even to the extent of a speck on a date-stone.”

(The Bab, Selections from the Writings of the Bab, p. 61)

40. “To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven nor will they enter the garden, until the camel can pass through the eye of the needle: such is Our reward for those in sin.”

(The Qur'an (Yusuf Ali tr), Surah 7)

111. "And if anyone earns sin, he earns it against his own soul: for Allah is full of knowledge and wisdom."

(The Qur'an (Yusuf Ali tr), Surah 4)

13. "Generations before you We destroyed when they did wrong: their Messengers came to them with Clear Signs, but they would not believe! Thus do We requite those who sin!"

(The Qur'an (Yusuf Ali tr), Surah 10)

4. "As Thou, O Ahura Mazda! Hast thought and spoken, as thou hast determined, and hast done these things (effecting) what is good, therefore do we offer to Thee, therefore do we ascribe to Thee our praises, and worship Thee, and bow ourselves before Thee; and therefore would we direct our prayers to Thee, Ahura! with confessions of our sin."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 39)

**"Evil is not wholly evil. In tackling it the soul acquires moral strength i.e. competence for nearness to God. This is a relieving feature of sin."
"Even evil operates for the ultimate good." (ZOROASTER, Hymns of Atharvan pp. 120 and 121)**

"Yea! whoso, shaking off the yoke of flesh Lives lord, not servant, of his lusts; set free From pride, from passion, from the sin of Self, Toucheth tranquility!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2)

"Better thine own work is, though done with fault, Than doing others' work, even excellently. He shall not fall in sin who fronts the task Set him by Nature's hand! Let no man leave His natural duty,"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

**15. “Whoever has tasted the sweetness of solitude and tranquility
Becomes free from fear and sin while drinking the sweetness of the
truth.”**

**(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J.
Richards))**

**23. “Better is it to fare alone; There is no friendship with a fool. Fare
alone and commit no sin,”**

**(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J.
Richards))**

**“Happy is virtue until old age. Happy is faith that firmly stands. Happy
is it to gain insight. Happy is it to commit no sin.”**

**(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J.
Richards))**

**“There will be forgiving of sins and I shall be pure in all my words. And
Life is victorious.” (Sabeanism, Ginza Rba- chapter 1)**

**“Great First Word, which assured me sight in mine eyes, pour wisdom
into my heart! Open the eyes of my understanding! Be there
forgiveness of sins for me, and for my father and mother, for my wife
and children, for my priests and for all souls who stood for the Name of
Life and were firm in the sign of Manda-d-Hiia with a sincere and
believing heart.” (Sabeanism, Ginza Rba- chapter 171)**

**“Health, victory and forgiving of sins be there for me, Adam, who have
prayed this prayer and (these) Devotions. Forgiving of sins be there for
a man whose eyes wait upon his Father and whose thought is directed
to the Life and whose mind doth not stray from Knowledge-of-Life.”
(Sabeanism, Ginza Rba- chapter 410)**

“Forgive us our sins. Thou art, verily, the Eternal Truth, and unto Thee, our infallible Retreat, must we all return.”

(The Bab, Selections from the Writings of the Bab, p. 44)

“O children of men! If ye believe in the one True God, follow Me, this Most Great Remembrance of God sent forth by your Lord, that He may graciously forgive you your sins. Verily He is forgiving and compassionate toward the concourse of the faithful.”

(The Bab, Selections from the Writings of the Bab, p. 44)

“As for those who commit sin and cling to the world they are assuredly not of the people of Baha.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 42)

“It is my dearest hope that you may all become a blessing to others, that you may give sight to the spiritually blind, hearing to the spiritually deaf and life to those who are dead in sin.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 100)

“If ye become aware of a sin committed by another, conceal it, that God may conceal your own sin.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 55)

“Should anyone be afflicted by a sin, it behoveth him to repent thereof and return unto his Lord. He, verily, granteth forgiveness unto Whomsoever He willeth,”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 37)

Many people sleep.

212. Many people sleep: Many people are asleep to the word of God when God's manifestations appear in the world of man. And, a great number of people slumber when it comes to the word of God completely unaware of the true spiritual nature of the word of God and its deeper hidden truths and meanings. **CHRISTIANITY: 2 Corinthians 4:3** "But if our gospel be hid, it is hid to them that are lost:" The people of God try to educate the unaware and open their eyes to God's message, but most of the people just slumber on. **Romans 13:11** "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Yet most of the people are remaining lost in a fog of slumber.

Romans 13:12 "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." And still the people see not.

JUDAISM: Isaiah 56:10 "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."

Proverbs 6:9 "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?"

Proverbs 6:10 "Yet a little sleep, a little slumber, a little folding of the hands to sleep."

CHRISTIANITY: 1 Corinthians 11:30 "For this cause many are weak and sickly among you, and many sleep."

1 Corinthians 15:20 "But now is Christ risen from the dead, and become the first fruits of them that slept."

1 Corinthians 15:51 "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,"

1 Thessalonians 4:13 "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

1 Thessalonians 5:6 "Therefore let us not sleep, as do others; but let us watch and be sober."

1 Thessalonians 5:7 "For they that sleep, sleep in the night; and they that be drunken are drunken in the night."

1 Thessalonians 5:8 "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

1 Thessalonians 5:9 “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,”

1 Thessalonians 5:10 “Who died for us, that, whether we wake or sleep, we should live together with him.”

2 Peter 34 “And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.”

“Notwithstanding, they are still oblivious of this truth, and in the sleep of heedlessness, are pursuing the vanities of the world, and are occupied with thoughts of vain and earthly leadership.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 227)

“When you consider past events in the light of the Lord you will see his light appear before your face and before your eyes. Truth is too clear to be covered by veils and the road too open to be hidden by obstructions and faith by obscure meanings. Those who have erred, have followed their lusts and are now among the slumbering and sleeping; they awake, run, and are not to be found. Blessed is he who finds knowledge, and being uneasy penetrates as others of the redeemed servants of God...”

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 217)

18. “Thou wouldst have deemed them awake, whilst they were asleep, Such (being their state), We raised them up (from sleep) that they might question.”

(The Qur'an (Yusuf Ali tr), Surah 18)

“Allah's Apostle..... recites His Book when it dawns. He showed us the guidance, after we were blind. We believe that whatever he says will come true. While the pagans were deeply asleep.”

(Islam, Hadith, Bukhari Vol 2, Book 21, # 254)

42. “Here the fiendish Bushyasta, the long-handed, rushes from the region of the north, from the regions of the north, speaking thus, lying thus: ‘Sleep on, O men! Sleep on, O sinners! Sleep on and live in sin.’”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

“Hear the best with your ears, and discern by pure mind. Choose the ought, man by man (every man), for his own self. Before the great trial comes, wake up to this my counsel.” ZOROASTER, Hymns of Atharvan p. 87)

“Religion is not his who sleeps away an idle mind;” “Him who is dead (spiritually dead) he wakes not from his slumber.”

((Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4) Vedas, Rig Veda - Book 1))

“As people who do not know the country, walk again and again over a gold treasure that has been hidden somewhere in the earth and do not discover it, thus do all these creatures day after day go into the Brahma-world (they are merged in Brahman, while asleep), and yet do not discover it, because they are carried away by untruth (they do not come to themselves, i.e. they do not discover the true Self in Brahman, dwelling in the heart).”

(Hindu, Upanishads vol. 1, Khandogya-Upanishad Part 4)

2. “Careful amidst the careless, amongst the sleeping wide-awake, the intelligent man leaves them all behind, like a race-horse does a mere hack.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

2. “If a person is awake, aware, mindful, pure, considerate, self-restrained, and lives according to duty, that person's glory will increase. By awakening, by awareness, by restraint and control, the wise may make for oneself an island which no flood can overwhelm.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“People under delusion are as if asleep; they do not understand; their minds naturally turn toward evil and, as a rule, they practice evil.” (Buddha, Sixth Patriarch)

“By making use of skillful means and expedients, are intended to awaken in all beings a true perception of the Dharma.” (Buddha, Lankavatara Sutra)

“Do not slumber and sleep, and forget not what your lord commanded you.” “Those who listen to the speech of the Life Will be greatly increased, Will be enriched and will not lack.” (Sabeanism, Ginza Rba- chapter 88, Instruction of Adam)

“Every.... man who is righteous and believing, (arise) from sleep... He hymned, and the 'uthras with Him hymn And the Light-rays answer His voice. And it rouseth sleepers and maketh them rise up From their sleep. He said to them ‘Arise, ye sleepers who lie there, Rise up, ye stumblers who have stumbled, Arise, worship and praise the Great Life And praise His Counterpart, that is the image of the Life Which shineth forth and is expressed In sublime light.” (Sabeanism, Ginza Rba- chapters 1 and 114)

“Great First Life! Pity, forgive, awake and have compassion upon this my soul,” (Sabeanism, Ginza Rba- chapter 410)

“This mortal life is sure to perish; its pleasures are bound to fade away and ere long ye shall return unto God, distressed with pangs of remorse, for presently ye shall be roused from your slumber, and ye shall soon find yourselves in the presence of God and will be asked of your doings.”

(The Bab, Selections from the Writings of the Bab, p. 161)

62. "O SON OF MAN! Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty."

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

"With my last breath, I pray that the Almighty may wipe away the stain of your guilt and enable you to awaken from the sleep of heedlessness."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 448)

"We enjoin the servants of God and His handmaidens to be pure and to fear God, that they may shake off the slumber of their corrupt desires, and turn toward God, the Maker of the heavens and of the earth."

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 23)

"When God sent forth His Prophet Muhammad, on that day the termination of the prophetic cycle was foreordained in the knowledge of God. Yea, that promise hath indeed come true and the decree of God hath been accomplished as He hath ordained. Assuredly we are today living in the Days of God. These are the glorious days on the like of which the sun hath never risen in the past. These are the days which the people in bygone times eagerly expected. What hath then befallen you that ye are fast asleep? These are the days wherein God hath caused the Day-Star of Truth to shine resplendent. What hath then caused you to keep your silence? These are the appointed days which ye have been yearningly awaiting in the past -- the days of the advent of divine justice. Render ye thanks unto God, O ye concourse of believers."

(The Bab, Selections from the Writings of the Bab, p. 161)

"Shake off, O heedless ones, the slumber of negligence, that ye may behold the radiance which His glory hath spread through the world."

How foolish are those who murmur against the premature birth of His light. O ye who are idly blind! Whether too soon or too late, the evidences of His effulgent glory are now actually manifest. It behoveth you to ascertain whether or not such a light hath appeared.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 102)

Be not slothful.

213. Be not slothful! We are not created to be heedless and unproductive in this world we are living in. The religions of God tell us we are intended to take an active part in our spiritual development and make an impact on the physical world we live in:

CHRISTIANITY: Hebrews 6:12 “Be not slothful,”

JUDAISM: Proverbs 6:6 “Go to the ant, thou sluggard; consider her ways, and be wise:”

Proverbs 18:9 “He also that is slothful in his work is brother to him that is a great waster.”

Proverbs 19:15 “Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.”

Proverbs 21:25 “The desire of the slothful killeth him; for his hands refuse to labour.”

CHRISTIANITY: Romans 12:10 “Be kindly affectioned one to another with brotherly love; in honour preferring one another;”

Romans 12:11 “Not slothful in business; fervent in spirit; serving the Lord;”

Hebrews 6:12 “That ye be not slothful, but followers of them who through faith and patience inherit the promises.”

“This is a brilliant century. Eyes are now open to the beauty of the oneness of humanity, of love and of brotherhood. The darkness of suppression will disappear and the light of unity will shine. We cannot bring love and unity to pass merely by talking of it. Knowledge is not enough. Wealth, science, education are good, we know: but we must also work and study to bring to maturity the fruit of knowledge.”

“Waste not your hours in idleness and sloth, but occupy yourselves with what will profit you and others.”

(Bahá'í Faith, Abdu'l-Baha in London, p. 54 and Baha'u'llah, The Kitab-i-Aqdas, p. 30)

“Do not be hasty and do not precipitate your decisions and actions, when the time comes for an action to be done, or a decision to be taken, then do not be lazy and do not waste time and do not show weakness. When you do not find a true way to do the thing on hand, then do not persist on the wrong way and when you find a correct solution, then do not be lethargic in adopting it.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“The Prophet said, ‘Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands.’ Allah’s Apostle said, ‘The Prophet David used not to eat except from the earnings of his manual labor.’”

(Islam, Hadith, Bukhari Vol 3, Book 34, # 286)

6. “Verily, with every difficulty there is relief. Therefore, when thou art free from thine immediate task, still labor hard, And to thy Lord turn (all) thy attention.”

(The Qur'an (Yusuf Ali tr), Surah 94)

“One should persist with work as long as one lives.” (ZOROASTER, Hymns of Atharvan p. 149)

“Sages have told acceptance of activity to be the course of conscience. To do is better than not to do. None so worse as the inactive.” (ZOROASTER, Hymns of Atharvan pp. 306 thru 308)

“He that abstains To help the rolling wheels of this great world, Glutting his idle sense, lives a lost life,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 3)

“Sad is the steadfastness wherewith the fool Cleaves to his sloth, his sorrow, and his fears, His folly and despair. This- Pritha's Son! Is born of Tamas, dark and miserable!” “Foul and dark the Pleasure is which springs From sloth and sin and foolishness; at first And at the last, and all the way of life.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

1. “Whoever lives only for pleasures, with senses uncontrolled, Immoderate in eating, lazy, and weak, will be overthrown by Mara, like the wind throws down a weak tree.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

20. “Whoever does not rise when it is time to rise, who, though young and strong, is lazy, who is weak in will and thought, that lazy and idle person will not find the path of wisdom.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

20. “The idler who strives not when he should strive, Who though young and strong is slothful, is feeble in maintaining right-mindedness, and is sluggish and inert, Such a one finds not thy way to wisdom.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J.

“Do not slumber and sleep, and forget not what your lord commanded you.” (Sabeanism, Instruction of Adam)

“Arise, ye sleepers who lie there, Rise up, ye stumblers who have stumbled, Arise, worship and praise the Great Life And praise His Counterpart, that is the image of the Life Which shineth forth and is expressed In sublime light.” (Sabeanism, Ginza Rba- chapter 114)

“Scarcely were they installed than each of them took up all occupation -- it is a principle of their faith that each man must work -- and they appeared to live as the other Muslims, with this single difference that they never ceased to give an example of charity and gentleness.”

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 198)

“It is enjoined upon every one of you to engage in some form of occupation, such as crafts, trades and the like. We have graciously exalted your engagement in such work to the rank of worship unto God, the True One.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 26)

“Continue your occupation where you are with the greatest honour and respect.”

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 400)

“Waste not your time in idleness and sloth. Occupy yourselves with that which profiteth yourselves and others.” “Guard against idleness and sloth, and cling unto that which profiteth mankind, whether young or old, whether high or low. Beware lest ye sow tares of dissension among men or plant thorns of doubt in pure and radiant hearts.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, pp. 26 and 138)

The soul of man develops in stages.

214. The soul of man develops in stages forever progressing towards its Creator: Some people are of the opinion that once a person is saved, that's it, nothing else is needed; but we find, in the Bahá'í writings, that this belief may not necessarily be the case. The Bahá'í writings tell us that once we step onto this spiritual track we have only just begun. The writings tell us that we are on a path that goes on forever; and, on this path, mankind will be developing deeper spirituality and moving closer to God and becoming more God like for

the rest of eternity; and once we die this spiritual process only intensifies for us. Some people may think that this is wrong and once we die we are perfect, but the writings tell us there are infinite levels of perfection and we will go on becoming a better more spiritual being forever and forever unto eternity; which only makes sense, because throughout this life we have only continued to grow spiritually, and it only makes sense that after the death of this earthly body we will only continue to developing spiritually; and in this belief I have found that the other religions of God agree with the teachings of The Bahá'í Faith. **CHRISTIANITY: Martin Luther** "Therefore it is given for a daily pasture and sustenance, that faith may refresh and strengthen itself so as not to fall back in such a battle, but become ever stronger and stronger. For the new life must be so regulated that it continually increase and progress."

JUDAISM: Proverbs 92:12 "The righteous shall flourish like the palm tree: he shall grow (in spirit) like a cedar in Lebanon."

Proverbs 92:13 "Those that be planted in the house of the LORD shall flourish in the courts of our God."

Isaiah 53:1 "To whom is the arm of the LORD revealed?" **53:2** "For he shall grow up before Him as a tender plant," developing his soul in spiritual degrees.

CHRISTIANITY: 1 Thessalonians "We beseech you, brethren, that ye increase more and more." **2 Corinthians** "Increase the fruits of your righteousness; Being enriched in every thing to all bountifulness."

1 Peter 2:2 "As newborn babes, desire the sincere milk of the word, that ye may grow thereby:" **2 Peter 3:18** "Grow in grace, and in the knowledge." **2:3** "If so be, ye have tasted that the Lord is gracious."

"Humanity may be likened to a tree. This tree has branches, leaves, buds and fruit. Think of all men as being flowers, leaves or buds of this tree, and try to help each and all to realize and enjoy God's blessings. God neglects none: He loves all."

"The only real difference that exists between people is that they are at various stages of development. Some are imperfect -- these must be brought to perfection. Some are asleep -- they must be awakened; some are negligent -- they must be roused; but one and all are the children of God."

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 170)

“Progress in the Knowledge of God shall never come to an end.”

(The Bab, Selections from the Writings of the Bab, p. 89)

“The heart of man is like the root of a tree, Therefrom grow the leaves on firm branches. Corresponding to that root grow up branches As well on the tree as on souls and intellects.”

(Islam, Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 3)

“You shall surely travel from stage to stage (in this life and in the Hereafter) (It means) from one state to another.”

(Islam, Hadith, Bukhari Vol 6, Book 60, # 464)

23. “Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects” 106. “None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah hath power over all things? Knowest thou not that to Allah belongeth the dominion of the heavens and the earth! And besides Him ye have neither patron nor helper.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 39)

Denkard. Zoroaster, “They considered this, too, thus namely, the soul of man never (permanently) remains in one single place; since, according to its principle; it is progressing or regressing.” “As to its progress and regress this is said thus: ‘As long as man follows spiritual desires (*rûbân-kâmag*), it is progressing; when he follows bodily desires, then the soul deteriorates.” “They considered this, too, thus: namely, there is no man whatever by whom (when) anything is done that thing is not done for his own sake, whether it be an honest or a dishonest (act); since whosoever does (anything) in (this world), increases or decreases (thereby, the merit of) his soul.” “All kinds of

acts are performed by them (*viz.*, men) for (their) own souls.” “And we men ought to be highly exerting thus: ‘We long for our own soul's happiness, not misery.’”

“The Amesha spentas (sacred institutes) are the laws and the stages of spiritual life. Therefore indeed the creator has molded you Zarathushtra for this progress and protection.” (ZOROASTER, Hymns of Atharvan)

“The different stages of the human life.” “The self develops gradually, for in some sap (blood) is seen (as well as thought), but in others thought is not seen.”

4. “And in man again the self develops gradually, for he is most endowed with knowledge. He saying what he has known, he sees what he has known. He knows what is to happen tomorrow, he knows heaven and hell. By means of the mortal he desires the immortal, thus is he endowed.”

(Hindu, Mahabharata and Upanishads vol. 1, Aitareya-Aranyaka Part 2)

“From what state into what state did I change in the past? Shall I be in the future? Or, shall I not be in the future? What shall I be in the future? How shall I be in the future? From what state into what state shall I change in the future?” “The disciple incites his will to maintain the meritorious conditions that have already arisen, and not to let them disappear, but to bring them to growth, to maturity and to the full perfection of development; and he strives, puts forth his energy, strains his mind and struggles.” “And it is impossible that any one can explain the passing out of one existence, and the entering into a new existence, or the growth, increase, and development of consciousness, independent of corporeality, feeling, perception, and mental formations.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“The truth of the highest reality goes up continuously by the stages of purification one enters.” (Buddha, Lankavatara Sutra)

“By gradually ascending the stages he will become established in the perfect Transcendental Intelligence of the Tathagatas.” (Buddha, Lankavatara Sura)

“BETTER is it for a person to write down but one of His verses than to transcribe the whole of the Bayan and all the books which have been written in the Dispensation of the Bayan. For everything shall be set aside except His Writings, which will endure until the following Revelation. And should anyone inscribe with true faith but one letter of that Revelation, his recompense would be greater than for inscribing all the heavenly Writings of the past and all that has been written during previous Dispensations. Likewise continue thou to ascend through one Revelation after another, knowing that thy progress in the Knowledge of God shall never come to an end.”

(The Bab, Selections from the Writings of the Bab, p. 91)

“And now concerning thy question whether human souls continue to be conscious one of another after their separation from the body. Know thou that the souls of the people of Baha, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul. They are indeed the ones who are well-informed, who are keen-sighted, and who are endued with understanding. Thus hath it been decreed by Him Who is the All-Knowing, the All-Wise.”

“The people of Baha, who are the inmates of the Ark of God, are, one and all, well aware of one another's state and condition, and are united in the bonds of intimacy and fellowship. Such a state, however, must depend upon their faith and their conduct. They that are of the same grade and station are fully aware of one another's capacity, character, accomplishments and merits. They that are of a lower grade, however, are incapable of comprehending adequately the station, or of estimating the merits, of those that rank above them. Each shall receive his share from thy Lord. Blessed is the man that hath turned his face towards God, and walked steadfastly in His love,

until his soul hath winged its flight unto God, the Sovereign Lord of all, the Most Powerful, the Ever-Forgiving, the All-Merciful.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 169)

Spiritual sickness of the soul.

215. Spiritual sickness of the soul. Doing God's will, living the life He has out lined for us to follow, is considered to be living in God's eyes, while the absence of God, living only for the things of this worldly life, is considered to be a kind of spiritual death and illness to the spirit inside of man: I have been told, by some religious people, that the soul God created is perfect and therefore can't suffer from illnesses or spiritual afflictions, but I ask you, if our soul has spiritual requirements, even though it's essence is created to be perfect in God's image, does it not stand to reason that if that soul is not having it's spiritual requirements met, due to, for example, distance from God's spiritual graces and tender loving care, then does it not stand to reason that, that spiritual essence known as the human soul or spirit might not be living a life style that is conducive to its spiritual health and well-being. I mean where do we really think all these murderers and psychopaths are coming from? It can't be due to spiritual health and well-being, I mean didn't Christ call himself a spiritual physician. **CHRISTIANITY: Mark 2:16** “And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?” **2:17** “When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.” Jesus was one of many spiritual physicians that have been sent to man by God at different intervals of time to heal man of his spiritual afflictions and help man overcome his moral deficiencies in our trouble filled lives. **Luke 1:70** “As He spake by the mouth of His holy prophets, which have been since the world began:”

Acts 3:21 “God hath spoken by the mouth of all his holy prophets since the world began.”

“These ailing ones must be tended by spiritual physicians, these who are the lost need gentle guides -- so that from such souls the bereft may receive their portion, and the deprived obtain their share, and the poor discover in such as they unmeasured wealth, and the seekers hear from them unanswerable proofs.

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 272)

So, it is definitely apparent that mankind does in fact, at various times, need spiritual physicians to come to this world to help the ailing souls of mankind with differing spiritual ailments. On the other hand, when we, as a human species listen to and observe God's statutes and precepts all is well with our souls. JUDAISM: Deuteronomy 4:4 “But ye that did cleave unto the LORD your God are alive every one of you this day.” In the writings of God's messengers, Bahá'í, Christian, or otherwise, living the life God has out lined for us is considered being spiritually alive and healthful to the soul of man; while living outside of His law is considered living the life of the animal-beast, lurking inside of man, thinking only of material pleasures, and what we can get for ourselves out of this world; which is considered as being spiritually dead or spiritually unhealthy in the eyes of God: CHRISTIANITY: 1 Timothy 5:6 “But she that liveth in pleasure is dead while she liveth.” Romans 8:13 “For if ye live after the flesh, ye shall die:” JUDAISM: Psalms 41:4 “I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.” Again, we hear it right out of the writings of the bible, living for the material pleasures leads humanity to a kind of spiritual death or sickness, because if man is strictly focused on the pleasures of this world, and on the flesh, he is not thinking about God or the development of his soul; he is thinking about mortal gain and what he can get out of this physical life. He is not thinking about how to become a better more enlightened soul, he is thinking about how to acquire more material wealth and what his status is in this world. This, as the spiritual writings tell us, is not the way to the development of

the soul in man; It is the way to spiritual deprivation and spiritual disease and malnutrition of the soul.

Some may think this is an odd way of describing the human soul, as being malnourished, but the spiritual side of mankind, the human soul, as pointed out earlier, has requirement as well as the human body does and when these spiritual requirements are not being met you have an unhealthy soul that is in dire need of spiritual substance and healing, which can only come from God and our living within the bounds He has laid out for us. Otherwise our spiritual nature is sickly and not flourishing towards ethereal well-being: “How often do we see a man, poor, sick, miserably clad, and with no means of support, yet spiritually strong. Whatever his body has to suffer, his spirit is free and well! Again, how often do we see a rich man, physically strong and healthy, but with a soul sick unto death.” Man is in need of spiritual sustenance if he is really going to grow spiritually: “It is quite apparent to the seeing mind that a man’s spirit is something very different from his physical body.” “The spirit is changeless, indestructible. The progress and development of the soul, the joy and sorrow of the soul, are independent of the physical body.” CHRISTIANITY: 3 John 1:2 “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” “If we are caused joy or pain by a friend, if a love prove true or false, it is the soul that is affected. If our dear ones are far from us -- it is the soul that grieves, and the grief or trouble of the soul may react on the body.”

“Thus, when the spirit is fed with holy virtues, then is the body joyous; if the soul falls into sin, the body is in torment!” “When we find truth, constancy, fidelity, and love, we are happy; but if we meet with lying, faithlessness, and deceit, we are miserable.” (Abdu’l-Baha, Paris Talks, p. 65 and Christianity: 3 John 1:2)

Requirements for a healthy, ethereally flourishing, soul progressing towards a good quality spiritual well balance self are also further explained in the Bahá’í writings: “The requirements are that your minds must be illumined, your souls must be rejoiced with the glad tidings of God, you must become imbued with spiritual moralities, your daily life must evidence faith and assurance, your hearts must be sanctified and pure, reflecting a high degree of love and attraction toward the Kingdom of Abha.” JUDAISM: Proverbs 16:24 “Pleasant words are as an honeycomb, sweet to the soul, and health to the

bones.” “We see that cold, heat, suffering, etc, only concern the body, they do not touch the spirit.” (Abdu'l-Baha, The Promulgation of Universal Peace, p. 460) “Strive therefore, with heart and soul, to follow the precepts of the Blessed Perfection (Baha'u'llah), and rest assured that if ye succeed in living the life he marks out for you, Eternal Life and everlasting joy in the Heavenly Kingdom will be yours, and celestial sustenance will be sent to strengthen you all your days.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 113)

“They, however, that have failed to seek this shelter, have deprived themselves of this privilege, and are powerless to benefit from the spiritual sustenance that hath been sent down through the heavenly grace of this Most Great Name.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 189) JUDAISM: Psalms 42:11 “Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance.”

Those who have deprived themselves of this glorious, indomitable God given bounty will still exist in this life and in the next life, but their existence, their spiritual capacity, will be greatly diminished from the exulted station they could have achieved in this earthly life. They will go on existing, and though their plight will be dire, you can't exist in this life without some spiritual development occurring. Everything dealing with that soul will be moving in slow motion; which, according to the books of God, is a condition of man being unenlightened, and this, according to the writings of God's holy prophets, is a form of spiritual death. “Thus do the unbelievers seek to remedy the sickness of their hearts, utterly heedless that they thus render themselves accursed of all who dwell in heaven and on earth.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 26)

“They were immersed in superstitions,” “they could only be the superstitions of diseased brains. She expounded the new doctrine, bringing out its truth, but always encountered the same argument of Jabulqa. Exasperated, she finally told them: 'Your reasoning is that of

an ignorant and stupid child; how long will you cling to these follies and lies? When will you lift your eyes towards the Sun of Truth?"

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 593 and 624)

"Physical life, in comparison with eternal life in the Kingdom, is considered as death. So Christ called the physical life death, and said: 'Let the dead bury their dead.' Though those souls possessed physical life, yet in His eyes that life was death."

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 126)

CHRISTIANITY: Matthew 8:22 "But Jesus said unto him, Follow me; and let the dead bury their dead." Which, is another way of saying let the unenlightened souls, which are those lacking in spiritual development and health, bury the souls of those that have passed on out of this mortal life. JUDAISM: Sirach 34:17 "He raiseth up the soul....He giveth health, life, and blessing." (Deuterocanonical Apocrypha,) ISLAM: 124. "Whenever there cometh down a Surah, some of them say: 'Which of you has had his faith increased by it?' Yea, those who believe, their faith is increased, and they do rejoice. But those in whose hearts is a disease, it will add doubt to their doubt, and they will die in a state of unbelief. See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed." 89. "And he said, "I am indeed sick (at heart)!" (The Qur'an (Yusuf Ali tr), Surahs 9 and 37) 29. "Do those in whose hearts is a disease, think that Allah will not bring to light all their rancor?" "Life was allowed in heathen countries for the soul's health." (Mathnavi of Rumi Vol 6) ZOROASTER: 1. "(Yea,) we sacrifice to the thoughts of the mind, and to the good wisdom, and to the good and blessed sanctity, and to the good religious knowledge, and to good health (of soul and body)." (The Zend-Avesta, Avesta – Visperad 4) HINDU: "I know not what would heal the grief Burned into soul and sense," (the) "soul, which rests serenely lord.....,comes to tranquility; And out of that tranquility shall rise The end and healing of his earthly pains, Since the will governed sets the soul at peace." (Bhagavad Gita (Edwin Arnold tr) chapter 2) BUDDHAISM: "The lotus will grow sweetly fragrant, delighting the soul, so also among those who are like rubbish the wise

student of the truly enlightened Buddha shines brightly with wisdom above the blinded crowd.” “Health is the greatest gift; contentment is the greatest wealth; trusting is the best relationship;” Found in the body and in the soul of mankind. (Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards)) These are just a few of the quotations found throughout the various religions of God that speak not only of the spiritual death of the human soul due to lack of spiritual drive found within mankind; but here also are statements from these same religious writings of God that speak of the spiritual nature and health and well-being of the soul and our need for spiritual sustenance from God and living by the scriptural guidelines, which brings down the spiritual sustenance and blessings from God unto our needy souls.

“It’s an ill world for peaceful souls!” that helps create unhealthy souls.

(Moojan Momen, The Babi and Baha’i Religions 1844-1944, p. 422)

“These are the counsels of Abdu’l-Bahá’ ‘It is my hope that out of the bestowals of the Lord of Hosts ye will become the spiritual essence and the very radiance of humankind, binding the hearts of all with bonds of love; that through the power of the Word of God ye will bring to life the dead now buried in the graves of their sensual desires; that ye will, with the rays of the Sun of Truth, restore the sight of those whose inner eye is blind; that ye will bring spiritual healing to the spiritually sick.”

(Bahá’í Faith, Abdu’l-Baha, Selections from the Writings of Abdu’l-Baha, p. 36)

Speak not unwisely, use discretion.

216. Speak not unwisely, use discretion in your speech and actions and remember you are in the presents of God: “Be thou not sad, for God is near to thee.” (Bahá’í Faith, Tablets of Abdu’l-Baha v3, p. 557) In the Bahá’í Faith we are cautioned to speak wisely and to refrain from excess speech. We are encouraged to use our head and think about what we are going to say before we say it. That way

many feelings can be spared the hurt of foolish words and misunderstandings can be limited much of the time.

“The spiritually learned must be characterized by both inward and outward perfections; they must possess a good character, an enlightened nature, a pure intent, as well as intellectual power, brilliance and discernment, intuition, discretion and foresight, temperance, reverence, and a heartfelt fear of God.”

(Bahá'í Faith, Abdu'l-Baha, The Secret of Divine Civilization, p. 33)

This is also true of Christianity, if one cares to look for it in the bible, and is also true of the other God fearing religions.

JUDAISM: Isaiah 28:23 “Give ye ear, and hear my voice; hearken, and hear my speech.”

Isaiah 28:26 “For his God doth instruct him to discretion, and doth teach him.”

Isaiah 50:7 “For the Lord GOD will help me; therefore shall I not be confounded and I know that I shall not be ashamed. He is near that justifieth me;”

Proverbs 10:19 “In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.”

Proverbs 10:31 “The mouth of the just bringeth forth wisdom: but the forward tongue shall be cut out.”

Proverbs 10:32 “The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh forwardness.”

Proverbs 21:23 “Whoso keepeth his mouth and his tongue keepeth his soul from troubles.”

Ecclesiastics 5:2 “Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.”

CHRISTIANITY: Matthew 15:16 “And Jesus said, Are ye also yet without understanding?”

Matthew 15:17 “Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?”

Matthew 15:18 “But those things which proceed out of the mouth come forth from the heart; and they defile the man.”

Matthew 12:36 “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.”

Matthew 12:37 “For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

James 3:6 “And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”

James 3:13 “Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom.”

Acts 17:27 “That they should seek the Lord, if haply they might feel after him, and find him, though He be not far from every one of us:”

“That seeker must, at all times, put his trust in God, must renounce the peoples of the earth, must detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vain-glory, must cling unto patience and resignation, observe silence and refrain from idle talk. For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century.” And know this! “We are closer to man than his life-vein.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 185 and 264)

“Ye have been forbidden in the Bayan to enter into idle disputation and controversy, that perchance on the Day of Resurrection ye may not engage in argumentation, and dispute with Him Whom God shall make manifest.”

(The Bab, Selections from the Writings of the Bab, p. 133)

15. “Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah. And why

did ye not, when ye heard it, say – ‘It is not right of us to speak of this: Glory to Allah! this is a most serious slander!’ Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.”

(The Qur’an (Yusuf Ali tr), Surah 24)

186. “When my servants ask thee concerning Me, I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me.”

(The Qur’an (Yusuf Ali tr), Surah 2)

“Allah’s Apostle said, “Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk).”

(Islam, Hadith, Bukhari Vol 8)

“Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you.”

(Hadith, Bukhari Vol 5, Book 59, # 516)

“The Prophet used to forbid Qil and Qal (idle useless talk or that you talk too much about others).”

(Islam, Hadith, Bukhari Vol 9, Book 92, # 395)

16. “It was We who created man and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.”

(The Qur’an (Yusuf Ali tr), Surah 50)

3. “Therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beauteous! that we should think, and speak, and do

those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds;”

(The Zend-Avesta, Avesta – Yasna 53)

4. I who by worship would keep far from Thee, O Mazda.....that is most near... and from the Right, wherein Mazda Ahura dwells. Him who has approached the nearest to us.

(The Zend-Avesta, Avesta – Yasnas 33 and 57)

26. “O thou, my perishable body, think good thoughts with thy mind! O thou, my perishable body, speak good words with thy tongue! O thou, my perishable body, do good deeds with thy hands!

(The Zend-Avesta, Avesta Fragments)

6. “I, Ahura Mazda, brought it down with mighty vigor, for the Increase of the house, of the borough of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

6. “Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.”

(Hindu, Laws of Manu chapter 12)

13. “A wise man should keep down speech and mind; he should keep them within the Self which is knowledge; he should keep knowledge within the Self which is the Great; and he should keep that (the Great) within the Self which is the Quiet.”

(Hindu Upanishads vol. 2, Katha-Upanishad)

5. “Always near, the Lord (to us) of the past and the future, henceforward fears no more. This is that!”

(Hindu, Upanishads vol. 2, Katha-Upanishad)

**17. “Guard against verbal unruliness. Be restrained in speech. Abandoning verbal wrong doing, lead a life of verbal well doing.”
“The wise who are restrained in body, speech and mind - such are the well and truly restrained.”**

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

20. “Be guarded in speech, restrained of mind and not doing anything wrong physically. Perfect these three forms of action, and fulfill the way taught by the sages.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“He speaks such words as are gentle, soothing to the ear, loving, going to the heart, courteous and dear, and agreeable to many. He avoids vain talk and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks about the law and the disciple; his speech is like a treasure, at the right moment accompanied by arguments, moderate, and full of sense.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Be aware of bodily anger and control your body. Let go of the body's wrongs and practice virtue with your body. Be aware of the tongue's anger and control your tongue. Let go of the tongue's wrongs and practice virtue with your tongue. Be aware of the mind's anger and control your mind. Let go of the mind's wrongs and practice virtue with your mind. The wise who control their body, who control their tongue, the wise who control their mind are truly well controlled. That one is praised even by the gods, even by Brahma.” Who is ever close. “The one who is free from gullibility, who knows the Uncreated, who has severed all ties, removed all temptations, renounced all desires, is the greatest of people.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The...tongue....is....sharper than a sword.” (words inflict harm on others when evil passes out of the mouth, so refrain your tongue from speaking foolishness) (Sabeanism, Ginza Rba- chapter 24)

“Put far from us Thy wrath and bring near Thy mercy.” “Behold, here I stand! Behold, here I dwell! Worlds against whom I guard myself Though your words are not far from my face.” (Sabeanism, Ginza Rba-chapters 75 and 76)

“Withhold thy tongue from uttering that which might grieve thee and beseech God for mercy. Verily He is fully cognizant of the righteous, for He is with such of His servants as truly believe in Him, and He is not unaware of the actions of the mischief-makers, inasmuch as nothing whatever in the heavens or on the earth can escape His knowledge.”

(The Bab, Selections from the Writings of the Bab, p. 162)

“Let their speaking, let their inner state be summed up thus: Keep all my words of prayer and praise confined to one refrain; make all my life but servitude to Thee.”

(Bahá'í Faith, Selections from the Writings of Abdu'l-Baha, p. 93)

“Everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 182)

Manifestations speak by God's will.

217. Manifestations speak by God's will. All the religions of God tell us that God's manifestations don't speak of their own will, but they speak what God tells them to say: God

speaks to mankind through the mouths of the prophets. Moses indicated this in Exodus, **JUDAISM: Exodus 4:11** “And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?” **Exodus 4:12** “Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” **Exodus 4:15** “And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.” God was with the mouth of Moses while he was on this earth. Moses didn't speak for himself but spoke that which God told him to speak. **Numbers 16:28** “And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.” Moses also prophesied that God would raise up a prophet like Moses and God would put the words into his mouth as well.

Deuteronomy 18:18 “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.” We now know that prophet to be Jesus Christ who spoke by God's command.

CHRISTIANITY: John 8:26 “I have many things to say and to judge of you: but He that sent me is true; and I speak to the world those things which I have heard of Him.”

John 8:27 “They understood not that he spake to them of the Father.”

John 8:28 “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.”

John 8:29 “And He that sent me is with me: the Father hath not left me alone; for I do always those things that please him.”

Jesus tells us he does the things that please the Father and he speaks what the Father commands:

John 12:49 “For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.”

Jesus, like Moses before him, also prophesied that the next prophet to come after him, the spirit of truth, in this case, will not speak of himself but will speak the things God tells him to speak. **John 16:13** “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but what-so-ever he shall hear, that shall he speak: and he will shew you things to come.”

The Bab (the gate) and Bahá'u'lláh (The Glory of God) came as prophesied by Christ and he did not speak of himself, but he spoke by God's command that which God wanted said.

“O concourse of light! By the righteousness of God, We speak not according to selfish desire, nor hath a single letter of this Book been revealed save by the leave of God, the Sovereign Truth. Fear ye God and entertain no doubts regarding His Cause, for verily, the Mystery of this Gate is shrouded in the mystic utterances of His Writ and hath been written beyond the impenetrable veil of concealment by the hand of God, the Lord of the visible and the invisible.”

(The Bab, Selections from the Writings of the Bab, p. 57)

“This Wronged One speaketh wholly for the sake of God,”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 18)

“I speak naught except at His bidding, and follow not, through the power of God and His might, except His truth. He, verily, shall recompense the truthful.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 126)

“We perceived no one sufficiently mature to acquire from Us the truths which God hath taught Us, nor ripe for Our wondrous words of wisdom.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 126)

“Know ye that trials and tribulations have, from time immemorial, been the lot of the chosen Ones of God and His beloved, and such of His servants as are detached from all else but Him, they whom neither merchandise nor traffic beguile from the remembrance of the

Almighty, they that speak not till He hath spoken, and act according to His commandment.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 129)

“I lay asleep on my couch, O my God, when lo, the gentle winds of Thy grace and Thy loving-kindness passed over me, and wakened me through the power of Thy sovereignty and Thy gifts, and bade me arise before Thy servants, and speak forth Thy praise, and glorify Thy word.”

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 305)

“By the righteousness of God! I speak not falsely, and utter naught save that which God hath bidden Me.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 207)

“THERE is no doubt that the Almighty hath sent down these verses unto Him.” [the Bab] “When the verses of this Book are recited to the infidels they say: Give us a book like the Qur'án and make changes in the verses. Say: 'God hath not given Me that I should change them at My pleasure.' I follow only what is revealed unto Me. Verily, I shall fear My Lord on the Day of Separation, whose advent He hath, in very truth, irrevocably ordained.”

(The Bab, Selections from the Writings of the Bab, pp. 66 and 80)

God, I also find, spoke, to man, through the messengers of the past.

67. “O Messenger! proclaim the (Message) which hath been sent to thee from thy Lord.” 117. “Never said I to them aught except what Thou didst command me to say, to wit, ‘Worship Allah, my Lord and your Lord;’ and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up, Thou wast the Watcher over them, and Thou art a Witness to all things.”

(The Qur'an (Yusuf Ali tr), Surah 5)

50. "Say: 'I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me.' Say: 'Can the blind be held equal to the seeing?' Will ye then consider not?"

(The Qur'an (Yusuf Ali tr), Surah 6)

113. "For Allah hath sent down to thee the Book and wisdom and taught thee what thou knewest not (before); and great is the grace of Allah unto thee."

(The Qur'an (Yusuf Ali tr), Surah 4)

166. "But Allah beareth witness that what He hath sent unto thee He hath sent from His (Own) Knowledge."

(The Qur'an (Yusuf Ali tr), Surah 4)

37. "This Qur'án is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book -- wherein there is no doubt -- from the Lord of the Worlds."

(The Qur'an (Yusuf Ali tr), Surah 10)

11. "As the Holy One I recognized Thee, O Mazda Ahura, when Good Thought came to me, when first by Your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which Ye tell me is the best (to do)." "And when Thou saidest to me, 'To Right shalt thou go for teaching,' then Thou didst not command what I did not obey: 'Speed Thee, ere my Obedience come, followed by treasure-laden Destiny, Who shall render to men severally the destiny of the two-fold award.'"

(The Zend-Avesta, Avesta – Yasna 44)

5. "I will speak of that which (He), the Holiest declared to me as the word that is best for mortals to obey; while He said: 'they who for my sake render Him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit' - (He) Mazda Ahura."

(The Zend-Avesta, Avesta – Yasna 45)

"Zarathustra proceeds to announce the great truths that he had learned from Ahura Mazda." (ZOROASTER, Hymns of Atharvan p. 86)

"God speaks through His prophets. Submission to the prophet leads to spirituality and immortality." (ZOROASTER, Hymns of Atharvan p. 473)

"From the beginning it was I (Brahma, Vishnu) who taught?' Krishna. O Slayer of thy Foes! Albeit I be Unborn, Undying, Indestructible, The Lord of all things living;"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4)

"Whatever words I speak, dependent on Thee, and grant me thy divine protection."

(Hindu Vedas, Rig Veda - Book 6)

"Now will I speak of knowledge best to know- That Truth which giveth man to drink, The Truth of HIM, the Para-Brahm, the All, The Uncreated;"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

20. "I (Brahma) have taught you the Way. Making the effort is your affair. The Buddhas have pointed out the Way. Those who are on the way and practicing meditation will be freed from Mara's bonds."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Following this Path you will put an end to suffering. I (Brahma) have taught you the Way.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“In the name of the Great Life (Haiyi/God)! My good messenger of light Who travelleth to the house of its friends Come, direct my speech and open my mouth in praise That I may praise the Great Life (God) Wholly.” (Sabeanism, Ginza Rba- chapter 111)

The straight path.

218. The straight path. The writings of God tell us that God is leading mankind on a path that is a straight path leading mankind to a spiritual world where we can grow and develop to our true spiritual potential: “He hath none to equal Him in the whole universe, nor any partner in all creation. He hath sent forth His Messengers, and sent down His Books, that they may announce unto His creatures the Straight Path.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 98)

“O concourse of the faithful! Incline your ears to My Voice, proclaimed by this Remembrance of God. Verily God hath revealed unto Me that the Path of the Remembrance which is set forth by Me is, in very truth, the straight Path of God,”

(The Bab, Selections from the Writings of the Bab, p. 62)

JUDAISM: Genesis 28:20 “God will be with me, and will keep me in this way (on this path) that I go, and will give me bread to eat, and raiment to put on,”

2 Esdras 14:22 “But if I have found grace before Thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in Thy law, that men may find

**Thy path, and that they which will live in the latter days may live.”
(Deuterocanonical Apocrypha, (Ezra 4))**

Psalms 25:5 “Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day.”

Psalms 25:4 “Shew me Thy ways, O LORD; teach me Thy paths.”

Psalms 27:11 “Teach me Thy way, O LORD, and lead me in a plain path,” Psalms 5:8 “Make Thy way straight before my face.”

Joel 2:8 “They shall walk every one in His path:”

Micah 4:2 “And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.”

CHRISTIANITY: Matthew 3:3 “Prepare ye the way of the Lord, make His paths straight.”

Matthew 7:13 “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:”

Matthew 7:14 “Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

Luke 13:24 “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”

“Thank God for guiding thee unto the Straight Path,” “Blessed are ye for having been chosen by God for His love, in this new age, and joy be to you for having been guided to the Great Kingdom! Verily, your Lord hath chosen you to show the path to the Kingdom of God, among the people.”

(Bahá'í Faith, Tablets of Abdu'l-Baha v1, p. 84 Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 361)

“When He chanteth words of praise and glorification of God all Paradise becomes motionless like unto ice locked in the heart of a frost-bound mountain. Methinks I visioned Him moving along a straight middle path wherein every paradise was His Own paradise, every heaven His Own heaven.”

(The Bab, Selections from the Writings of the Bab, p. 53)

“The nature of the soul after death can never be described, nor is it meet and permissible to reveal its whole character to the eyes of men. The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 156)

“Every created thing in the whole universe is but a door leading into His knowledge, a sign of His sovereignty, a revelation of His names, a symbol of His majesty, a token of His power, a means of admittance into His straight Path....”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 160)

“ALL praise be to God Who hath, through the power of Truth, sent down this Book unto His servant, that it may serve as a shining light for all mankind... Verily this is none other than the sovereign Truth; it is the Path which God hath laid out for all that are in heaven and on earth. Let him then who will, take for himself the right path unto his Lord.”

(The Bab, Selections from the Writings of the Bab, p. 39)

186. “When my servants ask thee concerning Me, I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also, with a will, listen to My call, and believe in Me; that they may walk in the right way.” 213. “For Allah guides whom He will to a path that is straight.”

(The Qur'an (Yusuf Ali tr), Surah 2)

161. “Verily, my Lord hath guided me to a way that is straight, a religion of right, the path (trod) by Abraham the true in faith, and he (certainly) joined not gods with Allah.” “Verily, this is My Way, leading straight: follow it: follow not (other) paths: they will scatter you about

from His (great) path: thus doth He command you that ye may be righteous.”

(The Qur'an (Yusuf Ali tr), Surah 6)

**6. “I, as a priest, who would learn the straight (paths) by the Right,”
12. “What is Thine ordinance? What wilt Thou? What of praise or what of worship? Proclaim it, Mazda, that we may hear what ordinances Destiny will apportion. Teach us by Right the paths of Good Thought that are blessed to go in,”**

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 33 and 34)

**12. “And to us Mazdayasnians who are likewise offering sacrifice, do Ye grant (both the desire and knowledge of the path that is correct.”
13. “Grant to us both the desire of, and the knowledge of that straightest path, the straightest because of Righteousness, and of (Heaven) the best life.”**

(The Zend-Avesta, Avesta – Yasna 68)

“Whoso worship Me, Them I exalt; but all men everywhere Shall fall into My path;” “Those of noble soul Who tread the path celestial, worship Me With hearts unwandering, knowing Me the Source, the’ Eternal Source, of Life. Unendingly”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 4 and 9)

“The narrow path thou chooseth is the righteous path to heaven!”

(Hindu, Ramayana (R. Dutt, abridged tr))

**“O God, Disposer, Thou knowest, straight on, the paths and ways.” “By paths directed hitherward, the straightest, send thou us happiness.”
“Straight in direction be the path.”**

(Hindu, Vedas, Rig Veda – Books 6, 9 and 10)

“By means of his Transcendental Intelligence, he walks the path leading to Nirvana.” (Buddha Lankavatara Sutra)

“By the Truth of emptiness and egolessness that enlightened disciples are to advance along the Path, to restrain their thoughts.” “This Scripture is intended for those who are entering upon the path,” (Buddha, Diamond Sutra)

“The noble path that leads to enlightenment is wisdom.” (Buddha, Suangama Sutra)

“I prepared a path for the good ones and made a gateway for the world. A gateway for the world I made. *The fire did not sin against him the uthra shone in its brightness. In its brightness the uthra shone and prepared a path for the perfect ones. For the perfect ones he prepared a path and granted salvation to the perfect ones. Salvation he granted to the perfect ones.*” (Sabeanism, The way of Salvation Adam)

“Thou hast chosen (us), hast taken us out of the world of hatred, envy and disputes and hast set us firmly on paths of truth and faith,” (Sabeanism, Ginza Rba- chapter 43)

“They shall rise upward on a smooth road and by the path of the perfect, shall behold the Place of Light and the everlasting Abode.” (Sabeanism, Ginza Rba- Chapter 54)

“O PEOPLES of the earth! Verily the resplendent Light of God hath appeared in your midst, invested with this unerring Book, that ye may be guided aright to the ways of peace and, by the leave of God, step out of the darkness into the light and onto this far-extended Path of Truth.”

(The Bab, Selections from the Writings of the Bab, p. 60)

Develop spiritual strength to withstand tests.

219. Develop spiritual strength to withstand tests. We are supposed to try, with God's assistance, to develop our true spiritual self, so we become more God like on this earth and become more prepared for our existence, in the next phase of our life, in the world to come. To do this, one of the things we need is spiritual strength, to withstand the tests of this life, so we become more fit to take up our new spiritual roll for our existence in the next life; or, in simple terms, through these God given hardships we strengthen and develop our spiritual character in order to be more prepared to meet with and coexist with the spiritual life in the next world. "Well is it with the man of discernment who hath recognized and perceived the Truth, and the one possessed of a hearing ear who hath hearkened unto His sweet Voice, and the hand that hath received His Book with such resolve as is born of God, the Lord of this world and of the next, and the earnest wayfarer who hath hastened unto His glorious Horizon, and the one endowed with strength whom neither the overpowering might of the rulers, nor the tumult raised by the leaders of religion hath been able to shake." This is one of the ways the believers in the Bahá'í Faith define having spiritual strength through God. We find that the other religions of God also relate the gaining of spiritual strength with the assistance coming from God as well.

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 47)

"I pray to God graciously to assist you to weather the storms of tests and trials which must needs beset you, to enable you to emerge, unscathed and triumphant, from their midst, and to lead you to your high destiny."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 42)

JUDAISM: Enoch 41:8 "Who made a separation between the light and the darkness, And divided the spirits of men, And strengthened the spirits of the righteous, In the name of His righteousness." (Apocrypha)

Ecclesiastes 7:19 "Wisdom strengtheneth the wise, For there is not a just man upon earth, that doeth good, and sinneth not."

Ezra 7:27 "And I was strengthened as the hand of the LORD my God was upon me,"

Psalms 27:14 “Wait on the LORD: be of good courage, and He shall strengthen thine heart: wait, I say, on the LORD.”

Psalms 31:24 “Be of good courage, and He shall strengthen your heart, all ye that hope in the LORD.”

Isaiah 41:10 “Fear thou not; for I Am with thee: be not dismayed; for I Am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.”

2 Timothy 4:17 “Notwithstanding the Lord stood with me, and strengthened me;”

Ephesians 3:16 “That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; That Christ may dwell in your hearts by faith;”

1 Peter 5:10 “But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” 5:11 “To Him be glory and dominion for ever and ever. Amen.”

265. “And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.”

(The Qur’an (Yusuf Ali tr), Surah 2)

200. “O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.”

(The Qur’an (Yusuf Ali tr), Surah 3)

110. “Then will Allah say: Behold! I strengthened thee with the holy spirit,”

(The Qur’an (Yusuf Ali tr), Surah 5)

2. “For, believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord.”

(The Qur'an (Yusuf Ali tr), Surah 8)

26. “Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; but He provided a safe asylum for you, strengthened you with His aid, and gave you good things for sustenance: that ye might be grateful.”

(The Qur'an (Yusuf Ali tr), Surah 8)

102. “Say, the Holy Spirit has brought the revelation from thy Lord in truth, in order to strengthen those who believe, and as a guide and Glad Tidings to Muslims.”

(The Qur'an (Yusuf Ali tr), Surah 16)

22. “For such He has written Faith in their hearts, and strengthened them with a spirit from Himself.”

(The Qur'an (Yusuf Ali tr), Surah 58)

10. “(Zarathushtra:) Do Ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that dominion, whereby he (the Savior) could produce good dwellings and peace. I also have realized Thee, Mazda, as the first to accomplish this.”

(The Zend-Avesta, Avesta – Yasna 29)

12. “Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense, through the Right give powerful prowess, through Good Thought give the reward.”

(The Zend-Avesta, Avesta – Yasna 33)

6. “She (Armaiti) will give us peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it Mazda Ahura.”

(The Zend-Avesta, Avesta – Yasna 48)

7. “Give me, O thou that didst create, Welfare and Immortality, by the Highest Spirit, O Mazda, strength and continuance through Good Thought.”

(The Zend-Avesta, Avesta – Yasna 51)

4. “For the reciting of that word of truth, O Zarathushtra! the pronouncing of that formula, the Ahuna Vairya, increases strength and victory in one's soul and piety.”

(The Zend-Avesta, Avesta Fragments)

6. “Give him strength and victory! Give him welfare thus said Zarathushtra”

(The Zend-Avesta, Avesta Fragments)

12. “Strong God, strengthen us with might, O Lord of Power.”

(Hindu, Vedas, Rig Veda - Book 1)

5. “Be our protector, strengthen and increase us.”

(Hindu, Vedas, Rig Veda - Book 1)

10. “May Thine assistance keep us safe, May all Thy favours strengthen us.”

(Hindu, Vedas, Rig Veda - Book 4)

“(I offer). Hail! He (Brahma) who is the giver of soul, the giver of strength, On whose instruction all the gods depend. Whose shadow is

immortality, whose shadow is death; Who is the God whom we are to worship with oblation?"

(Hindu, Vedas, Yajur Veda - Kanda VII)

8. "If He (Brahma) will hear us let Him come with succour and all that strengthens."

(Hindu, Vedas, Rig Veda - Book 1)

"In meditation; one's mind should be concentrated at all times, whether sitting, standing, moving, working; one should constantly discipline himself to that end. Gradually entering into the state of Samadhi, he will transcend all hindrances and become strengthened in faith, a faith that will be immovable." (Buddha, Diamond Sutra)

"May Kulla strengthen you! In the name of the great Life (God, Haiyi) may healing and purity be thine!" "My Lord be praised! In the name of the Great First Sublime (Strange) Life, from the worlds of light, the Transcendent, above all works, be there healing and purity (victory), strength and soundness, hearing and being heard, joy of heart and forgiving of sins." "I am Manda-d-Hiia, emanation of the Mighty First Life (God). 'Rise up, go, set off, descend to the earthly world, To that world which is all birth, To be with the Elect Righteous, Men formed of flesh and blood. Hold them in thy grasp, strengthen them, Stand by them, take care of them. Give them strength and fortitude So that they may stand and worship and praise The Mighty Sublime Life! (God)'" "Great is the strength of Life; Abounding the glory of the mighty (Life)!" "Let there be strength and constancy for all lovers of Thy name! Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me not off from Yourself! And put far from me fear, dread and terror." (Sabeanism, Ginza Rba- chapters 104 thru 105, 113, 115 and 410)

"How numerous the verses which have been revealed concerning the grievous tests ye shall experience on the Day of Judgement, yet it appeareth that ye have never perused them; and how vast the number of revealed traditions regarding the trials which will overtake you on

the Day of Our Return, and yet ye seem never to have set your eyes upon them.” “issued orders to persecute the Bábís, imagining that by overweening force he could eradicate and suppress matters of this nature, and that harshness would bear good fruit;” “The present reign, condemned criminals (what they considered the Babis to be; to be) crucified, blown from guns, buried alive, impaled, shod like horses, torn asunder by being bound to the heads of two trees bent together and then allowed to spring back to their natural position, converted into human torches, flayed while living.” “whereas (in fact) to interfere with matters of conscience is simply to give them greater currency and strength; the more you strive to extinguish, the more will the name be kindled, more specially in matters of faith and religion, which spread and acquire influence so soon as blood is shed, and strongly affect men's hearts.”

(Selections from the Writings of the Bab, p. 140 and Shoghi Effendi, The Dawn-Breakers, pp. xlvii and 332)

“By God, though weariness should weaken Me, and hunger should destroy Me, though My couch should be made of the hard rock and My associates of the beasts of the desert, I will not blench, but will be patient, as the resolute and determined are patient, in the strength of God, the King of Preexistence, the Creator of the nations; and under all circumstances I give thanks unto God.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 80)

“O friend! Verily the prison is my paradise and the chains my necklace; my balance (or testing) is my redemption (or salvation) and the castle is my fortified safety, for this imprisonment is in the path of my Lord and it is my salvation, my joy, my gratitude and happiness. Verily, in calamity the face of Abdul-Baha shineth and through hardship joy is attained by this servant in all conditions.” “O thou friend!” “the calamities and afflictions of Abdul-Baha: These are not calamities, but bounties; they are not afflictions, but gifts; not hardships, but tranquillity; not trouble, but mercy -- and we thank God for this great favor.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 128 and v2, p. 333)

“It seems to me a real Truthseeker would know at a glance that He is the Master! Withal, I must say He is the Most Wonderful Being I have ever met or ever expect to meet in this world. Though He does not seek to impress one at all, strength, power, purity, love and holiness are radiated from His majestic, yet humble, personality, and the spiritual atmosphere which surrounds Him, and most powerfully affects all those who, are blessed by being near Him, is indescribable.”

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 316)

“The Breath of the Holy Spirit will help you, the Celestial Light of the Kingdom will shine in your hearts, and the blessed angels of God from Heaven will bring you strength and will succour you. Then thank God with all your hearts that you have attained to this supreme benefit.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 169)

Strive for God.

220. Strive for God all the religions of God tell us. Seek Him always, with all thy being: “Bahá'u'lláh has said that God will assist all those who arise in His service. The more you labour for His Faith, the more He will aid and bless you.”

(Bahá'í Faith, Compilations, The Compilation of Compilations vol II, p. 221)

“Those who earnestly strive after the One True God, let them then strive to attain this Gate. Verily God is potent over all things...”

(The Bab, Selections from the Writings of the Bab, p. 50)

JUDAISM: Deuteronomy 4:29 “Thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.”

1 Chronicles 17:2 “Do all that is in thine heart; for God,”

1 Chronicles 28:9 “And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake him, He will cast thee off forever.”

Psalms 86:12 “I will praise Thee, O Lord my God, with all my heart: and I will glorify Thy name for evermore.”

1 Chronicles 22:19 “Now set your heart and your soul to seek the LORD your God;”

Sirach 4:28 “Strive for the truth unto death, and the Lord shall fight for thee.” (Deuterocanonical Apocrypha,)

2 Kings 7:3 “Go, do all that is in thine heart; for the LORD.”

CHRISTIANITY: John 6:27 “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

Romans 15:30 “Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God.”

Philippians 1:27 “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;”

“Day and night you must strive that you may attain to the significances of the heavenly Kingdom, perceive the signs of Divinity, acquire certainty of knowledge and realize that this world has a Creator, a Vivifier, a Provider, an Architect -- knowing this through proofs and evidences and not through susceptibilities, nay, rather, through decisive arguments and real vision -- that is to say, visualizing it as clearly as the outer eye beholds the sun. In this way may you behold the presence of God and attain to the knowledge of the holy, divine Manifestations.”

(Bahá’í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 227)

“Strive earnestly for the sake of God and walk in the path of righteousness. Shouldst thou encounter the unbelievers, place thy whole trust in God, thy Lord, saying, Sufficient is God unto me in the kingdoms of both this world and the next.”

(The Bab, Selections from the Writings of the Bab, p. 160)

35. “O ye who believe! do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper.”

(The Qur'an (Yusuf Ali tr), Surah 5)

41. “Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the Cause of Allah. That is best for you, if ye (but) knew.”

(The Qur'an (Yusuf Ali tr), Surah 9)

11. “That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: that will be best for you, if ye but knew!”

(The Qur'an (Yusuf Ali tr), Surah 61)

7. “I strive to recognize by these things Thee, O Mazda, Creator of all things through the holy spirit.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 44)

5. “(Zarathushtra): Teachings address I..... Let each of you strive to excel the other in the Right, for it will be a prize for that one.” 2. “Then let them seek the pleasure of Mazda with thoughts, words, and actions, unto Him praise gladly, and seek His worship, making straight the paths for the Religion of the future Deliverer which Ahura ordained.”

(The Zend-Avesta, Avesta – Yasna 53)

“By Me the whole vast Universe of things Is spread abroad; by Me, the Unmanifest! In Me are all existences contained; Not I in them! Yet they are not contained, Those visible things! Receive and strive to embrace The mystery majestic! My Being-Creating all, sustaining all- still dwells Outside of all!” “Tread the path celestial, worship Me With hearts unwandering, knowing Me the Source, The Eternal Source, of Life. Unendingly They glorify Me; seek Me; keep their vows Of reverence and love, with changeless faith Adoring Me.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“When the righteous strive and struggle, Gods assist the true and brave!” “Have Me, then, in thy heart always! and fight! Thou too, when heart and mind are fixed on Me, Shalt surely come to Me!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 8 and Ramayana)

“Truly, the disciple who is possessed of faith and has penetrated the Teaching of the Master, he is filled with the thought: ‘May rather skin, sinews and bones wither away, may the flesh and blood of my body dry up: I shall not give up my efforts so long as I have not attained whatever is attainable by manly perseverance, energy and endeavor!’” “Like a thoroughbred horse touched by the whip, be strenuous and determined.” “In every work, great or small, Let them refer to Me.”

((The Eightfold Path), Buddha and Dhammapada - Sayings of the Buddha 1 and 3)

“By any striving, one will radiate its influence to infinite worlds, like a gem reflecting its variegated colors, whereby I and other Bodhisattva-Mahasattvas, will be enabled to bring all beings to the same perfection of virtue.” (Buddha Lankavatara Sutra)

“I strive with a pious and believing heart for the love of precious Truth. My vigilance and my praise giving Pure Chosen one, well is it for thee, (seeking) soul. (Sabeanism, Ginza Rba- chapters 70 and 77)

Study of the sacred texts is a must.

221. Study of the sacred texts is a must for those who desire to approach God's Holy court and understand the life God desires for us: "Bahá'u'lláh counsels the education of all members of society. No individual should be denied or deprived of intellectual training, although each should receive according to capacity. None must be left in the grades of ignorance, for ignorance is a defect in the human world. All mankind must be given a knowledge of science and philosophy -- that is, as much as may be deemed necessary. All cannot be scientists and philosophers, but each should be educated according to his needs and deserts."

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 108)

This is not just a teaching found in the Bahá'í Faith, this teaching is also found in the bible and the other religions of God. It's just that, given the time, and the education of mankind, this teaching had, at times, to be limited to a chosen few who could share God's teachings with the rest of the people; but it was still God's desire that the people learn from and teach one another that they may learn and understand His laws and statutes, which leads to the enlightenment and spiritual transformation of mankind.

"The Báb set out a demanding program of prayer, devotional practice, fasting and study to be pursued by the spiritual seeker."

(Peter Smith, The Babi & Baha'i Religions, p. 33)

101. "O ye who have peace of soul! Among the divine Texts as set forth in the Most Holy Book and also in other Tablets is this: it is incumbent upon the father and mother to train their children both in good conduct and the study of books; study, that is, to the degree required, so that no child, whether girl or boy, will remain illiterate. In no case is a child to be left without an education. This is one of the stringent and inescapable commandments to neglect which would

draw down the wrathful indignation of Almighty God.” “Teaching and learning, according to the decisive texts of the Blessed Beauty, is a duty.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings, Baha'i World Faith - Abdu'l-Baha Section, pp. 127 and 399)

“All matters must be referred to the Book of God;”

(The Bab, Selections from the Writings of the Bab, p. 9)

JUDAISM: Leviticus 10:11 “Teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.”

Deuteronomy 6:6 “And these words, which I command thee this day, shall be in thine heart:”

Deuteronomy 6:7 “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

Deuteronomy 11:18 “Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.”

Deuteronomy 11:19 “And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.”

CHRISTIANITY: 2 Timothy 2:15 “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

1 Corinthians 2:12 “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

1 Corinthians 2:13 “Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

Colossians 3:16 “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

Galatians 6:6 “Let him that is taught in the word communicate unto him that teacheth in all good things.”

“Education is essential and all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement; a universal curriculum should be established and the basis of ethics be the same.” “Therefore, every believer must continually study the sacred Writings and the instructions of the beloved Guardian, striving always to attain a new and better understanding of their import to him and to his society.”

(Abdu'l-Baha, Baha'i World Faith - p. 240 and Lights of Guidance, p. 359)

“Man's highest station, however, is attained through faith in God in every Dispensation and by acceptance of what hath been revealed by Him.” “True knowledge, therefore, is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation.” “When God hath testified that the Book is a sufficient testimony, as is affirmed in the text, how can one dispute this truth by saying that the Book in itself is not a conclusive proof?...”

(The Bab, Selections from the Writings of the Bab, pp. 82 and 88)

“A sensible man acquires education and culture through advice, while brutes and beasts always improve through punishment.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

121. “Those to whom We have sent the book (the Qur'an) study it as it should be studied; they are the ones that believe therein; those who reject faith therein, the loss is their own.” “Thus doth He command you, that ye may learn wisdom.”

(The Qur'an (Yusuf Ali tr), Surah 2 and 6)

“Allah's Apostle said, ‘Recite (and study) the Qur'an.’” 93. “Bring ye the Law and study it, if ye be men of truth.”

(The Qur'an (Yusuf Ali tr), Surah 3 and Hadith, Bukhari Vol 9, Book 92, # 466)

Denkard. Zoroaster, "The father should encourage his children to receive such education as would fit them later to perform their duties as fathers in their turn."

Denkard. Zoroaster, "The nature that has concern with the greatest development of wisdom (*i.e.* is studious) must be admired. Attention should be given to the (sacred) writings." The holy books of Ahura Mazda.

2.1 "Austerity, the study of sacred texts, and the dedication of action to God constitute the discipline of Mystic Union." 2.44 "By study comes communion with the Lord in the Form most admired."

(Hindu, The Yoga Sutras of Patanjali)

102. "In order to clearly settle his duties those of the other (castes) according to their order, wise Manu sprung from the Self-existent, composed these Institutes (of the sacred Law)."

103. "A learned Brahmana must carefully study them, and he must duly instruct his pupils in them."

(Hindu, Laws of Manu, chapter 1)

"Fourfold are our human duties: first to study holy lore, Then to live as good householders, feed the hungry at our door, Then to pass our days in penance, last to fix our thoughts above, But the final goal of virtue, it is Truth and deathless Love!"

(Hindu, Mahabharata (R. Dutt, abridged tr))

"(Give) devout attention to the teaching(s) of the Blessed One." Study the word for yourself." "Each must follow the path of study and meditation by himself gradually and with effort," (Buddha Lankavatara Sutra)

“When our minds cling to neither good nor evil, we should take care not to let them go to the other extreme of vacuity and remain in a state of inertia. At this point we should study and seek to broaden our knowledge so that we can understand our own minds and thoroughly understand the principles of Buddhism.” “May we be always free from the taint of ignorance and delusion.” (Buddha, Sixth Patriarch)

“Wreath is light, its weapon the living word, and its seal the chosen, pure one. Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life (Haiyi/God) from worlds (of light?).” (Sabeanism, Ginza Rba- chapter 63)

“If thou readest, read as it is written. Lord of mystic books, Lord of ‘Letters-of-Truth’ The name of the Life and the name of Manda-d-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee. The name of the great Mystery, the mystic Word, is pronounced upon thee.” (Sabeanism, Ginza Rba- chapters 70, 173 and 410)

“Great First Word, which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!” (Sabeanism, Ginza Rba- chapter 171)

“When we educate one we give him a copy of the Scriptures to read for himself.”

(Moojan Momen, The Babi and Baha'i Religions, p. 195)

God is sufficient unto us.

222. God is sufficient unto us. He will suffice us in all our actions and dealings if we allow Him: “I have made none other but Thee my trust; I have clung to no will but Thy Will. Thou art, in truth, the All-Sufficing, indeed sufficient unto Me is God, the Exalted, the Powerful, the Sustainer.”

(The Bab, Selections from the Writings of the Bab, p. 58)

God is sufficient unto us, the prophets of the religions of God tell us in not so many words. Trust and reliance on God is a must if we are to believe in a Benevolent Creator who only has our best interests at heart. And God is all knowing and all powerful, which means He is in a position to come to our aid if need be. So, we should trust and rely on Him if we are going to travel on this pathway to spirituality; and He will be there for us, even if it doesn't quite look like it at the time.

JUDAISM: 2 Samuel 22:3 “The God of my rock; in Him will I trust: He is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour.”

Psalms 37:17 “For, the LORD upholdeth the righteous.”

Psalms 37:23 “The steps of a good man are ordered by the LORD: and he delighteth in His way.”

Psalms 37:24 “Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with His hand.”

2 Kings 22:1 “And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:” 22:2 “And he said, The LORD is my rock, and my fortress, and my deliverer;” 22:3 “The God of my rock; in Him will I trust: He is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.”

Tobias 5:19 “For that which the Lord hath given us to live with doth suffice us.” (Deuterocanonical Apocrypha,)

Isaiah 41:10 “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.”

Wisdom 19:22 “For in all things, O Lord, Thou didst magnify Thy people, and glorify them, neither didst Thou lightly regard them: but didst assist them in every time and place.” (Deuterocanonical Apocrypha)

CHRISTIANITY: Hebrews 13:5 “For He hath said, I will never leave thee, nor forsake thee.” 13:6 “So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”

2 Corinthians 3:4 “And such trust have we through Christ to Godward:” 3:5 “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;” 3:6 “Who also hath

made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” 12:9 “And He said unto me, My grace is sufficient for thee.”

1 Timothy 4:10 “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”

2 Timothy 4:18 “And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.”

“Let God be all-sufficient for thee. Commune intimately with His Spirit, and be thou of the thankful.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 279)

“Trust in the Lord, thy God, for He is sufficient unto whosoever trusteth in Him. He, verily, shall protect thee, and in Him shalt thou abide in safety.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, p. 60)

“Thou art verily the Lord of grace abounding. Thou dost indeed suffice every created thing and causest it to be independent of all things, while nothing in the heavens or on the earth or that which lieth between them can ever suffice Thee. Verily Thou art the Self-Sufficient, the All-Knowing; Thou art indeed potent over all things.”

(The Bab, Selections from the Writings of the Bab, p. 6)

“All-sufficient is He for Me; independently of all things doth He suffice, while nothing in the heavens or in the earth but Him sufficeth. He, in very truth, is the Self-Subsisting, the Most Severe.”

(The Bab, Selections from the Writings of the Bab, p. 18)

64. “O Prophet! sufficient unto thee is Allah, (unto thee) and unto those who follow thee among the believers.”

(The Qur'an (Yusuf Ali tr), Surah 8)

59. “Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!” 129. “But if they turn away, Say: ‘Allah sufficeth me: there is no god but He: on Him is my trust, He the Lord of the throne (of Glory) Supreme!’”

(The Qur'an (Yusuf Ali tr), Surah 9)

38. “Sufficient is Allah for me! In Him trust those who put their trust.”

(The Qur'an (Yusuf Ali tr), Surah 39)

1. “To the increase of our homage and praise of God we offer this service which, as our defense, may shield us, which is worship with its beneficent results; and Blessedness is with it of a verity, and Piety as well. [(Pazand) and of this worship the results here mentioned are the well-thought thought, the word well spoken, and the deed well done]; and let this our worship shelter us (suffice us) from the Daeva and from the evil-minded man. And to this worship do we confide our settlements and persons for protection and care, for guarding, and for oversight; and in this worship will we abide, O Ahura Mazda! and with joy. In this worship do we exercise our choices; and to it will we approach, and to it will we belong; yea, to revering worship will we confide our settlements and persons for protection, and for care, for guarding, and for oversight, to such worship as is the praise of such as You.” For He sufficeth us in all our needs and worries.

(The Zend-Avesta, Avesta – Yasna 58)

“Ah, Lord! I worship Thee, the Undivided, The Uttermost of thought.” “I see no Earth and Heaven!” “Thee, Lord of Lords! I see, Thee only- only Thee!” “Now let Thy mercy unto me be given, Thou Refuge of the World!” Thou are sufficient unto us in all Your ways.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“With all thy soul Trust Him, and take Him for thy succour, Prince!”
“Give Me thy heart! adore Me! serve Me! Cling In faith and love and reverence to Me!” “So shalt thou come to Me! I promise true,” “For thou art sweet to Me!” “And let go those- Rites and writ duties! Fly to Me alone! Make Me thy single refuge!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

18. “Seeking for freedom I go for refuge to that God who is the light.”
“Thou art a refuge! Enlighten me! Take possession of me!”

**(Hinduism, Upanishads vol. 2, Svetasvatara and Taittiriya-
Upanishad)**

“Whoever takes refuge with the awakened one, the truth, and the community, who with clear understanding perceives the four noble truths: namely suffering, the origin of suffering, the cessation of suffering, and the eightfold holy way that leads to the cessation of suffering, that is the safe refuge; that is the best refuge; having gone to that refuge, a person is delivered from all pains.” “Let Him admonish, exhort, And shield from wrong. (Let Him suffice us always). Truly, pleasing is He to the good, Displeasing is He to the bad.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J.

“And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment ‘Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you.” The Great Life surficeth us. (Sabeanism, Ginza Rba- chapter 75)

Superstitions and fables is what is left after the spirit has gone out of the religion.

223. Superstitions and fables is what is left after the spirit has gone out of the religion and all that's left is the outer semblance of religion, nearly devoid of spiritual life: JUDAISM:

Enoch 2. "Woe to them who pervert the words of uprightness, And transgress the eternal law, And transform themselves into what they were not [into sinners]: They shall be trodden under foot upon the earth."

Enoch "I know that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words. and..... pervert everything that the Lord hath spoken through the mouth of the prophets, even the things that shall be."

Enoch 3. "Therefore they shall be wanting in doctrine and wisdom, And they shall perish thereby together." "Therefore they shall be wanting in doctrine," true doctrine, for that which they follow is false doctrine or superstition. (Apocrypha)

In the world of being the practice of religion ages with time and acts and rites that once held purpose and meaning give way to beliefs and actions that have lost their spiritual connection and have just become outward forms of what once held truth. Many people though, will still hold onto this decaying form of belief even though the true spiritual light has dimmed and almost gone out of the religion. It is this outward form, this lifeless body of rituals that remain, that many people hold onto that causes most people to fail to see the new spiritual light when a new revelation from God dawns on the horizon. The people are so attached to this dead body that superstition instead of truth rules their behavior and they turn on God's chosen ones and try and destroy this new light; this happened with the Jews in early Christianity: CHRISTIANITY: Acts 25:18 "Against whom when the accusers stood up, they brought none accusation of such things as I supposed:"

Acts 25:19 "But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive."

1 Timothy 4:1 "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" 4:2 "Speaking lies in hypocrisy;"

1 Timothy 4:7 “But refuse profane and old wives’ fables, and exercise thyself rather unto godliness.”

1 Timothy 4:8 “For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”

2 Timothy 4:3 “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;” **4:4** “And they shall turn away their ears from the truth, and shall be turned unto fables.”

JUDAISM: Jeremiah 3:20 “Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.”

Jeremiah 3:21 “A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.”

Jeremiah 23:35 “Ye have perverted the words of the living God, of the LORD of hosts our God.”

Isaiah 66:3 “He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck; he that offereth an oblation, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.”

Isaiah 66:4 “I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.”

CHRISTIANITY: 1 Peter 1:15 “Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.”

1 Peter 1:16 “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.”

1 Peter 1:17 “For he received from God the Father honour and glory.”

Titus 1:13 “This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.”

Titus 1:15 “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.”

Titus 1:16 “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”

Titus 2:1 “But speak thou the things which become sound doctrine:”

2 Corinthians 4:1 “Therefore seeing we have this ministry, as we have received mercy, we faint not;” 4:2 “But have renounced the hidden

things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending

ourselves to every man's conscience in the sight of God.” 4:5 “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your

servants for Jesus' sake.” 4:6 “For God, who commanded the light to

shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 10:1 “Now I

Paul myself -- I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some which

think of us, as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh; for the weapons of our war-

fare are not (physical and) carnal but mighty through God to the pulling down of strong holds;” “Casting down imaginations (and superstitions),

and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

This failing of the masses to perceive the new light of God's new message to humanity, while still holding unto the old out dated forms of religion, is also what happened with the advent of the Bahá'í Faith. The people, still holding unto superstitions they had learned from birth, were so blinded by the intensity of the new shining light of God's new message to mankind, that they were not able to recognize God's new message, filled with God's Holy Spirit, because they were still chained to the old doctrines and dogma they had learned from their parents and clergy, which did not resemble the light of this fresh new religion, which did not contain the old worn out rituals and traditions they were use to. What they had was mostly old worn out superstitions that had once been a religion, but was now just a faded shadow of what had once been a brilliant spiritual force in the life of mankind.

“Many religious leaders have grown to think that the importance of religion lies mainly in the adherence to a collection of certain dogmas

and the practice of rites and ceremonies! Those whose souls they profess to cure are taught to believe likewise, and these cling tenaciously to the outward forms, confusing them with the inward truth.

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 143)

“We cherish the hope that you, who have attained to this light, will exert your utmost to banish the darkness of superstition and unbelief from the midst of the people. May your deeds proclaim your faith and enable you to lead the erring into the paths of eternal salvation.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 586)

“The beginnings of all great religions were pure; but priests, taking possession of the minds of the people, filled them with dogmas and superstitions, so that religion became gradually corrupt.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 125)

“They were immersed in superstitions,” “they could only be the superstitions of diseased brains. She expounded the new doctrine, bringing out its truth, but always encountered the same argument of Jabulqa. Exasperated, she finally told them: 'Your reasoning is that of an ignorant and stupid child; how long will you cling to these follies and lies? When will you lift your eyes towards the Sun of Truth?’”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 593 and 624)

“In these gatherings where we have met and spoken together you have all become acquainted with the principles of this dispensation, and with the reality of facts. Unto you it has been given to know these things, but there are many still unenlightened and submerged in superstition. They have heard but little of this great and glorious Cause, and the knowledge they have is for the most part based only on hearsay. Alas, poor souls, the knowledge they have is not based on truth, the foundation of their belief is not the teaching of Bahá'u'lláh!

There is, assuredly, a certain amount of truth in what they have been told, but for the most part their information has been inaccurate.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 167)

“The Government seized Báb and imprisoned him, but his doctrine, that releases Islam from all the superstitions that surround it, and truly makes of it a deism, had already numerous proselytes who were scattered throughout.”

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 95)

103. “It was not Allah Who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work; it is blasphemers who invent a lie against Allah, but most of them lack wisdom.”

104. “When it is said to them: ‘Come to what Allah hath revealed; come to the Messenger’: they say: ‘Enough for us are the ways we found our fathers following.’ What! even though their fathers were void of knowledge and guidance?”

105. “O ye who believe! guard your own souls: if ye follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that ye do.”

(The Qur'an (Yusuf Ali tr), Surah 5)

21. “They are the ones who have lost their own souls: and the (fancies) they invented have left them in the lurch!” 46. “Do they not travel through the land, so that their hearts (and mind) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind but their hearts which are in their breasts.”

(The Qur'an (Yusuf Ali tr), Surahs 11 and 22)

Letter 65 “Now tell me, if you disown truth and religion what will remain with you but plain and evident apostasy and utter reprobation,

and if you refuse to accept the truth as told by Allah and the Holy Prophet (s) what you will believe in is but foolish, superstitious and irrational fears. Therefore, do not give away to doubts (about the truth which Islam has proclaimed) and do not be misled by schism into blind alleys. Beware that sinful temptation has drawn heavy curtains and the darkness they create is blinding you to your reason.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

25. “Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, so they understand it not, and deafness in their ears; if they saw every one of the Signs, not they will believe in them; in so much that when they come to thee, they (but) dispute with thee; the unbelievers say: ‘These are nothing but tales of the ancients.’”

26. “Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.”

27. “If thou couldst but see when they are confronted with the fire! They will say: ‘Would that we were but sent back! then would we not reject the Signs of our Lord, but would be amongst those who believe!’”

(The Qur'an (Yusuf Ali tr), Surah 6)

55. “This is the way of things on this earth.” “It is ignorance that ruins most people, those ill-informed; both amongst those who have died, and those who shall die.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

“We worship that reward and that health, that healing and that progress, that growth and that victorious smiting which are between the Vohu-khshathra and the Vahishtoishti, (and which are acquired by us) by the memorized recital of the good thoughts, good words, and good deeds, for the withstanding of evil thoughts, and words, and deeds; yea, for the undoing of all treacherous thoughts (directed) against Me, and of all false words, and unfair deeds.” 12. “Since they by their lore would pervert men from the best doing.”

(Zoroaster, The Zend-Avesta, Avesta – Visperad 20 and Yasna 32)

“Worship what shrine they will, what shapes, in faith- Tis I who give them faith! I am content! The heart thus asking favour from its God, Darkened but ardent, hath the end it craves, The lesser blessing- but 'tis I who give! Yet soon is withered what small fruit they reap: Those men of little minds, who worship so, Go where they worship, passing with their gods. But Mine come unto Me! Blind are the eyes Which deem the Unmanifested manifest, (what they have is superstition) Not comprehending Me in my true Self! Imperishable, viewless, undeclared, Hidden behind My magic veil of shows, I am not seen by all; I am not known- Unborn and changeless- to the idle world.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

“Ignorance, begot Of Darkness, blinding mortal men, binds down Their souls to stupor, sloth, and drowsiness.” “There is imperfect Knowledge: that which sees The separate existences apart, And, being separated, holds them real. There is false Knowledge: that which blindly clings To one as if 'twere all, seeking no Cause, Deprived of light, narrow, and dull, and 'dark.' ‘So they speak Darkened by ignorance; and so they fall-Tossed to and fro with projects, tricked, and bound In net of black delusion.’”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 14, 16 and 18)

“It is thus that the work went on growing for a thousand years after it was first compiled and put together in the form of an Epic; until the crystal rill of the Epic itself was all but lost in an unending morass of religious and didactic episodes, legends, tales, and traditions.”

(Hindu, Mababharata (R. Dutt, abridged tr))

“Blinded indeed is this world. Few are those who see the truth.” “Who-so on account of false (superstitious) views Scorns the teaching of the Noble Ones, The Worthy and Righteous Ones, He, the foolish man, destroys himself.” “Do not follow mean thing, Do not live in heedlessness, Do not embrace false views, Do not be a world-

upholder.” “Arise! Be not negligent! Lead a righteous life. For one who lives a righteous life Dwells in peace here and hereafter.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards) chapters 12 and 13)

“This world is blinded; only a few can see here. The one whom no desire with its snares and poisons can lead astray, by what track can you lead that one, the awakened, the omniscient, the trackless?”

“Those who discern wrong where there is no wrong and see nothing wrong in what is wrong, such people, following false doctrines, enter the wrong path.” “Those who discern wrong as wrong and what is not wrong as not wrong, such people, following true doctrines, enter the good path.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Those who fear what they should not fear and do not fear what they should fear, such people, following false doctrines, enter the wrong path. Those who discern wrong where there is no wrong and see nothing wrong in what is wrong, such people, following false doctrines, enter the wrong path. Those who discern wrong as wrong and what is not wrong as not wrong, such people, following true doctrines, enter the good path.” “Inconceivable is the beginning of this Samsara; not to be discovered is any first beginning of beings, who, obstructed by ignorance, and ensnared by craving, are hurrying and hastening through this round of rebirths.

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Both in this world and the world to come. A greater taint than these is ignorance, The worst taint of all. Rid yourselves of ignorance, monks, And be without taint.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards) 18)

“In the name of the Great Life The great Light be magnified! To you do I call and (you) do I teach, Men who have received the Sign. Harken not to the talk of all peoples and generations; Let not their stumblings (and superstitions) cause you to stumble, Stumble not because of their stumblings!” (Sabeanism, Ginza Rba- chapter 89)

“If thou readest, read as it is written. Lord of mystic books, Lord of ‘Letters-of-Truth’ The name of the Life and the name of Manda-d-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee. The name of the great Mystery, the mystic Word, is pronounced upon thee.” (Sabeanism, Ginza Rba- chapters 70, 173 and 410)

God is there to pick you up when you stumble.

224. God is there to pick you up when you stumble and assist us when we have need: God is more than just a kind benevolent creator. He is also, our shield and protector when we are in need, and is there, with us, when we slip up or make a mistake, to help us back unto the right path and pick us up and support us, if need be, when things seem to go wrong and we feel we have no where to turn. He is our Heavenly Father, and He, and His heavenly host, is with us, in every direction we choose to travel, giving us assistance, loving us, and trying to help guide us along through this obstacle course we call life. JUDAISM: Isaiah 41:10 “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.” Judith 9:11 “Thou art a God of the afflicted, an Helper of the oppressed, an Upholder of the weak, a Protector of the forlorn, a Saviour of them that are without hope.” (Deuterocanonical Apocrypha) Wisdom 19:22 “For in all things, O Lord, Thou didst magnify Thy people, and glorify them, neither didst Thou lightly regard them: but didst assist them in every time and place.” (Deuterocanonical Apocrypha) 1 Esdras “For we had said unto the king, that the power of the Lord our God should be with them that seek Him, to support them in all ways.” (Deuterocanonical Apocrypha)

Psalms 37:17 “For, the LORD upholdeth the righteous.”

Psalms 37:23 “The steps of a good man are ordered by the LORD: and he delighteth in His way.”

Psalms 37:24 “Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with His hand.” David tells us that if a man falls or sins against God, God won’t totally abandon him, but will, out of His love and compassion, assist him to do better.

Psalms 54:4 “Behold, God is mine helper: the Lord is with them that uphold my soul.”

Psalms 63:8 “My soul followeth hard after Thee: Thy right hand upholdeth me.”

Psalms 94:18 “When I said, My foot slippeth; thy mercy, O LORD, held me up.”

Psalms 145:14 “The LORD upholdeth all that fall, and raiseth up all those that be bowed down.”

Psalms 145:15 “The eyes of all wait upon Thee; and Thou givest them their meat in due season.”

Psalms 145:16 “Thou openest Thine hand, and satisfiest the desire of every living thing.”

CHRISTIANITY: Hebrews 13:5 “For He hath said, I will never leave thee, nor forsake thee.” 13:6 “So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”

2 Corinthians 1:9 “But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:”

2 Corinthians 1:10 “Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us;” 6:2 “For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee:”

2 Peter 2:9 “The Lord knoweth how to deliver the godly out of temptations,”

2 Timothy 4:18 “And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.”

13. “Allah doth support with His aid whom He pleaseth.” 62. “Verily Allah sufficeth thee: He it is that hath strengthened thee with his aid and with (the company of) the believers:” 63. “And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in

the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise.”

(The Qur'an (Yusuf Ali tr), Surahs 3 and 8)

9. “Remember ye implored the assistance of your Lord, and He answered you: ‘I will assist you with a thousand of the angels, ranks on ranks.””

10. “Allah made it but a message of hope, and an assurance to your heart: (in any case) there is no help except from Allah: and Allah is Exalted in Power, Wise.”

112. “Our Lord Most Gracious is the One Whose assistance should be sought.”

(The Qur'an (Yusuf Ali tr), Surahs 8 and 21)

19. “Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: truly it is He that watches over all things.”

20. “Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers.”

(The Qur'an (Yusuf Ali tr), Surah 67)

145. “The faithful come quickly to us! May they come to our help!

146. They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“You kindly deliver the Victory made by Ahura to those countries where you, the good ones, unharmed and rejoiced, un-oppressed and un-offended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.” 7. “For Ahura Mazda gave him assistance;”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

13. "With His assistance he shall fulfill his religious duties."

(Hindu, The Dharma Sutras, Gutama 11)

10. "May Thine assistance keep us safe, Thy hundred and Thy thousand aids: May all Thy favours strengthen us." 1. "WITH Thine assistance, O Thou Mighty (Indra, Brahma) be it the least, the midmost, or the highest, Great with those aids and by these powers support us, Strong God!" "With manifold assistance guard and succour us, and stablish us in thy good-will!" (Indra is also known as Brahma and Vishnu)

(Hindu, Vedas, Rig Veda – Books 4, 6 and Sama Veda)

4. "When with Your power and might Ye aid the pious he comes through heat to life by Your assistance."

(Hindu, Vedas, Rig Veda - Book 7)

2. "In Thy kind grace and favour may we still be strong: cast us not down before the foe! With manifold assistance guard and succour us, and stablish us in Thy good-will!"

(Hindu, Vedas, Sama Veda)

"Tathagatas are in close fellowship with each individual comforting, encouraging, guiding, strengthening." (Buddha, Surangama Sutra)

"And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment 'Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you.' Thou, (O) Manda-d-Hiia art a forgiver of sins, Trespasses, follies, stumblings and mistakes." (Sabeanism, Ginza Rba-chapter 75)

“Thou, Manda-d-Hiia, callest the caller, nourishest the nourisher, buildest the builder.” (Sabeanism, Ginza Rba- chapter 76)

“The Mighty First Life (God). Rise up, go, set off, descend to the earthly world, To that world which is all birth, To be with the Elect Righteous, Men formed of flesh and blood. Hold them in thy grasp, strengthen them, Stand by them, take care of them, Give them strength and fortitude So that they may stand and worship and praise The Mighty Sublime Life!” (Sabeanism, Ginza Rba- chapter 113)

“Verily your God, the Lord of Eternal Truth, is with you and in very truth is watchful over you...” “And God is, in very truth, Thine unfailing Protector.”

(The Bab, Selections from the Writings of the Bab, pp. 50 and 53)

“God will assist all those who arise to serve Him.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 579)

“God will assist Him by the hosts of earth and heaven and those of the Unseen, through His Command which is 'Be' and it is!”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 211)

“Know that if ye aid God, He will, on the Day of Resurrection, graciously aid you,” “God will assist you in all your undertakings.”

(Selections from the Writings of the Bab, p. 43 and Babi and Baha'i Religions, p. 341)

“Bahá'u'lláh has said that God will assist all those who arise in His service. The more you labour for His Faith, the more He will aid and bless you.”

(Bahá'í Faith, Compilations, The Compilation of Compilations vol II, p. 221)

Symbolism in the Holy Writings.

Symbolisms in the Holy Writings of God: In the Bahá'í Faith we learn that God's messengers tend to use a lot of symbolic language to get Gods message across to mankind. This is particularly true in the holy scriptures of the bible. **CHRISTIANITY:** John 5:45 "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust." John 5:46 "For had ye believed Moses, ye would have believed me: for he wrote of me."

John 5:47 "But if ye believe not his writings, how shall ye believe my words?" The Jewish people did not understand the symbolic nature of the writings of Moses and the other prophets of the Old Testament and therefore they were not prepared to comprehend the spiritual nature of Christ's teachings; though they did have warnings that Gods prophets do, in fact, use a symbolic language, in the Old Testament: **JUDAISM:** Hosea 12:9 "I that am the LORD thy God," 12:10 "I have also spoken by the prophets, and I have multiplied visions and have used similitude's, (allegories) by the ministry of the prophets." Deuteronomy 29:4 And, "Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day."

"They also said that the scepter of Christ would be of iron -- that is to say, He should wield a sword. When His Holiness Christ appeared, he did possess a sword but it was the sword of his tongue with which he separated the false from the true; but the Jews were blind to the spiritual significance and symbolism of the prophetic words."

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 74)

"The Báb, his only weapon was the sword of the Spirit, which is the word of God."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 297)

CHRISTIANITY: Hebrews 4:12 "For the word of God is quick, and (very) powerful, and sharper than any two edged sword, piercing even to the

dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

Ephesians 6:17 “Take the helmet of salvation, and the sword of the Spirit, which is the word of God:”

One should always be thoughtful when reading the Holy Bible for it is full of spiritual symbolism like these, that can very easily elude the unsuspecting reader even while he is searching.

1 Corinthians 2:7 “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:” The wisdom of God is clearly hidden in the writings of the bible, in both the Old and New Testaments.

JUDAISM: Deuteronomy 10:16 “Circumcise therefore the foreskin of your heart, and be no more stiffnecked.”

Deuteronomy 30:6 “And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.”

Jeremiah 4:4 “Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest My fury come forth like fire, and burn that none can quench it, because of the evil of your doings.”

Psalms 135:17 “They have ears, but they hear not.” Foreskins of the heart is of course entirely symbolic as anyone who has ever had gross anatomy in medical school, as I, in fact have had, or anyone who has ever looked up anatomy in a good medical journal can tell you. The bible uses much symbolic imagery like this to try and get through to mankind and reach us stiff necked people. JUDAISM: Ezekiel 12:1 “The word of the LORD also came unto me, saying,” 12:2 “Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are of a rebellious house.” The difficulty is trying to discern what is symbolic imagery and what is not. The Bahá’í Faith tells us that some of these quotes in the bible are straight forward CHRISTIANITY: Matthew 2:2 “Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.” By all accounts there was a physical sign that appeared in the physical heavens and some scientists of today can even tell you most likely what it was. But what they don’t tell you is that there was also a spiritual star in the spiritual heavens that also appeared, Mark 1:2 “As it is written in the

prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.” **JUDAISM: Malachi 3:1** “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.” What we find, in the writings of God, is that even though some of the writings of God can have a real, very literal interpretation and meaning; these are the writings of God, a spiritual entity. **CHRISTIANITY: John 4:24** And, “God is a Spirit: and they that worship him must worship him in spirit and in truth.” So, if we care to look there is almost always a spiritual side to the writings if we look for it.

“Bahá'u'lláh explained that the perplexity of our world leaders, their inability to master the problems of the era or tell whence these problems came or why they came or whither they lead or what they mean, is ultimately due to a moral and spiritual cause. It springs from a misunderstanding of the Gospel, and a misinterpretation of the symbolism and the abstruse terms in which many of its prophecies, promises, warnings and pronouncements are veiled.”

(Bahá'í Faith, George Townshend, The Heart of the Gospel, p. 2)

JUDAISM: Proverbs 25:2 “It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.” This one phrase says it all. It is the Glory of God to conceal things in the word, but it is up to us to search out the matter.

CHRISTIANITY: John 6:63 “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” **Mark 4:23** “If any man have ears to hear, let him hear.” The words Christ is speaking to us are spiritual; he states that plainly. It is up to us to try and seek out the words hidden message or the honor of kings to search out the matter. **Romans 7:14** “For we know that the law is spiritual:” **Romans 8:1** “There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

Galatians 5:25 “If we live in the Spirit, let us also walk in the Spirit.”

Luke 15:24 “For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.” Here we can see that the living can be considered dead in the bible even though they may be living and breathing.

Luke 15:32 “It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.” Those people who were not conscious of the true spirit in the bible were considered dead to Jesus, hence he was lost and now he is found.

Matthew 8:22 “But Jesus said unto him, Follow me; and let the dead bury their dead.” I do not see how anyone could take this statement from Jesus Christ literally. People can't really believe that the dead physically rose up out of their graves to bury the dead.

1 Timothy 5:6 “But she that liveth in pleasure is dead while she liveth.” It seems clear from this statement that anyone living for the pleasures of this world, though living and breathing, is symbolically considered dead in the writings of God.

Romans 8:13 “For if ye live after the flesh, ye shall die:” Paul couldn't be any clearer, if we just live after the pleasures of this life God, in fact, considers us to be dead onto Him. It seems quite clear that Paul and Jesus were both using symbologies to describe the spiritual state of the souls of those people that were listening to them; with the dead being those people who have ears to hear, but don't comprehend, and the living being the people who were attracted to the spiritual content of the word. **Luke 8:8 “He (Jesus) cried, He that hath ears to hear, let him hear.”**

Luke 9:45 “But they understood not this saying, and it was hid from them, that they perceived it not:” It now, seems pretty clear from the writings of both, Christ and Paul, that the words of God were clothed in the raiment of symbology and mystery and that the true meanings of the words were hidden from the multitudes of the people in Christ's time; but then, let me ask you? If the Real, True, Holy Words of God were really hidden away in allegories and symbols, then, when did the spiritual, symbolic nature of God's Holy Word change? And the answer to this question is, of course, it didn't. The words of Christ, Moses and the other prophets are just as filled with allusions and mysteries today as they were during the times of Moses, Jesus Christ, Muhammad and the other prophets. If not, even maybe, a little more perplexing today

during man's all-encompassing drive towards materialism and physical domination of all material things this worldly life has to offer.

If this isn't conclusive enough proof of the non-literal nature of the word of God: Moses, Christ, John and Matthew tell us: John 1:17 "For the law was given by Moses, but grace and truth came by Jesus Christ." 1:18 "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him."

1 John 4:11 "Beloved, if God so loved us, we ought also to love one another." "No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us." "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

Genesis 3:7 "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." 3:8 "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." 3:9 "And the LORD God called unto Adam, and said unto him, Where art thou?" 3:10 "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." 3:11 "And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" 3:17 "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;" 3:18 "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;" 3:19 "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." 3:20 "And Adam called his wife's name Eve; because she was the mother of all living." 3:21 "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." I don't know of a God that anyone can hide from: Jeremiah 23:23 "Am I a God at hand, saith the LORD, and not a God afar off?" 23:24 "Can any hide himself in secret places that I shall not see him? Saith the LORD. Do not I fill heaven and earth? Saith the LORD."

Genesis 4:4 “And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:” **4:5** “But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.” **4:6** “And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?” **4:7** “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.” **4:8** “And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.” **4:9** “And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?” **4:10** “And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.” **4:11** “And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;” **4:12** “When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.” **4:13** “And Cain said unto the LORD, My punishment is greater than I can bear.” **4:14** “Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.” **4:15** “And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.”

Exodus 33:11 “And the LORD spake unto Moses face to face, as a man speaketh unto his friend.” **33:12** “And Moses said unto The LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.” **33:13** “Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.” **33:14** “And he said, My presence shall go with thee, and I will give thee rest.” **33:15** “And he said unto him, If thy presence go not with me, carry us not up hence.” **33:16** “For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.” **33:17** “And the LORD said unto Moses, I will do

this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.” 33:18 “And he said, I beseech thee, shew me thy glory.” 33:19 “And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.” 33:20 “And he said, Thou canst not see my face: for there shall no man see me, and live.” 33:21 “And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:” 33:22 “And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:” 33:23 “And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”

1 Corinthians 10:1 “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;” 10:2 “And were all baptized unto Moses in the cloud and in the sea;” 10:3 “And did all eat the same spiritual meat;” 10:4 “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”

Matthew tells us about the dead coming to life after the crucifixion of Christ.

Matthew 27:50 “Jesus, when he had cried again with a loud voice, yielded up the ghost.”

Matthew 27:51 “And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;”

Matthew 27:52 “And the graves were opened; and many bodies of the saints which slept arose,”

Matthew 27:53 “And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” Matthew is of course describing the dead coming out of the graves of their bodies and, upon witnessing the crucifixion of Christ, becoming believers, thus obtaining spiritual life, which they then solidified by going forth and witnessing their faith to others. For, had the physically dead physically climbed up out of their graves and went into the cities witnessing to their still living relatives, it would have caused such a commotion that Roman historians would have, at the very least, mentioned it to their posterity, if not made it a history changing, world

changing event for all to remember, and who at this point would have denied Christ.

1 Corinthians 2:10 “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

1 Corinthians 2:11 “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”

“Behold, all the people are imprisoned within the tomb of self, and lie buried beneath the nethermost depths of worldly desire! Wert thou to attain to but a dewdrop of the crystal waters of divine knowledge, thou wouldst readily realize that true life is not the life of the flesh but the life of the spirit.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 120)

CHRISTIANITY: John 3:12 “If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?”

John 5:46 “For had ye believed Moses, ye would have believed me: for he wrote of me.”

John 5:47 “But if ye believe not his writings, how shall ye believe my words?” Clearly Christ warned the people that they were not understanding him, thus he spoke to them much of the time in parables:

Matthew 13:3 “And he spake many things unto them in parables,

Matthew 13:10 “And the disciples came, and said unto him, Why speakest thou unto them in parables?”

Matthew 13:13 “Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.”

Matthew 13:14 “And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:”

Matthew 13:15 “For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”

1 Corinthians 3:2 “I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.”

2 Corinthians 4:3 “But if our gospel be hid, it is hid to them that are lost:”

2 Corinthians 4:4 “In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

2 Corinthians 4:18 “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

2 Corinthians 8:12 “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.”

John 6:38 “For I came down from heaven, not to do mine own will, but the will of him that sent me.” One can see how the people living at that time, listening to Christ’s spiritual statements would have reacted:

John 6:42 “And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?” The people listening to Jesus back then are responding much the same way as many people living in this day and time respond; they look for the complete literal meaning of the word and miss the essences of the spirit within the words.

John 4:24 “God is a Spirit: and they that worship him must worship him in spirit and in truth.” God is spirit and if we wish to come to Him and understand what He is doing here we have to think on the spiritual level and try to approach Him with spiritual minds and enraptured hearts.

John 4:23 “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” God wants us to worship Him in the spirit. So, doesn’t it stand to reason that He would talk to us through His chosen ones in spiritual words?

John 6:51 “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for-ever: and the bread that I will give is my flesh, which I will give for the life of the world.” This is also completely spiritual words for those with ears to hear with. It’s obvious that Jesus was not physically made of bread he was

physically a man and he was alluding to the word of God coming into their lives and feeding their spirits.

John 8:43 “Why do ye not understand my speech? even because ye cannot hear my word.” Christ is clearly telling man that people cannot understand what he is saying because they are not hearing what is enshrouded in his words. When Christ is talking much of what he is saying is hidden from the casual observation and needs to be reflected on.

JUDAISM: Psalms 107:9 “For he satisfieth the longing soul, and filleth the hungry soul with goodness.”

“His Holiness Christ appeared in order to illumine the world of humanity, to render the earthly world celestial, to make the human kingdom a realm of angels, to unite the hearts, to enkindle the light of love in human souls, so that such souls might become independent, attaining complete unity and fellowship, turning to God, entering into the divine Kingdom, receiving the bounties and bestowals of God and partaking of the manna from heaven.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 104)

CHRISTIANITY: 1 Corinthians 2:6 “Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught:”

1 Corinthians 2:7 “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:”

1 Corinthians 2:8 “Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.” When Christ spoke to man it was through the hidden wisdom of the word of God, which has hidden mysteries concealed in the words or hidden symbolisms concealed in the words. Had people been able to understand this they would have accepted Christ as the son of God and followed his teachings and not crucified him. Paul further reiterates this in 1 Corinthians 2:13 thru 14 saying:

1 Corinthians 2:13 “We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” Paul is clearly saying that they speak not in the

words of man, but in words that are inspired by the Holy Ghost which teaches spiritual things clothed in spiritual words.

1 Corinthians 2:14 “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” It takes people with spiritual insight to see into the mystery within God’s holy word.

1 Corinthians 10:1 “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;” **10:2** “And were all baptized unto Moses in the cloud and in the sea;”

1 Corinthians 10:3 “And did all eat the same spiritual meat;” **10:4** “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” Here Paul again reiterates that the words of the bible, even those found in the Old Testament, can have a spiritual, symbolic meaning, even when the words of the book seem to be straight forward and completely literal; there is a spiritual insight to be found in the words.

Peter, I think, states it best when he states that the spiritual inspiration and insight came to the revealers of the Holy Scriptures by the movement of the Holy Ghost in their lives.

2 Peter 1:20 “no prophecy of the scripture is of any private interpretation.”

2 Peter 1:21 “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” The prophets of the bible spoke in words that they were moved by the Holy Ghost to reveal; spiritual words which require spiritual eyes to see and spiritual ears to hear.

“The name of the great Mystery, the mystic Word, is pronounced upon thee.” (Sabeanism, Ginza Rba- chapter 173)

JUDAISM: Deuteronomy 29:4 “Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.”

“Such are the mysteries of the Word of God, which have been unveiled and made manifest, that haply thou mayest apprehend the morning light of divine guidance, mayest quench, by the power of reliance and renunciation, the lamp of idle fancy, of vain imaginings, of hesitation,

and doubt, and mayest kindle, in the inmost chamber of thine heart, the new-born light of divine knowledge and certitude.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 48)

CHRISTIANITY: 2 Corinthians 3:5 “Not that we are sufficient of ourselves to think any-thing as of ourselves; but our sufficiency is of God;”

2 Corinthians 3:6 “Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” The letter, the word by itself without spiritual reflection, killeth. The letter by itself, without spiritual reflection, blinds the soul of man leaving him standing in the darkness of ignorance and superstition holding onto the literal meaning of the word without hope of spiritual guidance.

“Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illuminated hearts may be known from the perishable and barren soil.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 48)

Thomas 2:51 “His (Jesus’) disciples said to Him, ‘When will the repose of the dead come about, and when will the new world come?’ He said to them, ‘What you look forward to has already come, but you do not recognize it.’”

Thomas 2:50 “We are... (God’s) children, we are the elect of the Living Father.’ If they ask you, ‘What is the sign of your Father in you?’ say to them, ‘It is movement and repose.” 2:60 “He said to them, ‘You too, look for a place for yourself within the Repose, lest you become a corpse,” 2:61 Jesus said, ‘Two will rest on a bed: the one will die, and other will live,” or one will be spiritually blind and dead to the word of God, becoming a symbolic corpse, and the other will be liberated and live onto the word of God or be spiritually awakened and be taken up into the non-literal kingdom of God that is found within us: Luke 17:20 “The kingdom of God cometh not with observation:” “Neither shall they

say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” Thomas 2:3 “The Kingdom is inside of you, and it is outside of you,” or found within us and all around us where ever we might find our self.

Clearly the repose talked about here by Thomas is not the rest in the grave envisioned by many when they think of the meaning of the word repose, but something fundamentally different. The true believer bows and shows reverence to God when he reposes himself physically or mentally in worship to God, so the meaning of the word is apparently different symbolically from what first comes to mind: Thomas 2:5 “Jesus said, ‘Recognize what is in your sight, and that which is hidden from you will become plain to you. For there is nothing Hidden which will not become manifest.” Thomas 2:90 “Jesus said, ‘Come unto me and you will find repose for yourselves.’” (Apocrypha, The Gospel of Thomas)

The spiritual resurrection of the hearts and the rapture of the believers was already occurring during the time of Christ’s existence on this earth and most of the people failed to recognize what was occurring right in front of their eyes. So how could most of these people possibly recognize that the new foundation of the new earth was already there because of Christ’s message to mankind, for with the coming of each new manifestation of God appearing on this plane of existence, a new earth of the word appears and the hearts of the spiritual believers take their flight of rapture and soar upwards into the heavens of God’s Holy embrace, yet the unbelievers fail to see this because it is spiritually discerned.

“And the time of the dead, that they should be judged means that the time has come that the dead, that is to say, those who are deprived of the spirit of the love of God and have not a share of the sanctified eternal life -- will be judged with justice, meaning they will arise to receive that which they deserve.”

(Bahá’í Faith, Abdu'l-Baha, Some Answered Questions, p. 58)

“Reduce not the ordinances of God to fanciful imaginations of your own; rather observe all the things which God hath created at His

behest with the eye of the spirit, even as ye see things with the eyes of your bodies.”

(The Bab, Selections from the Writings of the Bab, p. 145)

This use of symbology of literal words having a spiritual meaning is also found in the writings of the other religions if we just open our minds to it.

7. “He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical.” (symbolisms or parables)

(The Qur'an (Yusuf Ali tr), Surah 3)

25 “But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow, (heaven). Every time they are fed with fruits therefrom, they say: ‘Why, this is what we were fed with before,’ for they are given things in similitude (allegories, symbolisms, parables); and they have therein companions (pure and holy); and they abide therein (forever).”

26. “Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: ‘What means Allah by this similitude?’ By it He causes many to stray, and many He leads into the right path, but He causes not to stray, except those who forsake (the path).”

(The Qur'an (Yusuf Ali tr), Surah 2)

35. “Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.”

(The Qur'an (Pickthall tr), Sura 24 - The Light)

35. "Allah 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! Allah doth guide whom He will to His Light. Allah doth set forth Parables for men: and Allah doth know all things.

(The Qur'an (Yusuf Ali tr), Surah 24)

46. "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who -- a god other than Allah -- could restore them to you? See how We explain the Signs by various (symbols): Yet they turn aside."

108. "Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed."

(The Qur'an (Yusuf Ali tr), Surahs 6 and 16)

46. "Do they not travel through the land, so that their hearts (and mind) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind but their hearts which are in their breasts."

(The Qur'an (Yusuf Ali tr), Surah 22)

18. "Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding."

(The Qur'an (Yusuf Ali tr), Surah 39)

11. "And this our word I have proclaimed as a symbol to be learned, and to be recited, as it were, to every one of the beings under the influence of and for the sake of Righteousness the Best." (for) "The gentle pen is more powerful than the sword." ZOROASTER, Hymns of Atharvan and The Zend-Avesta, Avesta - Yasna 19)

“Mazda gives to the prophet, the scriptures. The scripture containing the lessons of the prophet is his main instrument. It lays down the rules and regulations which bring salvation to mankind. But unless man has the goodwill to accept the (real spiritual truths of the words) of the gospel (and go beyond the symbols) it does not benefit him at all.” “Hear the best with your ears, and discern by pure mind. Choose the ought, man by man (every man), for his own self. Before the great trial comes, wake up to this my counsel.” “One should rely on his own conviction, and not allow himself to be drifted by the opinions of others.” (ZOROASTER, the unknown and Hymns of Atharvan pp. 87 and 197)

“To whom will this (hidden, mystic gift) of ours be given, that he may have never-failing food (of the soul) for ever and ever?” “I praise, I invoke, I meditate upon The Zend-Avesta.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “They considered this, too, thus: namely one ought to endeavor most for meditations on the Religion, that is, on the (mysterious) *Avesta* and Zand;.... for the soul.”

“The Eternal Place! Thus hath been opened thee This Truth of Truths, the Mystery more hid Than any secret mystery. Meditate! And- as thou wilt- then act!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

103. “Students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning).” “The hymn has a mystical meaning.” “for the words of learned men are a means of purification.”

(Hindu, Vedas, Rig Veda - Book 10 and Laws of Manu chapters 11 and 12)

218. “As the man who digs with a spade (into the ground) obtains water, even so an obedient (pupil) obtains the knowledge which lies hidden.” “The hidden truths of religion, embalmed in the ancient Upanishads, have never been excelled within the last three thousand years.”

(Hindu, Laws of Manu chapter 2 and The Mababharata (R. Dutt, abridged tr))

“The Tathagatas do not teach a Dharma that is dependent upon letters. Anyone who teaches a doctrine that is dependent upon letters and words is a mere prattler, because Truth is beyond letters and words and books. This does not mean that words and books never declare what is in conformity with meaning and truth, but it means that words and books are dependent upon discriminations, while meaning and truth are not; moreover, words and books are subject to the interpretation of individual minds”

“The ignorant and simple-minded declare that meaning is not otherwise than words, that as words are, so is meaning. They think that as meaning has no body of its own that it cannot be different from words and, therefore, declare meaning to be identical with words. In this they are ignorant of the nature of words, which are subject to birth and death, whereas meaning is not; words are dependent upon letters and meaning is not; meaning is apart from existence and non-existence, it has no substratum, it is unborn. The Tathagatas do not teach a Dharma that is dependent upon letters. Anyone who teaches a doctrine that is dependent upon letters and words is a mere prattler, because Truth is beyond letters and words and books.”

“This does not mean that words and books never declare what is in conformity with meaning and truth, but it means that words and books are dependent upon discriminations, while meaning and truth are not; moreover, words and books are subject to the interpretation of individual minds, while meaning and truth are not. But if Truth is not

expressed in words and books, the scriptures which contain the meaning of Truth would disappear, and when the scriptures disappear there will be no more disciples and masters and Bodhisattvas and Buddhas, and there will be nothing to teach. But no one must become attached to the words of the scriptures because even the canonical texts sometimes deviate from their straightforward course owing to the imperfect functioning of sentient minds. Religious discourses are given by myself and other Tathagatas in response to the varying needs and faiths of all manner of beings, in order to free them from dependence upon the thinking function of the mind-system, but they are not given to take the place of self-realization of Noble Wisdom. When there is recognition that there is nothing in the world but what is seen of the mind itself, all dualistic discriminations will be discarded and the truth of imagelessness will be understood, and will be seen to be in conformity with meaning rather than with words and letters.”

“The ignorant and simple-minded being fascinated with their self-imaginings and erroneous reasonings, keep on dancing and leaping about, but are unable to understand the discourse by words about the truth of self-realization, much less are they able to understand the Truth itself. Clinging to the external world, they cling to the study of books which are a means only, and do not know properly how to ascertain the truth of self-realization, which is Truth unspoiled by the four propositions. Self-realization is an exalted state of inner attainment which transcends all dualistic thinking and which is above the mind-system with its logic, reasoning, theorizing, and illustrations. The Tathagatas discourse to the ignorant, but sustain the Bodhisattvas as they seek self-realization of Noble Wisdom.”

“Therefore, let every disciple take good heed not to become attached to words as being in perfect conformity with meaning, because Truth is not in the letters.” (Buddha, Lankavatara Sutra)

“The Truth of Noble Wisdom that is beyond the reasoning knowledge of the philosophers as well as being beyond the understanding of ordinary disciples and masters; and which is realizable only within the inmost consciousness; for your sakes, I too, would discourse on the same Truth. All that is seen in the world is devoid of effort and action

because all things in the world are like a dream, or like an image miraculously projected. This is not comprehended by the philosophers and the ignorant, but those who thus see things see them truthfully.”

“Noble Wisdom which is beyond the path and usage of the philosophers; Has nothing to do with individuality and generality, nor false-imagination, nor any illusions arising from the mind itself;”

“Objects are discriminated by the ignorant who are addicted to assertion and negation, because their intelligence has not been acute enough to penetrate into the truth, of reality,” within the teachings of the Buddha. (Buddha, Lankavatara Sutra)

“The name of the great Mystery, the mystic Word, is pronounced upon thee.” (Sabeanism, Ginza Rba- chapter 173)

“He who partaketh of this bread (pihta) (the spiritual word), put out (for him) will be sinless in the Place of Light, the Everlasting Abode.” (Sabeanism, Ginza Rba- chapter 43)

“(The Word) falleth on the dead man and he liveth: on the sick man and he stretcheth (himself); on the blind man and (his eyes) are opened; on the deaf man and wisdom and perception are infused into him.” (Sabeanism, Ginza Rba- chapter 24)

“I came to the congregation of souls, For the Life sent me, sent me forth. There were some who bought my wares, There those who came to their end and lay down. There were those who bought my wares. The eyes (of such a one) were filled with light, Filled with light were his eyes (On) beholding the Great (One) in the House of Perfection, There were those who did not buy my wares. They went on, reached their end and lay down. they were blind and saw not, Their ears were stopped and they heard not And their hearts were not awakened To behold the Great One in the House of Perfection. As They called them and they answered not, When they call, who will answer them? Because it was given to them but they took not, Who will give to them when they ask?” “Lord of mystic books, Lord of ‘Letters-of-Truth’ The name of the Life and the name of Manda-d-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon

thee. The name of the great Mystery, the mystic Word, is pronounced upon thee.” (Sabeanism, Ginza Rba- chapters 90, 173 and 410

“If thou readest, read as it is written. Lord of mystic books, Lord of ‘Letters-of-Truth’ The name of the Life and the name of Manda-d-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee. The name of the great Mystery, the mystic Word, is pronounced upon thee.” (Sabeanism, Ginza Rba- chapters 70, 173 and 410)

“The generality of the people had made do with its outer literal meaning. For the Bábís its inner meaning stood revealed. As in extreme Shi’i esotericism such meaning was not necessarily related to the obvious meaning of particular words and phrases. At the least, scriptural texts were to be understood in terms of symbol and metaphor. Thus messianic prophecies were not to be literally fulfilled.”

(Peter Smith, The Babi & Baha’i Religions, p. 37)

“Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God’s holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illuminated hearts may be known from the perishable and barren soil.”

“Alas, alas! the world has not discovered the reality of religion hidden beneath the symbolic forms!”

(Bahá’í Faith, Baha’u’llah, The Kitab-i-Iqan, p. 48 and Abdu’l-Baha, Divine Philosophy, p. 187)

We are to teach the word of God.

226. We are to teach the word of God to those around us and remember to teach the word of God to our children: Teaching the faith of God to others is one of the most fundamental teachings found in the writings of God. If you are part of a religious faith you will find in your writings that teaching of the holy word is incumbent on all.

JUDAISM: Ezra “All those that know the law of thy God; and those that know it not thou shalt teach.” (Deuterocanonical Apocrypha, Esdras 1)

Deuteronomy 4:9 “Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;”

Deuteronomy 4:10 “Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children.”

Deuteronomy 5:31 “But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.”

Deuteronomy 6:6 “And these words, which I command thee this day, shall be in thine heart:”

Deuteronomy 6:7 “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

Deuteronomy 11:18 “Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.”

Deuteronomy 11:19 “And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.”

Psalms 132:12 “If thy children will keep My covenant and My testimony that I shall teach them, their children shall also sit upon thy throne for evermore.”

Proverbs 4:1 “Hear, ye children, the instruction of a father, and attend to know understanding.”

Proverbs 4:2 “For I give you good doctrine, forsake ye not my law.”

Proverbs 4:3 “For I was my father's son, tender and only beloved in the sight of my mother.”

Proverbs 4:4 “He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.”

Isaiah 61:1 “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;”

CHRISTIANITY: Matthew 28:19 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”

Matthew 28:20 “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

1 Timothy 5:4 “But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.”

Hebrews 5:12 “For the time ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.”

“If the mother is educated then her children will be well taught. When the mother is wise, then will the children be led into the path of wisdom. If the mother be religious she will show her children how they should love God. If the mother is moral she guides her little ones into the ways of uprightness.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 162)

“O ye believers of God! Endeavor ye; so that ye may take hold of every means in the promulgation of the religion of God and the diffusion of the fragrances of God.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 427)

“It behooveth you to proclaim the Cause of God unto all created things as a token of grace from His presence; no God is there but Him, the Most Generous, the All-Compelling.”

(The Bab, Selections from the Writings of the Bab, p. 9)

Letter 31. “Remember, my son, Allah has not ordered you to do anything but that which is good and which propagates goodness and He has not prohibited you from anything but that which is bad and will bring about bad effects.”

“Remember, son, that vanity and conceit are forms of folly. These traits will bring to you serious harm and will be a constant source of danger to you. Therefore, lead a well-balanced life (neither be conceited nor suffer from inferiority complex) and exert yourself to earn an honest living.”

“Remember my son, that before you is a long and arduous journey (life). The journey is not only very long, exhausting and onerous but the route is mostly through dismal, dreary and deserted regions where you will be sadly in need of refreshing, renovating and enlivening aids and helps and you cannot dispense with such provisions as to keep you going and to maintain you till the end of the journey - the Day of Judgement.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

2. “A Book revealed unto thee, so let thy heart be oppressed no more by any difficulty on that account, that with it thou mightest warn (the erring) and teach the believers.”

(The Qur'an (Yusuf Ali tr), Surah 7)

17. “Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it -- a guide and a mercy?”

(The Qur'an (Yusuf Ali tr), Surah 11)

27. “Recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.”

(The Qur'an (Yusuf Ali tr), Surah 18)

55. “Teach (thy Message): for teaching benefits the Believers.”

(The Qur'an (Yusuf Ali tr), Surah 51)

13. “When I teach thee, that thou mayest do the same to thy son, O Vishtaspa! receive thou well that teaching;”

(The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, “When the invisible power of thinking takes its birth in the child the base Devs give it base advice to become evil. Therefore, to check evil thoughts in the man and to enable him always to do long-lived deeds, and to keep his person holy, adequate knowledge of the Mazdayasnian religion should, as early as possible, be imparted to him in order to drive away the Drujs from within him; and he should be made a religious person.”

“I do beseech You, Mazda, may You please tell me about rectitude, as to which mentality is (suitable) for Thy duty. Let me comprehend correctly, so that I may preach that religion which is Your's, O Mazda.” (ZOROASTER, Hymns of Atharvan p. 667)

“Religious truth is the highest of all gifts that a man can give. It makes the recipient free from all needs.” (ZOROASTER, Hymns of Atharvan p. 669)

“Teach our holy hymns.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 1)

“Hide, the holy Krishna saith, This from him that hath no faith, Him that worships not, nor seeks Wisdom's teaching when she speaks: Hide it from all men who mock; But, wherever, mid the flock Of My lovers, one shall teach This divinest, wisest, speech- Teaching in the faith to bring Truth to them, and offering Of all honour unto Me- Unto Brahma cometh he! Nay, and nowhere shall ye find Any man of all

mankind Doing dearer deed for Me; Nor shall any dearer be In My earth.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

1. “After having taught the Veda, the teacher instructs the pupil: 'Say what is true! Do thy duty! Do not neglect the study of the Veda! After having brought to thy teacher his proper reward, do not cut off the line of children! Do not swerve from the truth! Do not swerve from duty! Do not neglect what is useful! Do not neglect greatness! Do not neglect the learning and teaching of the Veda!”

(Hindu, Upanishads vol. 2, Taittiriya-Upanishad)

“To honor and serve all Buddhas; to spread the knowledge and practice of the Dharma; to welcome all coming Buddhas; to practice the six Paramitas; to persuade all beings to embrace the Dharma;” (Buddha, Lankavatara Sutra)

“You must never abandon working hard for the emancipation of all beings and your self-yielding love will never be in vain.” (Buddha, Lankavatara Sutra)

“If people come to them desiring instruction in the Dharma, they should, as far as they are acquainted with it and according to their discretion, deliver discourses upon religious themes.” (Buddha, Diamond Sutra)

“Subhuti, the minds of all disciples ought thus to be taught.” “This Scripture is intended for those who are entering upon the path, as well as for those who are attaining the highest planes of spiritual wisdom. If a disciple zealously observes, studies and widely disseminates the knowledge of this Scripture, for such an one there will be cumulative merit, immeasurable, incomparable, illimitable, inconceivable. All such disciples will be endowed with transcendent spiritual wisdom and enlightenment.” (Buddha, Diamond Sutra)

“If a good and pious disciple, man or woman, for the sake of charity has been sacrificing his or her life for generation after generation as

many as the grains of sand in the three thousand great universes and another disciple has been simply studying and observing even one stanza of this scripture and explaining it to others, his blessing and merit will be far greater than the unending charity of the other ones. And why is this? Because this scripture has been invested with a virtue and power that is inestimable, illimitable and ineffable for God's chosen ones."

"In fact, wherever this scripture shall be observed, studied and explained countless Devas and angels will bring offerings to the sacred grounds and hover over them like a cloud sprinkling celestial flowers down on them." (Buddha, Diamond Sutra)

"He taught, and lovely was his voice! And he lifted it up, in his mouth there was eloquence, Eloquence he put into his mouth. He revolutionized and forsook the world: The world he revolutionized and forsook." "(But) one Voice cometh and teacheth all sayings, One Being cometh and teacheth about this and that. ((Sabeanism, Ginza Rba-chapters 119 and 121"

"Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

"Whoso ariseth among you to teach the Cause of his Lord, let him, before all else, teach his own self, that his speech may attract the hearts of them that hear him."

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 276)

"When we educate one we give him a copy of the Scriptures to read for himself."

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 195)

“Teach ye the Cause of God, O people of Baha, for God hath prescribed unto every one the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah)

“Teach your children the verses revealed from the heaven of majesty and power, so that, in most melodious tones, they may recite the Tablets of the All-Merciful in the alcoves within the Mashriqu'l-Adhkars.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 74)

The Ten Commandments.

226. The Ten Commandments of the Holy Bible are a set of material laws that are so fundamental that they are found pretty much in all of the major religions: The laws of God are brought to the earth by God's messengers to better the world of mankind and make it easier for men to interact with one another. The Ten Commandments, some of the most fundamental laws found in the bible, are as such material laws. These laws are brought here to help mankind evolve, to help man develop civilization and to help men to get along one with another.

Exodus 19:25 “So Moses went down unto the people, and spake unto them.”

Exodus 20:1 “And God spake all these words, saying, **20:2** I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.”

Exodus 20:3 “Thou shalt have no other gods before me.”

Exodus 20:4 “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”

Exodus 20:5 “Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; **20:6** And shewing mercy unto thousands of them that love me, and keep my commandments.”

Exodus 20:7 “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.”

Exodus 20:8 “Remember the sabbath day, to keep it holy.”

Exodus 20:9 “Six days shalt thou labour, and do all thy work: **20:10** But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:” **20:11** “For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

Exodus 20:12 “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.”

Exodus 20:13 “Thou shalt not kill.”

Exodus 20:14 “Thou shalt not commit adultery.”

Exodus 20:15 “Thou shalt not steal.”

Exodus 20:16 “Thou shalt not bear false witness against thy neighbour.”

Exodus 20:17 “Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his

maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

Though these laws are material laws and subject to change with the coming of each new manifestation of God, these laws, The Ten Commandments, are so basic to the development of mankind that these laws are found in all of God's religions.

Exodus 20:2 "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Commandment one, Thou shalt have no other gods before me: JUDAISM: Exodus 20:3 "Thou shalt have no other gods before me."

CHRISTIANITY: Matthew 4:10 "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

"O my people,' said He, 'Worship God, ye have none other God beside Him."

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 9)

"There is none other God but Thee, the Omnipotent, the Self-Subsisting; that Thou art God, there is no God besides Thee and that all men shall be raised up to life through Thee." "Take heed not to worship anyone but God, He Who is My Lord and your Lord. This indeed is the undoubted truth."

(The Bab, Selections from the Writings of the Bab, pp. 1 and 100)

"PRAISE be to Thee, O Lord, my Best Beloved! Make me steadfast in Thy Cause and grant that I may be reckoned among those who have not violated Thy Covenant nor followed the gods of their own idle fancy." "With fearlessness and eloquence, he pleaded, in the midst of the assembled disciples, the Cause of his beloved Master, called upon him to demolish those idols which his own idle fancy had carved and

to plant upon their shattered fragments the standard of Divine guidance.

(The Bab, Selections from the Writings of the Bab, p. 215 and Shoghi Effendi, The Dawn-Breakers, p. 266)

23. “Thy Lord hath decreed that ye worship none but Him,”

(The Qur'an (Yusuf Ali tr), Surah 17)

7. “Can they be true to thee, O Mazda, I know none other but you, O Right, so do ye protect us.” 28:2 “I who would serve you, O Mazda Ahura.

(The Zend-Avesta, Avesta – Yasnas 28 and 34)

“Brahma and Mazda are here identified, they are the two aspects of the same reality.” (ZOROASTER, Hymns of Atharvan p. 483)

“Thou art Brahma, and thou art Vishnu, thou art Mazda, thou art Rudra, thou Pragapati, thou art Agni, Varuna, Vayu, thou art Indra, thou the Moon.” “And when they say sacrifice to this or sacrifice to that god,' each god is but his manifestation, for He is all gods.” and all worship the one God.

(Hindu, Upanishads vol. 2, Brihadaranyaka and Maitrayana-Brahmaya-Upanishad Part 1)

“I BRAHMA am! the One Eternal GOD, And ADHYATMAN is My Being's name, The Soul of Souls! What goeth forth from Me, Causing all life to live, is KARMA called: And, Manifested in divided forms, I am the ADHIBHUTA, Lord of Lives; And ADHIDAIVA, Lord of all the Gods, Because I am PURUSHA, who, who begets. And ADHIYAJNA, Lord of Sacrifice,”

“Those hold I very holy. But who serve- Worshipping Me The One, The Invisible, The Unrevealed, Unnamed, Unthinkable, Uttermost, All-pervading, Highest,” the one worshiped Brahma. “Those men of little minds, who worship so, Go where they worship, passing with their

gods. But Mine come unto Me!” “Thus action is of Brahma, who is One, The Only, All-pervading; at all times Present in sacrifice.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 3 and 12)

“There is an Unborn, Unoriginated, Uncreated, Unformed. Since there is an Unborn, Unoriginated, Uncreated, Unformed, therefore is escape possible from the world of the born.”

“One has obtained freedom by true knowledge and become peaceful, the one who is free from gullibility, who knows the uncreated,” the one Brahma.

((The Eightfold Path), Buddha, Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“I am known by uncounted trillions of names. They address Me by different names not realising that they are all names of the one Tathagata. Some recognise Me as Tathagata, some as The Self-existent One, some as Gautama the Ascetic, some as Buddha. Then there are others who recognise Me as Brahma, as Vishnu, as Ishvara; some see Me as Sun, as Moon; some as a reincarnation of the ancient sages; some as one of ‘the ten powers;’ some as Rama, some as Indra, and some as Varuna. Still there are others who speak of me as The Unborn, as Emptiness, as ‘Suchness,’ as Truth, as Reality, as Ultimate Principle; still there are others who see Me as Dharmakaya, as Nirvana, as the Eternal; some speak of Me as sameness, as non-duality, as undying, as formless; some think of Me as the doctrine of Buddha-causation, or of Emancipation, or of the Noble Path; and some think of Me as Divine Mind and Noble Wisdom. Thus in this world and in other worlds am I known by these uncounted names, but they all see Me as the moon is seen in water. Though they all honor, praise and esteem Me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told them, or to what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata, (Brahma, God).” (Buddha, Lankavatara Sutra)

“The hanif (beliefs) of the Prophet Abraham were his belief in the One and Only Allah (Al-ilh, God) and his submission to Him. Follow the religion of Abraham, a man of pure natural belief. He was not one of the idolaters.” (Hanif, writings of Abraham, Surat an-Nahl: 123)

**“We offer up our commemoration (our worship), our petition, our prayer, Our submission, our tabuta and our faith In Thy presence.”
“Manda d-Haiyi (Haiyi/Hiia/God) Sublimest of beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, Magnified is Thy name, Honoured is Thy name, Blessed is Thy name And Abiding is Thy name. Victorious art Thou And Victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth Over all deeds,” He is, The Great Life, God is His name; the god of all names. (Sabeanism, Ginza Rba- chapter 75)**

“In the name of God, the One, the Incomparable, the All-Powerful, the All-Knowing, the All-Wise. Praise be to God, the Eternal that perisheth not, the Everlasting that declineth not, the Self-Subsisting that altereth not. He it is Who is transcendent in His sovereignty, Who is manifest through His signs, and is hidden through His mysteries. He it is at Whose bidding the standard of the Most Exalted Word hath been lifted up in the world of creation, and the banner of "He doeth whatsoever He willeth" raised amidst all peoples. He it is Who hath revealed His Cause for the guidance of His creatures, and sent down His verses to demonstrate His Proof and His Testimony, and embellished the preface of the Book of Man with the ornament of utterance through His saying: "The God of Mercy hath taught the Qur'án, hath created man, and taught him articulate speech." No God is there but Him, the One, the Peerless, the Powerful, the Mighty, the Beneficent.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf p. 1)

Commandment Two, Thou shalt not make unto thee any graven image: JUDAISM: Exodus 20:4 “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:”

Exodus 20:5 “Thou shalt not bow down thyself to them (idols), nor serve them: for I the LORD thy God am a jealous God.....”

CHRISTIANITY: 1 Corinthians 8:4 “We know that an idol is nothing in the world, and that there is none other God but one.” **10:19** “What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?” **10:20** “But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.” An idol is anything which stands between the Lord and yourself, that you place higher in value than your Lord, and we are not to worship idols. **1 John 5:21** “Little children, keep yourselves from idols. Amen.”

“See ye not this Sun that shineth in refulgent splendour above the All-Glorious Horizon? For how long will ye worship the idols of your evil passions? Forsake your vain imaginings, and turn yourselves unto God, your Everlasting Lord.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 33)

“Take heed not to worship anyone but God, He Who is My Lord and your Lord. This indeed is the undoubted truth.”

(The Bab, Selections from the Writings of the Bab, p. 100)

“Each day of that memorable gathering witnessed the abrogation of a new law and the repudiation of a long-established tradition. The veils that guarded the sanctity of the ordinances of Islam were sternly rent asunder, and the idols that had so long claimed the adoration of their blind worshippers were rudely demolished.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 293)

17. “For ye do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.”

39. “These are among the precepts of wisdom, which thy Lord Has revealed to thee. Take not, with Allah, another object of worship, lest

**thou shouldst be thrown into Hell, blameworthy and rejected.” 30.
“Shun the abomination of idols, and shun the word that is false.”**

(The Qur'an (Yusuf Ali tr), Surahs 17, 22 and 29)

“Let no thought of Angra Mainyu (the devil) ever infect thee, so that thou shouldst indulge in evil lusts, make derision and idolatry, and shut (to the poor) the door of thy house.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

“Those men of little minds, who worship so, Go where they worship, passing with their gods. But Mine come unto Me! Blind are the eyes Which deem the Unmanifested manifest, Not comprehending Me in my true Self!” “Thus action is of Brahma, who is One, The Only, All-pervading; at all times Present in sacrifice.” “Pass by (a mound of) earth, a cow, an idol,” worship none of these.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 3, 4 and 7)

4. “The wise student will conquer this world and the world of death and the gods. The wise student will find the clear path of truth, as a skillful person finds the flower.” “This is the Way made known by Me.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards))

“They have forsaken images, pictures and idols of clay, gods (made) of blocks of wood, and vain rites.” (Sabeanism, Ginza Rba- chapter 35)

**“And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment – ‘Be My glory and I will be your Glory. Be my light and I will be your Light. And my name shall be in your mouths And I will be with you.’ Thou art He who overthrowest (false) gods in their high-places And bringest reproach on the divinity of (false) deities.”
(Sabeanism, Ginza Rba- chapter 75)**

Commandment Three, Thou shalt not take the name of the LORD thy God in vain:

JUDAISM: Exodus 20:7 “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.”

CHRISTIANITY: 1 Timothy 6:1 “The name of God and his doctrine be not blasphemed.”

“It is not right.....to speak against God.” “Nor say against God aught save the truth.”

(The Qur'an (E.H. Palmer tr), Sura 4 – Women and 7 - Al Aaraf)

“God bids you not to do abomination; do ye say against God that which ye do not know?” “Was there not taken from them a covenant by the Book, that they should not say against God aught but the truth?”

(The Qur'an (E.H. Palmer tr), Sura 7 - Al Aaraf)

“And we worship that reward and that health, that healing and that progress, that growth and which are acquired by us) by the memorized recital of the good thoughts, good words, and good deeds, for the withstanding of evil thoughts, and words, and deeds; yea, for the undoing of all treacherous thoughts (directed) against Me, and of all false words, and unfair deeds.”

(Zoroaster, The Zend-Avesta, Avesta – Visperad 20)

Denkard. Zoroaster, “Antagonism to God, lead to wretchedness and are pertaining to disobedience towards God,”

“Speaking evil is forbidden here once more in order that it should be particularly avoided.” “And he shall not speak evil of the gods (God) or of the king.” “Speaking evil” has been forbidden, in connection with the means of salvation.”

(Hindu, The Dharma Sutras, Apastamba Prasna I and 2, Patala 2 and 11, Khanda 5 and 31)

“Undisturbed shall our mind remain, no evil words shall escape our lips; friendly and full of sympathy shall we remain, with heart full of love, and free from any hidden malice; and that person shall We penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred.” “He avoids vain talk, and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks about the law and the discipline; his speech is like a treasure, at the right moment accompanied by arguments, moderate and full of sense.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“The one I call holy speaks true words that are useful and not harsh so that no one is offended.” “Speak not harshly to anyone.” including God.

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards))

“The King had been apprised of this petition, he gave orders to submit the sectary to torture. They wanted to extract from him some curse against the Báb. He refused consistently. They wanted to obtain information about the people with whom he had had contact during his journey to Tihran. He did not give it to them, and he showed under torture great courage and an invincible will.” “The judgement seems simply to make the prisoner curse the Báb, which if he refuses to do, is punished by death, probably being blown from a cannon's mouth. Their modes of killing these poor hunted Bábís, have been dreadful. Some have been beaten and stoned to death, others shot over and over again, and others cut to pieces.”

(The Babi and Baha'i Religions, pp. 255 and 394)

“Speaking against God means to keep far from Him -- to deny Him -- this is the same as cursing Him.”

(Bahá'í Faith, Compilations, Baha'i Prayers 9, p. 50)

Commandment Four, Remember the sabbath day: Exodus

20:8 “Remember the sabbath day, to keep it holy.”

Exodus 20:9 “Six days shalt thou labour, and do all thy work:”

Exodus 20:10 “But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:”

Exodus 20:11 “For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

Christ changed the law of the Sabbath day when he started healing on the Sabbath day.

Matthew 12:11 “And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?”

Matthew 12:12 “How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.”

Matthew 12:8 “For the Son of man is Lord even of the sabbath day.”

Commandment Five, Honour thy father and thy mother:

JUDAISM: Exodus 20:12 “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.”

CHRISTIANITY: Luke 18:20 “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.”

23. “Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honor.”

24. “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.’”

(The Qur'an (Yusuf Ali tr), Surah 17)

7. "This I ask Thee, tell me truly, Ahura. Who created together with Dominion the precious Piety? Who made by wisdom the son obedient to his father? I strive to recognize by these things thee, O Mazda, creator of all things through the holy spirit."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 44)

233. "By honouring his mother he gains this (nether) world, by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman."

234. "All duties have been fulfilled by him who honours those three; but to him who honours them not, all rites remain fruitless."

(Hindu, Laws of Manu chapter 2)

**"Please my kind and loving parents, I would follow him today."
"Cause not grief and death's black shadows on thy parents."**

(Hindu, Mababharata (R. Dutt, abridged tr))

"To the one who always reveres and respects the aged, four things increase: life, health, happiness, and power."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

23. "Good is filial devotion to one's mother in the world, and devotion to one's father is good."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

23. "Happy is it to honour mother. Happy is it to honour father. Happy is it to honour ascetics. Happy is it to honour the Noble Ones."

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Great First Word, which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding! Be there forgiveness of sins for me, and for my father and mother, for my wife and children, for my priests and for all souls who stood for the Name of Life and were firm in the sign of Manda-d-Hiia with a sincere and believing heart.” (Sabeanism, Ginza Rba- chapter 171)

“IT is seemly that the servant should, after each prayer, supplicate God to bestow mercy and forgiveness upon his parents. Thereupon God's call will be raised: 'Thousand upon thousand of what thou hast asked for thy parents shall be thy recompense!' Blessed is he who remembereth his parents when communing with God. There is, verily, no God but Him, the Mighty, the Well-Beloved.”

(The Bab, Selections from the Writings of the Bab, p. 93)

“O My people! Show honour to your parents and pay homage to them. This will cause blessings to descend upon you from the clouds of the bounty of your Lord, the Exalted, the Great.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 229)

Commandment Six, Thou shalt not kill: JUDAISM: Exodus 20:13 “Thou shalt not kill.”

CHRISTIANITY: Luke 18:20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

151. “Take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.”

(The Qur'an (Yusuf Ali tr), Surah 6)

33. “Nor take life -- which Allah has made sacred -- except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped by the Law.”

(The Qur'an (Yusuf Ali tr), Surah 17)

15. "I renounce with vehemence the murderous." "The first time he shall smite a faithful man, the first time he shall wound a faithful man, he shall pay for it as for willful murder."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 10 and Avesta Fragments)

"Spitama Zarathushtra said the Word taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon will the good creatures (strike and repel thee), O evil-doer, Angra Mainyu! The Good Spirit made the creation; he made it in the boundless Time. The Amesha-Spentas made the creation, the good, the wise Sovereigns."

(The Zend-Avesta, Avesta - Vendidad)

Denkard. Zoroaster, "Be it known that to kill a man unlawfully is to kill through sheer passion. And all (those who do so) are of the nature of Demons and Drujs. The qualities pertaining to Demons and Drujs, greed, evil-thought, anger, spite, jealousy, and other evil passions which lead men on to sin and the infliction of harm, proceed from Demons."

"A person who, before initiation, drinks spirituous liquor, commits murder or other mortal sins, becomes an outcast, and is liable to perform the penances prescribed for initiated sinners."

(Hindu, The Dharma Sutras, Gutama 2)

"Metrical Code of Laws speaks of the old Manu as of a person different from himself, when he says 'Not to kill, not to lie, not to steal, to keep the body clean, and to restrain the senses, this was the short law which Manu proclaimed amongst the four castes.'"

(Hindu, The Dharma Sutras, Introduction to Apastamba)

“He avoids the killing of living beings and abstains from it. Without stick or sword, conscientious, full of sympathy, he is anxious for the welfare of all living beings.-He avoids stealing, and abstains from taking what is not given to him. Only what is given to him he takes, waiting till it is given; and he lives with a heart honest and pure.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

There is the principal of not deceiving nor telling lies. There are also the rules that one should refrain from killing, stealing and adultery and one should not even have thoughts about any of these things. (Buddha, Surangama Sutra)

26. “Abandoning violence to all living creatures moving or still, he who neither kills or causes killing - that is what I call a brahmin.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

**“There is the principal of not deceiving nor telling lies. There are also the rules that one should refrain from killing, stealing and adultery and one should not even have thoughts about any of these things.”
(Buddha, Surangama Sutra)**

“No one is to be slain for unbelief, for the slaying of a soul is outside the religion of God; ... and if anyone commands it, he is not and has not been of the Bayan, and no sin can be greater for him than this.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 329)

“It is better to be killed than to kill.”

(Moojan Momen, The Babi and Baha'i Religions, p. xxvii)

“Ye have been forbidden to commit murder or adultery, or to engage in backbiting or calumny; shun ye, then, what hath been prohibited in the holy Books and Tablets.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 26)

Commandment Seven, Thou shalt not commit adultery:

JUDAISM: Exodus 20:14 “Thou shalt not commit adultery.” (do not commit adultery or fornication)

CHRISTIANITY: Mark 10:19 “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.”

Romans 13:9 “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.”

32. “Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road to other evils.”

(The Qur'an (Yusuf Ali tr), Surah 17)

3. “Not to commit illegal sexual intercourse.” (do not commit adultery or fornication)

(Islam, Hadith, Bukhari Vol 1, Book 2, # 17)

“May all virtuousness (do not commit adultery or fornication) of all good ones of the earth of seven climes reach the width of the earth, the length of the rivers, the height of the sun in their original form. May it be righteous, live long. Thus may it come as I wish.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

352. “Men who commit adultery with the wives of others, the king shall cause to be marked by punishments which cause terror, and afterwards banish.”

(Hindu, Laws of Manu chapter 8)

“There is the principal of not deceiving nor telling lies. There are also the rules that one should refrain from killing, stealing and adultery and one should not even have thoughts about any of these things.”

(Buddha, Surangama Sutra)

“He avoids unlawful sexual intercourse, and abstains from it. He has no intercourse with such persons as are still under the protection of father, mother, brother, sister or relatives, nor with married women, nor female convicts, nor, lastly, with betrothed girls.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“There is the principal of not deceiving nor telling lies. There are also the rules that one should refrain from killing, stealing and adultery and one should not even have thoughts about any of these things.”

(Buddha, Surangama Sutra)

“Have no liking for a seductive woman. Love not treacherous spirits and seductive courtesans. Love not lust,” (Sabeanism, Instruction from Adam)

“Thus, at a formal level, the Báb advocated marriage, either monogamously or in a limited form of polygamy; concubinage and adultery were forbidden;”

(Peter Smith, The Babi & Baha'i Religions, p. 46)

“Ye have been forbidden to commit murder or adultery, or to engage in backbiting or calumny; shun ye, then, what hath been prohibited in the holy Books and Tablets.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 26)

**Commandment Eight, Thou shalt not steal: JUDAISM:
Exodus 20:15 “Thou shalt not steal.”**

CHRISTIANITY: Luke 18:20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

“Allah's Apostle said while a group of his companions were Around him, ‘Swear allegiance to me for:” 1. “Not to join anything in worship along with Allah.” 2. “Not to steal.” 3. “Not to commit illegal sexual intercourse.” 4. “Not to kill your children.” 5. “Not to accuse an innocent person, to spread such an accusation among people.” 6. “Not to be disobedient (when ordered) to do good deed.”

“The Prophet added: ‘Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him in the Hereafter.”

(Islam, Hadith, Bukhari Vol 1, Book 2, # 17)

41. “It is forbidden to steal,”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 3)

2.30 “Self-restraint in actions includes abstention from violence, from falsehoods, from stealing, from sexual engagements, and from acceptance of gifts.”

(Hindu, The Yoga Sutras of Patanjali)

“Lay members should abstain from all unkindness, stealing, unchastity, lying, duplicity, slander, frivolous talk, covetousness, malice, currying favor, and false teachings. Disciples should strictly observing all the precepts given by the Tathagatas, they should endeavor, by their example, to induce all beings to abandon evil and practice the good.” (Buddha, Diamond Sutra)

There is the principal of not deceiving nor telling lies. There are also the rules that one should refrain from killing, stealing and adultery and

one should not even have thoughts about any of these things. (Buddha, Surangama Sutra)

“He avoids the killing of living beings and abstains from it. Without stick or sword, conscientious, full of sympathy, he is anxious for the welfare of all living beings.-He avoids stealing, and abstains from taking what is not given to him. Only what is given to him he takes, waiting till it is given; and he lives with a heart honest and pure.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

There is the precept of not taking anything that does not rightfully belong to you. (Buddha, Surangama Sutra)

**“There is the principal of not deceiving nor telling lies. There are also the rules that one should refrain from killing, stealing and adultery and one should not even have thoughts about any of these things.”
(Buddha, Surangama Sutra)**

There is the precept of not coveting (or taking) that which does not rightfully belong to you. (Buddha, Surangama Sutra)

“It is the institution of 'Madakhil' and of illicit pickings and stealings that is the root of the evil.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. xlv)

“Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 35)

Commandment Nine, Thou shalt not bear false witness (tell no lies): JUDAISM: Exodus 20:16 “Thou shalt not bear false witness against thy neighbour.” Tell no lies.

CHRISTIANITY: Matthew 19:18 “Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,” “Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.”

5. “Not to accuse an innocent person (to spread such an accusation among people).” “They will not utter slander, intentionally forging falsehood,”

(Hadith, Bukhari Vol 1, Book 2, # 17, Qur'an Yusuf Ali tr, Surah 60)

11. “He (Ahura Mazda) smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye. He smites the most lying words of falsehood.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

15. “We sing to thee with favour Destroy the cursing Raksasas: preserve us, O rich in friends, from guile and scorn and slander.” “He shall bring evil on the evil-plotter whoever turns against us sin and outrage. Destroy this calumny of him,” “So mighty Thou protectest us from slander, O Champion,”

(Hindu, Vedas, Rig Veda – Books 4, 5 and 6)

“Lay members should abstain from all unkindness, stealing, unchastity, lying, duplicity, slander, frivolous talk, covetousness, malice, currying favor, and false teachings. Disciples should strictly observing all the precepts given by the Tathagatas, they should endeavor, by their example, to induce all beings to abandon evil and practice the good.” (Buddha, Diamond Sutra)

“Thus, he never knowingly speaks a lie, neither for the sake of his own advantage, nor for the sake of another person's advantage, nor for the sake of any advantage whatsoever.” “He avoids tale-bearing, and abstains from it. What he has heard here, he does not repeat there, so

as to cause dissension there; and what he heard there, he does not repeat here, so as to cause dissension here.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“There is the principal of not deceiving nor telling lies. There are also the rules that one should refrain from killing, stealing and adultery and one should not even have thoughts about any of these things.”

(Buddha, Surangama Sutra)

“I strive with a pious and believing heart for the love of precious Truth (and) perform the works Of right-dealing (trustworthy) Man.” “For my heart hath testified to the First Life.” “Behold me, who have sought purification before Thee! Look on me, (my deeds, I am Thy servant and Thy child. Now I humble myself... to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” I stay away from love of self and pride. “I shall be pure in all my words (thoughts); and life.” (Sabeanism, Ginza Rba- chapters 1, 77, 92 and 410)

“Let healing be theirs by virtue of the Word of Truth.” (Sabeanism, Ginza Rba- chapter 20)

“He who speaks the Truth be made known, and he that speaks falsely shall be condemned to eternal misery and shame. Then shall the way of Truth be revealed and made manifest to all men.”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 72)

“According to the direct and sacred command of God we are forbidden to utter slander,” “The individual must be educated to such a high degree that he would rather have his throat cut than tell a lie, and would think it easier to be slashed with a sword or pierced with a spear than to utter calumny.....”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith, p. 440 and Selections from the Writings of Abdu'l-Baha, p. 136)

Commandment Ten, Thou shalt not covet: JUDAISM: Exodus

20:17 “Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.”

CHRISTIANITY: Romans 13:9 “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.”

32. “And in no wise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: but ask Allah of His bounty: for Allah hath full knowledge of all things.”

(The Qur'an (Yusuf Ali tr), Surah 4)

5. “In the reign of Yima swift of motion was there neither cold nor heat, there was neither age nor death, nor envy.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 9)

34. “They ever go wandering about on the way of desire,”

35. “They are tossed in doubt by evil Passion,”

36. “They clothe themselves with spite, in the course of strife, for the sake of vanishing goods;”

37. “They are intoxicated with pride in their youth,”

38. “And shall be full of regrets at the end of their time.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

5. “Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action.” “Do not covet our cattle, our men, our goats and sheep!”

(Hindu, Laws of Manu 12 and Vedas, Atharva Veda Hindu)

“Do not aspire for supreme enlightenment in any spirit of covetousness or acquisitiveness; they never think of merit and its commensurate reward.” (Buddha, Diamond Sutra)

2. “Don’t indulge in careless behaviour. Don’t be the friend of sensual pleasures.” 25. **“One should not underestimate what one has got, and one should not live envying others. A bhikkhu who envies others does not achieve stillness of mind in meditation.”**

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

There is the precept of not coveting (or taking) that which does not rightfully belong to you. (Buddha, Surangama Sutra)

“no man will covet his neighbour’s goods.” (Sabeanism)

“Have no liking for a seductive woman. Love not treacherous spirits and seductive courtesans. Love not lust,” (Sabeanism, Instruction from Adam)

“Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee.” (Sabeanism, Ginza Rba- chapter 75)

“O QUINTESSENCE OF PASSION! Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.”

(Bahá’í Faith, Baha'u'llah, The Persian Hidden Words)

God tests mankind’s spirituality.

228. God tests mankind’s spirituality: The Bahá’í Faith tells us that God tests mankind for many reasons. Example, God tests mankind to see if man is spiritually awake. He tests mankind to separate out

the true believers from the unbelievers by concealing the content and true understanding of the word in symbols and parables to test our true spiritual perception. He tests us with hardships to help us develop our souls spiritually, so we can come closer to Him and He sends tests our way, in the form of the word itself, to see if we have open eyes and hearing ears that can perceive the truth. Matthew 11:15 “He that hath ears to hear, let him hear.”

These are just a few of the reasons why God will test mankind, but the thing is, God does, in fact, test mankind. Job 2:3 “And the LORD said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause.”

The various forms of the religions of God tell us we should expect tests from God. Indeed, the various religions, of the omniscient God, tell us to expect tests from Him just because we say we believe, and are not just going through the motions of religion to satisfy past, worn out customs and traditions, of religious beliefs, that have been handed down to us from father to son for ages that have long since replaced the true spiritual nature of God’s teachings.

“Thus hath the Dove of holiness proclaimed: ‘Do men think when they say ‘We believe’ they shall be let alone and not be put to proof?’”

(Bahá’í Faith, Baha'u'llah, Gems of Divine Mysteries)

“Think men that when they say, 'We believe,' they shall be let alone and not be put to the proof?”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 309)

CHRISTIANITY: 1 Peter 1:7 “The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:”

JUDAISM: Leviticus 20:20 “And Moses said unto the people, Fear not: for God is come to prove you.” Psalms 14:2 “The LORD looked down

from heaven upon the children of men, to see if there were any that did understand, and seek God.”

“Do men think when they say ‘We believe’ they shall be let alone and not be put to proof?”

(Bahá’í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 8)

“O YE who are invested with the Bayan! Ye shall be put to proof, even as those unto whom the Qur’án was given.”

(The Bab, Selections from the Writings of the Bab, p. 140)

2. “Do men think that they will be left alone on saying, ‘We believe,’ and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false. Do those who practice evil think that they will get the better of us? Evil is their judgment!”

(The Qur'an (Yusuf Ali tr), Surah 29)

“Whatever torments You may send to me Ahura, I would taste them as delights” “Test us, by what are your tests in this respect. What ever Your tests are they are for finding out the strong.” (ZOROASTER, Hymns of Atharvan pp. 269 and 360)

“I CALL with prayers Visit, to prove us,” “Sorrow and suffering, trial and endurance, are a part of the Hindu ideal of a Perfect Life of righteousness. Repeated trials bring out in brighter relief the unfaltering truth.”

(Hindu, Vedas, Rig Veda - Book 6, and Ramayana, R. Dutt, abridged tr)

“The sorrow arising through this or that loss or misfortune (test) which one encounters, the worrying oneself, the state of being alarmed, inward sorrow, inward woe this is called Sorrow.”

“Easy to do are those karmas Which are bad and not benefitting oneself But those which are good and beneficial Are difficult indeed to be performed.”

(The Eightfold Path), Buddha and The Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“(Haiyi, God, The First Life) perfecteth our souls,” when we say we believe we are sampled for “brilliance and purity;” “The Great Light (abideth) in Its purities.” (Sabeanism, Ginza Rba- chapters 46, 49 and 92)

a. Tests, difficulties and tribulations, come to us from God, or I should say some tests and difficulties, come to us from God. He does this to help our spirits grow and develop and become less attached to this world and become more purified and

saintly: CHRISTIANITY: 1 Peter 5:10 “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” God is trying to strengthen our resolve and make our spirits more perfect through hardships we face in this life and to know what is really in our hearts.

Hebrews 4:12 “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

JUDAISM: Isaiah 48:10 “Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.”

Deuteronomy 8:16 “Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;”

Psalms 7:9 “The righteous God trieth the hearts and reins.”

21 “Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).” “For Allah knoweth well the secrets of your hearts.” 35. “Every soul shall have a taste of death: and We test you by evil and by good by way of trial: to Us must ye return.”

(The Qur'an (Yusuf Ali tr), Surahs 3, 21 and 24)

“Allah's Apostle said, ‘If Allah wants to do good to somebody, He afflicts him with trials.’ “Human beings have received and will receive perfection through us.”

(Islam, Hadith, Bukhari Vol 7, Book 70, # 548 and Ali b. Abi Taalib, Letters from Nahjul Balaagh)

49. “Now, when trouble touches man, he cries to Us; but when We bestow a favor upon him as from Ourselves, he says, ‘This has been given to me because of a certain knowledge (I have)!’ Nay, but this is but a trial, but most of them understand not!”

(The Qur'an (Yusuf Ali tr), Surah 39)

“Evil is not wholly evil. In tackling it the soul acquires moral strength i.e. competence for nearness to God. This is a relieving feature of sin. This Rik gives the reason why Mazda is said to be good in spite of there being evil in the world.” “Even evil operates for the ultimate good.” (ZOROASTER, Hymns of Atharvan pp. 120 and 121)

“An aspirant has to acquire the strength to pass through all trials. The greater the difficulty, the greater is the gain when one overcomes it.” “A staunch devotee welcomes troubles as it makes his spirit stronger.” (Hardships are) “given by Ahura Mazda for the promotion of piety, for that thought which originates from the heart-devoted self.” “O thou, all-knowing Ahura!” (knows the secrets of our hearts)

((ZOROASTER, Hymns of Atharvan pp. 362, 364 and The Zend-Avesta, Avesta – Visperad)

“In sight of Brahma, (difficulties, hardships etc....) There is no purifier like thereto In all this world, and he who seeketh it Shall find it- being grown perfect- in himself.” “O God, who knowest all things!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4 and Upanishads vol. 1, Vagasaneyi-Samhita)

10. "Is there in the world anyone who is so restrained by modesty that they avoid blame like a trained horse avoids the whip? Like a trained horse when touched by a whip, be strenuous and eager, and by faith, by virtue, by energy, by meditation, by discernment of the truth you will overcome this great sorrow, perfected in knowledge, behavior, and mindfulness." 26. "The one I call holy, though having committed no offense, patiently bears reproach, ill-treatment, and imprisonment, has endurance for one's force and strength." 24. "All-conquering and all-knowing am I."

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

"Who establisheth our strength and cutteth us not off From the House of our trust; Who restoreth our souls at the House of Ransom On the Day of Judgement, and perfecteth our souls." "For Thou knowest hearts, understandest minds and searchest out consciences (even) in the nethermost hells of darkness." (Sabeanism, Ginza Rba- chapters 35 and 76)

"How numerous the verses which have been revealed concerning the grievous tests ye shall experience on the Day of Judgement, yet it appeareth that ye have never perused them; and how vast the number of revealed traditions regarding the trials which will overtake you on the Day of Our Return, and yet ye seem never to have set your eyes upon them." "issued orders to persecute the Bábís, imagining that by overweening force he could eradicate and suppress matters of this nature, and that harshness would bear good fruit;" "The present reign, condemned criminals (what they considered the Babis to be; to be) crucified, blown from guns, buried alive, impaled, shod like horses, torn asunder by being bound to the heads of two trees bent together and then allowed to spring back to their natural position, converted into human torches, flayed while living." "whereas (in fact) to interfere with matters of conscience is simply to give them greater currency and strength; the more you strive to extinguish, the more will the name

be kindled, more specially in matters of faith and religion, which spread and acquire influence so soon as blood is shed, and strongly affect men's hearts."

(Selections from the Writings of the Bab, p. 140 and Shoghi Effendi, The Dawn-Breakers, pp. xlvii and 332)

"Now show thou forth firmness and steadfastness without wavering. If any test fall upon thee, it will be conducive to the strength of thy faith."

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v3, p. 552)

"All praise be to Thee, O Thou the Desire of the worlds!' In truth, it is in the hand of God to give what He willeth to whomsoever He willeth, and to withhold what He pleaseth from whomsoever He may wish. He knoweth the inner secrets of the hearts."

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 76)

"There is no need to fear opposition from without if the life within be sound and vigorous. Our Heavenly Father will always give us the strength to meet and overcome tests if we turn with all our hearts to Him, and difficulties if they are met in the right spirit only make us rely on God more firmly and completely."

(Bahá'í Faith, Compilations, Lights of Guidance, p. 417)

b. We also find, when we read into the Bahá'í writings and the holy scriptures from the rest of the religions, that some of our tribulations come to us from God trying to correct our behavior and teach us a better way, as He tries to give us knowledge that will be beneficial to help us in this earthly life and help prepare us for life in the world to come: JUDAISM: Proverbs 3:11 "My son, despise not the chastening of the LORD; neither be weary of his correction:"

Proverbs 3:12 “For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.”

CHRISTIANITY: Hebrews 12:6 “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

Hebrews 12:7 “If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?”

Hebrews 12:8 “But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.”

155. “Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.” **156.** “Who say, when afflicted with calamity: ‘To Allah we belong, and to Him is our return.’” **157.** “They are those on whom (descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.” As a father chasten a dear son or daughter.

(The Qur'an (Yusuf Ali tr), Surah 2)

“Mazda as the upholder of moral order, is sure to give His support to Zarathushtra and to punish his enemies. The punishment would, however, be for their own good, to lead them to the path of rectitude. Why should God, who is all kindness, inflict punishment on anybody unless it is for his good.” (ZOROASTER, Hymns of Atharvan p. 832)

164. “Let him, when angry, not raise a stick against another man, nor strike (anybody) except a son or a pupil; those two he may beat in order to correct them.” “In sight of Brahma.....There is no purifier like thereto In all this world, and he who seeketh it Shall find it- being grown perfect- in himself,” through the correction of Brahma.

(Hindu, Laws of Manu and Bhagavad Gita (Edwin Arnold tr) chapter 4)

“Teaching is not the mere play of blind chance, but has an existence that is dependent upon conditions; and that, precisely with the removal of these conditions, those things that have arisen in dependence upon them-thus..... perforce disappear and cease to be.”

“Let one (as with Brahma) admonish; let one teach; let one forbid the wrong; and one will be loved by the good and hated by the bad.”

(The Eightfold Path and Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Great First Word, (Haiyi or God) which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!” “The good will see and will be found ready, (But) The wicked will be discomfited, chastised by Manda-d-Hiia (Savior God, Knowledge of Life).” (Sabeanism, Ginza Rba- chapters 76 and 171)

“The Báb revealed His Bayan, proclaimed a new code of religious law, and by precept and example instituted a profound moral and spiritual reform.” “Live a moral life,” “the acquisition of moral qualities and the exercise of spiritual influence’ through human perfections, through qualities that are excellent and pleasing, and spiritual behavior,” “abound throughout his writings.” (Peter Smith, The Babi & Baha’i Religions, pp. 79, 83 and 87) “God, the All-Merciful, desiring not to afflict you with His punishment, has willed to reveal to your eyes the Truth. By His Divine interposition, He has instilled into your heart the love of His chosen One, and caused you to recognize the unconquerable power of His Faith.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 247)

“The baby, like unto a green and tender branch, will grow according to the way it is trained. If the training be right, it will grow right, and if crooked, the growth likewise, and unto the end of life it will conduct itself accordingly.” “If He (God) chastise me, He verily is to be praised for what He doeth; and if He forgive me, His behest shall be obeyed.”

(Bahá’í Faith, Abdu’l-Baha, Baha’i World Faith, p. 399 and Baha’u’llah, Epistle to the Son of the Wolf, p. 110)

“God -- does not only punish the wrongdoings of His children. He (also) chastises (them), because He is just, and He chastens (them) because He loves (them). Having chastened them, He cannot, in His

great mercy, leave them to their fate. Indeed, by the very act of (His) chastening them He prepares them for the mission for which He has created them. 'My calamity is My providence,' He, by the mouth of Bahá'u'lláh, has assured them, 'outwardly it is fire and vengeance, but inwardly it is light and mercy.'" So, God, by the very act of chastising and correcting His children, is turning that which appears to be evil into something that is good for us in the long run.

(Bahá'í Faith, Shoghi Effendi, *The Promised Day is Come*, p. 115)

c. God uses the world to cause sleep to come over the eyes of some men possibly due to actions they have performed in this life; to separate out the good people from the bad people:

CHRISTIANITY: Luke 10:21 "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

2 Corinthians 4:3 "But if our gospel be hid, it is hid to them that are lost:"

2 Corinthians 4:4 "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Romans 9:8 "They which are the children of the flesh, these are not the children of God:"

Romans 11:8 "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day."

JUDAISM: Deuteronomy 28:28 "The LORD shall smite thee with madness, and blindness, and astonishment of heart:" **28:29** "And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee."

Isaiah 44:18 "They have not known nor understood: for He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand."

6. “As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.”7. “Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).”10. “In their hearts is a disease; and Allah has increased their disease, and grievous is the penalty they (incur), because they are false (to themselves).”

(The Qur'an (Yusuf Ali tr), Surah 2)

26. “Allah disdains not, (likes) to use the similitude (allegories) of things, lowest as well as highest. Those who believe know that (this) is truth from their Lord; but to those who reject His Faith say: ‘What means Allah by this similitude?’ By it He causes many to stray, and many He leads into the right path, but He causes not to stray, except those who forsake (the path).” Allah uses similitudes and allegories to prove us, and separate out His good believers from the chafe that is encumbered with attachment to this world and blind to His spiritual nature and essence.

(The Qur'an (Yusuf Ali tr), Surah 2)

49. “Now, when trouble touches man, he cries to Us; but when We bestow a favor upon him as from Ourselves, he says, ‘This has been given to me because of a certain knowledge (I have)!’ Nay, but this is but a trial, but most of them understand not!”

(The Qur'an (Yusuf Ali tr), Surah 39)

13. “Since Grehma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazda, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.”

(The Zend-Avesta, Avesta – Yasna 32)

6 “The man who sits, the man who walks, and whosoever looks on us, Of these we closely shut the eyes, even as we closely shut this house.”

(Hindu, Vedas, Rig Veda - Book 7)

24. "What is fearsome they fear not. Embracing false views as much Those beings go to a woeful realm." 22. "They think there is harm where there is none, And they do not see where harm exists. Embracing false views as such, Those beings go to a woeful realm." (they are) "Ensnared in the fetter of views," Their eyes have been closed.

(Buddhist, Dhammapada - Sayings of the Buddha 3 and The Eightfold Path)

"Cut me not off from Your presence," and hide not your instruction from us Great Life. (Sabeanism, Ginza Rba- chapter 410)

"Indeed shouldst Thou desire to confer blessing upon a servant Thou wouldst blot out from the realm of his heart every mention or disposition except Thine Own mention; and shouldst Thou ordain evil for a servant by reason of that which his hands have unjustly wrought before Thy face, Thou wouldst test him with the benefits of this world and of the next that he might become preoccupied therewith and forget Thy remembrance."

(The Bab, Selections from the Writings of the Bab, p. 191)

"God, however, hath veiled your hearts and obscured your eyes, lest ye should apprehend His mysteries and be made aware of their meaning."

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 205)

"Some, O my God, Thou didst, through Thy strengthening grace, enable to approach it, while others Thou didst keep back by reason of what their hands have wrought in Thy days."

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 76)

d. God sometimes sends tests and tribulations our way, in order, to separate out the good servants from the bad

corruptible people: JUDAISM: Deuteronomy 29:21 “And the LORD shall separate him unto evil out of all the tribes of Israel,”

2 Kings 14:17 “For as an angel of God, so..... to discern good and bad: therefore the LORD thy God will be with thee.”

3 Kings 8:53 “For Thou didst separate them from among all the people of the earth,”

Proverbs 12:2 “A good man obtaineth favour of the LORD: but a man of wicked devices will He condemn.”

Proverbs 12:3 “A man shall not be established by wickedness: but the root of the righteous shall not be moved.”

Proverbs 15:3 “The eyes of the LORD are in every place, beholding the evil and the good.”

Ecclesiastes 12:14 “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

CHRISTIANITY: 2 Corinthians 5:10 “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

2 Corinthians 5:11 “Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God.”

Matthew 13:47 “Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:” **13:48** “Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.”

Matthew 13:49 “So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,”

179. “Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good. Nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers (for the purpose) whom He pleases. So believe in Allah and His Messengers: and if ye believe and do right, ye have a reward without measure.” We will find glory with Allah in heaven.

(The Qur'an (Yusuf Ali tr), Surah 3)

155. “This is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive.”

(The Qur'an (Yusuf Ali tr), Surah 7)

37. “In order that Allah may separate the impure from the pure, put the impure, one on another, heap them together, and cast them into hell. They will be the ones to have lost.” 7. “That which is on earth We have made but as a glittering show for the earth, in order that We may test them -- as to which of them are best in conduct.”

(The Qur'an (Yusuf Ali tr), Surahs 8 and 18)

“I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds.” “Even He, Ahura Mazda, who through His Dominion appoints what is better than good to him that is attached to His will, but what is worse than evil to him that obeys Him not.” “May that happen to you (likewise) which is better than the good, and may that not happen which is worse than the evil, and may that likewise not be my lot.”

(The Zend-Avesta, Avesta – Yasna, chapters 11, 51 and 59)

25. “Austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence.” 26. “Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure.”

(Hindu, Laws of Manu, chapter 1)

“The undesired, separated from the desired.” “Truly, pleasing is He to the good, Displeasing is He to the bad.”

(The Eightfold Path), Buddha and Dhammapada - Sayings of the Buddha 3)

“Some regarded Tahirih as the sole judge in such matters and the only person qualified to claim implicit obedience from the faithful. Others who denounced her behaviour held to Quddus, whom they regarded as the sole representative of the Báb, the only one who had the right to pronounce upon such weighty matters. Still others who recognized the authority of both Tahirih and Quddus viewed the whole episode as a God-sent test designed to separate the true from the false and distinguish the faithful from the disloyal.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 296)

“Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illuminated hearts may be known from the perishable and barren soil.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 48)

“Know, moreover, that it is through such words that God proveth His servants and sifteth them, separating the believer from the infidel, the detached from the worldly, the pious from the profligate, the doer of good from the worker of iniquity, and so forth. Thus hath the Dove of holiness proclaimed: ‘Do men think when they say ‘We believe’ they shall be let alone and not be put to proof?’”

(Bahá'í Faith, Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries)

“He doth whatsoever He chooseth. Had the world been of any worth in His sight, He surely would never have allowed His enemies to possess it, even to the extent of a grain of mustard seed. He hath, however, caused you to be entangled with its affairs, in return for what your hands have wrought in His Cause.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 209)

e. God also sends tests our way, as I said earlier, to help us grow spiritually so we will be prepared for our new life in heaven:

JUDAISM: Psalms 17:3 “Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me.” 16:10 “For thou wilt not leave my soul. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.”

CHRISTIANITY: 1 Thessalonians 168. “We have tried them with both prosperity and adversity: in order that they might turn (to us)” 1 Timothy 6:12 “Fight the good fight of faith, lay hold on eternal life, where-unto thou art also called.”

Letter 55. “You must know and understand that Allah has made this world a place where one is to stay only to provide for a happy life for himself in the Hereafter by his deeds. People are put to test here so that they may be rewarded according to their merits. Our life does not end here and we are not created only for this world. Nor are we ordered to concentrate our energies only to acquire pleasures, power and pomp here. We are brought here simply to be tested in accordance to our knowledge, intentions and activities.”

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

179. “Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good. Nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers (for the purpose) whom He pleases. So believe in Allah and His Messengers: and if ye believe and do right, ye have a reward without measure.” We will find glory and everything we need, with our Lord, in the hereafter.

(The Qur'an (Yusuf Ali TR), Surah 3)

2. “Do men think that they will be left alone on saying, ‘We believe,’ and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false.” 168. “We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: in order that they

might turn (to us)” 214. “Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you?”

(The Qur'an (Yusuf Ali tr), Surahs 2, 7 and 29)

**“An aspirant has to acquire the strength to pass through all trials. The greater the difficulty, the greater is the gain when one overcomes it.”
“A staunch devotee welcomes troubles as it makes his spirit stronger.”
“Grant that reward which Thou hast appointed to our souls, O Ahura Mazda!” 2. “Of this do Thou Thyself bestow upon us for this world and the spiritual; and now as part thereof (do Thou grant) that we may attain to fellowship with Thee, and Thy Righteousness for all duration.”**

(ZOROASTER, Hymns of Atharvan pp. 362, 364 and The Zend-Avesta, Avesta Fragments) (Edwin Arnold tr) chapters 4, 8, 9 and 15)

“In man.... the self develops gradually.” “(Hardships etc.....) There is no purifier like thereto In all this world.” “When the righteous strive and struggle, Gods assist the true and brave!” “Have Me, then, in thy heart always! and fight! Thou too, when heart and mind are fixed on Me, Shalt surely come to Me!” “Holy souls see Which strive thereto. Enlightened, they perceive That Spirit in themselves.” “knowing Me the Source, The Eternal Source, of Life (Unending).”

(Hindu, Upanishads vol. 1, Aitareya-Aranyaka Part 2) Hindu, Bhagavad Gita

“Your life is coming to an end; you are in the presence of death. There is no rest stop on the way, and you have made no provision for your journey.” “Your body as no better than an earthen pot.” “Before long this body will be lying on the ground, discarded and unconscious, like a useless bit of wood.” “Just as one can make a lot of garlands from a heap of flowers, so man, subject to birth and death as he is, should make himself a lot of good karma.” “Make yourself an island work hard, be wise; when your impurities are purged and you are free from guilt, you will not again enter into birth and old age.” “As a smith

removes the impurities from silver, so let the wise (Brahma) remove the impurities (through tests) from oneself one by one, little by little, again and again.” “The purpose of the Holy Life does not consist in acquiring alms, honor, or fame. That unshakable deliverance of the heart: that, verily, is the object of the Holy Life, that is its essence, that is its goal.” “Cleansed of your faults and now without blemish, you will go to the heavenly land.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

Thou hast proven thyself by thy sojourn on earth And thy destiny leapt upward from its struggles, From its struggles thy destiny leapt upward.” Over coming these difficult struggles of this life “perfecteth our souls,” and we are prepared for our new life in the next world. (Sabeanism, Ginza Rba- chapters 35 and 92)

“O friend! Verily the prison is my paradise and the chains my necklace; my balance (or testing) is my redemption (or salvation) and the castle is my fortified safety, for this imprisonment is in the path of my Lord and it is my salvation, my joy, my gratitude and happiness. Verily, in calamity the face of Abdul-Baha shineth and through hardship joy is attained by this servant in all conditions.” “O thou friend!” “the calamities and afflictions of Abdul-Baha: These are not calamities, but bounties; they are not afflictions, but gifts; not hardships, but tranquillity; not trouble, but mercy -- and we thank God for this great favor.”

“It seems to me a real Truthseeker would know at a glance that He is the Master! Withal, I must say He is the Most Wonderful Being I have ever met or ever expect to meet in this world. Though He does not seek to impress one at all, strength, power, purity, love and holiness are radiated from His majestic, yet humble, personality, and the spiritual atmosphere which surrounds Him, and most powerfully affects all those who, are blessed by being near Him, is indescribable.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 128 and v2, p. 333) and The Babi and Baha'i Religions, p. 316)

“No matter how man may advance upon the physical and intellectual plane, he is ever in need of the boundless virtues of Divinity, the protection of the Holy Spirit and the face of God.” “In this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here.” “Tests lead to the development of holy souls:” “How could the disciples.... attain to any spiritual development if they did not undergo trials and tests!”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, pp. 225, 289 and Tablets of Abdu'l-Baha v2, pp. 277 and 297)

f. If we put our reliance in God He will help us make it through the hardships and we will grow even stronger and become more spiritual in the process: JUDAISM: Isaiah 48:10 “Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.”

1 Chronicles 29:17 “I know also, my God, that thou triest the heart,” Job 23:10 “But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.”

Psalms 34:19 “Many are the afflictions of the righteous: but the LORD delivereth him out of them all.”

Psalms 66:10 “For thou, O God, hast proved us: thou hast tried us, as silver is tried.”

Proverbs 17:3 “The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.”

Zechariah 13:9 “And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.”

Malachi 3:2 “But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:”

Malachi 3:3 “And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.”

Hosea 6:5 “Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.”

Hosea 6:6 “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.”

“We learn that even though God does test us He will not send us difficulties beyond our endurance: Our Heavenly Father will always give us the strength to meet and overcome tests if we turn with all our hearts to Him, and difficulties if they are met in the right spirit only make us rely on God more firmly and completely.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 417)

CHRISTIANITY: 1 Peter 1:7 “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:”

1 Corinthians 10:13 “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” God will not tempt us

or test us above our capacity and endurance, we are told this in the Bahá'í writings and we are told this in the Holy Bible. **JUDAISM:**

Lamentations 3:32 “But though He cause grief, yet will he have compassion according to the multitude of his mercies.”

Lamentations 3:33 For He doth not afflict willingly nor grieve the children of men.”

Psalms 7:9 “Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts.”

“Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 178)

CHRISTIANITY: 2 Thessalonians 4:30 “When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto His voice;”

2 Thessalonians 4:31 “(For the LORD thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them.” As I said earlier, God tests us but it is not His desire to destroy us, we do that on our own with our own actions. Not all tests come to us from God some tests we bring on ourselves through our own behavior in this life. Say, you become angry and hit someone, is it God’s fault when the police come and arrest you. Tests are like a bounty from God, but to the unprepared soul they are calamity and pain itself.

John 16:33 “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

Acts 14:22 “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”

2 Corinthians 1:4 “Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” It is God’s desire that we be comforted in our hardship, but that is not to say by the comforts of this world. God wants us to use these trials we pass through to become more reliant on Him so that we can come closer to Him.

“To him, the calamities were favors, the tribulations were Divine Providence, the chastisement abounding grace; for he was enduring all this on the pathway of God, and seeking to win His good pleasure.”

“O army of God! When calamity striketh, be ye patient and composed. However afflictive your sufferings may be, stay ye undisturbed, and with perfect confidence in the abounding grace of God, brave ye the tempest of tribulations and fiery ordeals.”

(Bahá’í Faith, Abdu'l-Baha, Memorials of the Faithful, p. 96 and Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 73)

233. “No soul shall have a burden laid on it greater than it can bear.”

(The Qur'an (Yusuf Ali tr), Surah 2)

152. "No burden do We place on any soul, but that which it can bear;"

(The Qur'an (Yusuf Ali tr), Surah 6)

42. "But those who believe and work righteousness, no burden do We place on any soul, but that which it can bear, they will be companions of the garden, therein to dwell (for ever)."

(The Qur'an (Yusuf Ali tr), Surah 7)

"He is the greatest Lord, powerful and wise, creator, nourisher, protector, compassionate, virtuous, forgiver, pure, a good dispenser of justice and all powerful." The One who protects us from too much difficulty and hardship.

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

"Duty does not exceed one's ability. None will be held responsible" for what one is not capable of.

(ZOROASTER, Hymns of Atharvan p. 153)

158. "Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfil) that most excellent duty which (is prescribed)." Be patient in hardships, "Let him overcome," the self.

(Hindu, Laws of Manu chapter 5)

22. "All the creatures of the Creator severally carry breath (the breath of spiritual life) in their souls. All these the Brahma, protects." That we may endure and overcome our own hardship.

(Hindu, Vedas, Atharva Veda)

"By oneself one does evil. By oneself one is defiled. By oneself one abstains from evil. By oneself one is purified. Purity and impurity are

personal matters. No one can purify someone else.” Or take the place of someone else. “Oneself indeed is master of oneself, Who else could the other master be? With oneself perfectly trained, One obtains a refuge hard to gain. Lift up your self by yourself; examine your self by yourself. Thus self-protected and attentive you will live joyfully, mendicant. For self is the master of self; self is the refuge of self. Therefore tame yourself, like a merchant tames a noble horse.” “The evil, done by oneself, Self-begotten and self-produced,” is the self accountable for. “Fare alone and commit no sin.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

“Ye will go forth: ye will behold the Perfecter of Souls, One who setteth on paths.... are made perfect,” “In the name of the Life (God)! Go in peace, chosen, pure and guiltless one; Thou art without spot. Thou hast proven thyself by (thy sojourn on) earth And thy destiny leapt upward from its struggles From its struggles thy destiny leapt upward. Above all the world thou hast spoken. Chosen and pure one (saying), ‘I am a seer, a diviner;’ “May Kulla strengthen you! In the name of the great Life (God) may healing and purity be thine!” “The name of the great Mystery, the mystic Word, is pronounced upon thee.” (Sabeanism, Ginza Rba- chapters 76, 92, 104 and 173)

“THOU knowest full well, O my God, that tribulations have showered upon me from all directions and that no one can dispel or transmute them except Thee. I know of a certainty, by virtue of my love for Thee, that Thou wilt never cause tribulations to befall any soul unless Thou desirest to exalt his station in Thy celestial Paradise and to buttress his heart in this earthly life with the bulwark of Thine all-compelling power, that it may not become inclined toward the vanities of this world. Indeed Thou art well aware that under all conditions I would cherish the remembrance of Thee far more than the ownership of all that is in the heavens and on the earth.”

(The Bab, Selections from the Writings of the Bab, p. 214)

“I pray to God graciously to assist you to weather the storms of tests and trials which must needs beset you, to enable you to emerge, unscathed and triumphant, from their midst, and to lead you to your high destiny.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 42)

“Know ye that trials and tribulations have, from time immemorial, been the lot of the chosen Ones of God and His beloved, and such of His servants as are detached from all else but Him, they whom neither merchandise nor traffic beguile from the remembrance of the Almighty, they that speak not till He hath spoken, and act according to His commandment. Such is God's method carried into effect of old, and such will it remain in the future. Blessed are the steadfastly enduring, they that are patient under ills and hardships, who lament not over anything that befaller them, and who tread the path of resignation....”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 129)

“We learn that even though God does test us He will not send us difficulties beyond our endurance: Our Heavenly Father will always give us the strength to meet and overcome tests if we turn with all our hearts to Him, and difficulties if they are met in the right spirit only make us rely on God more firmly and completely.”

(Bahá'í Faith, Compilations, Lights of Guidance, p. 417)

“God, does not only punish the wrongdoings of His children. He chastises because He is just, and He chastens because He loves. Having chastened them, He cannot, in His great mercy, leave them to their fate. Indeed, by the very act of chastening them He prepares them for the mission for which He has created them. ‘My calamity is My providence,’ He, by the mouth of Bahá'u'lláh, has assured them, ‘outwardly it is fire and vengeance, but inwardly it is light and mercy.’”

(Bahá'í Faith, Shoghi Effendi, The Promised Day is Come, p. 115)

Be thankful and show praise and gratitude to our Lord God.

229. Be thankful and show praise and gratitude to our Lord God: Be thankful, and show praise and gratitude to God, at all times and under all conditions. It is such a little thing to do, as we go about our daily chores, taking a second, out of our day, and thanking God for whatsoever you are thankful for. It is not done enough, being thankful unto God. I believe, we can't thank God enough, for what He has done for us, and what He is still going to do for us, no matter what your circumstances here in this life are. Be thankful! It is such a small thing to ask and yet it goes such a long, long way for us in this life of ours; and it will have such a profound effect on what our future life is going to be, being thankful unto God. "Haste ye then to attain the celestial Paradise and the all-highest Garden of His good-pleasure in the presence of the One True God, could ye but be patient and thankful before the evidences of the signs of God." (The Bab, Selections from the Writings of the Bab, p. 71)

Being thankful unto God, and Praising God, and demonstrating our true love for God, is a thing the religions of God are pretty clear on telling us. (See praising God and loving God for more information into these topics). **JUDAISM: 1 Chronicles 16:4 "Thank and praise the LORD God of Israel:"**

1 Chronicles 16:8 "Give thanks unto the LORD, call upon His name, make known His deeds among the people."

1 Chronicles 16:34 "O give thanks unto the LORD; for He is good; for His mercy endureth for ever."

Daniel 2:23 I thank Thee, and praise Thee, O thou God of my fathers, Who hast given me wisdom and might,

Tobias 12:20 "Give God thanks: for I go up to Him." (Deuterocanonical Apocrypha,)

2 Ezra 4. 2:37 "Be glad, giving thanks unto Him that hath led you to the heavenly kingdom." (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4))

Ezra 3:11 "And they sang together by course in praising and giving thanks unto the LORD; because He is good, for His mercy endureth for ever."

Psalms 100:4 “Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.”

CHRISTIANITY: John “And Jesus lifted up his eyes, and said, Father, I thank thee.”

Matthew 11:25 “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” 11:26 “Even so, Father: for so it seemed good in thy sight.”

Luke 2:38 “And she coming in that instant gave thanks likewise unto the Lord,”

Colossians 1:11 “Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness;” 1:12 “Giving thanks unto the Father.”

Colossians 3:15 “And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.” 3:17 “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

Ephesians 5:17 “Wherefore be ye not unwise, but understanding what the will of the Lord is.”

Ephesians 5:18 “And be not drunk with wine, wherein is excess; but be filled with the Spirit;” 5:19 “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;” 5:20 “Giving thanks always for all things unto God and the Father.”

Letter 50 “It is your duty to thank Allah for His Kindness.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

Letter 69 “Be sincerely thankful for all the Blessings which the Merciful Allah has granted you”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

103. “Remember with gratitude Allah's favor on you;” 66. “Worship Allah, and be of those who give thanks.”

(The Qur'an (Yusuf Ali tr), Surahs 3 and 39)

78. "It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah)."

79. "Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are Signs for those who believe."

(The Qur'an (Yusuf Ali tr), Surah 16)

31. "Seest thou not that the ships sail through the Ocean by the grace of Allah? -- that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks (to Allah)." 35. "As a Grace from Us: Thus do We reward those who give thanks (to Allah)."

(The Qur'an (Yusuf Ali tr), Surahs 31 and 54)

"Thanks be to that Great Architect (Ahura Mazda) who, with His own unrivaled strength and wisdom, created the sublime world, the six Amahraspands of higher rank, many wonderful Yazads, the bright paradise Garothman, the revolution of the sky, the shining sun, the brilliant moon, stars of different germs, the wind, atmosphere, water, fire, the earth, trees, beneficent cattle, the metals and mankind. Adoration and praise be to the righteous Lord."

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, "Be it known that, all are bound to praise and to be thankful to the Creator, Who is (fit) for praises and thankfulness of all kinds." "The Creator on account of His dispensation (i.e. bestowal) of all sorts of excellent conditions unto (His) creatures, is worthy to be glorified and worshipped."

Denkard. Zoroaster, "Be it known that every servant of God preserves his soul (from harm) by thinking of Him, Who bestows splendor. Thus it

is meet that mortals should thank Him and remain zealous in their work.”

“Honour and worship be- Glory and praise, to (thank) Thee.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

16 “The robe they spread upon the Horse to clothe him, the upper covering and the golden trappings,” “The halters which restrain the Steed, the heel-ropes,-all these, as grateful (thankful) to the Gods, (Brahma) they offer.”

(Hindu, Vedas, Rig Veda - Book 1)

50. “The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.” “With grateful hearts in reverence approach Him:” (giving thanks) “Dear, grateful to the Gods,”

(Hindu, Laws of Manu and Vedas, Rig Veda – Books 7 and 9)

“By awareness Indra rose to become chief of the gods. People praise awareness;” (thereby Indra (God) is praised by the people)

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Let us live in joy, free from greed among the greedy. Among those who are greedy, we live free of greed. Let us live in joy, though we possess nothing. Let us live feeding on joy,” (thankfully).

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Praised be the Lord of Greatness and praised be all the 'uthras that stand to the right and left of the Lord of Greatness and praise the Lord of Greatness (with thankfulness).” “Blessed and praised art Thou, my lord, Manda-d-Hiia; Thou and thy strength, thy radiance, thy light, thy glory and thy help.” We give thanks to Thee. (Sabeanism, Ginza Rba-chapters 58 and 71)

“My mind is absorbed in (thoughts of) Light. Blessed is Thy name, (Great Life, Haiyi, God) and praised is Thy name My Lord, Manda-d-Hiia, and blessed and praised is that great Countenance (Presence) of Glory (God). The name of Life and the name of Manda-d-Hiia Were pronounced on me. My ears have heard the voice of Life (God). My nostrils have breathed the perfume of Life (God).” (Sabeanism, Ginza Rba- chap 104)

“Haste ye then to attain the celestial Paradise and the all-highest Garden of His good-pleasure in the presence of the One True God, could ye but be patient and thankful before the evidences of the signs of God.”

(The Bab, Selections from the Writings of the Bab, p. 71)

“And in all this We give thanks to God the Lord of the worlds, and We praise Him under all circumstances.”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, pp. 82)

“I render thanks and yield praise unto God for having been chosen by Him as the Exponent of His Cause in bygone days and in the days to come; there is none other God save Him, the Glorified, the All-Praised, the Ever-Abiding. Whatever is in the heavens and on the earth is His and through Him are we guided aright.”

(The Bab, Selections from the Writings of the Bab, p. 10)

“Thank God I see you spiritual and at rest; I give you this message from God; that you must be turned toward Him. Praise God that you are near Him!” “We must always thank God.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, pp. 48 and 76)

“These are the days wherein God hath caused the Day-Star of Truth to shine resplendent. What hath then caused you to keep your silence? These are the appointed days which ye have been yearningly awaiting

in the past -- the days of the advent of divine justice. Render ye thanks unto God, O ye concourse of believers.”

(The Bab, Selections from the Writings of the Bab, p. 161)

“You must thank God that He has bestowed upon you the blessing of life and existence in the human kingdom.” “Therefore we must thank God that He has created for us both material blessings and spiritual bestowals. He has given us material gifts and spiritual graces, outer sight to view the lights of the sun and inner vision by which we may perceive the glory of God.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith pp. 265 and 266)

“Yield thee thanks unto God, for He hath graciously aided thee in this Day, revealed for thee the clear verses of this Tablet, and hath numbered thee among such women as have believed in the signs of God, have taken Him as their guardian and are of the grateful. Verily God shall soon reward thee and those who have believed in His signs with an excellent reward from His presence. Assuredly no God is there other than Him, the All-Possessing, the Most Generous. The revelations of His bounty pervade all created things; He is the Merciful, the Compassionate.”

(The Bab, Selections from the Writings of the Bab, p. 163)

“We render thanks unto God for that which He hath bestowed upon us of His grace. He it is Who hath caused us to be assured of the truth of His Faith.” “Render thanks then unto God, Who hath singled thee out for this grace and Who hath numbered thee with them that are assured of meeting their Lord.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries pp. 7 and 58 verses, 7 and 80)

“Praise be unto Thee, O My Lord, for all times, heretofore and hereafter; and thanks be unto Thee, O My God, under all conditions, whether of the past or the future. The gifts Thou hast bestowed upon

Me have reached their fullest measure and the blessings Thou hast vouchsafed unto Me have attained their consummation. Naught do I now witness but the manifold evidences of Thy grace and loving-kindness, Thy bounty and gracious favours, Thy generosity and loftiness, Thy sovereignty and might, Thy splendour and Thy glory, and that which befitteth the holy court of Thy transcendent dominion and majesty and beseemeth the glorious precincts of Thine eternity and exaltation.

(The Bab, Selections from the Writings of the Bab, p. 181)

**“Render thanks unto God, the Eternal Truth, exalted be His glory,”
“Render thanks unto God under all conditions.”**

(Bahá'í Faith, Baha'u'llah, Gleanings, The Proclamation of Baha'u'llah, pp. 59 and 110)

Theology, dogma and traditions.

230. Theology, dogma and traditions: As Bahá'ís we, like many other people, understand that theology is the study of the word of God by man. One needs to realize, though, that theology is created by man and therefore is not infallible. In other words, we, as Gods children, have a duty, to ourselves, to study what the word of God tells us, for ourselves, otherwise we could be just like those who missed the ministry of Jesus Christ. The people of Jesus' time listened to the theology and traditions of the Pharisees who rejected Christ out of ignorance and led the people down the wrong path. CHRISTIANITY: Matthew 15:14 “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” Man's desire to hold onto theology and tradition can have a blinding effect on people who, out of ignorance, reject God's holy word and deny God's holy messengers in favor of a dogma handed down to them by their parents and clergy.

1 Peter 1:18 “Know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.” This is one of the main reasons why the people of

Jesus' time denied him: John 5:45 "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust."

John 5:46 "For had ye believed Moses, ye would have believed me: for he wrote of me."

John 5:47 "But if ye believe not his writings, how shall ye believe my words?" This undaunted fixation, some of the highest stars in the heavens of religion (the religious leaders) have with theology, tradition and dogma is one of the main reasons Christ was crucified by the people. 1 Corinthians 2:7 "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:"

1 Corinthians 2:8 "Which none of the princes (the religious leaders) of this world knew: for had they known it, they would not have crucified the Lord of glory." (Jesus Christ)

"The Jews were expecting the coming of the Messiah, lamenting day and night, saying: 'O God, send to us our deliverer!' But as they walked in the path of dogmas, rather than reality, when the Messiah appeared they denied him. Had they been investigators of reality, they would not have crucified - but would have recognized him instantly."

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 153)

Because of theology, dogma and tradition, Christ was crucified. It was because of theology, tradition and dogma in religion that caused the Báb to suffer martyrdom and Bahá'u'lláh spend a great portion of his life in exile and in prison.

"Although dominated by legalistic concerns, Shi'i intellectual life has readily encompassed the implicitly dissenting traditions of speculative theology, philosophy and gnosis."

(Peter Smith, The Babi & Baha'i Religions, p. 8)

The practice of holding on tightly to religious dogma, tradition and theology by various religious clergy and parishioners is the reason early Christianity took hundreds of years to become a world religion.

CHRISTIANITY: John 8:43 “Why do ye not understand my speech? even because ye cannot hear my word.” It is the same today as it was back then; Theology and tradition is a big stumbling block for the people. 1 Peter 2:8 “And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.” We need to learn to study the word of God for ourselves and come to our own conclusions before the ignorance of people leads us down the wrong path.

“Beware lest theology prevent thee from the King of the known, or the world from Him who created and left it. Arise in the name of thy Lord, the Merciful, amidst the assembly of beings, and take the cup of life in the hand of assurance; drink thou therefrom first; then give it to drink to those who advance of the people of (different) religions. Thus hath the Moon of the Bayan shone forth from the horizon of wisdom and evidence. Rend asunder the veils of theology lest they prevent thee from the region of My Name, the Self-existent.”

“Remember when the Spirit (Christ) came; he who was the most learned of the doctors of His age gave a sentence against Him in the chief city of His country, while those who caught fish believed in Him; be admonished, then, O people of understanding!”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 98)

CHRISTIANITY: Mark 7:8 “For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.” Traditions associated with Christianity and other religions are the beliefs and customs accepted by men, that the words of God have a certain meaning, which may or may not be correct, and that prophecies will be fulfilled only a certain way irregardless of the fact that other meanings may be the reality:

“People are too easily led by tradition. It is because of this that they are often antagonistic....”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 27)

“Cast off dogma and discern the true spirit of its founder.”

(Peter Smith, The Bábí & Bahá'í Religions, p. 109)

CHRISTIANITY: Mark 7:9 “And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.”

“With the Qur'án in hand. It was an easy matter for him to show before all these crowds who knew the Mullas well, at which point their conduct, their precepts, and to what extent their beliefs, even their theology, were in flagrant contradiction with the Book, which they could not deny.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 158)

CHRISTIANITY: Mark 7:13 “Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.”

“A third standard or criterion is the opinion held by theologians that traditions, or prophetic statement and interpretations constitute the basis of human knowing.” (Bahá'í Faith, Baha'i World Faith - Abdu'l-Baha Section, p. 251) “When we consider the third criterion, traditions upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human reason. When we read the Book of God the faculty of comprehension by which we form conclusions is reason. Reason is mind. If we are not endowed with perfect reason, how can we comprehend the meanings of the Word of God? Therefore human reason, as already pointed out, is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself, the Infinite Word. Inasmuch as the source of traditions and interpretations (theology) is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?”

“Therefore man is not justified in saying: ‘I know because I perceive through my senses or I know because it's proved through my faculty of

reason or I know because it's according to tradition and interpretation of the holy book or I know because I am inspired.' All human standard of judgment is faulty, finite."

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 253)

CHRISTIANITY: Colossians 2:8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Luke 6:39 "And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?" The blind, those religious leaders who are so steeped in religious theology and tradition that they can't see the light of religious truth for the dogma of the religion, lead the blind, those people who do not study the religious word for themselves, who wait on other people to tell them what they should believe, are both at risk of failing to see God's chosen one for this day; as they failed to see the light of truth in the days of Christ.

Titus 1:13 "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth."

"The beginnings of all great religions were pure; but priests, taking possession of the minds of the people, filled them with dogmas and superstitions, so that religion became gradually corrupt."

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 125)

So, through the traditions and theology of men Jesus Christ was rejected by the Jewish clergy and by in large the Jewish people, because he didn't fit into their traditions; this is also the case for today. Bahá'u'lláh, like Christ, does not necessarily fit into the preconceived notions or traditions of the men of today. He comes to us with God's Holy Word not the preconceived notions that are the ideas of man's creations.

“A Bahá’í, through this faith in, this conscious knowledge of, the reality of divine Revelation, can distinguish, for instance, between Christianity, which is the divine message given by Jesus of Nazareth, and the development of Christendom, which is the history of what men did with that message in subsequent centuries, a distinction which has become blurred if not entirely obscured in current Christian theology.”

(Bahá’í Faith, The Universal House of Justice, Messages 1963 to 1986, p. 389)

“How numerous the verses which have been revealed concerning the grievous tests ye shall experience on the Day of Judgement, yet it appeareth that ye have never perused them; and how vast the number of revealed traditions regarding the trials which will overtake you on the Day of Our Return, and yet ye seem never to have set your eyes upon them.”

(The Bab, Selections from the Writings of the Bab, p. 140)

83. “But none believed in Moses except some children of his People, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.” (The Qur’an (Yusuf Ali tr) Surah 10) JUDAISM: Ecclesiastes 1:13 “And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.”

Ecclesiastes 7:25 “I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things:” It is, as I stated earlier, our need if not our obligation to seek out the reason of things.

Solomon tells us that we should use wisdom to seek out the meaning of things, that we should try to understand everything done under the sun. This includes our trying to understand the writings of God, and yet many leave this gathering of spiritual knowledge to others: Deuteronomy 29:4 “Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.”

Ecclesiastes 8:16 “When I applied mine heart to know wisdom, and to

see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)" 8:17 "Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it." Thus mankind develops theology thinking, with his mind, thinking he knows the true meaning of the word.

CHRISTIANITY: Mark 4:12 "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

"Bahá'u'lláh continually urges man to free himself from the superstitions and traditions of the past and become an investigator of reality, for it will then be seen that God has revealed his light many times in order to illumine mankind in the path of evolution, in various countries and through many different prophets, masters and sages."

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 8)

"It is the true religion of the welfare of human society, it has neither priests nor dogmas, and it binds together all the human beings who inhabit this little globe."

(Moojan Momen, The Babi and Baha'i Religions, p. 55)

9. "Say: 'I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration: I am but a Warner open and clear.'"

(The Qur'an (Yusuf Ali tr), Surah 46)

"Let every nation follow what they used to worship, and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.'" They will be blind to the new manifestation of God, Allah will send them. They have eyes

to see, but don't see the true light of Allah when it dawns, and fail to hear the truth of His words, but, instead, hold onto the literal words of their holy books, failing to see the new light of the spirit of God in the words of the new manifestation, and the new book.

(Hadith, Bukhari Vol 9, Book 93, # 532)

“The Prophet said, ‘He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us.’”

(Islam, Hadith, Bukhari Vol 2, Book 23, Number 382)

“The Prophet said, ‘The most hated persons to Allah are three: (1) A person who deviates from the right conduct, i.e., an evil doer (2) a person who seeks that the traditions of the Pre-Islamic Period of Ignorance, should remain in Islam (3) and a person who seeks to shed somebody's blood without any right .’”

(Hadith, Bukhari Vol 9, Book 83, Number 21)

7. “Can they be true to thee, O Mazda, who by their doctrines turn the known inheritances of Good Thought into misery and woe. I know none other but you, O Right, so do ye protect us.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 34)

Denkard. Zoroaster, “Be it known that the yearning for immoral apostate dogmas makes him (man) vicious, the ignorance of the good religion destroys the propensities [lit. thoughts] for acts of merit. Owing to his fondness for comfort man grows too idle to think of acts of merit.”

**“Real religion is killed by too many rites.” “How long will you go on dallying with the shape of the jug? Leave the jug alone; seek water.”
(ZOROASTER, Hymns of Atharvan p. 107)**

95. “All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness.”

(Hindu, Laws of Manu chapter 12)

“Nor must we forget that though oral tradition, when once brought under proper discipline, is a most faithful guardian, it is not without its dangers in its incipient stages. Many a word may have been misunderstood, many a sentence confused, as it was told by father to son, before it became fixed in the tradition of a village community, and then resisted by its very sacredness all attempts at emendation.”

“Lastly, we must remember that those who handed down the ancestral treasures of ancient wisdom, would often feel inclined to add what seemed useful to themselves, and what they knew could be preserved in one way only, namely, if it was allowed to form part of the tradition that had to be handed down, as a sacred trust, from generation to generation. The priestly influence was at work, even before there were priests by profession, and when the priesthood had once become professional, its influence may account for much that would otherwise seem inexplicable in the sacred codes of the ancient world.”

(Hindu Upanishads vol. 1, Introduction to the Upanishads, vol. 1)

5. “Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action.” 95. “All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness.”

(Hindu, Laws of Manu chapter 12)

22. “Those who are ashamed of what they should not be ashamed of and are not ashamed of what they should be ashamed of, such people, following false doctrines, enter the wrong path.”

“Those who fear what they should not fear and do not fear what they should fear, such people, following false doctrines, enter the wrong path.”

“Those who discern wrong where there is no wrong and see nothing wrong in what is wrong, such people, following false doctrines, enter the wrong path.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

11. “By confidence, virtue, effort and concentration, By the investigation of the Doctrine, By being endowed with knowledge and conduct And by keeping your mind alert, Will you leave this great suffering behind.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“The name of the great Mystery, the mystic Word, is pronounced upon thee.” The word beyond theology and dogma. (Sabeanism, Ginza Rba-173)

Tribulations, persecution and hardship seems to be something to be expected for God’s prophets and chosen ones when they appear.

231. Tribulations and persecution seems to be something to be expected for God’s prophets and chosen ones when they appear: Tribulations seem to be a common factor in the lives of many of God’s chosen ones and the followers of His faith. 11. “Never came there unto them a messenger but they did mock him.” (Qur’an, Surah 15 - The Rock) Many people who follow in the path of God’s chosen ones suffer affliction at the hands of the people who just don’t see the light of God, but feel it’s their obligation to punish those that do. CHRISTIANITY: John 16:2 “They shall put you out of the synagogues:

yea, the time cometh, that whosoever killeth you will think that he doeth God service.”

JUDAISM: Psalms 34:19 “Many are the afflictions of the righteous: but the LORD delivereth him out of them all.”

CHRISTIANITY: Matthew 13:21 “Tribulation or persecution ariseth because of the word,”

Mark 4:17 “Affliction or persecution ariseth for the word's sake,”

“Know ye that trials and tribulations have, from time immemorial, been the lot of the chosen Ones of God and His beloved, and such of His servants as are detached from all else but Him, they whom neither merchandise nor traffic beguile from the remembrance of the Almighty, they that speak not till He hath spoken, and act according to His commandment. Such is God's method carried into effect of old, and such will it remain in the future. Blessed are the steadfastly enduring, they that are patient under ills and hardships, who lament not over anything that befallerth them, and who tread the path of resignation....”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 129)

CHRISTIANITY: 2 Timothy 1:8 “Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;”

2 Timothy 3:12 “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”

2 Timothy 4:5 “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”

Philippians 1:29 “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;”

Acts 14:22 “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”

JUDAISM: Deuteronomy 8:2 “And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.” Deuteronomy

8:16 “Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;”

83. “But none believed in Moses except some children of his People, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.” (The Qur’an (Yusuf Ali tr) Surah 10)

“The first teaching of Bahá'u'lláh is the investigation of reality. Man must seek the reality himself, forsaking imitations and adherence to mere hereditary forms.”

“The Jews were expecting the appearance of the Messiah, looking forward to it with devotion of heart and soul but because they were submerged in imitations they did not believe in His Holiness Jesus Christ when he appeared. Finally they rose against Him even to the extreme of persecution and shedding His blood. Had they investigated reality they would have accepted their promised Messiah.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 238)

CHRISTIANITY: Romans 8:34 “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

Romans 8:35 “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”

Romans 8:36 “As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.”

“How numerous the verses which have been revealed concerning the grievous tests ye shall experience on the Day of Judgement, yet it appeareth that ye have never perused them; and how vast the number of revealed traditions regarding the trials which will overtake you on the Day of Our Return, and yet ye seem never to have set your eyes upon them.”

(The Bab, Selections from the Writings of the Bab, p. 140)

“The Báb was born in Shiraz, in the month of October, 1819. At the age of twenty-four he heralded the advent of a universal teacher whom God would manifest, and through whom the unity of all nations would be established. The Báb (door or gate) effected a reformation of Islam, opening the way for a broader movement -- for always with earnestness and zeal he cried of one who was to come after him to illumine not only Islam, but the whole world. The young reformer made his declaration in 1844 at Shiraz and afterward at Mecca, where one hundred thousand people had congregated.”

CHRISTIANITY: Mark 13:19 “For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time.” Many people who claim to believe will be put to the test to see if they truly believe:

“His teachings met with instant opposition on the part of the orthodox religionists of the day. After two years he was imprisoned and held a prisoner until 1850 when he was shot in the public square of Tabriz.”

“The Cause of the Báb, the birth and tribulations of which he had himself witnessed, and the triumphant progress of which he was now beholding, had risen phoenix-like from its ashes and was pressing forward along the road leading to undreamt-of achievements.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 662)

“Physical torture and death were ineffectual to stop the onrush of the reformation inaugurated by the Báb. When, some years later, BAHÁ'U'LLAH arose as the one who was expected, thousands accepted him and at once came under his banner. BAHÁ'U'LLAH was not personally related to the Báb, nor had he ever seen him, though he became one of the first disciples of the Báb's teachings.”

“Dreadful persecution ensued and more than twenty thousand martyrs joyfully gave up property and life rather than renounce the faith which they recognized as divine truth. At such variance were his teachings

with the creed-bound world about him that BAHÁ'U'LLAH, with his family and followers, was banished to Bagdad, to Constantinople, to Adrianople and finally to the penal colony of Akká in Syria.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 5)

“For His sake I have welcomed immersion in an ocean of tribulation. I yearn not for the things of this world. I crave only the good pleasure of my Beloved.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 67)

CHRISTIANITY: 2 Corinthians 1:3 “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;”

2 Corinthians 1:4 “Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.”

2 Corinthians 1:5 “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.”

2 Corinthians 1:6 “And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.”

2 Corinthians 1:7 “And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.”

“Bahá'u'lláh endured ordeals and hardships sixty years. There was no persecution, vicissitude or suffering He did not experience at the hand of His enemies and oppressors. All the days of His life were passed in difficulty and tribulation -- at one time in prison, another in exile, sometimes in chains. He willingly endured these difficulties for the unity of mankind, praying that the world of humanity might realize the radiance of God, the oneness of humankind become a reality, strife and warfare cease and peace and tranquility be realized by all. In prison He hoisted the banner of human solidarity, proclaiming universal peace, writing to the kings and rulers of nations, summoning them to international unity and counseling arbitration. His life was a

vortex of persecution and difficulty; yet catastrophes, extreme ordeals and vicissitudes did not hinder the accomplishment of His work and mission. Nay, on the contrary, His power became greater and greater, His efficiency and influence spread and increased until His glorious light shone throughout the Orient, love and unity were established, and the differing religions found a center of contact and reconciliation.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 145)

CHRISTIANITY: 2 Corinthians 7:4 “Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.”

1 Thessalonians 3:3 “That no man should be moved by these afflictions: for yourselves know that we are appointed there-unto.”

1 Thessalonians 3:4 “For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.”

1 Thessalonians 3:5 “For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.”

2 Timothy 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

“In Persia the early believers in this revelation met with the utmost opposition, persecution and cruelty at the hands of their fellow countrymen, but they faced all calamities and ordeals with sublime heroism, firmness and patience. Their baptism was in their own blood, for many thousands of them perished as martyrs; while thousands more were beaten, imprisoned, stripped of their possessions, driven from their homes or otherwise ill-treated. For sixty years or more anyone in Persia who dared to own allegiance to the Báb or Bahá'u'lláh did so at the risk of his property, his freedom and even his life. Yet this determined and ferocious opposition could not more check the progress of the Movement than a cloud of dust could keep the sun from rising.”

(Bahá'í Faith, Dr. J.E. Esslemont, Baha'u'llah and the New Era, p. 252)

CHRISTIANITY: 1 Thessalonians 1:6 “And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:”

Colossians 1:23 “If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;”

Colossians 1:24 “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake,”

Revelations 1:9 “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos (a prison isle), for the word of God, and for the testimony of Jesus Christ.”

“Thou hast known how grievously the Prophets of God, His Messengers and Chosen Ones, have been afflicted. Meditate a while on the motive and reason which have been responsible for such a persecution. At no time, in no Dispensation, have the Prophets of God escaped the blasphemy of their enemies, the cruelty of their oppressors, the denunciation of the learned of their age, who appeared in the guise of uprightness and piety. Day and night they passed through such agonies as none can ever measure, except the knowledge of the one true God, exalted be His glory.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 56)

“The Quraysh stopped Him from praying in the Ka'bih, they pursued Him, they covered Him and His disciples with filth when they were praying, they incited children and the rabble to follow and mock them, a woman strewed thorns where He would walk. Bahá'u'lláh says: ‘How abundant the thorns and briars which they have strewn over His path! . . . Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow . . . or the page to bear them . . . For this reason did Muhammad cry out: ‘No Prophet of God hath suffered such harm as I have suffered.’” (Íqán, 108 thru 109).

(Islamic Miscellaneous, Gail - Six Lessons on Islam, p. 7)

“Bear patiently the sufferings and face bravely the obstacles which come in your way when you follow truth and when you try to uphold it. Adhere to the cause of truth and justice wherever you find it.”

“Develop the habit of patience against sufferings, calamities and adversities. This virtue of patience is one of the highest values of morality and nobility of character and it is the best habit which one can develop. Trust in Allah and let your mind seek His protection in every calamity and suffering because you will thus entrust yourself and your affairs to the Best Trustee and to the Mightiest Guardian.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

177. “It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.” 214. “Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: ‘When (will come) the help of Allah?’ Ah! verily, the help of Allah is (always) near!”

(The Qur'an (Yusuf Ali tr), Surah 2)

21. “As to those who deny the Signs of Allah, and in defiance of right, slay the Prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.”

30. “Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans, but the best of planners is Allah.” “Ah! alas

for (My) servants! There comes not an messenger to them but they mock Him!”

(The Qur'an (Yusuf Ali tr), Surahs 3, 8 and 36)

41. “To those who leave their homes in the Cause of Allah, after suffering oppression -- We will assuredly give a goodly home in this world: but truly the reward of the Hereafter will be greater, if they only realize this! They are those who persevere in patience, and put their trust on their Lord.”

10. “Then there are among men such as say, ‘We believe in Allah;’ but when they suffer affliction in (the cause of) Allah, they treat men’s oppression as if it were the Wrath of Allah! And if help comes (to thee) from thy Lord, they are sure to say, ‘We have (always) been with you!’ Does not Allah know best all that is in the hearts of all Creation? And Allah most certainly knows those who believe, and as certainly those who are Hypocrites.” “Those who reject the Signs of Allah and the Meeting, with Him (in the Hereafter), it is they who shall despair of My mercy: it is they who will (suffer) a most grievous Penalty.”

(The Qur'an (Yusuf Ali tr), Surahs 16 and 29)

“May we never reach that (ill-luck that the sinner) may outstrip us (in our chanting), not in the matter of a plan (thought out), or of words (delivered), or ceremonies (done), nor yet in any offering whatever when he (?) approaches (us for harm).”

(Zoroaster, The Zend-Avesta, Avesta – Visperad 22)

7. “Whom, O Mazda, can one appoint as protector for one like me, when the Liar sets himself to injure me.” 29. “Let not the man who harms us, mind or body, have power to go forth on both his legs, or hold with both his hands, or see with both his eyes, not the land (beneath his feet), or the herd before his face.” 8. “Who-so is minded to injure my possessions, from his actions may no harm come to me! Back upon himself may they come with hostility, against his own person, all the hostile (acts), to keep him far from the Good Life, Mazda, not from the ill!”

(The Zend-Avesta, Avesta – Yasna 9 and 46)

4. “Yea, we send it forth for the encounter with, and for the over-throw of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute.”

(The Zend-Avesta, Avesta - Yasna)

61. “Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten, by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “When a man stands by the Religion of God, and then he sees circumstantial troubles (*lit.* the troubles allotted (to him)) which (occur) in this world, he should pass (his) life, in the course of the troubles that approach him, with agility and in superior endeavors.”

171. “Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness;” 8. “Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.”

(Hindu, Laws of Manu chapters 4 and 6)

“And your exile, good Yudhishtir, is ordained to serve your kveal, Is a trial and samadhi, for it chastens but to heal!” “In thy sorrow, in affliction, ever deeper lessons learn, Righteous be your life in exile, happy be your safe return, May these eyes again behold thee in Hastina's ancient town, Conqueror of earthly trials, crowned with virtue's heavenly crown!”

(Hindu, Mababharata (R. Dutt, abridged tr))

“Sorrow and suffering, trial and endurance, are a part of the Hindu ideal of a Perfect Life of righteousness. Rama suffers for fourteen years in exile, and is chastened by privations and misfortunes,” “It is the truth and endurance of Rama under sufferings and privations which impart the deepest lessons to the Hindu character, and is the highest ideal of a Hindu righteous life.”

(Hindu, Ramayana (R. Dutt, abridged tr))

7. “He shall bring evil on the evil-plotter whoever turns against us sin and outrage. Destroy this calumny of him,” “Whoso would kill us, whether he be a strange foe or one of us, May all the Gods discomfort him.”

(Hindu, Vedas, Rig Veda – Book 5 and 6)

“Patiently one endures wicked and malicious speech, as well as bodily pains, that befall one, though they be piercing, sharp, bitter, unpleasant, disagreeable and dangerous to life.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

15. “Let us live in joy, not hating those who hate us. Among those who hate us, we live free of hate.” 23. “Even so will I endure abuse, For people's conduct is mostly low.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards))

26. “The one I call holy, though having committed no offense, patiently bears reproach, ill-treatment, and imprisonment, has endurance for one's force and strength.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“My Lord, High King of Light, Revealer Whose eyes are uncovered, seeking justice And enacting justice for those who love it, Do justice on those who persecute us, Those persecutors who pursue us, And on the wicked and furious ones Who scheme to work evil upon us.”

“If it please Thee, High King of Light, Look on us and condemn us not!”

**“Behold these souls who believed in Thee And for Thy name's sake stood by on earth And were persecuted. Show us pure ether air So that we may forget earthly persecution, That we may forget the persecution of earth And the vexation of the wicked and liars.”
(Sabeanism, Ginza Rba- chapter 71)**

“For my heart hath testified to the First Life (Haiyi, God) and I endure the persecution of the world.” (Sabeanism, Ginza Rba- chapter 77)

“Behold me, who have sought purification before Thee! Look on me, who have borne persecution for Thy name! End for me acts of violence, for I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” (Sabeanism, Ginza Rba- chapter 410)

Trust in God!

232. Trust in God! One of the main statutes we find in the religions of God is that we must put our Trust in God if we are to spiritually progress in this existence: The messengers of God tell us that trust in God is a must for our deliverance from the harsh realities of this life, and if we are to truly achieve salvation and progress in this world and in the next world. How can our spirit grow and our soul develop if we don't trust in our creator to do what is best for us? And, God wants us, to place our trust in Him, to have faith in Him always unto eternity. “Indeed every revelation of authority proceedeth from God. In Him do I trust and unto Him do I turn.” (The Bab, Selections from the Writings of the Bab, p. 21)

Without trust in God we are like a rudderless boat adrift on the sea of doubt not knowing in what direction we are going or how we will get there, because we have no true guidance, we feel we can count on, to show us the way. **JUDAISM: 2 Samuel 22:3** “The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.”

Psalms 7:1 “O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:”

Psalms 16:1 “Preserve me, O God: for in thee do I put my trust.”

Psalms 31:1 “In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.”

Psalms 37:3 “Trust in the LORD, and do good;”

Psalms 71:1 “In thee, O LORD, do I put my trust: let me never be put to confusion.”

Psalms 118:8 “It is better to trust in the LORD than to put confidence in man.”

Psalms 118:9 “It is better to trust in the LORD than to put confidence in princes.”

Psalms 141:8 “But mine eyes are unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.”

Proverbs 3:5 “Trust in the LORD with all thine heart; and lean not unto thine own understanding.”

Proverbs 3:6 “In all thy ways acknowledge him, and he shall direct thy paths.”

Proverbs 16:20 “He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he.”

Proverbs 30:5 “Every word of God is pure: he is a shield unto them that put their trust in him.”

Isaiah 12:2 “Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.”

Isaiah 26:4 “Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:”

CHRISTIANITY: Matthew 12:21 “And in His name shall the Gentiles trust.”

2 Corinthians 1:9 “But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:”

2 Corinthians 1:10 “Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;”

1 Timothy 6:17 “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

“Arise in His (God’s) name, put your trust wholly in Him, and be assured of ultimate victory.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 93)

“Place thy trust in God, and commit thine affairs unto Him,”

(Bahá’í Faith, Baha’u’llah, Epistle to the Son of the Wolf, p. 114)

122. “In Allah should the faithful (ever) put their trust.”

(The Qur’an (Yusuf Ali tr), Surah 3)

159. “Put thy trust in Allah. For Allah loves those who put their trust (in Him).” 160. “If Allah helps you, none can overcome you: if He forsakes you, who is there, after that, that can help you? In Allah, then, let believers put their trust.”

(The Qur’an (Yusuf Ali tr), Surah 3)

23. “On Allah put your trust if ye have faith.”

(The Qur’an (Yusuf Ali tr), Surah 5)

51. “Nothing will happen to us except what Allah has decreed for us: He is our Protector’: and on Allah let the believers put their trust.”

(The Qur’an (Yusuf Ali tr), Surah 9)

10. "The man of understanding has instructed (people) to cling to action of this Good Thought, and to the Holy Piety, creator, comrade of Right -- wise that He is, and to all hope (trust), O Ahura, that are in Thy Dominion, O Mazda."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 34)

3. "Who are they to whose help Good Thought shall come? I have faith that thou wilt Thyself fulfill this for me, O Ahura." (I have full trust in Mazda Ahura)

(The Zend-Avesta, Avesta – Yasna 43)

Denkard. Zoroaster, "(it is) God in Whom every one has his trust regarding his own affair, except him who has no wisdom."

3. "He who recites the praise of Holiness, in the fullness of faith and with a devoted heart, praises Me, Ahura Mazda."

(The Zend-Avesta, Avesta Fragments)

"Be certain none can perish, trusting Me!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

"Fourfold are our human duties: first to study holy lore, Then to live as good householders, feed the hungry at our door, Then to pass our clays in penance, last to fix our thoughts above, But the final goal of virtue, it is Truth and deathless Love!"

(Hindu, Mahabharata (R. Dutt, abridged tr))

"With all thy soul Trust Him, and take Him for thy succour."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“Live in the faith of Me! In faith of Me All dangers Thou shalt vanquish, by My grace; But, trusting to thyself and heeding not, thou can'st but perish!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“Those who are filled with unshaken faith in Me, (Trust in Me) all those have entered the stream.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

15. “Trusting is the best relationship.” (Between man and God.)

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“We give thanks to God the Lord of the worlds, and We praise (and trust) Him under all circumstances: verily He is a witness unto all things.” “In great radiance am I immersed and in steadfast light am I established. Its fastening is water, its wreath is light, its weapon the living word, and its seal the chosen, pure one. Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (of light?).” (Sabeanism, Ginza Rba- chapter 63)

“The name of Life and the name of Manda-d-Hiia Were pronounced on me. My ears have heard the voice of Life (God). My nostrils have breathed the perfume of Life. My mouth was filled with prayer and praise. My knees bless and worship the Great Life (God). My feet tread the ways of Truth, (trust) and Faith.” (Sabeanism, Ginza Rba- chapter 104)

“In God, Who is the Lord of all created things, have I placed My whole trust.” “I have made none other but Thee my trust; I have clung to no will but Thy Will.”

(The Bab, Selections from the Writings of the Bab, pp. 18 and 58)

“If anyone revile you, or trouble touch you, in the path of God, be patient, and put your trust in Him Who heareth, Who seeth.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 24)

“Nothing can befall us but what God hath destined for us. Our liege Lord is He; and on God let the faithful trust!”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 334)

“Place thy trust in God, and commit thine affairs unto Him, and enter then the Most Great Prison, that thou mayest hear what no ear hath ever heard, and gaze on that which no eye hath ever seen.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 114)

“Trust in the Lord, thy God, for He is sufficient unto whosoever trusteth in Him. He, verily, shall protect thee, and in Him shalt thou abide in safety.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, p. 60)

“Put your whole trust and confidence in God, Who hath created you, and seek ye His help in all your affairs. Succor cometh from Him alone. He succoreth whom He will with the hosts of the heavens and of the earth.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 251)

Trustworthiness: do all the things you say you are going to do.

233. Trustworthiness: do what you say you are going to do!

Trustworthiness is a key requirement in this world if mankind is going to advance any kind of civilization that is more than a step above brute

force. We need to be able to rely on one another if we are going to accomplish anything. Trustworthiness is a key factor for advancement of human affairs beyond the most basic human interactions and we find that this is, in fact, reflected in the religions of God: “In Him let the trusting trust.” The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 631) JUDAISM: Deuteronomy 23:23 “That which is gone out of thy lips thou shalt keep and perform;”

Numbers 32:24 “do that which hath proceeded out of your mouth.”

Proverbs 24:28 “Deceive not with thy lips.”

CHRISTIANITY: John 10:37 “If I do not the works of my Father, believe me not.”

1 John 1:6 “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:”

“Cling ye to the hem of virtue, and hold fast to the cord of trustworthiness and piety. Concern yourselves with the things that benefit mankind, and not with your corrupt and selfish desires.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 29)

CHRISTIANITY: 1Timothy 2: 2 “.....lead a quiet and peaceable life in all godliness and honesty.”

Titus 2:10 “Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”

“O people of God! Adorn your temples with the adornment of trustworthiness and piety.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 135)

CHRISTIANITY: James 2:12 “So speak ye, and so do,”

James 3:14 “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.”

“When we speak let our speech be an outward evidence of the inner light, for we must speak the truth, otherwise we shall not act wisely.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 103)

JUDAISM: Leviticus 19:11 “Ye shall not steal, neither deal falsely, neither lie one to another.”

CHRISTIANITY: Colossians 3:9 “Lie not one to another.....”

“O people of Baha! Trustworthiness is in truth the best of vestures for your temples and the most glorious crown for your heads. Take ye fast hold of it at the behest of Him Who is the Ordainer, the All-Informed.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 37)

“Broadly regarded, Bábism may be defined as a creed of charity, and almost of common humanity. Brotherly love, kindness to children, courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness, even to Christians, are included in its tenets.”

“He (The Bab) Himself is the first to practise the observances He has enjoined upon the faithful. It therefore behoves us who are His supporters to follow His noble example.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 539 and 600)

Letter 53. “Breaking one's promises is disliked both by Allah and by man. The Merciful Allah says, ‘It is most hateful in the sight of Allah, to say something and not to practice it.’”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

44. “Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture? Will ye not understand?”

(The Qur'an (Yusuf Ali tr), Surah 2)

119. “O ye who believe! fear Allah and be with those who are true (in word and deed).”

(The Qur'an (Yusuf Ali tr), Surah 9)

2. “O ye who believe! why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not.”

(The Qur'an (Yusuf Ali tr), Surah 61)

4. “To him who is compassionate, who, through the knowledge of and the trustworthiness with regard to, the Religion, innate wisdom and wisdom acquired through the ears, and the instruction of, and guidance for all who are, were, and will be, so that the soul at the Chinwad bridge may be released from hell, and may cause them to pass over the Best Existence of the holy, the bright sweet-smelling, and all-beneficent.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Conduct is a language that seldom lies. One’s faith is bound to be reflected in his conduct. If one’s conduct is to be right, he should have right faith. A man is as good as his faith.” (ZOROASTER, Hymns of Atharvan p. 155)

“It is the practice of religion and not its mere profession that can save a man. How is it that those who prescribe the rules of purity do not themselves practice them?” (ZOROASTER, Hymns of Atharvan p. 305 and 306)

Denkard. Zoroaster, “The greatness of the Iranians (*i.e.* the Mazdayasnians) is owing to truthfulness (trustworthiness) in all matters.”

2.36 “When one is firmly established in speaking truth, the fruits of action become subservient to him.” 2.37 “All jewels approach him who is confirmed in honesty.”

(Hindu, The Yoga Sutras of Patanjali)

11. “Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life” in all trustworthiness.

(Hindu, Laws of Manu chapter 4)

256. “All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest (not trustworthy) in everything.”

(Hindu, Laws of Manu chapter 4)

4. “Like a fine flower, beautiful to look at but without scent, fine words are fruitless in a man who does not act in accordance with them.” But “Like a fine flower, beautiful to look at and scented too, fine words bear fruit in a man who acts well in accordance with them.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

12. “As he instructs others He should himself act. Himself fully controlled, He should control others. Difficult indeed is to control oneself.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“I strive with a pious and believing heart for the love of precious Truth (and) perform the works Of right-dealing (trustworthy) Man.” “For my heart hath testified to the First Life.” “Behold me, who have sought purification before Thee! Look on me, (my deeds, I am Thy servant and Thy child. Now I humble myself... to Thy name, for I have been true to thy name, and speak (it) in my heart and talk (of it) in my mind. And I subdue my form and my loins,” I stay away from love of self and pride. “I shall be pure in all my words (thoughts); and life.” (Sabeanism, Ginza Rba- chapters 1, 77, 92 and 410)

“These ethics taught by a young man (The Bab) at an age when passions were intense, deeply impressed an audience, religious to the point of fanaticism, above all when the words of the preacher were in

perfect harmony with his conduct. By the uprightness of his life the young Siyyid served as an example to those about him.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 158)

“He characterized as an emphasis on compassion, mercy, association with all peoples, trustworthiness towards all men, and the unification of mankind.”

(Peter Smith, The Babi & Baha'i Religions, p. 82)

“The fourth Taraz concerneth trustworthiness. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. Trustworthiness is the greatest portal leading unto the tranquility and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 37)

Truthfulness is a sign of God's message working in the lives of man.

**234. The truth will set you free; truthfulness is a sign of God's message working in the lives of man. Truth is a sign of man's inner light and purity. All religions teach truthfulness and honesty: All religions teach that truth and honesty is a must in any of the affairs of mankind. All progress in this world and the next depend on honesty as the stepping stone for all interactions with one another in this existence. CHRISTIANITY: John 8:31 “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;”
John 8:32 “And ye shall know the truth, and the truth shall make you free.”**

JUDAISM: Deuteronomy 23:23 “That which is gone out of thy lips thou shalt keep and perform;”

Numbers 32:24 “do that which hath proceeded out of your mouth.”

Proverbs 8:6 “Hear; for I will speak of excellent things; and the opening of my lips shall be right things.”

Proverbs 8:7 “For my mouth shall speak truth; and wickedness is an abomination to my lips.”

Proverbs 8:8 “All the words of my mouth are in righteousness; there is nothing forward or perverse in them.”

“All religions teach that we must do good, that we must be generous, sincere, truthful, law-abiding, and faithful; all this is reasonable, and logically the only way in which humanity can progress.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 141)

JUDAISM: Zechariah 8: 16 “These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:”

CHRISTIANITY: Acts 26:25 “.....speak forth the words of truth and soberness.”

2 Corinthians 13:8 “For we can do nothing against the truth, but for the truth.”

Romans 13:13 “Let us walk honestly,”

“When we speak let our speech be an outward evidence of the inner light, for we must speak the truth, otherwise we shall not act wisely.”

(Bahá'í Faith, Abdu'l-Baha, Divine Philosophy, p. 103)

“Beware lest ye utter aught but the truth.”

(The Bab, Selections from the Writings of the Bab, p. 59)

CHRISTIANITY: Ephesians 4:25 “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.”

1 Timothy 2:1 “I exhort therefore, lead a quiet and peaceable life in all godliness and honesty.”

1 Timothy 2:7 “Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity.”

1 John 2:5 “But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.”

“Be discerning, then, and speak ye the truth, the very truth, if ye claim to be honest and high-minded.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 258)

“Truth can in no wise be confounded with aught else except itself; would that ye might ponder His proof. Nor can error be confused with Truth, if ye do but reflect upon the testimony of God, the True One.”

(The Bab, Selections from the Writings of the Bab, p. 133)

Letter 31. “Contentment and honesty are the lasting assets to retain.”
(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

42. “Cover not Truth with falsehood, nor conceal the Truth when ye know (what it is)”

(The Qur'an (Yusuf Ali tr), Surah 2)

171. “O People of the Book! commit no excesses in your religion: nor say of Allah aught but truth.” **105.** “Say nothing but truth.”

(The Qur'an (Yusuf Ali tr), Surahs 4 and 7)

122. “Allah's promise is the truth, and whose word can be truer than Allah's?” **4.** “Allah tells (you) the Truth, and He shows the (right) Way.”

(The Qur'an (Yusuf Ali tr), Surahs 4 and 33)

119. “O ye who believe! fear Allah and be with those who are true (in word and deed).”

(The Qur'an (Yusuf Ali tr), Surah 9)

2. “Verily Man is in loss,” “Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.”

(The Qur'an (Yusuf Ali tr), Surah 103)

“The Prophet said, ‘Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar.’”

(Islam, Hadith, Bukhari Vol 8, Book 73, # 116)

6. “To him shall the best befall, who, as one that knows, speaks to me Right’s truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 31)

20. “Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) darkness, ill-food, and crying of woe. To such an existence, ye followers of the Lie, shall your own Self bring you through your (own) action.”

(The Zend-Avesta, Avesta – Yasna 31)

“We worship the truthfully spoken word; we worship the truthfully spoken sayings,”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“The truthful should never yield to the liar.” (ZOROASTER, Hymns of Atharvan p. 678)

Denkard. Zoroaster, “Be it known that regular morality is through truth. Those who are lovers of truth are doubtless the great helpers of mankind, have foresight and are obedient to the omniscient Lord.”

Denkard. Zoroaster, “The greatness of the Iranians (*i.e.* the Mazdayasnians) is owing to truthfulness in all matters.”

“In his heart of hearts man detests falsehood and loves truth. Thus evil cannot hold him in bondage for ever.” (ZOROASTER, Hymns of Atharvan p. 117)

“Truth is one and falsehoods are many. Truth is capable of up-rooting falsehood; falsehood cannot obliterate truth. This is so because truth has greater reality. It is rooted in Ahura Mazda, Who is intrinsically and absolutely good.” (ZOROASTER, Hymns of Atharvan p. 584)

2.36 “When one is firmly established in speaking truth, the fruits of action become subservient to him.” 2.37 “All jewels approach him who is confirmed in honesty.”

(Hindu, The Yoga Sutras of Patanjali)

229. “Let him on no account drop a tear, become angry or utter an untruth,” 175. “Let him always delight in truthfulness, obedience to the sacred law, conduct worthy of an Aryan, and purity.”

(Hindu, Laws of Manu chapters 3 and 4)

83. “By truthfulness a witness is purified, through truthfulness his merit grows, truth must, therefore, be spoken by witnesses of all castes (varna).”

(Hindu, Laws of Manu chapter 8)

6. “He who drinks in the Truth will live happily with a peaceful mind. A wise man always delights in the Truth taught by the saints.” “The wise find peace on hearing the truth, like a deep, clear, undisturbed lake.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

19. “A man of discrimination who keeps to the truth, he is to be called righteous.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

24. “The gift of the Truth beats all other gifts. The flavor of the Truth beats all other tastes. The joy of the Truth beats all other joys, and the cessation of desire conquers all suffering.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Let healing be theirs by virtue of the Word of Truth.” (Sabeanism, Ginza Rba- chapter 20)

“He sundered Light from darkness and sundered Good from Evil, He sundered Life from Death, And He brought out those who love His name of Truth From Darkness to Light and from Evil to Good And from Death to Life and set them On roads of Truth and Faith.” (Sabeanism, Ginza Rba- chapter 75)

“Victorious are the words of truth which issue from Thy mouth, and victorious are all Thy deeds . And Life is victorious!” “I strive with a pious and believing heart for the love of precious Truth.” (Sabeanism, Ginza Rba- chapters 76 and 77)

“Interpretations! of truth which are unchangeable Have blessed thee. Sons of salvation who sit in thy company Have blessed thee.” (Sabeanism, Ginza Rba- chapter 116)

Telling lies to one another, disregarding the truth, leads to dire consequences, if we could only see and understand.

235. If all religions hold such a high regard for truthfulness in their teachings. Then, conversely the practice of telling lies to one another must, indeed, lead to dire consequences in the actions of mankind and in the world to come: All religions teach that truth and honesty is a must in any of the affairs of mankind. All progress in this world and the next depend on honesty as the stepping stone for all interactions with one another in this existence. Consequently, if truth holds such a high place in the teachings of God then dire consequences and punishments must lay in store for the individual on whose lips falsehood holds reins over the truth. "Consider that the worst of qualities and most odious of attributes, which is the foundation of all evil, is lying. No worse or more blameworthy quality than this can be imagined to exist; it is the destroyer of all human perfections, and the cause of innumerable vices. There is no worse characteristic than this; it is the foundation of all evils."

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 321)

"Thus shall He who speaks the Truth be made known, and he that speaks falsely shall be condemned to eternal misery and shame."

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 72)

Judaism: Sirach 20: 24 "A lie is a foul blot in a man, yet it is continually in the mouth of the untaught. A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage. The disposition of a liar is dishonourable, and his shame is ever with him." (Deuterocanonical Apocrypha,)

Proverbs 6:16 "These six things doth the LORD hate: yea, seven are an abomination unto him: 6:17 A proud look, a lying tongue, and hands

that shed innocent blood, 6:18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 6:19 A false witness that speaketh lies, and he that soweth discord among brethren.”

Jonah 2:8 “They that observe lying vanities forsake their own mercy.”

Christianity: 2 Thessalonians 2:8 “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:” 2:9 “Even him, whose coming is after the working of Satan with all power and signs and lying wonders,” 2:10 “And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”

Ephesians 4:25 “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.”

Letter 48. “Remember that iniquity and falsehood bring disgrace to a man in this world and in the Hereafter.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

“The Prophet said, ‘Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar.”

(Islam, Hadith, Bukhari Vol 8, Book 73, # 116)

99. “(In Falsehood will they be) until, when death comes to one of them, he says: ‘O my Lord! send me back (to life)’ -- 100. ‘In order that I may work righteousness in the things I neglected.’ – ‘By no means! it is but a word he says, before them is a Partition till the Day they are raised up.” 101. “Then when the Trumpet is blown, there will be no more relationships between them that day, nor will one ask after another!” 102. “Then those whose balance (of good deeds) is heavy -- they will attain salvation:” 103. “But those, whose balance is light, will be those who have lost their souls; in Hell will they abide.” 104. “The

Fire will burn their faces, and they will therein grin, with their lips displaced.” 105. ‘Were not My Signs rehearsed to you, and ye did but treat them as falsehoods?’”

(The Qur'an (Yusuf Ali tr), Surah 23)

221. “Shall I inform you, (O people!), on whom it is that the evil ones descend? 222. They descend on every lying, wicked person,”

(The Qur'an (Yusuf Ali tr), Surah 26)

92. “And if he be of those who treat (truth) as Falsehood, who go wrong, For him is Entertainment with Boiling Water. And burning in Hell-fire. Verily, this is the Very Truth and Certainty.”

(The Qur'an (Yusuf Ali tr), Surah 56)

20. “Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) darkness, ill-food, and crying of woe. To such an existence, ye followers of the Lie, shall your own Self bring you through your (own) action.”

(The Zend-Avesta, Avesta – Yasna 31)

11. “But these that are of an evil dominion, of evil deeds, evil words, evil Self, and evil thought, Liars, the Souls go to meet them with evil food; in the House of the Lie they shall be meet inhabitants.” “the spirit of the Liar, cringing and cowering, shall fall down into destruction.”

(The Zend-Avesta, Avesta – Yasnas 49 and 53)

6. “May all thy fateful toils which, seven by seven, threefold, lie spread out, ensnare him that speaks falsehood: him that speaks the truth they shall let go! 7. With a hundred snares, O Varuna, surround him, let the liar not go free from thee, O thou that observest men! The rogue shall sit, his belly hanging loose, like a cask without hoops, bursting all about! 8. With (the snare of) Varuna which is fastened lengthwise, and

that which (is fastened) broadwise, with the indigenous and the foreign, with the divine and the human, 9. With all these snares do I fetter thee,”

(Hindu, Vedas, Atharva Veda)

13. “When a man has already violated one rule, when he is a liar and rejects the idea of a future world, there is no evil he is not capable of.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“A fortress is made out of the bones, plastered over with flesh and blood, and in it lives old age and death, pride and deceit.” “Mere talk or beauty of complexion does not make an envious, greedy, dishonest person become respectable.” “It is not just by fine speech or by flowerlike beauty that one is admirable, if one is envious, mean and deceitful, but when that sort of behaviour has been eliminated, rooted out and destroyed, that faultless sage is said to be admirable.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

“He who always lies goes to Hell And he who denies what he has done. These two, the men of base actions, Share the same destiny in the world to come.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Let healing be theirs by virtue of the Word of Truth.” (Sabeanism, Ginza Rba- chapter 20)

“Interpretations! of truth which are unchangeable Have blessed thee. Sons of salvation who sit in thy company Have blessed thee.” (Sabeanism, Ginza Rba- chapter 116)

“The hand of Omnipotence has, in this day, separated truth from falsehood and divided the light of guidance from the darkness of error.”

(Shoghi Effendi, The Dawn-Breakers, p. 544)

“The individual must be educated to such a high degree that he would rather have his throat cut than tell a lie, and would think it easier to be slashed with a sword or pierced with a spear than to utter calumny or be carried away by wrath.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 136)

“Woe to every lying sinner, who heareth the verses of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of a painful punishment, O heedless people! Ye repeat what your fathers, in a bygone age, have said. Whatever fruits they have gathered from the tree of their faithlessness, the same shall ye gather also. Ere long shall ye be gathered unto your fathers, and with them shall ye dwell in hellish fire. An ill abode! the abode of the people of tyranny.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 206)

UNITY!

236. UNITY! This may be a small word but it's implications are enormous. Nothing lasting can be done in this world without unity. Unity is one of the most important concepts in the world today and until we achieve it no lasting peace is possible in the human world. Unity, we will find, is not an unknown concept to religion, all of the books of God talk of it: Unity and universal brotherhood are some of the main goals found in the Bahá'í Faith. Bahá'ís in every country, all around the world, in whatever country they may reside are working towards unity and once

it is truly achieved the world will take on a mantle of peace and prosperity unlike anything the world has ever known. This concept is also found in the holy writings of the bible and the other faiths of God, it just requires a search on our part to see that this is true.

“So powerful is the light of unity that it can illuminate the whole earth.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 13)

JUDAISM: Psalms 133:1 “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

“Do not only say that Unity, Love and Brotherhood are good; you must work for their realization.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 60)

“IT is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease at the time of death.”

(The Bab, Selections from the Writings of the Bab, p. 75)

CHRISTIANITY: 1 Corinthians 1:10 “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”

“We work and pray for the unity of mankind, that all the races of the earth may become one race, all the countries one country, and that all hearts may beat as one heart, working together for perfect unity and brotherhood.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 99)

“Unity was the goal that 'excelleth every goal!”

(Peter Smith, The Babi & Baha'i Religions, p. 83)

CHRISTIANITY: Romans 15:5 “Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:”

Romans 15:6 “That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

Galatians 6:10 “As we have therefore opportunity, let us do good unto all men.”

“The seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. By this means the nations and peoples now divergent in religion will be brought into unity, imitations will be forsaken and a universal brotherhood in the reality itself will be established.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 226)

“The whole concourse of people strained their ears. He began to recite at the start a homily in Arabic on Divine Unity. It was delivered with utmost eloquence, with majesty and power. It lasted about half an hour, and the concourse of people, high and low, learned and illiterate alike, listened attentively and were fascinated. The people's silence infuriated Shaykh Husayn, who turned to the Governor and said: 'Did you bring this Siyyid here, into the presence of all these people, to prove His Cause, or did you bring Him to recant and renounce His false claim?’”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 97)

CHRISTIANITY: 2 Corinthians 13:11 “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

1 Peter 2: 17 “Honour all men. Love the brotherhood. Fear God.”

“Therefore, the Lord of mankind has caused His holy, divine Manifestations to come into the world. He has revealed His heavenly Books in order to establish spiritual brotherhood and through the power of the Holy Spirit has made it practicable for perfect fraternity to be realized among mankind. And when through the breaths of the Holy Spirit this perfect fraternity and agreement are established amongst men -- this brotherhood and love being spiritual in character, this loving-kindness being heavenly, these constraining bonds being divine -- a unity appears which is indissoluble, unchanging and never subject to transformation.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 391)

“The chief aim of Bábism is still however the unity of every religion. It advocates therefore toleration of all creeds, abolition of polygamy, emancipation of females, and other reforms in the Mussulman world.”

(Babi and Baha'i Religions, p. 363)

CHRISTIANITY: Ephesians 4:2 “With all lowliness and meekness, with longsuffering, forbearing one another in love;”

Ephesians 4:3 “Endeavouring to keep the unity of the Spirit in the bond of peace.”

Ephesians 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling;”

Ephesians 4:5 “One Lord, one faith, one baptism,”

Ephesians 4:6 “One God and Father of all, who is above all, and through all, and in you all.”

“Be in perfect unity. Never become angry with one another. Let your eyes be directed toward the kingdom of truth and not toward the world of creation. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being, and you will always become unhappy if you look toward the people themselves. But if you look toward God, you will

love them and be kind to them, for the world of God is the world of perfection and complete mercy.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 92

“Ye spend all your days contriving forms and rules for the principles of your Faith, while that which profiteth you in all this is to comprehend the good-pleasure of your Lord and unitedly to become well-acquainted with His supreme Purpose.”

(The Bab, Selections from the Writings of the Bab, p. 140)

148. “To each is a goal to which Allah turns him; then strive together (as in a race, as one race) toward all that is good. Where-so-ever ye are, Allah will bring you together. For Allah hath power over all things.”

(The Qur'an (Yusuf Ali tr), Surah 2)

103. “Hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided.”

(The Qur'an (Yusuf Ali tr), Surah 3)

92. “Verily, this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other).”

(The Qur'an (Yusuf Ali tr), Surah 21)

“The Prophet said, ‘I just wanted to attract and unite their hearts.’”

(Islam, Hadith, Bukhari Vol 9, Book 93, # 527)

14. “O Zarathushtra, Those whom thou wilt unite in one house with thee, these will I call with words of Good Thought.”

(The Zend-Avesta, Avesta – Yasna 46)

“Love attracts, while fear repels. Thus love is the principle of unity, unity with God and unity with men.” “When men love and help one another to the best of their power they derive the greatest pleasure from loving their fellowmen.” “The religion of the Gatha is the religion of love, and Mazda is the friend of men.” (ZOROASTER, Hymns of Atharvan p. 500, 507 and Denkard)

“He who keeps united together the many faithful worshippers of Mazda. For his brightness and glory, I will offer him a sacrifice worth being heard....”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“All of us are equally subject to desire, anger, fear, greed, grief, anxiety, hunger, and fatigue. What is the good of division into different castes?” (be united) (ZOROASTER, Hymns of Atharvan p. 238)

“Harmony of the world (making the world one) is the ideal that the prophet teaches. Harmony of the world should be the aim of the selfless worker.” (ZOROASTER Hymns of Atharvan p. 760)

“Mazda is not the God of any particular tribe. The doors of Mazda are not closed to foreigners. So soon as anyone of them becomes fit he is to be included in the fold.” “Love of God is calculated to remove the distinction between one nation and another.” (ZOROASTER, Hymns of Atharvan pp. 542 and 544)

“The world is overcome- aye! even here! By such as fix their faith on Unity. The sinless Brahma dwells in Unity, And they in Brahma.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

“He who thus vows His soul to the Supreme Soul, quitting sin, Passes unhindered to the endless bliss Of unity with Brahma.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 6)

“Be united,’ with four (verses) he unites them together; the metres are four, Agni’s dear body is the metres; verily with his dear body he puts them in order. ‘Be united, he says;”

(Hindu, Vedas, Yajur Veda - Kanda V)

1. “Unity of heart, and unity of mind, freedom from hatred, do I procure for you. Do ye take delight in one another, as a cow in her (new-) born calf!”

“Be united, be in harmony, in affection, Radiant, with kindly thought, Clothed in food and strength, United have I made your minds, your ordinances, your hearts.”

(Hindu, Vedas, Yajur Veda - Kanda IV and Atharva Veda)

“Be united, he says; therefore the kingly power unites with the holy power.”

(Hindu, Vedas, Yajur Veda - Kanda V)

“He avoids tale-bearing, and abstains from it. What he has heard here, he does not repeat there, so as to cause dissension there; and what he heard there, he does not repeat here, so as to cause dissension here. Thus he unites those that are divided; and those that are united, he encourages.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“He unites those that are divided, and those that are united he encourages; concord gladdens him, he delights and rejoices in concord, and it is concord that he spreads by his words. He avoids harsh language and abstains from it. He speaks such words as are gentle, soothing to the ear, loving, going to the heart, courteous and dear, and agreeable to many. He avoids vain talk and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks about the law and the disciple; his speech is like a

treasure, at the right moment accompanied by arguments, moderate, and full of sense.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“The primary cause of pure unity of enlightenment that has existed from the beginning of time is compassion, purity, harmony, likeness, permanency and peace.” (Buddha, Surangama Sutra)

“May the gate of sin be barred to them and the gate of light be open for them. May they be knit together in the communion of Life in which there is no separation.” (Sabeanism, Ginza Rba- chapter 34)

“Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee.” In unity. (Sabeanism, Ginza Rba- chapter 75)

“War,' old Abbas had said, 'is not of God because it does not unify.”

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 342)

Live unattached to all the things of this world, live a life of detachment.

237. Unattached to this world. We need to live our lives in detachment free from the materialism of this world and the things of this life: We are told by God's messengers: Don't become confounded by the glitter and allure this world seems to hold over the more materialistic minded individuals of this world, if you are truly seeking the path of the eternal enlightened one: 28. “And keep thy soul content with those who call on their Lord morning and evening, seeking his Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.” (The Qur'an (Yusuf Ali tr), Surah 18) Living life for the pursuit of material goods and

worldly desires is the road to spiritual depravation and death. When a man places his hopes and desires on the world he reflects the aspects of the world and not the aspects of the spiritual kingdom of God. He becomes worldly, engulfed in the darkness of this world, which, as stated can lead to a spiritual form of death to the soul for those truly attached to their wealth. JUDAISM: Psalms 27:16 “A little that a righteous man hath is better than the riches of many wicked.” Ecclesiastes 5:15 “As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.” Psalms 62:10 “If riches increase, set not your heart upon them.” Be detached from all such worldly attainments! Psalms 49:6 “They that trust in their wealth, and boast themselves in the multitude of their riches;” Psalms 49:7 “None of them can by any means redeem his brother, nor give to God a ransom for him:” Proverbs 15:16 “Better is little with the fear of the LORD than great treasure and trouble therewith.” Psalms 69:32 “Your heart shall live that seek God,” Ezra 39. “Flee the shadow of this world, receive the joyfulness of your glory:” (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4))

“Delight not yourselves in the things of the world and its vain ornaments, neither set your hopes on them. Let your reliance be on the remembrance of God, the Most Exalted, the Most Great.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 127)

“You are the first Letters that have been generated from the Primal Point, the first Springs that have welled out from the Source of this Revelation. Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, may tarnish the purity, or embitter the sweetness, of that grace which flows through you.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 93)

Job 31:23 “For destruction from God was a terror to me, and by reason of His highness I could not endure.”

Job 31:24 “If I have made gold my hope, or have said to the fine gold, Thou art my confidence;” **31:25** “If I rejoice because my wealth was great, and because mine hand had gotten much;” **31:26** “If I beheld the sun when it shined, or the moon walking in brightness;” **31:27** “And my heart hath been secretly enticed, or my mouth hath kissed my hand:” **31:28** “This also were an iniquity to be punished by the judge: for I should have denied the God that is above.”

Proverbs 10:2 “Treasures of wickedness profit nothing: but righteousness delivereth from death.”

Proverbs 10:20 “The tongue of the just is as choice silver: the heart of the wicked is little worth.”

Proverbs 11:4 “Riches profit not in the day of wrath: but righteousness delivereth from death.”

Psalms 37:16 “A righteous man hath is better than the riches of many wicked.”

Proverbs 8:10 “Receive my instruction, and not silver; and knowledge rather than choice gold.”

Proverbs 8:19 “My fruit is better than gold, yea, than fine gold;”

Proverbs 18:10 “The name of the LORD is a strong tower: the righteous runneth into it, and is safe.”

Proverbs 18:11 “The rich man's wealth is his strong city, and as an high wall in his own conceit.”

Proverbs 18:12 “Before destruction the heart of man is haughty, and before honour is humility.”

Isaiah 55:3 “Incline your ear, and come unto Me: hear, and your soul shall live;” **Ezra 39**. “Flee the shadow of this world,”

CHRISTIANITY: 1 Timothy 6:17 “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;”

Matthew 19:21 “Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”

Matthew 19:22 “But when the young man heard that saying, he went away sorrowful: for he had great possessions.”

Matthew 6:24 “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (money).”

1 John 2:15 “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

1 John 2:16 “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” The world is anything that turns us away from God and attracts us to the vanities of this life.

Colossians 2:8 “Beware lest any man spoil you through rudiments of the world.”

Colossians 3:2 “Set your affection on things above, not on things on the earth.”

2 Peter 1:4 “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Romans 8:5 “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.”

Romans 8:6 “For to be carnally minded is death; but to be spiritually minded is life and peace.”

Romans 8:7 “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

Romans 8:13 “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

Luke 12:33 “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.”

Luke 12:34 “For where your treasure is, there will your heart be also.”

Titus 2:11 “For the grace of God that bringeth salvation hath appeared to all men,” 2:12 “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”

Revelations 3:17 “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:”

“Whatsoever deterreth you, in this Day, from loving God is nothing but the world. Flee it, that ye may be numbered with the blest. Should a

man wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful.”
“Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 139 and 276)

“Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city. For verily I say, the heavenly Father is ever with you and keeps watch over you.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

Letter: 3. “Your mind will corroborate and confirm this if it is kept free from intemperate ambitions, from lust for alluring things, from sensuality and from vicious affections and attachments.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

28. “And keep thy soul content with those who call on their Lord morning and evening, seeking his Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life;” 60. “The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?”

(The Qur'an (Yusuf Ali tr), Surahs 18 and 28)

46. “Wealth and sons are allurements of the life of this world: but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.”

(The Qur'an (Yusuf Ali tr), Surah 18)

1. “The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),” “O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life;”

(The Qur'an (Yusuf Ali tr), Surah 8 and 102)

24. “O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life;” 97. “Whoever works righteousness, man or woman, and has faith, verily, to him will We give a new life, a life that is good and pure,”

(The Qur'an (Yusuf Ali tr), Surahs 8 and 16)

77. “Seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief.”

(The Qur'an (Yusuf Ali tr), Surah 28)

“When the devotee is fully established in detachment he does not pray for anything, for he can do without everything. That is the meaning of Kshathram (nonchalance).” (ZOROASTER, Hymns of Atharvan p. 268)

“Nonchalance (detachment) is the best gift of Mazda.” (ZOROASTER, Hymns of Atharvan p. 736)

Denkard. Zoroaster, “The shining invisible power is the power that gives the remedy-adopting faculty to the living (man). The separation

(of man) from relations with this invisible power is owing to his turning at once towards the dark power connected with this world.”

“They comprehend not, the Unheavenly, How Souls go forth from Me; nor how they come Back unto Me: nor is there Truth in these, Nor purity, nor rule of Life. ‘This world Hath not a Law, nor Order, nor a Lord,’ So say they: ‘nor hath risen up by Cause Following on Cause, in perfect purposing, But is none other than a House of Lust.’ And, this thing thinking, all those ruined ones- Of little wit, dark-minded- give themselves To evil deeds, the curses of their kind. Surrendered to desires insatiable, Full of deceitfulness, folly, and pride, In blindness cleaving to their errors, caught Into the sinful course, they trust this lie As it were true- this lie which leads to death- Finding in Pleasure all the good which is, And crying ‘Here it finisheth!’”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

16. “Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.” 80. “When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.”

(Hindu, Laws of Manu chapters 4 and 6)

“Detachment, lightly holding unto home, Children, and wife, and all that bindeth men; An ever-tranquil heart in fortunes good And fortunes evil, with a will set firm To worship Me- Me only!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

11. “Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.”

(Hindu, Laws of Manu chapter 4)

“The purpose of the Holy Life does not consist in acquiring alms, honor, or fame. That unshakable deliverance of the heart: that, verily, is the object of the Holy Life, that is its essence, that is its goal. Though one were to live a hundred years immoral and with a mind unstilled by meditation, the life of a single day is better if one is moral and practices meditation. He who drinks in the Truth will live happily with a peaceful mind.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards) and The Eightfold Path)

“Under all circumstances you should free yourselves from attachment to objects; toward them your attitude should be neutral and indifferent. Let neither success nor failure, neither profit nor loss, worry you.” (Buddha, Sixth Patriarch)

13. “Don't practice an ignoble way of life, don't indulge in a careless attitude. Don't follow a wrong view, and don't be attached to the world.” 24. “People beset by desire run here and there, like a snared rabbit, and those trapped in the bonds of attachments keep Returning for a long time to suffering. So one should get rid of one's craving if it is freedom from desire that one wants.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

17. “Abandon anger, give up pride, and overcome all fetters. Suffering does not befall him who is without attachment to names and forms, and possesses nothing of his own.” 18. “Hard is the life of a modest one Who ever seeks after purity, Who is strenuous, humble, Cleanly of life, and discerning.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

“Those who listen to the speech of the Life (Haiyi, God) Will be greatly increased, Will be enriched and will not lack.” “Life (is) for those who

know, Life (is) for those who believe.” (Sabeanism, Ginza Rba-chapters 88 and 171)

“Be no son of the House, the world.” “Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust.” (Sabeanism, Instruction of Adam)

“Lo, the Lord thy God is come, and with Him is the company of His angels arrayed before Him!’ Purge your hearts of worldly desires, and let angelic virtues be your adorning. Strive that by your deeds you may bear witness to the truth of these words of God, and beware lest, by ‘turning back,’ He may ‘change you for another people.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 93)

“If the health and welfare of man be spent in sensual desires, in a life on the animal plane, and in devilish pursuits -- then disease is better than such heath; nay, death itself is preferable to such a life.”

(Bahá’í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 207)

“Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause.”

(Bahá’í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 34)

“Quddus emerged from his tent and, gathering together his companions, addressed them in these words: ‘You should show forth exemplary renunciation, for such behaviour on your part will exalt our Cause and redound to its glory. Anything short of complete detachment will but serve to tarnish the purity of its name and to obscure its splendour. Pray the Almighty to grant that even to your last hour He may graciously assist you to contribute your share to the exaltation of His Faith.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 401)

“Purge your hearts from love of the world, and your tongues from calumny, and your limbs from whatsoever may withhold you from drawing nigh unto God, the Mighty, the All-Praised. Say: By the world is meant that which turneth you aside from Him Who is the Dawning-Place of Revelation, and inclineth you unto that which is unprofitable unto you. Verily, the thing that deterreth you, in this day, from God is worldliness in its essence.”

“That which is conducive to the regeneration of the world and the salvation of the peoples and kindreds of the earth hath been sent down from the heaven of the utterance of Him Who is the Desire of the world. Give ye a hearing ear to the counsels of the Pen of Glory. Better is this for you than all that is on the earth. Unto this beareth witness My glorious and wondrous Book.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 54 and Tablets of Baha'u'llah, p. 222)

God is un-changing perfection.

238. God is un-changing. One of the things we find in the religions of God is that God is pure perfection, so He is unchanging, eternally perfect: God is pure perfection He is not subject to the changes and chances of this phenomenal existence. He is always, has always been and always will be in the same state of perfection He has always been. CHRISTIANITY: Hebrews 1:10 “And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:”

Hebrews 1:11 “They shall perish; but thou remainest; and they all shall wax old as doth a garment;”

Hebrews 1:12 “And as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same,”

JUDAISM: Psalms 102:26 “They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: But Thou art the same,”
Malachi 3:6 “For I am the LORD, I change not;”

“Allah said, ‘The Word that comes from Me does not change,’ ‘Verily, God will not change.’”

(The Qur’an Surah 13 and Hadith, Bukhari Vol 9)

1. “He is Allah, the One and Only; Allah, the Eternal, Absolute;”

(The Qur’an (Yusuf Ali tr), Surah 112)

15. “He who is the best (of all) Ahura Mazda, pronounced the Ahuna-vairya, and as He pronounced it as the best, so He caused it to have its effect, (He, ever) the same, (as He is).” “O Ahura, is ever the same.”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 19 and 31)

“The One Unborn, Unending: Unchanging and Unblending! With might and majesty, past thought, past seeing!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“That is the ether within the heart. That ether in the heart (as Brahma) is omnipresent and unchanging.”

(Hindu, Upanishads vol. 1, Khandogya-Upanishad Part 2)

“There is an Unborn, Unoriginated, Uncreated, Unformed,” (therefore there is an Eternal One, not subject to change, and will thus eternally remain the same). “Give ear then, for the Immortal is found.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

**“Thou art immeasurable, infinite and everlasting. Thou art the Father”
(Sabeanism, Ginza Rba- chapter 75)**

“Thou art enduring, (unchanging) First Life before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life and above the Truth which was of old in the Beginning!” (Sabeanism, Ginza Rba- chapter 43)

“Every other perfection is as naught in face of His consummate perfection, and every other display of might is as nothing before His absolute might.” “Glorified be God, His Creator, the Lord of everlasting sovereignty.”

(The Bab, Selections from the Writings of the Bab, pp. 54 and 156)

“The fundamental basis of the revealed religion of God is immutable, unchanging throughout the centuries, not subject to the varying conditions of the human world.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 275)

“Thou art verily the Mighty, the Exalted, the Powerful, He Who alone, in the heavens and on the earth, abideth unchanged. There is none other God save Thee, the Lord of manifest tokens and signs.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 25)

“IN the Name of God, the Most Exalted, the Most Holy. All praise and glory befitteth the sacred and glorious court of the sovereign Lord, Who from everlasting hath dwelt, and unto everlasting will continue to dwell within the mystery of His Own divine Essence, Who from time immemorial hath abided and will forever continue to abide within His transcendent eternity, exalted above the reach and ken of all created beings. The sign of His matchless Revelation as created by Him and imprinted upon the realities of all beings, is none other but their powerlessness to know Him. The light He hath shed upon all things is

none but the splendour of His Own Self. He Himself hath at all times been immeasurably exalted above any association with His creatures. He hath fashioned the entire creation in such wise that all beings may, by virtue of their innate powers, bear witness before God on the Day of Resurrection that He hath no peer or equal and is sanctified from any likeness, similitude or comparison. He hath been and will ever be one and incomparable in the transcendent glory of His divine being and He hath ever been indescribably mighty in the sublimity of His sovereign Lordship. No one hath ever been able befittingly to recognize Him nor will any man succeed at any time in comprehending Him as is truly meet and seemly, for any reality to which the term 'being' is applicable hath been created by the sovereign Will of the Almighty, Who hath shed upon it the radiance of His Own Self, shining forth from His most august station. He hath moreover deposited within the realities of all created things the emblem of His recognition, that everyone may know of a certainty that He is the Beginning and the End, the Manifest and the Hidden, the Maker and the Sustainer, the Omnipotent and the All-Knowing, the One Who heareth and perceiveth all things, He Who is invincible in His power and standeth supreme in His Own identity, He Who quickeneth and causeth to die, the All-Powerful, the Inaccessible, the Most Exalted, the Most High. Every revelation of His divine Essence betokens the sublimity of His glory, the loftiness of His sanctity, the inaccessible height of His oneness and the exaltation of His majesty and power. His beginning hath had no beginning other than His Own firstness and His end knoweth no end save His Own lastness. THE revelation of the Divine Reality hath everlastingly been identical with its concealment and its concealment identical with its revelation.”

(The Bab, Selections from the Writings of the Bab, p. 110)

“This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear, but the Kingdom of God is eternal and the heavenly sovereignty and majesty will stand firm, everlasting.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of the Divine Plan, p. 79)

“His singleness, is empowered by His eternal dominion and is invested with authority through His everlasting sovereignty.” “From everlasting He hath been the Source of indomitable strength and shall remain so unto everlasting.”

(The Bab, Selections from the Writings of the Bab, p. 168)

God is so great and so mighty He is unknowable to the understanding of mankind.

239. God is unknowable to mankind, His station is far above anything we can understand or comprehend: “No one except Thine Own Self can comprehend Thy nature.” (The Bab, Selections from the Writings of the Bab, p. 196) God is unknowable to mankind the writings of the Bahá'í Faith tells us. How can the finite understand the infinite or the painting understand the painter who paints it?

“How can he who is but a creation of Thy will claim to know what is with Thee, or to conceive Thy nature?”

“Praise, immeasurable praise be to Thee! I swear by Thy glory! My inner and outer tongue, openly and secretly, testify that Thou hast been exalted above the reach and ken of Thy creatures, above the utterance of Thy servants, above the testimonies of Thy dear ones and Thy chosen ones, and the apprehension of Thy Prophets and of Thy Messengers.”

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 55)

The Holy writings of the bible also tell us that God is unknowable and unsearchable to the human mind and understanding.

CHRISTIANITY: Romans 11:33 “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!”

“That which we imagine, is not the Reality of God; He, the Unknowable, the Unthinkable, is far beyond the highest conception of man.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 24)

“From everlasting no one hath comprehended Thine Own Self, and unto everlasting Thou shalt remain what Thou hast been since time immemorial with no one else besides Thee.” “I have known Thee by Thy making known unto me that Thou art unknowable to anyone save Thyself.”

(The Bab, Selections from the Writings of the Bab, pp. 196 and 211)

JUDAISM: Job 5:8 “I would seek unto God, and unto God would I commit my cause:”

Job 5:9 “Which doeth great things and unsearchable; marvelous things without number:”

Job 9:2 “I know it is so of a truth: but how should man be just with God?”

Job 9:10 “Which doeth great things past finding out; yea, and wonders without number.”

Exodus 8:10 “.....there is none like unto the LORD our God.”

“Praise be to God, the All-Possessing, the King of incomparable glory, a praise which is immeasurably above the understanding of all created things, and is exalted beyond the grasp of the minds of men. None else besides Him hath ever been able to sing adequately His praise, nor will any man succeed at any time in describing the full measure of His glory. Who is it that can claim to have attained the heights of His exalted Essence, and what mind can measure the depths of His unfathomable mystery?”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 60)

JUDAISM: Job 26:13 “By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent.”

Job 26:14 “Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?”

Job 36:26 “Behold, God is great, and we know Him not, neither can the number of His years be searched out.”

Job 37:5 “God thundereth marvelously with His voice; great things doeth He, which we cannot comprehend.”

“To man, the Essence of God is incomprehensible.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 66)

“GOD testifieth that there is none other God but Him. His are the kingdoms in the heavens and on the earth and all that is between them. He is exalted above the comprehension of all things, and is inscrutable to the mind of every created being; none shall be able to fathom the oneness of His Being or to unravel the nature of His Existence.”

(The Bab, Selections from the Writings of the Bab, p. 151)

JUDAISM: Job 37:23 “The Almighty, we cannot find Him out: He is excellent in power, and in judgment, and in plenty of justice: He will not afflict.”

Psalms 145:3 “Great is the LORD, and greatly to be praised; and His greatness is unsearchable.”

“Ponder in thine heart upon the unsearchable wisdom of God, and meditate on its manifold revelations....”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 161)

JUDAISM: Psalms 147:5 “Great is our Lord, and of great power: His understanding is infinite.”

Isaiah 40:28 “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth,

fainteth not, neither is weary? there is no searching of His understanding.”

“All these sacred words show us that man is made in God's image: yet the Essence of God is incomprehensible to the human mind, for the finite understanding cannot be applied to this infinite Mystery. God contains all: He cannot be contained. That which contains is superior to that which is contained. The whole is greater than its parts.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 23)

CHRISTIANITY: Philippians 4:7 “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

Colossians 2:2 “That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;”

Ecclesiastes 3:11 “.....no man can find out the work that God maketh from the beginning to the end.”

“To every discerning and illuminated heart it is evident that God, the unknowable Essence, the Divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is, and hath ever been, veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. ‘No vision taketh in Him, but He taketh in all vision; He is the Subtle, the All-Perceiving.’”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 46)

“No creature can ever comprehend Thee as beseemeth the reality of Thy holy Being and no servant can ever worship Thee as is worthy of Thine unknowable Essence.”

(The Bab, Selections from the Writings of the Bab, p. 200)

I found that the unknowable essence of God is also declared in Islam, Buddhism, Hinduism Sabeanism and Zoroastrianism, we just needed to search through the writings of these religions for the clues.

“There are things which are beyond our ken, things which we do not and cannot know and things which cannot be foreseen and foretold, for example the rewards and punishments on the Day of Judgement,” or the understanding and comprehension of Allah (God).

(Ali b. Abi Taalib, Letters from Nahjul Balaagh)

103. “No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.”

(The Qur'an (Yusuf Ali tr), Surah 6)

180. “Glory to thy Lord, the Lord of Honor and Power! (He is free) from what they ascribe (to Him)!”

(The Qur'an (Yusuf Ali tr), Surah 37)

“Allah says: ‘No vision can grasp Him.’ And if anyone tells you that Muhammad has seen the Unseen, he is a liar, for Allah says: ‘None has the knowledge of the Unseen but Allah.’”

(Hadith, Bukhari Vol 9, Book 93, # 477)

14. “What is Your Kingdom, Your riches; how may I be Your own in my actions, to nourish Your poor, O Mazda? Beyond; yea, beyond all we declare You, far from.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 27)

7. “Ahura Mazda replied unto him: ‘My name is the One of whom questions are asked, O holy Zarathushtra!’”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“God (Ahura Mazda) is beyond conception.” (ZOROASTER, Hymns of Atharvan p. 643)

“Mazda is incomprehensible.” (ZOROASTER, Hymns of Atharvan p.700)

“Neither gods nor men Nor demons comprehend Thy mystery Made manifest, Divinest! Thou Thyself, Thyself alone dost know, Maker Supreme! Master of all the living! Lord of Gods!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

50. “The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.”

51. “When he whose power is incomprehensible, had thus produced the universe and men, he disappeared in himself, repeatedly suppressing one period by means of the other.”

(Hindu, Laws of Manu chapter 1 and 12)

“The One Unborn, Unending: Unchanging and Unblending! With might and majesty, past thought, past seeing!” “No one has grasped him above, or across, or in the middle. There is no image of him whose name is Great Glory.” “His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.” “Thou art unborn.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11 and Upanishads vol. 2, Svetasvatara-Upanishad)

“There is an Unborn, Unoriginated, Uncreated, Unformed.” (How can the created understand the nature of one who is uncreated, unformed and not born into existence? It’s not possible!) “To beings subject to birth there comes the desire: ‘O that we were not subject to birth! O that no new birth was before us!’ Subject to decay, disease, death, sorrow, lamentation, pain, grief, and despair, the desire comes to

them: 'O that we were not subject to these things! O that these things were not before us!' But this cannot be got by mere desiring; and not to get what one desires, is suffering."

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

"Those who see Thee thus, serene and beyond conception, will be emancipated from attachment, will be cleansed of all defilement, both in this world and in the spiritual world beyond." (Buddha, Lankavatara Sutra)

"In the name of the Life! (Haiyi or God) I worship the First Life and praise my lord Manda-d-Hiia. Thou art immeasurable, infinite and everlasting." Immeasurable, beyond our comprehension. (Sabeanism, Ginza Rba- chapter 75)

"O (thou) spiritual youth! Praise thou God that thou hast found thy way into the Kingdom of Splendours, and hast rent asunder the veil of vain imaginings and that the core of the inner mystery hath been made known unto thee." "This people, all of them, have pictured a god in the realm of their mind and worshiped that image, which they have made for themselves. And yet that image is comprehended; the human mind being the comprehender thereof, and certainly the comprehender is greater than that which lieth, within its grasp; for imagination is but the branch, while mind is the root; and certainly the root is greater than the branch. Consider then, how all of these peoples of the world are bowing the knee to a fancy of their own contriving (imagination); how they have created a creator within their own minds, and they call it the Fashioner of all that is, whereas in truth it is, but an illusion, thus are the people worshipping only an error of perception. But (in reality) that Essence of Essences, that Invisible of Invisibles, is sanctified (far) above all human speculation, and never to be overtaken by the mind of man. Never shall that immemorial Reality lodge within the compass of a contingent being. His is another realm, and of that realm no (real) understanding can be won. No access can be gained thereto; all entry is forbidden there. The utmost one can say is that Its existence can be proved, but the conditions of Its existence are unknown."

(Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 53)

God is the creator of the universe.

48. Creator. The religions of God all agree that God is the creator of the universe and all that is therein: For God to be a creator there must be a creation or God would not be a creator: “His name, the Creator, presupposeth a creation, even as His title, the Lord of Men, must involve the existence of a servant.” “otherwise, these would be empty and impossible names.” “The Creator always had a creation.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 150 and Abdu'l-Baha, The Promulgation of Universal Peace, p. 271 and Abdu'l-Baha, Some Answered Questions, p. 281)

JUDAISM: Genesis 1:1 “In the beginning God created the heaven and the earth.”

Isaiah 45:18 “For thus saith the LORD that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the LORD; and there is none else.”

Amos 4:13 “For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is His thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is His name.”

Jeremiah 10:12 “He hath made the earth by his power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.”

CHRISTIANITY: Acts 4:24 “Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is:”

Acts 14:15 “The living God, which made heaven, and earth, and the sea, and all things that are therein:”

Acts 17:24 “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;” 17:25 “Neither is worshipped with men's hands, as though he

needed any thing, seeing he giveth to all life, and breath, and all things;”

Colossians 1:16 “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:” 1:17 “And he is before all things, and by Him all things consist.”

“God created all. He gives sustenance to all. He guides and trains all under the shadow of His bounty. We must follow the example God Himself gives us, and do away with all disputations and quarrels.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 38)

“Wash your hearts from all earthly defilements, and hasten to enter the Kingdom of your Lord, the Creator of earth and heaven, Who caused the world to tremble and all its peoples to wail, except them that have renounced all things and clung to that which the Hidden Tablet hath ordained.”

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 210)

“Verily Thou art the Powerful, the Most High, the Mighty and Omnipotent, and the Creator of the earth and heaven, and verily there is no God but Thee, the Lord of the Manifest Signs!”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v2, p. 390)

73. “It is He (Allah) Who created the heavens and the earth in true (proportions): the day He saith, “Be,” Behold! it is. His Word is the truth.”

(The Qur'an (Yusuf Ali tr), Surah 6)

101. “O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter.”

(The Qur'an (Yusuf Ali tr), Surah 12)

46. “O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! It is Thou that wilt judge between Thy Servants in those matters about which they have differed.”

(The Qur'an (Yusuf Ali tr), Surah 39)

11. (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).

(The Qur'an (Yusuf Ali tr), Surah 42)

1. “Zarathushtra asked of Ahura Mazda (God): O Ahura Mazda, Thou most bounteous Spirit! maker of the corporeal worlds, the holy One! which was that word which Thou did'st declare to me, which was before the sky, and before the water, before the earth, and before the cattle, before the plants, and before the fire, and before the holy man.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna. 19)

“Glory (be) on the earth (and the heavens) created by (Ahura Mazda-God).”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“In the name of God. I praise and invoke the creator Ormazd, (Ahura Mazda) the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread, powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

25. “This whole creation He likewise produced, as He desired to call these beings into existence.”

(Hindu, Laws of Manu chapter 1)

4. “This, even this, is He who hath created the breadth of earth, the lofty height of heaven.”

(Hindu, Vedas, Rig Veda - Book 6)

38. “He as Creator hath filled full heaven and earth, and hath disclosed them.”

(Hindu, Vedas, Rig Veda - Book 9)

7. “Thou whom the Heaven and Earth, thou whom the Waters, and Tvastar, maker of fair things, created, Well knowing, all along the Fathers (Brahma’s) pathway, shine with resplendent light, enkindled.”

(Hindu, Vedas, Rig Veda - Book 10)

“The word sankhara (formations) comprises all things, which have a beginning and an end; the so-called created or ‘formed’ things, i.e., all possible physical and mental constituents of existence (earth, heaven, thought, knowledge, the universe etc.)” And, “since there is an Unborn, Unoriginated, Uncreated, Unformed One, (God);” “The word (sankhara) formations has an all forming, all creating, all-encompassing meaning.” (Then), “Knowing of all that is created, you know The Uncreated, Holy One, (Brahma/Vishnu/God**):” The All-Knowing, Completely Informed, All Wise One; Who comprehendeth and is cognizant and understandeth all that is, or was, or will be in the future.**

(Buddhist, Dhammapada and The Eightfold Path)

“There are two factors of causation by reason of which things came into seeming existence, external and internal factors. To become effective (for this to happen) there must be a principle vested with supreme authority present asserting itself. (The Creator, A Supreme

Authority whom some refer to as God, Brahma, Vishnu etc...)" (Buddha, Lankavatara Sutra)

"They assert that they are born of A Creator, of time, of atoms, of some celestial spirit. There is but one common Essence." (Buddha, Lankavatara Sutra)

"Manda-d-Hiia (Hiia/Haiyi/God) Sublimest of beings, Knowledge of Life is Thy name, Truth is Thy name. Pure is Thy name, magnified is Thy name, Honoured is Thy name, blessed is Thy name And abiding is Thy name. Victorious art Thou And victorious is Thy name. Victorious are the words of Truth which proceed from Thy mouth Over all deeds," Manda-d-Hiia: (Hiia/Haiyi/God) The all encompassing creator, in which, all should believe." "When worlds came into being and creations were called forth," "Thou didst hold in Thy grasp the worlds and generations." (Sabeanism, Ginza Rba- chapters 3, 53 75)

"Thy Lord, the Creator of the heavens," "for God is the (Omniscient) Creator of all things (The One True All Knowing One, The All Wise)."

(The Bab, Selections from the Writings of the Bab, pp. 6 and 133)

"He (God) is The Peerless Creator, Who hath created the heavens and the earth and whatsoever lieth between them; and all do His bidding. He is The One Whose (Wisdom) and Grace hath encompassed all that are in the heavens, and on the earth."

(The Bab, Selections from the Writings of the Bab, p. 167)

"He, (God) is The Creator of the heavens and the earth and what-so-ever lieth between them, and He Truly is A Witness over (all that is); over all things. He is The (All Knowing) Lord of Reckoning for all that dwell in the heavens and on earth and whatever lieth between them."

(The Bab, Selections from the Writings of the Bab, p. 171)

“Glorified art Thou, O God, Thou art the Creator of the heavens and the earth and that which lieth between them. Thou art the sovereign Lord, the Most Holy, the Almighty, the All-Wise.”

(The Bab, Selections from the Writings of the Bab, p. 176)

“ALL Majesty and Glory, O my God, and All Dominion and Light and Grandeur and Splendour be unto Thee. Thou bestowest sovereignty on whom Thou wilt and dost withhold it from whom Thou desirest. No God is there but Thee, the All-Possessing, the Most Exalted. Thou art He Who createth from naught the universe and all that dwell therein.”

(The Bab, Selections from the Writings of the Bab, p. 202)

“God in His: (infinite, all cognizant, all comprehending, all knowing), wisdom hath created all things (the earth, the universe and all that is to be found in this existence and in the next realm). Nothing has been created without a special destiny (and) every creature has an innate station of attainment.”

(Abdu'l-Baha, Divine Philosophy, p. 110)

“Praised be Thou, O Lord our God, inasmuch as Thou hast enabled us to recognize Thy most exalted and all-glorious Self. We will, by Thy mercy, cleave to Thee, and will detach ourselves from any one but Thee. We have realized that Thou art the Beloved of the worlds and the Creator of earth and heaven!”

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 98)

“Should the inebriation of the wine of My verses seize thee, and thou determinest to present thyself before the throne of thy Lord, the Creator of earth and heaven, make My love thy vesture and thy shield remembrance of Me, and thy provision reliance upon God, the Revealer of all power...”

(Bahá'í Faith, Baha'u'llah, The Proclamation of Baha'u'llah, p. 85)

“Wash from your hearts all earthly defilements, and hasten to enter the Kingdom of your Lord, the Creator of earth and heaven.

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 48)

“Thus have the mighty verses of Thy Lord been again sent down unto thee, that thou mayest arise to remember God, the Creator of earth and heaven, in these days when all the tribes of the earth have mourned, and the foundations of the cities have trembled, and the dust of irreligion hath enwrapped all men, except such as God, the All-Knowing, the All-Wise, was pleased to spare.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 66)

We as God's children are supposed to possess an upright character.

240. Upright, we as God's children are supposed to possess an upright character if we wish to spiritually progress in this

life: Uprightness is like righteousness and having a good character all in one. Uprightness is honorable and morally sound and upstanding, scrupulous and truthfulness and many other good things, but you can see why having an upright character is a good positive influence on a developing spirit in this world today. JUDAISM: Proverbs 11:20 “They that are of a forward heart are abomination to the LORD: but such as are upright in their way are His delight.”

Tobias 4:5 “My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress His commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.” (Deuterocanonical Apocrypha,)

Isaiah 26:7 “The way of the just is uprightness: thou, most upright, dost weigh the path of the just.”

CHRISTIANITY: 1 John 3:7 “Little children, let no man deceive you: he that doeth righteousness is (upright), righteous even as He is righteous.”

Philippians 4:8 “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Matthew 5:16 “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Romans 12:10 “Be kindly affectioned one to another with brotherly love; in (upright) honour preferring one another;”

30. “Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised.”

(The Qur'an (Pickthall tr), Sura 41 - Revelations Well Expounded)

30. “In the case of those who say, ‘Our Lord is Allah,’ and, further, stand straight and steadfast, (act upright) the angels descend on them (from time to time): ‘Fear ye not!’ (they suggest), ‘nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!’” “We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for.”

(The Qur'an (Yusuf Ali tr), Surah 41)

15. “Be thou upright as thou art commanded.”

(The Qur'an (Pickthall tr), Sura 42 - The Counsel)

15. “Now then, for that (reason), call (them to the Faith), and stand steadfast (be upright) as thou art commanded, nor follow thou their vain desires; but say: ‘I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is Our Lord and your Lord. For us (is the responsibility for) Our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (Our) final goal.”

(The Qur'an (Yusuf Ali tr), Surah 42)

2. "Live uprightly according to the Right."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 50)

11. "What man is friend to Spitama Zarathushtra, O Mazda? Who will let himself be counseled by Right? With whom is holy Piety? Or who as an upright man is intent on the brotherhood of Good Thought?"

(The Zend-Avesta, Avesta – Yasna 51)

"We sacrifice to Wisdom, the most upright, righteous, made by Mazda."

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

11. "A religious student who retains what he has learned, who finds pleasure in the fulfillment of the law, who keeps the rules of studentship, who is upright and forgiving, attains perfection."

(Hindu, Dharma Sutras, Apastamba Prasna I, Patala 2, Khanda 5)

"Aryaman guards him well who acts uprightly following His law."

(Hindu, Vedas, Rig Veda - Book 1)

"Arise, become great, stand upright, be thou firm."

(Hindu, Vedas, Yajur Veda - Kanda V)

1. "The man who has freed himself of stains and has found peace of mind in an upright life, possessing self-restraint and integrity, he is indeed worthy of the dyed robe."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

26. "Without anger, devout, upright, free from craving, disciplined and in his last body - that is what I call a brahmin." "Like water on a lotus leaf, like a mustard seed on the point of a pin, he who is not stuck to the senses - that is what I call a brahmin."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

8. "Better is homage towards the upright." "He who ever reverences and respects elders Four qualities for him increase: Long life, fame, happiness and strength." "Though one should live a hundred years, Without conduct and concentration, Yet, better is a single day's life Of one who is moral and meditative."

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

"The building that life buildeth (the upright) will never come to naught. (Sabeanism, Ginza Rba- chapter 102)

"Standards of virtue and upright conduct, should be...paramount duty."

(Shoghi Effendi, Dawn of a New Day, p. 179)

"In this Revelation the hosts which can render it victorious are the hosts of praiseworthy deeds and upright character."

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 26)

"Thou pridest thyself in the things thou dost possess, yet no believer in God and in His signs, nor any righteous man would ever deign to regard them."

(The Bab, Selections from the Writings of the Bab, p. 19)

"The sword of a virtuous character and upright conduct is sharper than blades of steel."

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 29)

“Surely Man is in the way of loss, save those who believe, and do righteous (upright) deeds.”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 110)

“Lay not aside the fear of God, and be thou of them that act uprightly.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 232)

“Whoso ariseth, in this Day, to aid Our Cause, and summoneth to his assistance the hosts of a praiseworthy character and upright conduct, the influence flowing from such an action will, most certainly, be diffused throughout the whole world.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah)

“In the estimation of the people of Baha man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 67)

Vanity, abstain from a vain nature.

241. Vanity, the pure in heart abstain from a vain nature: The religious writings of God all tell us pretty much the same thing when it comes to having a vain nature. Vanity, like pride, is bad for us when it comes to our true spiritual development and something that needs to be avoided, for our spiritual health, if we wish to travel on this pathway that God has laid out for us. JUDAISM: Job 15:31 “Let not him that is deceived trust in vanity: for vanity shall be his recompense.” Job 35:13 “Surely God will not hear vanity, neither will the Almighty regard it.”

Psalms 12:2 “They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.”

Psalms 12:3 “The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:”

Psalms 94:9 “He that planted the ear, shall He not hear? He that formed the eye, shall He not see?”

Psalms 94:10 “He that chastiseth the heathen, shall not He correct? He that teacheth man knowledge, shall not He know?”

Psalms 94:11 “The LORD knoweth the thoughts of man, that they are vanity.”

Psalms 119:37 “Turn away mine eyes from beholding vanity; and quicken thou me in Thy way.”

Isaiah 5:18 “Woe unto them that draw iniquity with cords of vanity and sin as it were with a cart rope: That say, Let him make speed, and hasten his work, that We may see it: and let the counsel of the Holy One of Israel draw nigh and come, that We may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!”

CHRISTIANITY: 1 Corinthians 3:20 “And again, The Lord knoweth the thoughts of the wise, that they are vain.”

1 Corinthians 3:21 “Therefore let no man glory in men.”

Galatians 5:25 “If we live in the Spirit, let us also walk in the Spirit.”

Galatians 5:26 “Let us not be desirous of vain glory, provoking one another, envying one another.”

Galatians 6:3 “For if a man think himself to be something, when he is nothing, he deceiveth himself.”

Galatians 6:4 “But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.”

Galatians 6:5 “For every man shall bear his own burden.”

Ephesians 4:17 “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity.”

“Remember, son, that vanity and conceit are forms of folly. These traits will bring to you serious harm and will be a constant source of danger to you.” “Do not be arrogant and vain”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

56. "I will not follow your vain desires: if I did, I would stray from the path, and be not of the company of those who receive guidance."

(The Qur'an (Yusuf Ali tr), Surah 6)

24. "What! do they say, 'He has forged a falsehood against Allah?' But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words. For He knows well the secrets of all hearts."

(The Qur'an (Yusuf Ali tr), Surah 42)

"Beware of..... vain desires that mislead those who have them."

(Islam, Hadith, Bukhari Vol 9, Book 89, # 253)

15. "I renounce with vehemence the murderous woman's emptiness. She vainly thinks to foil us, but she herself, deceived therein, shall perish."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 10)

37. "They are intoxicated with (vain) pride in their youth, And shall be full of regrets at the end of their time."

(Zoroaster, The Zend-Avesta, Avesta Fragments)

"Darkened by ignorance; and so they fall-Tossed to and fro with projects, tricked, and bound In net of black delusion, lost in lusts-Down to foul Naraka. Conceited (vainness), fond, Stubborn and proud, dead-drunken with the wine Of wealth, and reckless, all their offerings Have but a show of reverence, being not made in piety of ancient faith. Thus vowed to self-hood, force, insolence, feasting, wrath, These My blasphemers, in the forms they wear and in the forms they breed, my foemen are."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

5. “Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.”

(Hindu Upanishads vol. 2, Katha-Upanishad)

2. “Fools follow after vanity, are ignorant and careless. The wise keep awareness as their best treasure. Do not follow after vanity nor after sensual pleasure nor lust.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

24. “Weeds harm the fields; vanity harms humanity.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“The essence of mind and it’s purifying brightness have been absorbed all the time busying themselves with deluded transient thoughts, which are nothing but falsity and vanity.” (Buddha, Surangama Sutra)

“The sun of which ye spake, the sun is vanity and cometh to an end. Sun cometh to an end and becometh vanity And his worshippers come to an end and are vanity.” “The Fire of which ye spake Once a day needs a firebrand. The fire of which ye spake --Fire, is vanity and cometh to naught And its worshippers come to naught and are vanity.” (Sabeanism, Ginza Rba- chapter 21)

“O people of the Bayan! Act not as the people of the Qur’án have acted, for if you do so the fruits of your night will come to naught. Gain, spending your life on vanities, and inheriting thereby on the Day of Resurrection that which would displease Him Whom God shall make manifest, while ye deem that what ye do is right. If, however, ye observe piety in your Faith, God will surely nourish you from the treasuries of His heavenly grace.”

(The Bab, Selections from the Writings of the Bab, p. 127)

“Beware that ye allow not wolves to become the shepherds of the fold, or pride and conceit (vanity) to deter you from turning unto the poor and the desolate.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 53)

“Methinks I was in a place of which it could be truly said: "Therein no toil shall reach us, and therein no weariness shall touch us"; "No vain discourse shall they hear therein, nor any falsehood, but only the cry, 'Peace! Peace!'”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 62)

“Deliver your souls, O people, from the bondage of self, and purify them from all attachment to anything besides Me. Remembrance of Me cleanseth all things from defilement, could ye but perceive it. Say: Were all created things to be entirely divested of the veil of worldly vanity and desire, the Hand of God would in this Day clothe them, one and all, with the robe ‘He doeth whatsoever He willeth in the kingdom of creation,’ that thereby the sign of His sovereignty might be manifested in all things. Exalted then be He, the Sovereign Lord of all, the Almighty, the Supreme Protector, the All-Glorious, the Most Powerful.”

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 294)

Our life is like a vapor or a mirage in this world, here today and gone tomorrow.

242. Our life is like a vapor or a mirage in this world, here today and gone tomorrow, over with seemingly in an instant: Our life here in this world is like a vapor, short and filled with tests and hardships, and then it's over with. We should hold no real value to this

earth and this earthly life; the bible tells us this and the Bahá'í Faith tells us this and so do the writings of the other religions.

CHRISTIANITY: James 4:14 “For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” The world and this life is like a mirage in the desert, it appears to be pleasing to the eye and something to long for, but when we consider the next world and the life to come after this one, this world is like a dream that we will wake up from and find that nothing of substance comes with us into the light of day.

JUDAISM: Wisdom 1. “Life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.” “For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:” “Which being extinguished, our body shall be turned into ashes.” “But the souls of the righteous are in the hand of God, and there shall no torment touch them.” “For God created man to be immortal, and made him to be an image of his own eternity.” (Deuterocanonical Apocrypha, Wisdom)

4 Ezra 2:36 “Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.”

Hosea 13:3 “Therefore they shall be as the morning cloud and as the early dew that passeth away and as the smoke out of the chimney.” Here, but for awhile, then gone as if it had never existed.

Psalms 102:3 “For my days are consumed like smoke.”

“Verily I say, the world is like the vapor in a desert, which the thirsty dreameth to be water and striveth after it with all his might, until when he cometh unto it, he findeth it to be mere illusion. It may, moreover, be likened unto the lifeless image of the beloved whom the lover hath sought and found, in the end, after long search and to his utmost regret, to be such as cannot fatten nor appease his hunger.”

“O My servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. You are destined by Him, in this world and hereafter, to partake

of their benefits, to share in their joys, and to obtain a portion of their sustaining grace. To each and every one of them you will, no doubt, attain.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 328)

“This mortal life is sure to perish; its pleasures are bound to fade away and ere long ye shall return unto God, distressed with pangs of remorse, for presently ye shall be roused from your slumber, and ye shall soon find yourselves in the presence of God and will be asked of your doings.”

(The Bab, Selections from the Writings of the Bab, p. 161)

“O my God! O my Master! I beseech Thee by Thy manifold bounties and by the pillars which sustain Thy throne of glory, to have pity on these lowly people who are powerless to bear the unpleasant things of this fleeting life, how much less then can they bear Thy chastisement in the life to come -- a chastisement which is ordained by Thy justice, called forth by Thy wrath and will continue to exist for ever.”

(The Bab, Selections from the Writings of the Bab, p. 204)

“Seek they to intimidate the heroes of God, in whose sight the pomp of royalty (and the pomp of this world) is but an empty shadow.”

(Shoghi Effendi, The Dawn-Breakers, p. 390)

“My dear son, through this message of mine, I have explained everything about this world, how fickle and fleeting is its attitude, how short-lived and evanescent (a dissipating vapor) is everything that it holds.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

32. “What is the life of this world but play and amusement? But best is the home in the Hereafter, for those who are righteous. Will ye not then understand?”

(The Qur'an (Yusuf Ali tr), Surah 6)

25. “Celebrate the name of thy Lord morning and evening, and part of the night, prostrate thyself to Him; and glorify Him a long night through.”

“As to these, they love the fleeting life, and put away behind them a Day (that will be) hard. It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change.”

“This is an admonition: whosoever will, let him take a straight Path to his Lord. But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom. He will admit to His Mercy Whom He will; but the wrongdoers, for them has He prepared a grievous Penalty.”

(The Qur'an (Yusuf Ali tr), Surah 76)

32. “Against the body of the harlot, (The world) with her magic minds over throwing with (intoxicating) pleasures, to the lusts her person offering, whose mind as vapor wavers as it flies before the wind, for the righteous saint that perishes.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 9)

Denkard. Zoroaster, “Be it known that the lasting happiness of living men is the happiness in this world related with that of the next. And the evanescent (fleeting vapor) happiness of the lifeless is earthly happiness having no relation to happiness of the next world.”

“To put it metaphorically, the world, according to the orthodox Vedântin, does not proceed from Brahman as a tree from a germ, but as a mirage from the rays of the sun.”

(Hindu Upanishads vol. 2, Introduction to the Upanishads, vol. 2)

3. “He who hath only wish as his possession casts on himself, casts foam amid the waters.” 9. “He passes o’er the broad earth like a Stega: he penetrates the world as Wind the mist-cloud.”

(Hindu Vedas, Rig Veda – Book 1 and 10)

4. “Whoever knows that this body is like foam and has learned that its nature is a mirage, will break the flourishing arrows of Mara and pass beyond the sight of the King of Death.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards))

“All things in the world are like a dream, or like an image miraculously projected.” (Buddha, Lankavatara Sutra)

13. “Look upon the world as a bubble; look on it as a mirage. Whoever looks thus upon the world is not seen by the sovereign of death.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Be no son of the House, the world,” “Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust.” (Sabeanism, Instruction of Adam)

Man must live a virtuous life.

243. Virtue, one of the teachings found in all the religions of God is that man must live a virtuous life if he wishes to achieve his true spiritual potential in this existence; and virtue is an absolute must for man’s progress in the next world: “By my life! Man’s distinction lieth not in ornaments or wealth, but rather in virtuous behaviour and true understanding.” “The sword of a virtuous character and upright conduct is sharper than blades of

steel.” “Virtue is not a matter of thoughts and words. It must find expression in acts.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 57 and Epistle to the Son of the Wolf, p. 29) (ZOROASTER, Hymns of Atharvan p. 187)

CHRISTIANITY: Philippians 4:8 “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

2 Peter 1:1 “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:”

2 Peter 1:2 “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,”

2 Peter 1:3 “According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:”

2 Peter 1:4 “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

2 Peter 1:5 “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;”

2 Peter 1:6 “And to knowledge temperance; and to temperance patience; and to patience godliness;”

2 Peter 1:7 “And to godliness brotherly kindness; and to brotherly kindness charity.”

JUDAISM: Psalms 24:4 “He that hath clean hands, and a pure (virtuous) heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.”

Psalms 24:5 “He shall receive the blessing from the LORD.”

Wisdom 8:7 “And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as then can have nothing more profitable in their life.” (Deuterocanonical Apocrypha,)

Letters 30 and 45 “The Merciful Allah has shown you the correct way of leading an honest and a virtuous life and has clearly pointed to you the place where life and its activities are going to end.” “Shall I not set an example for them to patiently, courageously and virtuously bear privation?” “Advise people to do good and to live virtuously.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

48. “If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues.”

(The Qur'an (Yusuf Ali tr), Surah 5)

29 “But if ye desire God and His Apostle, and a home in the next life, then, truly, hath God prepared for those of you who are virtuous, a great reward.”

(The Qur'an (Rodwell tr), Sura 33 - The Confederates)

29. “But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers (the virtuous) amongst you a great reward.”

(The Qur'an (Yusuf Ali tr), Surah 33)

Denkard. Zoroaster, “There comes a day, O Spitama Zarathustra! or a night, when the master leaves the cattle, or the cattle leave the master, or the soul leaves that body full of desires;” “But his virtue, which is of all existences the greatest, the best, the finest, never parts from a man.” “Various persons prevail in goodness through virtue.”

(Zoroaster, The Zend-Avesta, Avesta Fragments and Denkard)

“For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven climes reach the width of the earth, the

length of the rivers, the height of the sun in their original form. May it be righteous, live long. Thus may it come as I wish.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“Virtue for the sake of virtue, and not for the sake of anything else (like pleasure, fame etc...) is the end (and) rectitude is the first step towards God-realization; for rectitude is the first manifestation of Mazda.” (ZOROASTER, Hymns of Atharvan)

“Mazda is the upholder of rectitude. The more virtuous a man is the nearer he comes to Mazda, the source of perpetual delight.” (ZOROASTER, Hymns of Atharvan p. 580)

“I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 4)

1. “Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection.” 334. “For virtue is the highest duty.”

(Hindu, Laws of Manu chapter 2 and 9)

155. “Let him, untired, follow the conduct of virtuous men, which has been fully declared in the revealed texts and in the sacred tradition (Smriti) and is the root of the sacred law.”

156. “Through virtuous conduct he obtains long life, through virtuous conduct desirable offspring, through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious marks.”

240. “Single is each being born; single it dies; single it enjoys (the reward of it’s) virtue; single (it suffers the punishment of it’s) sin.”

(Hindu, Laws of Manu chapter 4)

20. “If (the soul) chiefly practices virtue and vice to a small degree, it obtains bliss in heaven, clothed with those very elements.” “With deep devotion and with faultless faith obey, Truth and virtue on thy bosom ever hold their gentle sway.”

(Hindu, Laws of Manu chapter 12 and Ramayana)

“One should cherish ideals of charity, good behavior, patience, zeal, thoughtfulness and wisdom. Even in the worldly life the practice of these virtues will bring rewards of happiness and success.” (Buddha, Lankavatara Sutra)

4. “Sandalwood or rose-bay or lotus or jasmine among these perfumes, the perfume of virtue is unsurpassed. Limited is the scent of rose-bay or sandalwood; but the perfume of the virtuous rises up to the gods as the highest.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

12. “Arise; do not be thoughtless. Follow the path of virtue. The virtuous rest in bliss in this world and in the next. Follow the path of virtue; do not follow the wrong path. The virtuous rest in bliss in this world and in the next.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“(Hear) the prayers of spirits and souls of righteous and believing men, the virtuous and well pleasing (followers).” (SABEANISM, Ginza Rba- Chapter 8)

“Let healing be theirs by virtue.” (Sabeanism, Ginza Rba- chapter 20)

“O all ye created things! Strive to gain admittance into Paradise, since ye have, during all your lives, held fast unto virtuous deeds.”

(The Bab, Selections from the Writings of the Bab, p. 144)

“In the Book of Utterance these exalted words have been written down and recorded: ‘Say, O friends! Strive that haply the tribulations suffered by this Wronged One and by you, in the path of God, may not prove to have been in vain. Cling ye to the hem of virtue, and hold fast to the cord of trustworthiness and piety. Concern yourselves with the things that benefit mankind, and not with your corrupt and selfish desires. O ye followers of this Wronged One! Ye are the shepherds of mankind; liberate ye your flocks from the wolves of evil passions and desires, and adorn them with the ornament of the fear of God. This is the firm commandment which hath, at this moment, flowed out from the Pen of Him Who is the Ancient of Days. By the righteousness of God! The sword of a virtuous character and upright conduct is sharper than blades of steel. The voice of the true Faith calleth aloud, at this moment, and saith: O people! Verily, the Day is come, and My Lord hath made Me to shine forth with a light whose splendor hath eclipsed the suns of utterance. Fear ye the Merciful, and be not of them that have gone astray.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 28)

“You who are His spiritual children must by your deeds exemplify His virtues, and witness to His glory.”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 29)

“In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Baha! This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 93)

“Purge your hearts of worldly desires, and let angelic virtues be your adorning.”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 29)

“Honesty, virtue, wisdom and a saintly character redound to the exaltation of man, while dishonesty, imposture, ignorance and hypocrisy lead to his abasement. By My life! Man's distinction lieth not in ornaments or wealth, but rather in virtuous behaviour and true understanding.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 57)

No vision taketh in God, but He taketh in all vision.

244. No vision taketh in Him, but He taketh in all vision. He perceives all things, but He is, Himself, unperceivable: “No vision taketh in Him, but He taketh in all vision, and He is the Subtile, the All-Informed!” He is the all seeing, but is seen of no one and His ways are past finding out unless He decrees otherwise.

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 13)

JUDAISM: Psalms 94:9 “He that planted the ear, shall He not hear? He that formed the eye, shall He not see?”

Proverbs 15:3 “The eyes of the LORD are in every place, beholding the evil and the good.”

Jeremiah 23:24 “Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.”

Job 37:23 “The Almighty, we cannot find Him out:

Psalms 145:3 “Great is the LORD, and greatly to be praised; and his greatness is unsearchable.”

2 Maccabees 7:35 “For thou hast not yet escaped the judgment of Almighty God, Who seeth all things.” (Deuterocanonical Apocrypha)
Sirach 39:19 “The works of all flesh are before Him, and nothing can be hid from His eyes.” 20 “He seeth from everlasting to everlasting;” (Deuterocanonical Apocrypha,)

Job 9:10 “(God) Which doeth great things past finding out; yea, and wonders without number.” **Job 9:11** “Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not.”

Job 23:8 “Behold, I go forward, but He is not there; and backward, but I cannot perceive Him:” 23:9 “On the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him:” 23:10 “But He knoweth the way that I take: when He hath tried me, I shall come forth as gold.”

CHRISTIANITY: Matthew 6:3 “But when thou doest alms, let not thy left hand know what thy right hand doeth: 6:4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.”

Matthew 6:6 “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

Philippians 4:7 “And the peace of God, which passeth all understanding,

1 Corinthians 2:7 “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:”

Romans 11:33 “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! 11:34 For who hath known the mind of the Lord? or who hath been His counselor? 11:35 Or who hath first given to Him, and it shall be recompensed unto him again? 11:36 For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.”

“No created thing comprehendeth Him (God), while He in truth comprehendeth all things. Even when it is said 'no created thing comprehendeth Him', this refers to the Mirror of His Revelation, that is Him Whom God shall make manifest. Indeed too high and exalted is He for anyone to allude unto Him.”

(The Bab, Selections from the Writings of the Bab, p. 115)

96. "Allah sees well all that they do." 233. "Fear Allah and know that Allah sees well what ye do." 61. "Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven." 103. "No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things."

(The Qur'an (Yusuf Ali tr), Surahs 2, 6 and 10)

"No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things."

(Islam, Hadith, Bukhari Vol 6, Book 60, # 378)

1. "The holy (Zarathushtra) asked Him: 'O holy Ahura Mazda! I ask Thee; answer me with words of truth, Thou Who knowest the truth. Thou art undeceivable, Thou hast an undeceivable understanding; Thou art undeceivable, as Thou knowest everything. The powerful, all seeing, undeceivable."

14. "What is Your Kingdom, Your riches; how may I be Your own in my actions, to nourish Your poor, O Mazda? Beyond; Yea, beyond all we declare You, far from." 2. "O Far-seeing One, may Ye manifest unto me those incomparable things Of yours O Ahura,"

(Zoroaster, The Zend-Avesta - Yasna 27 and Khorda Avesta - Book of Common Prayer pt. 1)

103. "Ahura Mazda has established to maintain and look over all this moving world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda;" 7. "Ahura Mazda replied unto him: 'My name is the One of whom questions are asked, O holy Zarathushtra!"

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

“God (Ahura Mazda) is beyond conception.” “Mazda is incomprehensible.” (ZOROASTER, Hymns of Atharvan pp. 643 and 700)

“Orbs which see All things, whatever be In all Thy worlds, east, west, and north and south. O Eyes of God!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“I am not seen by all; I am not known- Unborn and changeless- to the idle world. But I, Arjuna! know all things which were, And all which are, and all which are to be, Albeit not one among them knoweth Me!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

11. “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.” “The One Unborn, Unending: Unchanging and Unblending! With might and majesty, past thought, past seeing!” “He, God with far-seeing eyes.””

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11 and Hindu, Upanishads vol. 2 and Hindu, Vedas, Rig Veda - Book 1)

“There is an Unborn, Unoriginated, Uncreated, Unformed.” (How can the created understand the nature of one who is uncreated, unformed and not born into existence? It’s not possible!)

“And I discovered that-profound truth, so difficult to perceive, difficult to understand, tranquilizing and sublime, which is not to be gained by mere reasoning, and is visible only to the wise.” (Brahma)

((The Eightfold Path), of Buddha and Dhammapada of Buddha)

24. “All-conquering and all-knowing am I.” 14. “The one whose conquest cannot be conquered again, into whose conquest no one in this world enters, by what track can you lead that one, the awakened, the omniscient, the trackless?”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 2 (tr. J. Richards))

“By awareness,” “by vigilance it was that Indra (Brahma) attained the lordship of the gods.”

24. “All-Conquering and All-Knowing am I.” 14. “The Awakened, the Omniscient, the Trackless?”

(Buddhist, Dhammapada - Sayings of the Buddha 1-- 3 (tr. J. Richards))

“First Life! (God) Lift up Thine eyes upon these souls “For thou openest doors of truth and revealest mysteries and wisdom.” (The Omniscient) (SABEANISM, Ginza Rba- Chapters 35 and 58)

“Nothing whatsoever escapeth Thy knowledge, and naught is there which is hidden from Thee.”

(The Bab, Selections from the Writings of the Bab, p. 178)

“O my God! O Thou Who art the Maker of the heavens and of the earth, O Lord of the Kingdom! Thou well knowest the secrets of my heart, while Thy Being is inscrutable to all save Thyself. Thou seest whatsoever is of me, while no one else can do this save Thee. Vouchsafe unto me, through Thy grace, what will enable me to dispense with all except Thee, and destine for me that which will make me independent of everyone else besides Thee.”

(The Bab, Selections from the Writings of the Bab, p. 212)

“Nothing is, or can ever be, hidden from God.” “To every discerning and illuminated heart it is evident that God, the unknowable Essence, the Divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 8 and 46)

“No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 46)

God watches over us.

245. God watches us and watches over us, He is our guardian, our shield and our shelter: One of the teachings of the various religions of God is that God is all seeing, all knowing, all informed and all loving. If this is the case, then it only stands to reason that God watches over us and protects us. JUDAISM: Proverbs 15:3 “The eyes of the LORD are in every place, beholding the evil and the good.”

Psalms 94:9 “He that planted the ear, shall He not hear? He that formed the eye, shall He not see?”

Jeremiah 23:24 “Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.”

Jeremiah 31:28 “So will I watch over them.....saith the LORD.”

Psalms 14:2 “The LORD looked down from heaven upon the children of men,”

Psalms 23:4 “I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.”

Psalms 61:3 “For Thou hast been a shelter for me, and a strong tower from the enemy.”

Psalms 53:2 “God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.”

Psalms 102:19 “For He hath looked down from the height of His sanctuary; from heaven did the LORD behold the earth;”

Baruch 2:9 “The Lord watched over us.” Judith “Thou art the God of all power and might, and that there is none other that protecteth the people.” (Deuterocanonical Apocrypha,)

CHRISTIANITY: Matthew 6:3 “But when thou doest alms, let not thy left hand know what thy right hand doeth: 6:4 That thine alms may be

in secret: and thy Father which seeth in secret himself shall reward thee openly.”

Matthew 6:6 “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

Luke 1:24 “Thus hath the Lord dealt with me..... He looked on me.”

1 John 3:20 “God is greater than our heart, and knoweth all things.”

Galatians 4:9 “Ye..... are known of God.”

Galatians 4:10 “Ye (He) observe days, and months and times, and years.”

1 Peter 5:6 “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:” 5:7 “Casting all your care upon Him; for He careth for you.” He watches over you.

2 Corinthians 1:9 “God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.”

2 Corinthians 13:11 “The God of love and peace shall be with you.” “and the love of God.....be with you all. Amen.”

1 Timothy 6:13 “I give thee charge in the sight of God, who quickeneth all things,” Again, this demonstrates that God is watching over us.

2 Timothy 4:18 “And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom.”

1. “O mankind! reverence your Guardian-Lord, Who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.” 52. “Allah doth watch over all things.” 40. “Allah is your Protector -- the best to protect and the best to help.”

(The Qur'an (Yusuf Ali tr), Surahs 4, 8 and 33)

96. “Allah sees well all that they do.” 233. “Fear Allah and know that Allah sees well what ye do.” 61. “Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 10)

44. "Soon will ye remember what I say to you (now), my (own) affair I commit to Allah: for Allah (ever) watches over His Servants." 19. "Allah Most Gracious: truly it is He that watches over all things." 11. "For each (such person) there are (angels) in succession, before and behind him: they guard him by command of Allah."

(The Qur'an (Yusuf Ali tr), Surahs 13, 40 and 67)

2. "O Far-seeing One, may Ye manifest unto me those incomparable things Of your Khshath O Ahura," 46. "Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all-knowing, undeceivable god."

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

103. "Ahura Mazda has established to maintain and look over all this moving world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda;"

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

7. "O Mazda, I know none other but you, O Right, so do ye protect us."

(The Zend-Avesta, Avesta – Yasna 34)

11. "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."

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad)

“Orbs which see All things, whatever be In all Thy worlds, east, west, and north and south. O Eyes of God!” “He is the guardian of the world, He is the King of the world, He is the Lord of the universe.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11 and Kaushi-taki-Upanishad)

“O Far-seeing One, bringing the glorious light, The radiant God, the spring of joy to every eye.” “Thou..... as their only God didst watch and guard them.”

(Hindu, Vedas, Rig Veda - Book 10)

“Brahma, protects.”

(Vedas, Atharva Veda)

24. “All-Conquering and All-Knowing am I.” 14. “The Awakened, the Omniscient, the Trackless?” “The Buddha, the Dhamma and the Saõgha Sees with wisdom.” “Let him admonish, exhort, And shield from wrong. Truly, pleasing is He to the good, Displeasing is He to the bad.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“First Life! (Haiyi or God) Lift up Thine eyes upon these souls.” Deliver them, save them and protect them from this world of the wicked and from those watch-houses (purgatories). Let thy mercy, Great First Life, rest upon them.” (Sabeanism, Ginza Rba- chapter 58)

“Praiseth Thee. The ancient, lofty, occult And watchful One,” (Sabeanism, Ginza Rba- Chapter 75.

“Commit them to the care of God,” “He will surely protect and watch over them.” “For verily I say, the heavenly Father is ever with you and keeps watch over you.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, pp. 52 and 92)

“Verily your God, the Lord of Eternal Truth, is with you and in very truth is watchful over you...” “And God is, in very truth, Thine unfailing Protector.”

(The Bab, Selections from the Writings of the Bab, pp. 50 and 53)

“God is the seer, and the eye is the sign of His vision.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 310)

“He that giveth up himself wholly to God, God shall, assuredly, be with him; and he that placeth his complete trust in God, God shall, verily, protect him from whatsoever may harm him, and shield him from the wickedness of every evil plotter.” “Verily, He is the Hearing and the Seeing.” “Upon thee and upon them be the glory of God, the Powerful, the All-Knowing, the All-Wise.”

(Bahá'í Faith, Gleanings from the Writings of Baha'u'llah, p. 233 and Tablets of Baha'u'llah, p. 255)

God's messengers come to mankind to give him warning.

246. God's messengers come to man to give him warnings of impending peril to our lives and to our souls and not just the call to the righteous: CHRISTIANITY: Mark 2:16 “And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?” 2:17 “When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.”

When messengers of God come to this earth much of that time is spent in warning mankind of the consequences of his actions here in

this life, and the possible outcomes of future events if mankind will not change his worldly ways. This is an important reminder, for us, of just how venerable to the physical influences of this world we truly are.

“God hath indeed chosen Thee to warn the people, to guide the believers aright and to elucidate the secrets of the Book. (The Bab, Selections from the Writings of the Bab, p. 67)

Warnings from God’s manifestations are an important form of enlightenment to us and help us to stay on the right spiritual pathway. In fact, warnings from God are so important to our spiritual development that they are found in all the religions of God.

JUDAISM: Deuteronomy 4:23 “Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.”

Deuteronomy 4:24 “For the LORD thy God is a consuming fire, even a jealous God.”

Deuteronomy 4:25 “When thou shalt beget children, and children’s children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger”

4:26 “I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.”

Deuteronomy 4:27 “And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.”

Jeremiah 6:10 “To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.”

Ezekiel 3:17 “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.”

CHRISTIANITY: Luke 8:18 “Take heed therefore how ye hear: for who-so-ever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.”

Luke 11:35 “Take heed therefore that the light which is in thee be not darkness.” **11:36** “If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.”

Luke 2:15 “And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.”

1 Corinthians 4:14 “I write not these things to shame you, but as my beloved sons I warn you.”

Colossians 1:28 “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:”

1 Thessalonians 5:14 “Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.”

“Is it not enough for them that We have sent down unto Thee the Book to be recited to them? In this verily is a mercy and a warning to those who believe.”

(The Bab, Selections from the Writings of the Bab, p. 81)

“Erelong, they will perceive the consequences of what their hands have wrought in the Day of God. Thus warneth you He Who is the All-Informed, as bidden by One Who is the Most Powerful, the Almighty.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 39)

“I have warned thee to fear God and not to be of the ignorant.”

(The Bab, Selections from the Writings of the Bab, p. 24)

“Rejoice not in the things ye possess; tonight they are yours, tomorrow others will possess them. Thus warneth you He Who is the All-Knowing, the All-Informed.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 138)

213. “Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy (stubbornness). Allah by His Grace guided the believers to the truth, concerning that wherein they differed. For Allah guides whom He will to a path that is straight.” 214 “Or do ye think that ye shall enter the Garden (of Bliss) with-out such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: ‘When (will come) the help of Allah?’ Ah! verily, the help of Allah is (always) near!”

(The Qur'an (Yusuf Ali tr), Surah 2)

119. “Verily, We have sent thee in truth as a bearer of glad tidings and a warner.”

(The Qur'an (Yusuf Ali tr), Surah 2)

49. “Say: ‘O men! I am (sent) to you only to give a clear warning:’”

(The Qur'an (Yusuf Ali tr), Surah 22)

11. “If, O ye mortals, ye mark those commandments which Mazda hath ordained -- of happiness and pain, the long punishment for the follower of the Druj, and blessings for the followers of the Right -- then hereafter shall it be well.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 30)

19. “We worship Sraosha (Obedience) the blessed, whom Haoma worshipped on the highest height of high Haraiti, he Haoma, the reviver, and the healer, the beautiful, the kingly, of the golden Eye; of

the gracious words, of the warning and the guarding words, who intones our hymns on every side, who possesses understanding and of every brilliant form, which abounds in many an explanation and revelation of the word, who has the first place in the Mathra. For his splendor and his glory, for his might.

6. “O righteous one, according to your will, I shall accomplish to the extent of (my) power, your worship with good thoughts, good words, and good deeds. I shall open (for myself) the brilliant way (of paradise) so that the grievous punishment of hell may not be inflicted on me.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1 and Yasna 57)

“The Holy Prophet is quick to warn us.” (ZOROASTER, Hymns of Atharvan p. 385)

“Listen to my friendly counsel, -- though it be I stand alone, -- Faithful friend but fiery foeman is this Dasaratha's son, Listen to my voice of warning, -- Rama's shafts are true and keen, Flaming like the withering sunbeams on the summer's parched green, Listen to my soft entreaty,- righteousness becomes the brave, Cherish peace and cherish virtue and thy sons and daughters save!”

(Hindu, Ramayana (R. Dutt, abridged tr))

“I knew, and, warned thee, on that day. Thou wouldst not hear me. What sayest thou, when naught avails thee?”

(Hindu, Vedas, Rig Veda - Book 10)

“Heedfulness is the way to the Deathless, Heedlessness is the way to death. The heedful do not die, The heedless are like unto the dead. Realizing this distinction, The wise rejoice in heedfulness, Which is the way of the Noble.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Take delight in heedfulness And guard well your own minds; Draw yourselves out of evil ways. Walk with Him joyfully and mindfully, Overcoming dangers (open and concealed).”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

1. “Here and beyond he is punished. The wrong-doer is punished both ways. He is punished by the thought, ‘I have done evil’, and is even more punished when he comes to a bad state.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

**“Warn them, deliver them, save them and protect those souls.”
(Sabeanism, Ginza Rba- Chapter 30**

“God hath indeed chosen Thee to warn the people, to guide the believers aright and to elucidate the secrets of the Book.”

(The Bab, Selections from the Writings of the Bab, p. 67)

“Beware that ye swell not with pride before God, and disdainfully reject His loved ones. Defer ye humbly to the faithful, they that have believed in God and in His signs, whose hearts witness to His unity, whose tongues proclaim His oneness, and who speak not except by His leave. Thus do We exhort you with justice, and warn you with truth, that perchance ye may be awakened.”

“Lay not on any soul a load which ye would not wish to be laid upon you, and desire not for any one the things ye would not desire for yourselves. This is My best counsel unto you, did ye but observe it.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 128)

Waters of Life.

247. Waters of Life or fountain of life: The waters of life can be open to interpretation, depending on the reader who is reading the quote, but all the religions of God mention the waters in some form that appear to be related to the pouring out of the spiritual life, or spiritual teachings of God onto mankind, which seems to be a means of obtaining eternal life for the soul of man. **JUDAISM: Enoch 96:6**

“Woe to you who drink water from every fountain, For suddenly shall ye be consumed and wither away, Because ye have forsaken the fountain of life.” (fountain of life or waters of life) **Enoch 48:11** **“And in that place I saw the fountain of righteousness Which was inexhaustible: And around it were many fountains of wisdom: And all the thirsty drank of them, And were filled with wisdom,”**

4 Ezra 14:47 **“For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.”**

Sirach 1:5 **“The word of God most high is the fountain of wisdom;”**

Sirach 21:13 **“The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.”** (fountain of life or waters of life) (Deuterocanonical Apocrypha)

Deuteronomy 8:7 **“The LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;”**

Jeremiah 17:13 **“O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth because they have forsaken the LORD, the fountain of living waters.”**

Psalms 36:9 **“For with Thee is the fountain of life: in Thy light shall we see light.”**

Proverbs 13:13 **“Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.”**

Proverbs 13:14 **“The law of the wise is a fountain of life, to depart from the snares of death.”**

CHRISTIANITY: John 4:14 **“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”**

Revelation 7:17 **“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”**

Revelation 21:6 **“And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of**

the fountain of the water of life freely.” 22:1 “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

“Be patient till you meet Allah and meet His Apostle at Al-Kauthar (i.e. a fount in Paradise).”

(Islam, Hadith, Bukhari Vol 4, Book 53, # 375)

“The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water.”

(Islam, Hadith, Bukhari Vol 1, Book 12, # 770)

45. “The righteous (will be) amid Gardens and fountains (of clear-flowing water).”

(The Qur’an (Yusuf Ali tr), Surah 15)

4. “The springs of Righteousness most verily Thou art, (and the fountains of the ritual find their source in Thee)!

(The Zend-Avesta, Avesta – Yasna 10)

10. “O ye good waters, the Ahurian ones of Ahura! which entail abundant glory, and a legitimate scion, and a long enduring life, and (Heaven at the last), the best life of the saints, shining, all glorious.

(The Zend-Avesta, Avesta – Yasna 68)

“The Fount whence Life's stream draws All waters of all rivers of all being: The One Unborn, Unending, Unchanging and Unblending!” (God, Brahma)

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

“All they who see the light have drunk their fill thereat: together they have made the watery fount flow forth.”

(Hindu, Vedas, Rig Veda - Book 2)

**“Self-illusion, Skepticism, and Attachment to mere Rule and Ritual.”
“Those disciples in whom these three fetters have vanished have entered the Stream, have forever escaped the states of woe, and are assured of final enlightenment.” “A Sotapan, or ‘Stream-Enterer’ i.e. ‘one who has entered the stream leading to Nirvana,’ is free from the first three fetters.”**

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“More than any earthly power, More than all the joys of heaven, More than rule o'er all the world, Is the Entrance to the Stream.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

13. “Better than being sole king of the whole earth, better than going to heaven or sovereignty over the whole universe is the fruit of becoming a stream-winner.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

**“Be to me Life in life; give me to drink of freshly-flowing Water of Life.”
“Living waters shone forth (in splendour).” (Sabeanism, Ginza Rba-chapters 56 and 410)**

“You are the first Letters that have been generated from the Primal Point, the first Springs that have welled out from the Source of this Revelation.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 93)

“Verily I am the 'Gate of God' and I give you to drink, by the leave of God, the sovereign Truth, of the crystal-pure waters of His Revelation which are gushing out from the incorruptible Fountain situate upon the Holy Mount.”

(The Bab, Selections from the Writings of the Bab, p. 50)

“Universal benefits derive from the grace of the Divine religions, for they lead their true followers to sincerity of intent, to high purpose, to purity and spotless honor, to surpassing kindness and compassion, to the keeping of their covenants when they have covenanted, to concern for the rights of others, to liberality, to justice in every aspect of life, to humanity and philanthropy, to valor and to unflagging efforts in the service of mankind. It is religion, to sum up, which produces all human virtues, and it is these virtues which are the bright candles of civilization. If a man is not characterized by these excellent qualities, it is certain that he has never attained to so much as a drop out of the fathomless river of the waters of life that flows through the teachings of the Holy Books, nor caught the faintest breath of the fragrant breezes that blow from the gardens of God; for nothing on earth can be demonstrated 99 by words alone, and every level of existence is known by its signs and symbols, and every degree in man's development has its identifying mark.”

(Bahá'í Faith, Abdu'l-Baha, The Secret of Divine Civilization, p. 98)

“Refresh my heart, O my God, with the living waters of Thy love and give me a draught, O my Master, from the chalice of Thy tender mercy. Let me abide, O my Lord, within the habitation of Thy glory.”

(The Bab, Selections from the Writings of the Bab, p. 208)

“A vast multitude of every class have drunk their fill of the living waters of divine knowledge, and, intoxicated, have hastened with heart and soul to the field of sacrifice in the way of the Beloved.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 112)

“Cause our souls to be enkindled with the fire of Thy tender affection and give us to drink of the living waters of Thy bounty. Keep us steadfast in the path of Thine ardent love and enable us to abide

within the precincts of Thy holiness. Verily Thou art the Giver, the Most Generous, the All-Knowing, the All-Informed.”

(The Bab, Selections from the Writings of the Bab, p. 198)

“Incline your ears to the sweet melody of this Prisoner. Arise, and lift up your voices, that haply they that are fast asleep may be awakened. Say: O ye who are as dead! The Hand of Divine bounty proffereth unto you the Water of Life. Hasten and drink your fill. Whoso hath been reborn in this Day, shall never die; whoso remaineth dead, shall never live.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 213)

The Way.

248. The Way, is one of the names God's messengers tend to use to describe the religion of God: The way is one of the names the messengers of God called their teachings by when they appear on this earth. This is found in all the religions of God. JUDAISM: Genesis 18:19 “For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.”

Genesis 24:27 “And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of His mercy and His truth: I being in the way, the LORD led me to the house of my master's brethren.”

“This is the Way of God for all the inhabitants of earth and heaven and all that lieth betwixt them. No God is there but Me, the Almighty, the Inaccessible, the Most Exalted.”

(The Bab, Selections from the Writings of the Bab, p. 35)

“We spoke in the language of the Law, at another time in the language of the Truth and the Way;”

(Bahá'í Faith, Abdu'l-Baha, A Traveller's Narrative, p. 43)

JUDAISM: Exodus 18:20 “And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.”

Exodus 23:20 “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.”

Exodus 33:13 “Now therefore, I pray Thee, if I have found grace in Thy sight, shew me now Thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation is Thy people.”

“I have offered Myself up in the way of God,”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 52)

“He (Mulla Husayn), faithful to the instructions he had received, stopped at every town and village that the Báb had directed him to visit, gathered the faithful, conveyed to them the love, the greetings, and the assurances of their beloved Master, quickened afresh their zeal, and exhorted them to remain steadfast in His way.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 261)

JUDAISM: Deuteronomy 9:12 “And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.”

Deuteronomy 9:16 “And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.”

“Verily this is the Way of God, the Most Exalted, which hath been irrevocably decreed in the Mother Book...”

(The Bab, Selections from the Writings of the Bab, p. 64)

“We are the Way mentioned in the Book of God, -- exalted and glorified be He.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 112)

JUDAISM: Deuteronomy 11:26 “Behold, I set before you this day a blessing and a curse;” 11:27 “A blessing, if ye obey the commandments of the LORD your God, which I command you this day:” 11:28 “And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.”

Deuteronomy 31:29 “For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.”

Deuteronomy 31:30 “And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.”

“This is the Way of God unto all who are in the heavens and all who are on the earth.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 44)

“Verily this is the Way of God, the Most Exalted, which hath been irrevocably decreed in the Mother Book...”

(The Bab, Selections from the Writings of the Bab, p. 63)

JUDAISM: Psalms 25:8 “Good and upright is the LORD: therefore will He teach sinners in the way.”

Psalms 25:9 “The meek will He guide in judgment: and the meek will He teach His way.”

Psalms 25:12 “What man is he that feareth the LORD? him shall He teach in the way.”

“He, verily, speaketh the truth, and summoneth all mankind to the way of Him Who is the Incomparable, the All-Knowing.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 214)

“Indeed, whosoever beareth allegiance unto Thee by walking in the way of the Báb, for him the recompense of the next world hath surely been prescribed...”

(The Bab, Selections from the Writings of the Bab, p. 73)

JUDAISM: Psalms 27:11 “Teach me Thy way, O LORD,”

Psalms 44:18 “Our heart is not turned back, neither have our steps declined from Thy way;”

Psalms 67:1 “God be merciful unto us, and bless us; and cause his face to shine upon us;”

Psalms 67:2 “That Thy way may be known upon earth,”

“Follow ye the Way of the Lord and walk not in the footsteps of them that are sunk in heedlessness. Well is it with the slumberer who is stirred by the Breeze of God and ariseth from amongst the dead, directing his steps towards the Way of the Lord.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 13)

JUDAISM: Psalms 77:13 “Thy way, O God, is in the sanctuary: who is so great a God as our God?”

Psalms 85:13 “Righteousness shall go before Him; and shall set us in the way of His steps.”

Psalms 110:7 “He shall drink of the brook in the way: therefore shall he lift up the head.”

Psalms 119:37 “Turn away mine eyes from beholding vanity; and quicken thou me in Thy way.”

“Fear God, and lift not the hand of injustice and oppression to destroy what He hath Himself raised up; nay, walk ye in the way of God, the True One.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 46)

JUDAISM: Psalms 128:1 “Blessed is every one that feareth the LORD; that walketh in His ways.”

Psalms 128:2 “For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.”

Psalms 139:23 “Search me, O God, and know my heart: try me, and know my thoughts:”

Psalms 139:24 “And see if there be any wicked way in me, and lead me in the way everlasting.”

“From time immemorial such hath been the way of God amidst His creatures, and to this testify the records of the sacred books.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 49)

JUDAISM: Proverbs 13:6 “Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.”

Proverbs 21:16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

Isaiah 30:21 “And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”

Jeremiah 5:5 “I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.”

Jeremiah 6:16 “Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

“Only when the true seeker finds that attachments to the material are keeping him from his spiritual heritage, will he gladly enter the way.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 83)

CHRISTIANITY: Matthew 22:16 “And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.”

Mark 10:51 “And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.”

Mark 10:52 “And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.”

“How far have that people strayed from the way of God!”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 117)

CHRISTIANITY: Luke 9:57 “And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whitherso-ever thou goest.”

John 14: 6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

“This is the Way of God unto all who are in the heavens and all who are on the earth.”

(Bahá'í Faith, Baha'u'llah, The Proclamation of Baha'u'llah, p. 97)

CHRISTIANITY: Acts 18:25 “This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.”

Acts 18:26 “And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.”

2 Peter 2:2 “And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.”

Romans 3:12 “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”

“A vast multitude of every class have drunk their fill of the living waters of divine knowledge, and, intoxicated, have hastened with heart and soul to the field of sacrifice in the way of the Beloved.”

(Bahá'í Faith, Baha'u'llah, The Summons of the Lord of Hosts, p. 112)

186. “When my servants ask thee concerning Me, I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also, with a will, listen to My call, and believe in Me; that they may walk in the right way.”

(The Qur'an (Yusuf Ali tr), Surah 2)

68. “And We should have shown them the Straight Way.”

(The Qur'an (Yusuf Ali tr), Surah 4)

39. “Those who reject Our Signs are deaf and dumb, in the midst of darkness profound: whom Allah willeth, He leaveth to wander, whom He willeth, He placeth on the way that is straight.”

(The Qur'an (Yusuf Ali tr), Surah 6)

87. “To them and to their fathers, and progeny and brethren: We chose them. And We guided them to a straight way.”

(The Qur'an (Yusuf Ali tr), Surah 6)

116. “Wert thou to follow the common run of those on earth, they will lead thee away from the Way of Allah. They follow nothing but conjecture: they do nothing but lie.”

117. “Thy Lord knoweth best who strayeth from His Way. He knoweth best who they are that receive His guidance.”

(The Qur'an (Yusuf Ali tr), Surah 6)

153. “Verily, this is My Way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you that ye may be righteous.”

(The Qur'an (Yusuf Ali tr), Surah 6)

1. “Alif Lam Ra. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light -- by the leave of their Lord -- to the Way of (Him) Exalted in Power, Worthy of all Praise!”

(The Qur'an (Yusuf Ali tr), Surah 14)

41. “(Allah) said: ‘This (Way of My sincere servants) is indeed a Way that leads straight to Me.’”

(The Qur'an (Yusuf Ali tr), Surah 15)

12. “They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the Way)!”

(The Qur'an (Yusuf Ali tr), Surah 22)

**117. “And We gave them the Book which helps to make things clear;”
“And We guided them to the Straight Way.”**

(The Qur'an (Yusuf Ali tr), Surah 37)

43. “So hold thou fast to the Revelation sent down to thee: verily thou art on Straight Way.”

(The Qur'an (Yusuf Ali tr), Surah 43)

18. “Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not.”

(The Qur'an (Yusuf Ali tr), Surah 45)

3. “We showed him the Way: whether he be grateful or ungrateful (rests on his will).”

(The Qur'an (Yusuf Ali tr), Surah 76)

43. “And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 4)

29. “The soul enters the way.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 19)

5. “I who would invoke thy Obedience as the greatest of all at the Consummation, attaining long life, and the Dominion of Good Thought, and the straight ways into Right, wherein Mazda Ahura dwells.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 33)

13. Even that way of Good Thought, O Ahura, of which thou didst speak to me, whereon, a way well made by Right, the Daena of the future benefactors shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazda.

(Zoroaster, The Zend-Avesta, Avesta – Yasna 34)

“O Zarathushtra! Let him show them the way of holiness, let him show them at once the way thereto, which the Law of the worshippers of Mazda enters victoriously. Thus the soul of man, in the joy of perfect holiness, walks over the bridge, known afar, the powerful Chinvat-bridge, the well-kept, and kept by virtue.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, “Sovereignty, devotion, protection of the poor, keeping cattle at liberty, and many other truly meritorious actions as well as the gifts pertaining thereto, are the result of the good religion,

whereby the people, who are obedient unto God, are said to be of the good ways.

“Take the way of utmost blessedness.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 8)

“I am Rig-Veda, Sama-Veda, Yajur-Ved; The Way, the Fosterer, the Lord, the Judge. (I am.....The Way).”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“Wisdom He is And Wisdom's way, and Guide of all the wise, Planted in every heart.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

“This is the way, this is the immortal, this is union, and this is bliss.”

(Hindu Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

1. “HE in the ancient way by strength engendered, lo! straight hath taken to himself all wisdom.”

(Hindu Vedas, Rig Veda - Book 1)

7. “Immortal, Sacrificer, God, with wondrous power He leads the way, Urging the great assembly on.”

(Hindu Vedas, Rig Veda - Book 3)

20. “This indeed is the Way - there is no other - for the purification of one's vision. Follow this way. It leads to Mara's confusion.”

“Following this Path you will put an end to suffering. I have taught you the Way after realising the removal of the arrow myself.”

“Making the effort is your affair. The Buddhas have pointed out the Way. Those who are on the way and practicing meditation will be freed from Mara's bonds.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

11. “The good teaching knows not decay. Indeed, the good teach the good in this way.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

20. “This is the only way; None other is there for purity of vision. Enter upon this path.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“He who takes refuge within himself must first get rid of the evil-mind and the jealous-mind, the flattering and crooked-mind, deceit, and falsehood, and fallacious views, egotism, snobbishness, contemptuousness, arrogance, and all other evils that may arise at any time, To take refuge within ourselves is to be always on the alert to prevent our own mistakes and to refrain from criticism of other's faults. He who is humble and patient on all occasions and is courteous to every one, has truly realized his Mind-essence, so truly in fact that his Path is free from further obstacles. This is the way to take refuge in (the Buddha of) oneself.” (Buddha, Sixth Patriarch)

“If he to whom I speak listeneth and he to whom I call is established (in the faith) and is knit into the communion of Life and built into the great fabric of Reality, I will take his hand and be his saviour and guide to (the way) the great Place of Light and to the Everlasting Abode.” (Sabeanism, Ginza Rba- chapter 18)

“Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of

truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out evil. (Like) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to those who love Thy name of Truth, And Life be praised.” (Sabeanism, Ginza Rba- chapter 45)

“Thou hast laid down a road (the way) for sincere and believing men to the Place of Life.” (Sabeanism, Ginza Rba- 53)

“To behold the Great One in the House of Perfection. As They called them and they answered not, When they call, who will answer them? Because it was given to them but they took not, Who will give to them when they ask? They hated the Way of Life and its Abode But loved the abode of the wicked. And lo! in the abode of the wicked Will they be held captive.” (Sabeanism, Ginza Rba- chapter 90)

Jesus, the only way to get to God?

The reason I find myself addressing this one particular topic, in a book that is clearly about the oneness of religions, (plural), and not about any one particular religion, is because of a rather distasteful incident that occurred to me when I was in the checkout lane of a local retail establishment the other day. It started when I approached the checker and was asked “how are you doing?” and in a cheerful voice I stated I was doing my Bahá’í best to make the world a better place, preparing to put a book about the Oneness of Religions on line to help bring some much needed peace and unity to this strife torn world we find ourselves living in. But, to my surprise, this person, instead of giving me a positive response for trying to do something positive for the world of mankind, told me that Jesus Christ is the one and only way to get to God and that I, and everyone else who thought like me, who did not think and believe the way he did, were all going straight to hell! To say the least, this was a very distasteful comment on the part of someone who is apparently a really, very, small minded individual. I mean to condemn someone you don’t even know to hell’s fire for all eternity is not something you should do lightly; if you have

any common sense what-so-ever. And though I never said anything about this to the store management, I have never seen that person working at that store again, and I can only assume that someone else in line had something to say to the management about the incident. I on the other hand, have heard such condemning remarks like these, from such people like these before, on many such occasions. How anyone can assume to really know what God's over all plans are for someone's future let alone what their eternal future is going to be is beyond me? But then, maybe these people dictate to God what He is going to do with His creation. Maybe these people are really the true creators, and we should all just forget about the love and mercy we are told and read about God having, because these people know that hell fire is what is best for us; because we dare think and investigate for ourselves and not just accept what we are being told to believe in is the absolute truth? Naaa! I think I will just continue to believe that God does, in fact, truly love us and that He really does want us to study everything we can find out about Him and use our very own minds and reason, to love Him, for Who He is; and become more like Him. And, if this means I will have to put up with the condemnation and the belittling altitude of certain small minded people, so be it. I would rather think for myself and come to my own conclusions as to what I believe God really wants for me, instead of just being told what to do and think from someone who may not even have a clue as to what God really wants for us. I mean, I'm the first one to admit, I don't have all the answers, I only know what God chooses to share with me in my readings and studies, nothing more. Anyway, getting back to this man's statement that: Jesus Christ is the one and only way, and that we can only get to God through Jesus and therefore we can only get to heaven by being a true born again Christian? I decided to look and see what the bible, and the other religious writings of God really had to say about this subject, and not just accept the condemnation of some self-righteous, fanatical religious bigot who seems to be more interested in condemning the rest of the world then helping save it; and this is what I found the writings of God really had to say about the topic: "To no one is given the right to interpret His (God's) words, to add even a dot, or to take one away." "To no one is given the right to tamper with the word of God, or to change the meaning. The word of God is sacred and should be treated as such. In The Bible and The Bahá'í Faith we are

warned not to change the word in order to safe guard the sacred texts for the benefit of all mankind so (the) future generations will be able to study the writings with confidence in the validity of the scriptures.” So **“We must never take one sentence in the Teachings and isolate it from the rest...”** **“for our (very) own benefit or interpretation, while ignoring what the rest of the teachings do in fact teach and say.”** **“Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant, after the Day of the Ascension (of, His Holiness, Bahá'u'lláh), advanced a pretext, raise the standard of revolt (and) wax stubborn, and open wide the door of false interpretation. To none is given the right to put forth his own opinion, or express his particular convictions. All must seek guidance, and turn unto The Center of The Cause and the House of Justice. And he that turneth unto whatsoever else, is indeed in grievous error.”** (The Covenant of Baha'u'llah, p. 101, Compilations, Lights of Guidance, p. 403 and Bahá'í World Faith) 85. **“It (is) only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this, but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.”** (The Qur'an (Yusuf Ali tr), Surah 2) 162. So then , **“the transgressors among them changed the word from that which had been given them; so We sent on them a plague from heaven, for that they repeatedly transgressed.”**

(The Qur'an (Yusuf Ali tr), Surah 7)

“If a disciple takes pleasure in a narrow and exclusive form of doctrine, or is attached to false ideas as to an entity, a being, a living being, a personality, he cannot receive with profit the instruction of this Scripture nor can he find delight in its study.” (Buddha, Diamond Sutra)

17. For “one should guard against hastiness in word, (and) One should be restrained in word. Giving up verbal misconduct, One should be of good verbal conduct.” Another way of looking at this, statement, one, as in us, should be restrained in teaching the words of Buddha in a way that is demeaning or altering the true meaning of the words of the

Buddha. (Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

We start with the reading of John: chapter 14, verse 6 for reference:

John 14:6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father (God), but by me.” (King James Bible)

Now, according to many believers of God, found throughout the many different religions in existence around the world: a generally perceived belief is held that, in the Christian way of thinking, many Christians are of the notion that Jesus Christ declares, that he is the: (paraphrasing here), One and Only Way to get to God; The Father of all creation; and that is that, no room for error, negotiating or compromise. And so, armed with this, one and only, singular declaration, found only once throughout the whole Christian Bible, found solely in the 14th chapter, in the 6th verse of the gospel of Saint John; some of these believers in Jesus, many totally, sincere, devout, caring, justice loving worshipers, who completely and unquestionably venerate God, as the All Powerful Supreme Being, Who solely reigns over all creation; and yet, some of these very same Christian believers, seem to adhere to this strict, unyielding, assertion, that Jesus Christ, and only Jesus Christ, is the one and only way to get to God, and that you can only get to heaven through Jesus Christ; which, in essence, pretty much, voids, nullifies and undoes most anything and everything that the other religious people, around the world, who believe in other messengers of God, besides Christ, say or do; thereby, making these Christian believers, with this one brazen statement, declare to the rest of the world that only the followers of Christ, know and adhere to the one and only true religion of God; which means that, by their words, teachings and all too real actions, many of these followers of Jesus Christ, completely dismiss and nullify the belief system of all the rest of all these men, women and children, found throughout the rest of the world, who also inhabit the surface of this planet; even though, most of these other religious people also claim to believe in, and follow, A Supreme, all Loving, all Encompassing, completely Omnipotent, Omniscient Being, Who is, though, called by many different names and titles; One Who is an overall Creator, Who is acutely aware of and over sees and watches

over everything in creation, throughout all this entire, vast, unending universe we find ourselves living in. Or, in-other-words, according to some of these unyielding people, all the rest of these non-Christian groups, religions and faiths, throughout all the other nations, regions and provinces found throughout all the rest of this entire world, are disillusioned, idolatrous, paganistic, heathens, that follow false gods, and who believe in what can only be false deities; and they are all wrong and therefore they are all going to hell when they die!

Well, to most of the rest of the world, the pure arrogance of such a claim on the part of these followers of Christ, and the way some of these, very same, Christians speak down to the rest of the world, with condescending remarks, as if they, and only they know anything about God and that the vast majority of the rest of the world, including other groups of Christians as-well, are just deprived of divine knowledge and living in total ignorance; which, only makes a great many believers in the other religions of God, around the world, tend to, not really like these Christians all that much, in a, we will only tolerate you because of good manners on our part, or we just really need something from you, at this time, so we will pretend to like you; and, the true shame in all of this is? A great many of these very same Christian believers may have totally failed to see and totally misunderstood what it really was that Jesus Christ was actually alluding to with this one, particular statement; which needs to be, I believe, looked at more closely, with some of Jesus Christ's other statements found in other parts of the New Testament, as-well-as, other statements from the other prophets found in the Old Testament, if we are to truly understand the meaning of Christ's words and what he is truly alluding to.

Now please don't get me wrong. Let me clearly state, that not all the Christian believers around the world are like this; or even a great many of them; but you only have to be on the receiving end of some of these very condescending remarks, from some of these really bias Christians just a few times, if you belong to another faith, to really understand what the rest of the world is really feeling towards these people and why. Also, let's keep in mind that, it's not just members of the Christian religion that look down on believers from other religions? There are many people, from different religions, that are just as biased towards people, from different religious beliefs, as those really biased Christian believers are. In fact, some of these religious parishioners,

from the other religious beliefs, are so completely biased towards the other religions of God, that they are filled with complete hatred and loathing towards the people of the other faiths. In fact, some of these people become so entrenched in this ideology and bigotry that they become warped by this deep hatred they feel towards one another; which is a really odd thing, because many of these people profess to believe in many of the very same prophets and messengers that the people they are hating profess to believe in; which, as I say, is a really strange thing, since these people only need to look at each other's writings to see that these teachings come to us from the same God; which of course, only makes sense, because God created all mankind, not just a little group of ideal people: And, the really, really sad thing about all of this is, a great many of these very same, hatred filled people know better. Most of these hate filled people know, from their very own religious writings, that the people they are hating believe in the very same God that they believe in, because the religious writings they profess, so much, to believe in tells them, beyond any doubt, that they believe in the same God as the people they hate so deeply believe in. Example: 1 Corinthians 10:1 "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat (of) the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was (Jesus) Christ." Deuteronomy 8:11 "Beware that thou forget not the LORD thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day:" 8:12 "Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;" 8:13 "And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;" 8:14 "Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;" 8:15 "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;" 8:16 "Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end;" (Moses, King James Bible,)

Isaiah 13:9 “Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.” **13:10** “For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” **13:11** “And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.” **13:12** “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” **13:13** “Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of His fierce anger.” **13:14** “And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.” **13:20** “It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian (Muhammad) pitch tent there; neither shall the shepherds make their fold there.” (So) **Jeremiah 3:2** “Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian (Muhammad) in the wilderness.” (King James Bible). 136. “We believe in Allah (God), and the revelation given to us (Muslims), and to Abraham, Isma'il, Isaac, Jacob, and the Tribes (of Israel), and (the revelations) given to Moses and Jesus Christ and that given to (all of the) Prophets from their Lord; we make no difference (or distinction) between one and another of them; and we (all) bow to Allah.” 62. “Those who believe in (Allah and the Qur'án) and those who follow the Jewish (Scriptures), and the Christian (Scriptures), and the Sabian (Scriptures: followers of Adam), and (The Magian's Scriptures: Magi, The followers of Zoroaster, the three wise men) and who believe in (their Lord) and the last day, and who also work for righteousness, shall have their reward with their Lord: (God, Allah, Yahweh, Ahura, Haiyi); on them shall be no fear, nor shall they grieve.” (For) “Allah will judge between them on the Day of Judgment: for Allah (God) is witness of all things. Thus have We sent down Clear Signs and verily Allah doth guide whom-so-ever He wills! Allah will admit those who believe and work righteous deeds, to (Lush) Gardens beneath which rivers flow (heaven for Muslims): they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk. Allah hath promised to believers, men and women

alike, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is in the Good Pleasure of Allah: that is the supreme felicity. For they have (all) been guided (in this life), by the purest of speeches; (and) they have been guided to the Path of Him Who is worthy of (all) praise (God, Allah, Yahweh, Jehovah, Ahura Mazda, Haiyi, The Great Life).” (Islam, the Qur’an Surah’s 2, 9 and 22)

Question; when reading these verses, do you see any room for the believers of these religions to doubt the validity of the belief of the believers of these other religions, as they are cautioned from their very own religious writings? Is there any question left to doubt, that the writings of their very own religions are teaching that these other religions also teach the very same truths, about God, that are found in their very own religious writings? And yet, we have to ask ourselves, if this is all true and all of these people do, in fact, all believe in the very same God and all of these people do, in fact, believe in and study from the very same sets of religious teachings and books; how is it that they can possibly hate one another? Is it not the very same God and the very same religion they all profess to believe in? And does not God clearly state, that He is to be found in each and every one of us? It makes no sense for us to hate one another? Think about it? When we hate and curse and revile our other fellow human brothers and sisters, we are, in fact, hating and cursing God Himself, for when we look at one another we are looking at God, for He clearly states to us that He is to be found in each and every one of us and that we are all created in His very Own image: Genesis 1:26 “And God said, Let Us make man in Our image, after Our Likeness:” Ezekiel 36:27 “And I (God) put My spirit within you” Psalms 103:1 “Bless The LORD, O my soul: and all that is within me, bless His holy name.” 1 Corinthians 3:16 “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” 1 Corinthians 11:7 “For man, he is the image and glory of God.” 71. “Behold, thy Lord said to the angels: ‘I...created man from clay ...and breathed into him of My spirit (Mine Own Image), fall ye down in obeisance unto him.” thus “We show them Our Signs, (Our Image); found in their (very) own souls;” (the Qur’an Yusuf Ali tr Surahs 38 and 41). Now this spiritual image God has given us from birth, does not necessarily reflect in the actions of man that are learned here, in this world, in this life? But, being that we are all, absolutely assured, in

God's Holy Writings, that we are all created in God's true, inner most image, and that all of God's religions tell us that the presence of our Creator is, definitely, to be seen and found in each and every one of us? Then we, as a single race of intelligent beings, need to do some truly deep reflection on our part, as to who and what we really are, if we are going to survive as a people. We need to come to terms with ourselves and what our true human nature really is, and we need to start maturing as a race of intelligent beings; which means making a concerted effort on our part, as a whole; if the human race is to ever move forward out of this state of perpetual barbarism we currently find ourselves living in; hating each other because of religious bigotry and idiocy. And, if we can't find it within ourselves to love one another, for the sake of who and what we are, and what we were created to be; we should at least try to find it within ourselves to learn to tolerate and respect one another for the presence of God, our Father and Creator that is located deep within each and every one of us: For God tells us, in no uncertain terms, that He has great love for us: Deuteronomy 7:7 "The Lord...set His love upon you (the tribes)...because the Lord loved you." Isaiah 63:9 "And, the angel of His (God's) presence saved them (and) in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Hosea 14:4 And "I will love them freely." Isaiah 38:16 "O LORD, by these things (do) men live, and in all these things is the life of my spirit... Behold, Thou hast in love to my soul delivered it from the pit of corruption." Jeremiah 31:3 "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." "Again I will build thee, and thou shalt be built." 1 John 4:19 "We love Him (our Heavenly Father), because He first loved us." Ephesians 2:4 "God... is rich in mercy, for His great love wherewith He loved us," Romans 8:38 "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God," (and) "God commendeth His love toward us." 79. "Be ye worshippers of Him (Allah, God) Who is truly the Cherisher of all, (The True Lover of all mankind), for ye have taught the Book and ye have studied it earnestly." (For who) 164. "Shall I seek for (my) Cherisher (lover) other than Allah, when He loves all things (that exist)?" (For) 6. "Such is Allah, your Lord and cherisher (the One who

loves you): to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Creator)?" (The Qur'an (Yusuf Ali tr), Surahs 3, 6 and 39) "O SON OF MAN! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life." "O SON OF BEING! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant." "O SON OF BEING! Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion." "O SON OF UTTERANCE! My love is in thee, know it, that thou mayest find Me near unto thee. (The Bahá'í Faith: Bahá'u'lláh, The Arabic Hidden Words)

I ask you, after reading these beautiful, declarations given to us by these various prophets of God, is there really any question left in your hearts, that God, by whatever name He chooses to go by, does not in fact truly, truly love and cherish us? So, if this is in fact the case, does it really make any sense that God would, for any reason what-so-ever, favor one particular group of people over another? We are all, every one of us, created in His image and His essence is to be found in each and every one of us; and He tells us, emphatically, that He loves all of us; each and every one of us. Is that not clear enough? Does this not clarify for any reasonable thinking human being, male or female, that God is not bigoted towards, or showing favoritism to only one small group of people; and that all of mankind is loved and cherished by God and, therefore, all of mankind, from all over this entire planet, is being welcomed to redemption and salvation by our, one and only: Just, truly Benevolent, All Loving, All Encompassing, Omnipotent, Omnipresent, Omniscient, Heavenly Father; not just one small group of few human beings who seem to feel that our, One and Only Creator is somehow showing them preference, for some reason, while discarding all the rest of humanity, as human garbage, suited only for the fires of hell? As I say, the pure arrogance of such a claim, on the part of some of these people, is completely mind boggling to most of the rest of us living here on this planet.

Now then, let's take a closer look at what Jesus Christ is telling us in John, chapter fourteen, verse six and study his words, very closely, if we really want to get to the true reality behind what Christ is really

telling us: John 14:6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Let’s start with “I am the way.” The way is one of the names the manifestations of God called their teachings by; indeed their whole religion, when they first appear on this earth. Genesis 18:19 “For I know him, that he will command his children and his household after him, and they shall keep the way (the teachings) of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which He hath spoken of him.” Genesis 24:27 “And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of His mercy and His truth: I being in the way (in the religion of Abraham).” Exodus 18:17 “Moses hearken now unto my voice, I will give thee counsel. Be thou for the people to God-ward, and thou shalt teach them ordinances and laws, and shalt shew them the way (the things) wherein they must walk.” Deuteronomy 11:26 “Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the LORD your God, which I command you this day, and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way (the religion).” Deuteronomy 31:29 “For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands.” Thus “Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.” Mark 10:51 “Jesus said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way (the faith).” Act 9:27 And “Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord (Jesus Christ) in the way.” Luke 20:21 “Master, we know that thou sayest and teachest rightly, (thou) teachest the way of God.” I think this makes my case pretty well; that the manifestations of God tend to use the term (the way) to signify the message of their teachings and the presents of their religion unto men; but there are also other things that you should really be aware of, when looking at interpretations like these? There are also many other ways to look at the words of God. In fact, there are, inevitably, always

other meanings and ways to look at the Holy Writings of God: “for it is impossible to understand the hidden truths of God which are in His sayings, and the multitude of their meanings.” (From the writings of St. John) Hosea 12:9 “And I that am the LORD thy God, I have also spoken by the prophets, and I have multiplied visions and used similitude’s, (analogies) by the ministry of the prophets.” 2 Peter 1:20 “For the prophecy (prophecies) came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost: no prophecy of the scripture is of (for) any private interpretation.” 10. “There is a Hadis (Hadith) to the effect that each word of the Koran (Qur’án) has seven meanings.” For “The Qur’án has been revealed in seven different ways.” “We have put forth for men, in this Qur’án every kind of parable, in order that they may receive admonition.” 27. “And if all the trees on earth were pens and the Oceans (were ink), with seven Oceans behind it to add to its (supply), yet would not the Words of Allah be exhausted: for Allah is Exalted in Power and Full of Wisdom.” 5. “From Allah, verily nothing is hidden on earth or in the heavens. He it is Who shapes you in the wombs as He pleases. There is no god but Him, The Exalted in Might, The Wise. He, it is, Who has sent down to thee the Book: in it are verses basic or fundamental, while others are allegorical.” 35 “And Allah (does speak) to mankind in allegories, for Allah is The Knower of all things.” 18. And “Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.” (Mathnavi of Rumi, Masnavi Vol 3 and Hadith, Bukhari Vol 3, Book 41, # 601 and Qur’an, Surahs 24, 31 and 39) “Every knowledge hath seventy meanings, of which one only is known amongst the people; and when the Qá’im shall arise, He shall reveal unto men all that which remaineth.’ He also saith: ‘We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain.’” (Baha’u’llah, The Kitab-i-Iqan, p. 254) So, in-other-words, we can clearly see from these verses, that there are definitely other meanings to the words and teachings of God, as revealed in The Holy Writings.

Now then, let’s take our time, open up our eyes, clear our vision of all the obscuring worldly dust and take a much needed, closer look at some of the other ways we can understand this statement from Jesus Christ, which is found in the fourteenth chapter of the Gospel of Saint John, and let’s see if we can comprehend the context in which this

verse is used in The Holy Bible: John 14:6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

(definition) **The Way** a. “A road, path, highway, passage, **thoroughfare**, route from one place to another. b. An opening affording passage, a **door or doorway**. c. Course of action, the route through. Synonyms: 1. artery, avenue, path, road, boulevard, highway, street, **door**, access, entrance, course, passage, entry way, **persuasion**.” Franklin Dictionary and Thesaurus.

Let’s take a closer look at some of the other ways the words in this verse can be interpreted and understood, and try to open up our vision to the spiritual side of the teachings of God: John 4:24 “God is a Spirit: and they that worship Him must worship Him in spirit and in truth.’ For ‘the hour cometh, and now is, when the true worshippers (of God) shall worship the Father (God) in spirit and in truth: for The Father seeketh such to worship Him.”

“I am the way.” “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God:’ ‘Masters, give unto your servants that which is just and equal, knowing that ye also have a Master (Who is) in heaven (and) continue in prayer, and watch in thanksgiving, that God (The Father) would open unto us a door (a way) of utterance,’ (a manifestation of God). ‘And the Word (the door, the messenger, the way) was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” This, of course, is in reference to the coming of Jesus Christ, for Christ is considered to be the word of God. “Remember that Jesus Christ...,the word of God (the doorway of God), is not bound.” This is symbolic, of course, for, in reality, Jesus Christ was, among other things, a man, of flesh and blood, sweat and tears; physical in nature. “Then said Jesus unto them, Verily, verily, I say unto you, I am the door,” “I am the way (the persuasion).” And, “I am the door: (me) by (which) if any man enter in, he shall be saved.” “And, a door (way) was opened unto me of the Lord, For a great door and effectual is opened unto me.” “And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.” “And they were astonished at his doctrine: for his word was with power.” “And take the helmet of salvation, and the sword of the Spirit, which is the word of God (the door or the way):” “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost.” “The gospel, which was given us in Christ Jesus (the word, the way),

before the world began, is now made manifest by the appearing of our Saviour Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel:" For "The Lord Jesus appeared unto thee in the way (for he is the way), that thou mightest receive thy sight, and be filled with the Holy Ghost." "Jesus, who is over all, God blessed for evermore, calling unto me, and saying, I am the way, the truth, and the life, but they knew not the way, Thy Word, or that of Thy wisdom." (St Augustine and Acts) I think this gives us a pretty good idea of the versatile nature of some of the meanings of the phrase, "I am the way," as it is used in the New Testament, by Jesus and some of the other writers of the New Testament. Clearly there is more than one way to look at this phrase, just as there is more than one way to look at the true station of Jesus, who is among other things also known as, The Anointed One, The Word, The Way, The Comforter, The Christ, The Prince of Peace, The Door, The Spirit of Truth, etc... When we read this statement from Christ, we just need to keep in mind that this statement is not just a cut and dry statement that can be read and readily understood at face value, because there is clearly much more meaning and understanding to this statement than meets the eye: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." "But if our gospel be hid, it is hid to them that are lost:" "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Clearly, there is much, more truth to be known about the writings of God, in general, than is readily apparent at any one given time, and it is our real duty as, His special selected one's; We, who are, in fact, created in His image, to search out and investigate His words for ourselves and ascertain, again for ourselves, what He is really telling us: JUDAISM: Deuteronomy 27:26 "Cursed be he that confirmeth not all the words." Isaiah 34:16 "Seek ye out of the book of the LORD, and read:" 1 Thessalonians 5:21 "Prove all things; hold fast that which is good." Luke 6:39 ".....Can the blind lead the blind? shall they not both fall into the ditch?" 121. "Those to whom We have sent the book study it as it should be studied; they are the ones that believe therein; those who reject faith therein (and study not), the loss is their own." 48. "To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety;

so judge between them by what Allah (God) hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee.” (The Qur'an (Yusuf Ali tr), Surahs 2 and 5) “Man is not intended to see through the eyes of another, (nor to) hear through another's ears nor comprehend with another's brain.” “Each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.” “He (Bahá'u'lláh) lays stress on the search for (real) Truth. This is most important, because the people are (way) too easily led by tradition. It is because of this that they are often antagonistic to each other, and dispute with one another. But the manifesting of Truth discovers the darkness and becomes the cause of Oneness of faith and belief: because Truth cannot be two! That is not possible” (Bahá'í Faith, Abdu'l-Baha in London, p. 27 thru 28, Baha'i World Faith - Abdu'l-Baha Section, p. 246 and Foundations of World Unity, p. 76))

So, in bearing, with this extreme importance for the search of truth, in mind: is there really any surprise, that one of Jesus' titles is “The Truth:” “Jesus saith,... I am the way (and) the truth:” “But (if) ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that the truth of the gospel might continue with you (with) the truth in Christ and we beheld His glory, the glory as of the only begotten of the Father full of grace and truth.” “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: the truth is in Jesus.”

So, if Jesus is the truth, we also find that he is the life also: “Jesus saith,... I am the way, the truth, and the life:” “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:” “For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” “Then spake Jesus again unto them, saying, I am the light of the world he that followeth me shall not walk in darkness, but shall have the light of life.’ So ‘When Christ, who is our life, shall appear, then shall ye also appear with him in (the) glory, of the Word of life, His Son Jesus Christ, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in

vain, neither laboured in vain, for the mercy of our Lord Jesus Christ unto eternal life through righteousness unto eternal life by Jesus Christ our Lord.” (Christ is the word, the word is life, therefore JESUS CHRIST the WORD is The LIFE).

(Colossians, Corinthians, Ephesians, Galatians, Thessalonians, John, Romans, Timothy, Luke and Jude 1:5, 1:6, 1:21, 2:5, 2:8, 3:4, 4:1, 4:4, 4:20, 5:21, 6:17, 6:33, 8:12, 10:7, 11:25, 14:7 and 15:8)

As we can clearly see, from just general browsing throughout The King James Version Bible, every one of these statements that Jesus Christ makes about himself, in the fourteenth chapter of John, verse six, is emphatically true, according to what we can see from the many statements found throughout The King James Bible about Jesus; and this, only tends to make me think, that the rest of what Christ has to say in John, about his station, is also true, and can also be explained more conclusively and clearly, by again, just searching throughout the rest of the King James Version Bible for other verses and quotations that will help us explain more comprehensively the meaning of Christ’s words in this instance: John 14:6 “Jesus saith unto him, I am the way, the truth, and the life: **no man cometh unto the Father, but by me.”**

“Jesus saith,” “no man cometh unto the Father, but by me.” Jesus Christ seems to be telling us that no one can get to God except “by me,” or by him. Note, that Christ is not saying, no one can get to God except through him, which could be interpreted as he is the only way to get to God; but, instead he is saying, cometh unto God by me, or by him, as in, possibly, we can get to God by following his example, or by imitating his actions, or by following his words, as in, he is a supreme doorway and mouthpiece sent to mankind by God, and if we live by his words and teachings, meaning living our lives according to his way of living and by acting according to his manners of persuasion, which in essence would be, simply doing what he tells us God is telling us to do, and using Christ’s own life and actions as the way we should live and behave, then we should be able get to God, or get to “the Father,” by following Christ’s supreme example; Which, would seem to go along with what the rest of the bible seems to be telling us: 1 Peter 2:21 “For Christ suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when

he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him (God, The Lord) that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins should live unto righteousness: by whose stripes (we) were healed.”

John 12:26 “If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.” **Matthew 10:24** “The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master (or like his master), and the servant as his lord.” **Luke 6:40** “Every one that is perfect shall be as his master,” or the beloved of Christ should be as he is, or live their lives by following his example. **1 John 3:2** “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him.” **2 Corinthians 3:17** “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.” **3:18** “But we all, with open face beholding, as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” **4:6** “For God, who commanded the light to shine out of (the) darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, that the life also of Jesus might be made manifest in our body (and in our lives):” We, by our very acts of investigation into the writings of God, and by studying the lives of Jesus Christ and the other manifestations of God, sent to this earth for the education of man, are in the process of change. When we study the true writings of God, we begin to mirror forth the image of that which we seek, or to, in other words, mirror forth the reflection of God and His manifestations in our lives and in our actions towards one another; which is, in reality, as it should be, according to the writings of God revealed, to us, in His Holy Books: **1 Corinthians 15:40** “There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.” “It is sown a natural body; (and) it is raised a spiritual body. There is a natural body, and there is a spiritual body.” “The first man is of the earth, earthy; the second man is the Lord from heaven.” “As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.” “And as we have borne the image of the earthy, we shall also bear the image of the heavenly, (becoming more like “our Father which is in heaven).”

“Man has different ways of approaching God. One man thinks he must make extraordinary efforts in science to arrive at the knowledge of the divine and another thinks that he must train his morals. The prophets teach us that the only (true) way to approach God is by characterizing ourselves with the attributes of divinity, by acquiring the attributes of God as taught to us by His manifestations.” “The Prophets of God have come to show man the way of righteousness in order that he may not follow his own natural impulse, but govern his action by the light of Their precept and example. According to Their teachings he should do that which is found to be praiseworthy by the standard of reason and judgment of intellect, even though it be opposed to his natural human inclination; and he should not do that which is found to be unworthy by that same standard, even though it be in the direction of his natural impulse and desire. Therefore, man must follow and manifest the attributes (and signs) of the (All Merciful).”

(Abdu'l-Baha, Divine Philosophy, p. 98 and The Promulgation of Universal Peace, p. 40)

All of this seems, to me, to be a fairly straight forward argument. By following the teachings and actions of the messenger of God we are, in fact, doing what we are supposed to be doing, and by doing these things we can, in fact, get to God by following the instructions of God’s Holy Manifestation; thereby getting to God and heaven by the messenger of God for that day and time. But, you might be saying to yourself, now wait a minute, all of this seems pretty circumstantial, and may be made to appear like this in order to make me think this way, when in reality you have been manipulating the words of God? So let me ask, what other proof do we have for this reasoning? And to this I say, we have other (substantial proofs), and they are found right here in the bible, in the Old Testament and in the New Testament and even amongst Christ’s very own words and teachings: As Christ tells us in John “no man cometh unto the Father, but by me.” Or, no man cometh to the Father but by the way of me, the manifestation of God; Paul also reminds us of this fact in Romans 5:21. Romans 5:21 “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Here Paul tells us we can

obtain eternal life, “by Jesus Christ.” Now wait a minute, I can almost hear some people thinking. This tells us that eternal life can be fully obtained by Jesus Christ; and to this, I say correct. Jesus Christ is also a (prophet, manifestation, messenger) of God, so we can get to God and obtain eternal life by him, as the bible tells us; but you might be asking yourself, this tells us we can get to God by Jesus Christ, so where do you get the way to God being open to us by all these other prophets and manifestations, that the other religions believe in? And, to this, I say, throughout the wording of the King James Version Bible, of course.

2 Timothy “The gospel, which was given us in Christ Jesus, before the world began, is now made manifest by the appearing of our Saviour Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel:” Here, we find that the gospel which was given to Jesus Christ, even “before the world began,” which is another way of saying that the word of God found within the gospel existed long before the advent of the physical form of Jesus Christ, because the gospel was given to man in Jesus Christ which, is also indicated in the writings of Hosea and Ezra, in The Old Testament of The Holy Bible; though we are told here, that the holy message was given to and spoke to man by the holy prophets: **Hosea 12:9** “And I that am the Lord thy God, I have also spoken by the prophets, (The Holy Manifestations) and I have multiplied visions and used similitude’s, by the ministry of the prophets.” **4 Ezra 6:38** “O Lord, thou spakest from the beginning of the creation,” by the mouth of the holy prophets. (Apocrypha, Esdras 2 (Ezra 4)) We also find that Jesus Christ himself also tells us that God also gave His message of the Gospel to the Holy Prophets from the beginning of the world: **Luke 1:70** “He (God) spake by the mouth of His holy prophets, which have been since the world began:” It’s beginning to seem pretty clear now that when God sends His message to mankind, He does it by sending His message to man by way of The Holy Prophets; no matter who they may be at the time. So, there is no one and only way to get to God and heaven in reality. We, as in, all of mankind, get to God by way of all the Holy Manifestations of God when He sends them to mankind, and this is clearly indicated in the wording of The Holy Bible.

In Paul for instance: **Acts 3:21** “God hath spoken by the mouth of all His holy prophets since the world began.” And, more from the writings

of Jesus: Luke 1:68 “Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and (He) hath raised up an horn of salvation for us; as He spake by the mouth of His holy prophets, which have been since the world began: to perform the mercy promised to our fathers, and to remember His holy covenant; The oath which He swore to our father Abraham; that He would grant unto us, that we being delivered, to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.” And more writings from Paul: Hebrews 13:20 “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,” 13:26 “For then must he often have suffered since the foundation of the world.” Here Paul clearly tells us that Jesus Christ has been suffering at the hands of mankind, over and over again, repeatedly, since the foundation of, or the beginning of the world. “For then must he often have suffered since the foundation of the world.” Clearly, this demonstrates the oneness of the prophets of God through the process of successive or progressive revelations emanating from the one true God; for Christ, clearly wasn’t physically coming to this earth, over and over again, and suffering himself over and over again, by the hand of man, but other manifestations that God was sending to mankind were suffering at the hands of mankind instead.

1 Peter 1:10 “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:”

1 Peter 1:11 “Searching what, or what manner of time the Spirit of Christ which was in them (The Holy Prophets) did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” We can clearly see, from this statement from Peter, that the spirit of Christ: “who is the image of God,” (2 Corinthians) is to be found in all the Holy Prophets of God; clearly, Peter demonstrates here that all the manifestations are one in their essence to one another, one in their purpose to mankind and one in their overall mission from God when it comes to all mankind.

Romans 16:25 “Now to him that is of power to stablish you according to My gospel, and the preaching of Jesus Christ, according to the

revelation of the mystery, which was kept secret since the world began,” 16:26 “But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:” 16:27 “To God only wise, be glory through Jesus Christ for ever. Amen.” Here we can clearly see, from the words of Jesus Christ, Peter and Paul, that God has been sending His message to mankind, through the mouths of all His Holy Prophets through successive intervals from the beginning of the world; and that the one and only way to get to God and therefore to heaven, is by going through all of His Holy Manifestations as they appear to mankind throughout the ages. 2 Chronicles 20:20 “Believe in the LORD your God, so shall ye be established; believe in His prophets, so shall ye prosper.” 2 Peter 3:2 “Be mindful of the words which were spoken before by the holy prophets, for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” John 6:44 “No man can come to me, except the Father which hath sent me draw him:” “It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard (the word), and hath learned of the Father, cometh unto me (by way of the prophets).” Luke 13:28 “(And) ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God; and they shall come from the east, and from the west, and from the north, and from the south (from all over the world), and (they) shall sit down in the kingdom of God.” Revelation 11:18 “And they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and (to) them that fear Thy name (both) small and great; and shouldest destroy them which destroy the earth.” And so, therefore, John 14:6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me,” This I believe is now explained through the writings of God.

Now, as Bahá'ís, we also, emphatically, believe that this statement is true from the bottom of our hearts. But, to clarify, on what all of this really means to mankind, in the grand scheme of God's true plan for all of mankind; what needs to be understood is the nature of the condition of the manifestation of God. The manifestation of God has a dual role, one to bring the laws to mankind: those that are temporary that deal with the laws of man that are subject to change with each and every subsequent manifestation, and those laws that are spiritual, eternal,

not subject to change, which stay the same from one dispensation to the next; like, love God, be benevolent, have faith, etc... The other role of the manifestation is to enlighten mankind to God, to teach us of His spiritual aspects, to show us how to become more like Him to become essentially spiritual beings. "Surely, when we realize how God loves and cares for us, we should so order our lives that we may become more like Him." (Abdu'l-Baha, Paris Talks, p. 120) Others may argue that it's not as simple as that, and to this I say OK, are we not all, in reality, created in His image? Genesis 1:26 "And God said, Let us make man in our image, after our likeness," If that doesn't mean we are to become more like Him and to fashion ourselves and lives after Him and His teachings, I don't know what other reason we would be doing here, since we are created in His image? 1 John 2:29 "If ye know that He is Righteous, ye know that every one that doeth righteousness is born of Him." Then, 3:1 "Behold, what manner of love the Father hath bestowed upon us - " "Beloved, now are we the sons of God, and it doth not yet appear what we shall be - but we know that we shall be like Him." "And every man that hath - hope in Him purifieth himself, even as He is Pure." So that, Colossians 1:9 "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding;" 1:10 "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;" 1:11 "Strengthened with all might, according to His glorious power, unto all patience and longsuffering with (all) joyfulness;" Hebrews 2:17 "Wherefore in all things it behoved - (man) to be made like unto his brethren in (all) things pertaining to God." or to become, or be more like God; but then, I digresses from the subject at hand. What really needs to be understood here is the dual nature of the manifestation of God bringing the message. In one sense all of the manifestations of God are one and the same. They all bring the same eternal laws from the same one and only God and they all teach of the one and only God: 1 Corinthians 15:45 "And so it is written, The first man Adam was made a living soul; (and) the last Adam was made a quickening spirit."

1 Corinthians 15:46 "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

1 Corinthians 15:47 “The first man is of the earth, earthy: the second man is the Lord from heaven.”

With these three statements Paul introduces us to the concept of progressive revelation and the oneness of all the prophets of God. The first man Adam was made a living soul; and the last Adam was made a quickening spirit. What this is saying to us is that all the prophets are one in essence, because God has sent them all, for the same purpose, and the same over all mission. If one prophet chooses to use the name of a prophet prior to his revelation, he undoubtedly speaks the truth, bearing in mind the oneness of the essence of all the prophets of God and their overall mission from God in mind. But if, at the same time, that same messenger chooses to use another name bearing in mind the time and the unique differences of each individual prophetic cycle and over all different needs of mankind, that prophet also speaks the same undoubted truth.

Revelations 1:11 “I am Alpha and Omega, the first and the last:” John says a lot to us about the true unified nature of the manifestations of God with this one sentence, and if this statement wasn’t enough John reiterates on the importance of the essential unity of Christ and all the other prophets by stating it again: **Revelations 22:13** “I am Alpha and Omega, the beginning and the end, the first and the last.” All of the manifestations of God are one in their being, one in their goals and one in God. They are all the beginning of Gods wonderful message and the end of all prophetic cycles. So, no matter what name they are going by at the time, all the manifestations teachings lead us back to the one and only, All Powerful God; Who is completely and totally involved in the education and development of all mankind to a better form of life; in this world and in the next life, not just one solitary group of people. **Sirach 36:14** “O Lord, have mercy upon the people, fill Sion with Thine unspeakable oracles, and Thy people with Thy glory:” “Give testimony unto those that Thou hast possessed from the beginning (mankind), and raise up prophets that have been in Thy name.” (Deuterocanonical Apocrypha,)

John 17:5 “And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was.”

John 17:24 “for thou lovedst me before the foundation of the world.”

If this isn’t enough proof that God has been sending prophets to all of mankind throughout all human history, at intervals and stages, thus

demonstrating there is an essential oneness and cohesiveness of all the prophets and prophetic cycles; there is more. If we wish to see progressive revelation in action we need only look at the early history of John the Baptist, and some of the discourses Jesus had with his disciples about John The Baptist. Malachi 4:5 “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:” Malachi 4:6 “And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

Luke 1:13 “But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.”(John the Baptist)

Luke 1:17 “And he shall go before him in the spirit and power of Elias (Elijah), to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.”

John 1:19 “And this is the record of John (John the Baptist), when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?”

John 1:21 “And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.”

John 1:23 “He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Elias.”

Matthew 17:10 “And his disciples asked him, saying, Why then say the scribes that Elias must first come?”

Matthew 17:11 “And Jesus answered and said unto them, Elias truly shall first come, and restore all things.”

Matthew 17:12 “But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.”

Matthew 17:13 “Then the disciples understood that he spake unto them of John the Baptist.”

When the priests and Levites ask John the Baptist art thou Elias John answered quite truthfully no, John 1:21 “And he saith, I am not.” He was not the physical return of the prophet in the bible known as Elias (Elijah). But, he did state that he was the voice of one crying in the wilderness which is what Elias was known to have been. John 1:23 “I am the voice of one crying in the wilderness.” He also quoted some

of the scriptures about Elijah, from Isaiah John 1:23 “Make straight the way of the Lord.” (Isaiah 40:3 “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”)

John said no I am not Elias, but the scriptures tell us that John was the spirit and power of the return of Elias Luke 1:17 “he shall go before him in the spirit and power of Elias.” And, when the disciples ask Jesus about the prophecy of the coming of Elias Matthew 17:10 “And his disciples asked him, saying, Why then say the scribes that Elias must first come?” Jesus answered them that he had come, Matthew 17:12 “But I say unto you, That Elias is come already, and they knew him not.” Matthew 17:13 “Then the disciples understood that he spake unto them of John the Baptist.” Then they knew he spoke of John the Baptist? But, that is the question isn’t it?

John said quite truthfully that he was not Elias, but Jesus said, also quite truthfully, that he was? What needs to be understood here is that this is an example progressive revelation in action. John was not the physical reincarnation of Elias, but he was, as the Holy Scriptures tell us, Luke 1:17 “the spirit and power of Elias” or the same spiritual personage and actions of Elias who had the same spiritual attributes as the first Elijah.

Clearly, God sends His heavenly manifestations (holy messengers, prophets) to the earth in a series of progressive steps or cycles, with each step leaving mankind with a little more information and moving man just a little closer to God. Isaiah 40:21 “Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?” 4 Ezra 6:38 “O Lord, Thou spakest from the beginning of the creation,” by the mouths of Thy holy prophets. (Apocrypha, Esdras 2 (Ezra 4)) 1 Peter 1:25 “The word of the Lord endureth forever. And this is the (everlasting) word which by the gospel (and the mouths of Thy holy prophets) is preached unto you.”

Luke 1:68 “Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began, that we should be saved.” Romans 15:21 “It is written, to whom He was not spoken of, they shall see: (meaning the gentiles of course, God’s other children,

who He also loves), and they that have not heard shall understand.”
16:25 “Now to Him that is of Power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,” “Now is made manifest - by the scriptures of the (holy) prophets, according to the commandment of The Everlasting God, made known to all nations for the obedience of faith to God.” Acts 3:21 “God (Who) hath spoken by the mouth of all His holy prophets since the world began.” (And) 1 Peter 1:10 “The prophets (who all have) the Spirit of Christ - (that is to be found within) - in them.” In-other-words, the spirit of Christ and God, The Father of all mankind, is located in and is to be found within each and every manifestation of God!!! So essentially, all of the prophets are one and the same, reflecting the one same truth of the Creator to all of mankind.

Each manifestation (Holy Prophet) comes to us from God, to teach man, with the same spirit and the same spiritual authority, each time, with the only differences being due to the extraneous conditions of the time and the current spiritual conditions of mankind. It is like the sun up in the heavens. It is the same sun but the light reaching the earth may differ on account of differences in the days. Some days may be more cloudy than others, but that doesn't affect the sun. God sends his holy messengers, like the rays of the sun, to mankind, but what His prophet teaches and how His prophet has to act depends on the state and spiritual conditions of mankind and not that of God or His Holy Manifestations.

“The Manifestations of God are as the heavenly bodies. All have their appointed place and time of ascension, but the Light they give is the same. If one wishes to look for the sun rising, one does not look always at the same point because that point changes with the seasons. When one sees the sun rise further in the north one recognizes it, though it has risen at a different point.”

(Abdu'l-Baha, Abdu'l-Baha in London, p. 67)

“These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same

attributes, thou hast not erred from the truth. Even as He hath revealed: 'No distinction do We make between any of His Messengers.' For they, one and all, summon the people of the earth to acknowledge the unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of prophethood, and are honored with the mantle of glory. Thus hath Muhammad, the Point of the Qur'án, revealed: 'I am all the Prophets.' Likewise, He saith: 'I am the first Adam, Noah, Moses, and Jesus.'"

"The other station is the station of distinction, and pertaineth to the world of creation, and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfills a definite mission, and is entrusted with a particular Revelation. Even as He saith: 'Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit.'"

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, pp. 50, 51 and 52.)

So you see by Jesus saying he is the way, by which to get to God, he is, in reality, affirming the essential oneness of all the prophets of God and for this reason he can say he is the way to get to The Father, which is speaking the truth. All the messengers come from the same God and their purpose in coming is the same; to bring the word of God to mankind. So if one of the manifestations of God states he is the way he speaks the, undoubted, truth; and by this same form of reasoning, if all of the manifestations of God say they are the way to God they also speak the, undoubted, truth; for they are all one and the same in the eyes of God and in the eyes of each other.

"Whomsoever He (GOD) ordaineth as a Prophet, he, verily, hath been a Prophet from the beginning that hath no beginning, and will thus

remain until the end that hath no end, inasmuch as this is an act of God.”

(Baha'u'llah, Epistle to the Son of the Wolf, p. 155)

“The term progressive revelation is used to denote the continuous number of prophets, or manifestations of God, that have been sent to the earth as divine educators of mankind. The Reality of the divine Religions is one, because the Reality is one and cannot be two. All the prophets are united in their message, and unshaken. They are like the sun; in different seasons they ascend from different rising points on the horizon. Therefore every ancient prophet gave the glad tidings of the future, and every future has accepted the past.”

“If we deny One of the Manifestations of God, we deny all. To inflict persecution upon One is to persecute the Others. (Hebrews 9:26 “For then must he (Christ) often have suffered since the foundation of the world”) In all degrees of existence each One praises and sanctifies the Others. Each of Them holds to the solidarity of mankind and promotes the unity of human hearts.”

(Bahá'í Faith, Abdu'l-Baha in London, p. 28 and Abdu'l-Baha, The Promulgation of Universal Peace, p. 208, The King James Bible)

97. “Gabriel brings down the (revelation) to...(Muhammad’s) heart by Allah’s will;...” “a Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light, by the leave of (Allah), (leading man) to the Way of (Allah, God), Exalted in Power, Worthy of all Praise! -- Of Allah, to Whom do belong all things in the heavens and on earth” this a true “...confirmation of what went before it, (the teachings of Allah as brought down to Allah’s messengers, in times past, by the will of Allah).”

“We have sent by inspiration to thee (Muhammad) an Arabic Qur’án: that thou mayest warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden (heaven), and some in the Blazing Fire (hell).” “To Him (do) belong, the keys of the heavens and the earth: He enlarges and restricts the Sustenance to whom He will: for He knows full well all things.” “The same religion has He established for you as that which He enjoined on Noah-the which We

have sent by inspiration to thee-and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him, by His prophets). None of Our revelations do We, (therefore), abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah hath power over all things? Knowest thou not that to Allah belongeth the dominion of the heavens and the earth! And besides Him ye have neither patron nor helper.” “Say: ‘We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma’il, Isaac, Jacob, and the Tribes, and in (Books) given to Moses, Jesus, and the Prophets of old, from their Lord; we make no distinction between one and another among them, and to Allah do we bow our will.’”

(The Qur'an (Yusuf Ali tr), Surahs 2, 3, 14 and 42)

15. “O People of the Book! There hath come to you Our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) Light and a perspicuous Book. Wherewith Allah guideth (by His prophet) all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light, guideth them to a Path that is Straight.” “This (Way of My sincere servants) is indeed a Way that leads straight to Me.”

(The Qur'an (Yusuf Ali tr), Surahs 5 and 15)

“Hence the inner meaning of the words uttered by the Apostle of God, 'I am all the Prophets', inasmuch as what shineth resplendent in each one of Them hath been and will ever remain the one and the same sun.”

(The Bab, Selections from the Writings of the Bab, p. 126)

150. “Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers, saying: ‘We believe in some but reject others:’ and (those who) wish to take a course midway.”

151. “They are in truth (equally) unbelievers; and We have prepared for unbelievers a humiliating punishment.”

152. “To those who believe in Allah and His Messengers and make no distinction between any of the Messengers, We shall soon give their (due) rewards: for Allah is Oft-Forgiving, Most Merciful.”

(The Qur'an (Yusuf Ali tr), Surah 4)

“The Christ was the word of God from the beginning - in the same way Muhammad says, ‘I was a prophet before the existence of Adam,’ and Baha’u’llah says, ‘In the beginning which has no beginning I loved thee.’”

(Bahá’í Faith, Abdu'l-Baha, Divine Philosophy, p. 52)

23. “Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects” 106. “None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah (God) hath power over all things? Knowest thou not that to Allah belongeth the dominion of the heavens and the earth! And besides Him ye have neither patron nor helper.”

(The Qur'an (Yusuf Ali tr), Surahs 2 and 39)

“Thy Lord hath never raised up a prophet in the past who failed to summon the people to His Lord, and today is truly similar to the times of old, were ye to ponder over the verses revealed by God.”

(The Bab, Selections from the Writings of the Bab, p. 160)

“He laid stress on the continuity of Divine Revelation, asserted the fundamental oneness of the Prophets of the past, and explained their close relationship to the Mission of the Báb.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 437)

“FEAR ye God and breathe not a word concerning His Most Great Remembrance other than what hath been ordained by God, inasmuch as We have established a separate covenant regarding Him with every Prophet and His followers. Indeed, We have not sent any Messenger without this binding covenant and We do not, of a truth, pass judgment upon anything except after the covenant of Him Who is the Supreme Gate hath been established. Ere long the veil shall be lifted from your eyes at the appointed time. Ye shall then behold the sublime Remembrance of God, unclouded and vivid.”

(The Bab, Selections from the Writings of the Bab, p. 46)

“His Day he, furthermore, had described as ‘the times of refreshing,’ ‘the times of restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began.’

(Bahá'í Faith, Shoghi Effendi, God Passes By, p. 96)

“Allah's Apostle said, ‘Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one.’”

(Islam, Hadith, Bukhari Vol 4, Book 55, # 652)

110. (Muhammad tells us) “I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner.” 136. “(We believe in Allah, and the revelation given to us), and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) Prophets from their Lord, we make no difference between one and another of them, (all are men in the service of Allah) and we bow to Allah.”

63. "By Allah, We (also) sent (our prophets) to peoples before thee, and We sent down the Book to thee that it should be a guide and a mercy to those who believe, verily in this is a Sign for those who listen."

(The Qur'an (Yusuf Ali tr), Surahs 2, 16 and 18)

252. "These are the signs of Allah; We rehearse them to thee in truth: verily thou art one of the apostles." "Those apostles We endowed with gifts, some above others: to one of them Allah spoke; others He raised to degrees (of honor); to Jesus the son of Mary, We gave clear (Signs), and strengthened him with the Holy Spirit."

(The Qur'an (Yusuf Ali tr), Surah 2)

'We worship the former religions of the world devoted to righteousness which were instituted at the creation; the holy religions of the Creator Ahura Mazda (God), The Resplendent and The Glorious.'" "May he attain to that which is better than the good, who would teach us the straight paths of blessedness in this life here of the body and in that of the thought: (taught to us by Zarathushtra, God's holy manifestation to mankind) the true paths that lead to the world where Ahura Mazda dwells - a faithful man, well-knowing and holy like Thee, O Mazda." "Assured by You, O Mazda Ahura (God) and Right, are the pointings of the hand - since You are well-disposed to Your prophets - which shall bring us to bliss, together with visible manifest help. The prophet Zarathushtra, O Mazda, who lifts up his voice in worship, as friend of Asha -may the Creator of Wisdom teach me His ordinances through Good Thought, that my tongue may have a pathway."

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 16, 43 and 50)

"The busy world is apt to forget the most important lesson of life so The Merciful Mazda sends prophets now and then to remind men of their highest destiny." (ZOROASTER, Hymns of Atharvan)

"The path, O Ahura, which You told me to be of conscience, and which happens to be the religion of all the prophets, and which, by good deeds promotes rectitude as well, and which brings to the righteous

recompense of which You are the giver; (by) the way of all the saints (saoshyants) may be said to be only one. For in essential matters, there is no difference between one prophet and another. In as much as the same God is worshipped everywhere. All of them are different phases of the same religion.” (ZOROASTER, Hymns of Atharvan pp. 314 thru 316)

“If one disbelieves in the spiritual experience of the prophet he deprives himself of the means of salvation. The gospel of the prophet enables one to have a glimpse of His spirit. All the prophets teach the same truth. The lamps are different, but the flame is the same.” (ZOROASTER, Hymns of Atharvan p. 468)

“Ahura Mazda is not unmindful of His creatures and sends a prophet to every nation (and people). He had already said that the religion taught by all the prophets is one in all essential points.” “Do not make any distinction between the prophets.” (ZOROASTER, Hymns of Atharvan p. 651)

“In essential matters there is no difference between one prophet and another.” (ZOROASTER, Hymns of Atharvan p. 769)

3. “And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna)

“God (Brahma) is a particular yet universal indweller, untouched by afflictions, actions, impressions and their results. In God, the seed of omniscience is unsurpassed. Not being conditioned by time, God is the teacher of even the ancients (by the teachings of His Holy Prophets).”

(Hindu, The Yoga Sutras of Patanjali)

“For man Thou, (Brahma) madest ready pleasant pathways, paths leading as it were directly God-ward, (by the enduring message of Krishna).” “As I before have been, So will I be again for thee; with

lightened heart behold! Once more I am thy Krishna, the form thou knew'st of old!"

(Hindu, Vedas, Rig Veda - Book 10 and The Bhagavad Gita)

"I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again." "As I before have been, So will I be again for thee; with lightened heart behold! Once more I am thy Krishna, the form thou knew'st of old!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 4 and 9)

"Emanations, (prophets from Brahma) constantly proceed and return. It has been explained in various ways by the ancient prophets."

(Hindu, Upanishads vol. 1, Introduction to the Upanishads, vol. 1)

"These words to Arjuna spake Vasudev, and straight did take Back again the semblance dear Of the well-loved charioteer; Peace and joy it did restore When the Prince beheld once more Mighty BRAHMA'S form and face Clothed in Krishna's gentle grace."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

"His manifestations have been declared before (throughout time)."

(Hindu, Upanishads vol. 2, Maitrayana-Brahmaya-Upanishad)

"Krishna, I BRAHMA am! The One Eternal GOD, And ADHYATMAN is My Being's name, The Soul of Souls! What goeth forth from Me, Causing all life to live, is KARMA called: And, Manifested in divided forms, I am the ADHIBHUTA, Lord of Lives; And ADHIDAIVA, Lord of all the Gods, Because I am PURUSHA, who begets. And ADHIYAJNA, Lord of Sacrifice, I- speaking with thee in this body here- Am, thou embodied one! (for all the shrines Flame unto Me!) And, at the hour of death, He

that hath meditated Me alone, In putting off his flesh, comes forth to Me, Enters into My Being- doubt thou not!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 8)

"Krishna. Hanta! So be it! Kuru Prince! I will to thee unfold Some portions of My Majesty, whose powers are manifold! I am the Spirit seated deep in every creature's heart; From Me they come; by Me they live; at My word they depart! Vishnu of the Adityas I am, those Lords of Light; Maritchi of the Maruts, the Kings of Storm and Blight; By day I gleam, the golden Sun of burning cloudless Noon; By Night, amid the asterisms I glide, the dappled Moon! Of Vedas I am Sama-Ved, of gods in Indra's Heaven Vasava; of the faculties to living beings given The mind which apprehends and thinks; of Rudras Sankara; Of Yakshas and of Rakshasas, Vittesh; and Pavaka Of Vasus, and of mountain-peaks Meru; Vrihaspati Know Me 'mid planetary Powers; 'mid Warriors heavenly Skanda; of all the water-floods the Sea which drinketh each, And Bhrigu of the holy Saints, and OM of sacred speech; Of prayers the prayer ye whisper; of hills Himila's snow, And Aswattha, the fig-tree, of all the trees that grow; Of the Devarshis, Narada; and Chitrarath of them That sing in Heaven, and Kapila of Munis, and the gem Of flying steeds, Uchchaisravas, from Amritwave which burst; Of elephants Airavata; of males the Best and First; Of weapons Heav'n's hot thunderbolt; of cows white Kamadhuk, From whose great milky udder-teats all hearts' desires are strook; Vasuki of the serpent-tribes, round Mandara entwined; And thousand-fanged Ananta, on whose broad coils reclined Leans Vishnu; and of water-things Varuna; Aryam Of Pitris, and, of those that judge, Yama the Judge I am; Of Daityas dread Prahlada; of what metes days and years, Time's self I am; of woodland-beasts- buffaloes, deer, and bears- The lordly-painted tiger; of birds the vast Garud, The whirlwind 'mid the winds; 'mid chiefs Rama with blood imbrued, Maker 'mid fishes of the sea, and Ganges 'mid the streams; Yea! First, and Last, and Centre of all which is or seems I am, Arjuna! Wisdom Supreme of what is wise, Words on the uttering lips I am, and eyesight of the eyes. And "A" of written characters, Dwandwa of knitted speech, And Endless Life, and boundless Love, whose power sustaineth each; And bitter Death which seizes all, and joyous sudden Birth, Which brings to light all beings that are to be on earth; And of

the viewless virtues, Fame, Fortune, Song am I, And Memory, and Patience; and Craft, and Constancy: Of Vedic hymns the Vrihatsam, of metres Gayatri, Of months the Margasirsha, of all the seasons three The flower-wreathed Spring; in dicer's-play the conquering Double-Eight; The splendour of the splendid, and the greatness of the great, Victory I am, and Action! and the goodness of the good, And Vasudev of Vrishni's race, and of this Pandu brood Thyself!- Yea, my Arjuna! thyself; for thou art Mine! Of poets Usana, of saints Vyasa, sage divine; The policy of conquerors, the potency of kings, The great unbroken silence in learning's secret things; The lore of all the learned, the seed of all which springs. Living or lifeless, still or stirred, whatever beings be, None of them is in all the worlds, but it exists by Me! Nor tongue can tell, Arjuna! nor end of telling come Of these My boundless glories, whereof I teach thee some; For wheresoe'er is wondrous work, and majesty, and might, From Me hath all proceeded. Receive thou this aright! Yet how shouldest thou receive, O Prince! the vastness of this word? I, who am all, and made it all, abide its separate Lord!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 10)

"The reformer Chaitanya preached the same sublime monotheism in Bengal, and the reformer Nanak in the Punjab, in the sixteenth century. And down to the present day the popular mind in India, led away by the worship of many images in many temples, nevertheless holds fast to the cardinal idea of One God, and believes the heroes of the ancient Epics-Krishna and Rama-to be the incarnations of that God. The various sects of the Hindus, specially the sects of Vishnu and of Siva who form the great majority of the people, quarrel about a name as they often did in Europe in the Middle Ages, and each sect gives to the Deity the special name by which the sect is known. In the teeming villages of Bengal, in the ancient shrines of Northern India, and far away in the towns and hamlets of Southern India, the prevailing faith of the million is a popular monotheism underlying the various ceremonials in honour of various images and forms-and that popular monotheism generally recognizes the heroes of the two ancient Epics, -- Krishna and Rama, as the earthly incarnations of the great God who pervades and rules the universe."

(Hindu, Ramayana (R. Dutt, abridged tr))

“Perfect Ones (Buddhas) appear in the world (throughout the ages) my past existence at that time real, but unreal the future and present existence and my future existence will be at one time real, but unreal the past and present existence; and my present existence is now real, but unreal the past and future existence. All these are merely popular designations and expressions, mere conventional terms of speaking, mere popular notions. The Perfect Ones, indeed, makes use of all of these, without, however, clinging to them.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“When all lesser things and ideas are transcended and forgotten, and there remains only a perfect state of imagelessness where Tathagata and Tathata are merged into perfect Oneness, then the Buddhas will come together from all of their Buddha-lands and with shining hands resting on their foreheads to welcome a new Tathagata.” “Among all the Buddhas there is a sameness of the Buddha-nature, there is no difference or distinction among them except as they manifest various transformations according to the different dispositions of beings who are to be disciplined and emancipated by various means. (By them all mankind is taught and by them all mankind approaches The Uncreated One). In the Ultimate Essence which is Dharmakaya, all the Buddhas of the past, present and future, are of one sameness.” “The self-realization of Noble Wisdom by all the Tathagatas is the same as my own self-realization of Noble Wisdom; there is no more, no less, no difference.” (Buddha, Lankavatara Sutra)

“I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise.... He shall reveal to you the same eternal truths which I have taught you. He will preach to you His religion, glorious in its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter.” [1 Sermon of the Great Passing.]

“I am known by uncountable trillions of names. They address me by, innumerable, different names not realizing that they are all names of

the one Tathagata. Some recognize me as Tathagata, some as The Self-existent One, some as Gautama the Ascetic, some as Buddha. Then there are others who recognize me as Brahma, as Vishnu, as Ishvara; some see me as Sun, as Moon; some as a reincarnation of the ancient sages; some as one of 'the ten powers;' some as Rama, some as Indra, and some as Varuna. Still there are others who speak of me as The Unborn, as Emptiness, as 'Suchness,' as Truth, as Reality, as Ultimate Principle; still there are others who see me as Dharmakaya, as Nirvana, as the Eternal; some speak of me as sameness, as non-duality, as undying, as formless; some think of me as the doctrine of Buddha causation, or of Emancipation, or of the Noble Path; and some think of me as Divine Mind and Noble Wisdom. Thus in this world and in other worlds am I known by these uncounted names, but they all see Me as the moon is seen in water. Though they all honor, praise and esteem Me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told them, or to what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata." "All the Buddhas of the Past, Present and Future, are as one." (Buddha, Lankavatara Sutra)

"This is the way -- (the path to The Uncreated One, Brahma, God) -- there is no other (way) for the purification of one's vision. By following this path, you will put an end to suffering. I have taught you the way -- (through the Buddhas); making the effort is your affair. The Buddhas have pointed out the way (to Us). Those who are on this pathway and practicing meditation will be freed from Mara's (Satan's) bonds." "All the Buddhas of the past, present and future, are of one sameness; guiding all mankind unto Brahma (God)."

(Buddhist, Dhammapada and Buddha, Lankavatara Sutra)

"In the Name of the Great Life. Vines shone in the water And in the Jordan mighty they grew. Ye are flourishing offshoots. Messengers hither I bring you." "Establishing Your likeness and giving us light, Let your radiance shine upon us." (Sabeanism, Ginza Rba- chapters 177 and 382)

God has manifestations, messengers, who are His image and counterpart in this life on this world, but God Himself will never take on the imperfect shape of an earthly human; He is too grand and magnificent to become a mere human mortal being. “Arise, worship and praise the Great Life (God) And praise His Counter-part, that is the image of the Life.” “I worship and praise that channel of light, The messenger of all rays-of-light (The manifestation of God on this earth). Every day, daily, they (plural) gaze on His likeness And upon the great Countenance of Glory.” (Sabeanism, Ginza Rba- chapters 114 thru 116)

“Thou, my Lord, --art blessed and praised and Thy praise is established (on high). This is prayer and praise which came to them (plural) from the great place of Light (heaven), the everlasting Abode.” “We have acknowledged, Praises,’ and ‘Thee (O Life, God); so that there may be commemoration for (You, Haiyi) on this earth, by the revelations of Thy prophets.” (Sabeanism, Ginza Rba- chapters 77 and 114)

I think this pretty much demonstrates for the reader that all of the prophets do in fact come to mankind with a message from The One True God; and that we can all, therefore, get to heaven by emulating their actions and observing their teachings, but it would appear that I was wrong to think this was over: I thought I was pretty much through with this topic after researching it and working on it, long and hard, for the last four and a half months or so, but it seems that I was wrong. The other day I was in a grocery store talking to a friend of mine, I ran into, about a life after death experience I had, due to my dying, in a very severe automobile accident, for a short time; in short, I found myself talking to angels who gave me a choice of staying with them or coming back here. I won't go into details, more than to say, I was a single parent with three small children, and I still had a lot of God's work, I felt, I still needed to do here in the faith; so here I am. You can choose to believe this or not; this is not something I can really give you any evidence on more than telling you to investigate near death experiences or life after death experiences for yourself and come to your own conclusions. Anyway, I found myself talking to my friend about the peaceful, beautiful, serene, wonderfulness of my glimpse into the afterlife, and I started talking to him about the writing of this

book, The Oneness of Religions, one of the main reasons I came back into this life; when this woman who I did not even know, who had been listening to everything I said, came up to me and started telling me that I had it all wrong. That everything I was doing was false and that her religious beliefs were the only true way there was, and that I was pretty much, you guessed it, going straight to hell when I died. Funny, I don't guess the angels I was talking with, while I was dead, got that important memo from God. Why these angels, I was talking with, even forgot to ask me what religion I belonged to, while I was living; I mean, wonders never cease. To say that this was another very distasteful experience in a long line of very distasteful experiences I've had with people like this, is putting it mildly. I mean I can't even talk to people about my very own personal experiences about angels waiting for me in the very doorway to the afterlife without religious fanatics telling me I'm going to hell when I die. I mean who do these fanatics really think they are? And where do these people get off telling other people they are all wrong and therefore, they are all going to hell when they die? Are they in charge of eternity? Is God their servant or puppet to command as they see fit? And, how can anybody honestly condemn other religious works of God, sight unseen? If you haven't looked at a book of God for yourself, and truly read it, while actually, actively seeking the truth, you don't know the truth about that religion, and that's that. You get to try and explain it to God and His servants later on when you see them and they ask you why you didn't believe God's message when it came to you!

“If a man would succeed in his search after truth, he must, in the first place, shut his eyes to all the traditional superstitions of the past.” “The Jews have traditional superstitions, the Buddhists and the Zoroastrians are not free from them, neither are the Christians! All religions have gradually become bound by tradition and dogma.” “All consider themselves, respectively, the only guardians of the truth, and that every other religion is composed of errors. They themselves are right, all others are wrong! The Jews believe that they are the only possessors of the truth and condemn all other religions. The Christians affirm that their religion is the only true one, that all others are false. Likewise the Buddhists and Muhammadans; all limit themselves. If all condemn (judge) one another, where shall we search for truth? All

contradicting one another, all cannot be true. If each believe his particular religion to be the only true one, he blinds his eyes to the truth in the others. If, for instance, a Jew is bound by the external practice of the religion of Israel, he does not permit himself to perceive that truth can exist in any other religion; it must be all contained in his own!" "We should, therefore, detach ourselves from the external forms and practices of religion. We must realize that these forms and practices, however beautiful, are but garments clothing the warm heart and the living limbs of Divine truth. We must abandon the prejudices of tradition if we would succeed in finding the truth at the core of all religions. If a Zoroastrian believes that the Sun is God, how can he be united to other religions? While idolaters believe in their various idols, how can they understand the oneness of God? It is, therefore, clear that in order to make any progress in the search after truth we must relinquish superstition. If all seekers would follow this principle they would obtain a clear vision of the truth." "If five people meet together to seek for truth, they must begin by cutting themselves free from all their own special conditions and renouncing all preconceived ideas. In order to find truth we must give up our prejudices, our own small trivial notions; an open receptive mind is essential. If our chalice is full of self, there is no room in it for the water of life. The fact that we imagine ourselves to be right and everybody else wrong is the greatest of all obstacles in the path towards unity, and unity is necessary if we would reach truth, for truth is one." "Therefore it is imperative that we should renounce our own particular prejudices and superstitions if we earnestly desire to seek the truth. Unless we make a distinction in our minds between dogma, superstition and prejudice on the one hand, and truth on the other, we cannot succeed. When we are in earnest in our search for anything we look for it everywhere. This principle we must carry out in our search for truth."

(Abdu'l-Baha, Paris Talks, p. 135)

Let me repeat this statement: "when we are in earnest in our search for anything we look for it everywhere," and everywhere, in this case, would be to openly search for God, and His message for us, in all of His religions books. If we wish to truly find out all we can about God

and what He truly wishes for us, in this existence, we have to look for Him wherever we can find Him. Of course, this makes all the sense in the world, to anyone who is truly seeking after all the truth we can find out about our Creator here in this existence; so of course, all of the fanatical people are going to fight, what should be only common sense to the average rational mind, with all the rhetoric and superstitious, dogmatic nonsense they can come up with. Matthew 15:14 "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Could Christ have been any clearer, or more plain, on this subject? It is absolutely, completely up to you to take up this search for all the knowledge you can find out about God, wherever you can find it; and if you allow the negative, superstitious, theological, dogmatic, rhetoric to interfere with your search after all you can find out about God, your Creator and His message to mankind in this life, the loss is truly your very own. No one else, in reality, can force you to turn away and turn a blind eye to your Creator; how else do you think God could honestly judge you if this matter was really left up to someone else? 1 Thessalonians 5:17 "Pray without ceasing; in everything give thanks: for this is the will of God -- concerning you. Quench not the Spirit. Despise not prophesyings (and) prove all things (everything you can, and) hold fast that which is good." Romans 12:2 "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect..." Deuteronomy 27:26 "Cursed be he that confirmeth not all the words of this law to do them." If man only listens to hearsay he doesn't really know what is truth from what is false, but if he proves all things for him or herself he doesn't blindly go down the wrong path being led by those who are blind themselves; and so Christ tells us again: Luke 6:39 "Can the blind lead the blind? shall they not both fall into the ditch?" So, I reiterate through Paul what I was first saying: 1 Thessalonians 5:14 "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." 5:15 "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." "But ever follow that which is good." This takes us a step farther, we are not only to render this teaching into our own lives, with our own actions, but we are to do so to all our fellow men as well. 1 Corinthians 2:10 "The Spirit searcheth all things, yea,

(even) the deep things of God.” So, the truly spiritual soul seeks for the deeper meaning in all things. 1 Corinthians 10:15 “I speak as to wise men; judge ye what I say.” In-other-words, think about what Jesus and all of the other prophets are saying to us? Why? Because Jesus, as-well-as Moses and all of the other manifestations of God are all telling us to search throughout the writings of God and seek out the truth for ourselves; wherever we find it. This is also one of the major teachings found in the Bahá’í Faith as well as all the other religions of God:

“The first teaching of Bahá’u’lláh is the duty incumbent upon all to investigate reality. What does it mean to investigate reality? It means that man must forget all hearsay and examine truth himself, for he does not know whether statements he hears are in accordance with reality or not. Wherever he finds truth or reality, he must hold to it, forsaking, discarding all else; for outside of reality there is naught but superstition and imagination.” (Bahá’í Faith, The Promulgation of Universal Peace, p. 62) “TAKE heed to carefully consider the words of every soul, then hold fast to the proofs which attest the truth.” (The Bab, Selections from the Writings of the Bab, p. 133) 121. “Those to whom We have sent the book study it as it should be studied;” 48. “To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety; so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee.” (The Qur’an (Yusuf Ali tr), Surahs 2 and 5) 2. “Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.” “So take counsel with thine own understanding, with good insight practice the holiest works of Piety.”

“Hear the best with your ears, and discern by pure mind. Choose the ought, man by man (every man), for his own self. Before the great trial comes, wake up to this my counsel.” “One should rely on his or her own conviction, and not allow himself to be drifted by the opinions of others.” (Zoroaster, The Zend-Avesta, Avesta – Yasna 30, 53 and Hymns of Atharvan pp. 87 and 197) 2.44 “By study comes communion with the Lord in the Form most admired.” 106. “(To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss.” (Hindu, Laws of Manu chapter 1 and The Yoga Sutras of Patanjali) “And whenever,

whilst dwelling with attentive mind, he wisely investigates, examines and thinks over the Law-at such a time he has gained and is developing the Element of Enlightenment 'Investigation of the Law;' and thus this element of enlightenment reaches fullest perfection." (So) "Get into the habit of affirming that things are just so and not otherwise." (Buddha, Lankavatara Sutra and The Eightfold Path) "If thou readest, read as it is written." Investigate reality of the word as it is, not conjecture." "Be careful; make enquiry, display kindness, show compassion." "To you do I call and (you) do I teach, Men who have received the Sign. Harken not to the talk of all other peoples and generations." "Be careful; make enquiry," -- into the word of God.

"My chosen, ye sought and ye found, moreover ye shall seek and ye shall find. ye sought and found, my chosen ones, as the first (souls?) sought and found." Not through coercion but by self investigation. (Sabeanism, Ginza Rba- chapter 70, 74, 89 and 99)

Clearly, Christ, Bahá'u'lláh, Moses, Muhammad, and the rest of the prophets and manifestations of God all tell us investigate the truth of God's Holy Word for ourselves and not just accept what we are being told by the clergy and other religious leaders as the absolute truth. I leave it up to you. God's chosen teachers all tell us to investigate and seek out the absolute truth and not just follow blind leaders who may or may not have a clue as to what is really going on as far as God and His creation are concerned; but I must caution you, remember God is a spirit, and He wants us to worship Him in spirit and in truth: John 4:22 "Ye worship ye know not what: we know what we worship." 4:24 "God is a Spirit: and they that worship Him must worship Him in spirit." "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." God wants us to worship Him in the spirit or by the spirit or spiritually if you may, and in truth. This can only be achieved if we truly seek out the spiritual meaning and content found within His Holy Words and follow the intent of His message as He reveals it to us. This is, in reality, a very personal message for us from a very personal God; Who desires for us to really come to know Him personally. Isaiah 46:13 "I bring near My righteousness; it shall not be far off, and My salvation shall not tarry." 51:5 "My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people;" 50:7 "For the Lord GOD will help me; He is near that justifieth me;" Acts 17:27 "That they

should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us:” God is always near to us, and can form a very spiritual and very personal associated with us; He desires this with us: **“O SON OF MAN!” “I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.”** (Baha'u'llah, The Arabic Hidden Words) As I said God is ever close to us, but we remove ourselves far from His presents, not the other way around; so, it only makes sense that He, a God Who is All Love and Kindness, would want us to seek Him out and investigate His existence and presents for ourselves. How else are we ever going to really get to know our Heavenly Father on a personal level if we don't first make the effort, on our part, to try and get to know Him. We can only get to know God by the amount of effort we expend in trying to get to know Him; I mean He already knows us. Get real! It's up to us to make the effort if we really want to know God in this physical plane of existence. If we don't make the effort it's not going to happen. We may get to know God superficially, listening to others, but to really get to know God on a more personal level it's completely up to us to start the ball rolling, no one else can do that for you; it's up to you! And then once we start making the effort, God tells us He is ever there ready to guide us along the way: Jeremiah 29:13 **“And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.”** Hebrews 11:6 **“But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him.”** James 4:8 **“Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.”** Matthew 7:7 **“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:”** 7:8 **“For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”** Bottom line, it's up to us to make the effort to get to know our Heavenly Father. He will help us somewhat, but it is still up to us to make the effort to get to know Him; and to do this we have had numerous divine teachers from God who have given us numerous books of scriptures to study from to get to know more about Him and His teachings for mankind at any given time; or you could just blindly call all these other teachers false prophets and blindly stick your head in the sand and deprive yourselves of anything God might have tried to

share with you from their teachings. As I said, it's all up to you. It is completely between you and God if you choose to ignore Him without even making an effort on your part to find out the truth. Go ahead, let someone else's words lead you blindly down a blind path; these people are good at it, ask Christ: Matthew 15:7 "Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. In vain they do worship Me, teaching for doctrines the commandments of men. And he called the multitude, and said unto them, Hear, and understand not, that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." To blindly ignore the rest of God's writings without even looking; are we any different than the Pharisees and the scribes who rejected Christ's teachings sight unseen. What's the real difference here?

Anyway, here we are again. They believe, Christianity is the only true religion of God even though most of these other religions found here on this earth are, in fact, older and have been around much longer than Christianity; which can only make people who believe in a just, loving God, wonder at the motive of such people who would judge and condemn the rest of the world as it seems to suit them. James 4:12 "There is one Lawgiver (God), who is able to save and to destroy (give eternal life or death): who art thou that judgest another? Lest ye be condemned (yourself to death): behold, (God) The (One True) Judge standeth before the door." God, The Father, is the only One Who can judge us. No one else is allowed to, or able to judge another. God alone holds the keys to heaven and hell, and He ALONE is the final Judge as to who goes to either place! Matthew 7:1 "Judge not, that ye be not judged." 7:2 "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Romans 2:1 "Therefore thou art inexcusable, O man, who-so-ever thou art that judgest: for wherein thou judgest another, thou condemnest thyself;" Luke 6:37 "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be

forgiven:" 6:38 "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." So go on condemn, tell somebody else they are going to hell when they die, or just believe it in your heart: Psalms 44:21 "Shall not God search this out? for He (alone) knoweth the secrets of the heart." 1 Samuel 16:7 "The LORD seeth not as man seeth;" God looks beyond this mortal realm of ours into the very heart of reality. When we look at the mechanisms of existence we question; we ask how and why. God already knows the answers to these simple questions. His omniscience is all encompassing: and I for one admit I'm not smart enough to second guess God and tell Him who should be or shouldn't be in heaven or hell, but, then again, maybe you are? 19. "Allah knows of the tricks that deceive with the eyes, and all that hearts of men conceal." "And Allah will judge with Justice and Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is Allah (alone) Who hears and sees (all things)." Allah only, is the True Judge, as to the real outcome of the activities of mankind. He alone, chooses your final home. (The Qur'an (Yusuf Ali tr), Surah 40) 11. "But to no soul will Allah grant respite when the time appointed (for it) has come: and Allah is well-acquainted with (all) that ye do." (The Qur'an (Yusuf Ali tr), Surah 63) 159. "It is part of the mercy of Allah so, pass over (ignore, judge not the faults of others), and ask for (Allah's) forgiveness for them; For, Allah loves those who put their trust (in Him)." 85. "We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming when this will be manifest, so overlook (any human faults) with gracious forgiveness." Judge not one another, for with that which ye judge, ye shall be judged. (The Qur'an (Yusuf Ali tr), Surahs 2, 3 and 15) Or, another way we may look at this is? Who are we to question the will or authority of God, our Creator: Job 38:1 "Then the LORD answered Job out of the whirlwind, and said. Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou Me." "Where wast thou when I laid the foundations of the earth? Declare (it), if thou hast understanding."

"Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof

fastened? Or who laid the corner stone thereof?" "When the morning stars sang together, and all the sons of God shouted for joy? Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?" "When I made the cloud the garment thereof, and (the) thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" "Hast thou commanded the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it? It is turned as clay to the seal; and they stand as a garment. And from the wicked their light is withholden, and the high arm shall be broken. Hast thou given the horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper?" "Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place."

"Moreover the LORD answered Job, and said: Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it. Gird up thy loins now like a man: I will demand of thee, and declare thou unto Me. Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?" "Hast thou an arm like God? Or canst thou thunder with a voice like Him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty." "Canst thou draw out leviathan with an hook? Or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? Will he speak soft words unto thee? Will he make a covenant with thee? Wilt thou take him for a servant for ever? Wilt thou play with him as with a bird? Or wilt thou bind him for thy maidens? Shall the companions make a banquet of him? Shall they part him among the merchants? Canst thou fill his skin with barbed irons? or his head with fish spears? Lay thine hand upon him, remember the battle, do no more."

"Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? None is so fierce that dare stir him up: who then is able to stand before Me? Who hath prevented Me, that I should repay him? What-so-ever is under the whole heaven is Mine." "Cast abroad

the rage of thy wrath: and behold every one that is proud, and abase him.” “Look on every one that is proud, and bring him low; and tread down the wicked in their place.” “Hide them in the dust together; and bind their faces in secret.” “Then will I also confess unto thee that thine own right hand can save thee.” (King James Bible)

“All religions teach that we should love one another; that we should seek out our own shortcomings before we presume to condemn the faults of others, that we must not consider ourselves superior to our neighbours! We must be careful not to exalt ourselves lest we be humiliated.”

“Who are we that we should judge? How shall we know who, in the sight of God, is the most upright man? God's thoughts are not like our thoughts! How many men who have seemed saint-like to their friends have fallen into the greatest humiliation. Think of Judas Iscariot; he began well, but remember his end! On the other hand, Paul, the Apostle, was in his early life an enemy of Christ, whilst later he became His most faithful servant. How then can we flatter ourselves and despise others?”

“Let us therefore be humble, without prejudices, preferring others' good to our own! Let us never say, ‘I am a believer but he is an infidel,’ ‘I am near to God, whilst he is an outcast’. We can never know what will be the final judgment! Therefore let us help all who are in need of any kind of assistance.”

“Let us teach the ignorant, and take care of the young child until he grows to maturity. When we find a person fallen into the depths of misery or sin we must be kind to him, take him by the hand, help him to regain his footing, his strength; we must guide him with love and tenderness, treat him as a friend not as an enemy.” “We have no right to look upon any of our fellow-mortals as evil.”

(Abdu'l-Baha, Paris Talks, p. 147)

“All the divine principles announced by the tongue of the Prophets of the past are to be found in the words of Bahá'u'lláh; but in addition to these He has revealed certain new teachings which are not found in any of the sacred Books of former times.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 453)

“He, as affirmed by Himself, ‘the Primal Point from which have been generated all created things,’ ‘one of the sustaining pillars of the Primal Word of God,’ the ‘Mystic Fane,’ the ‘Great Announcement,’ the ‘Flame of that supernal Light that glowed upon Sinai,’ the ‘Remembrance of God’ concerning Whom ‘a separate Covenant hath been established with each and every Prophet’ had, through His advent, at once fulfilled the promise of all ages and ushered in the consummation of all Revelations.”

(Bahá'í Faith, Shoghi Effendi, God Passes By, p. 57)

So, in conclusion: go right ahead if you feel you must, act completely self-righteous and tell people that your truth is the only God given truth to mankind and that everyone else's truth is just false imagination on their part. Go right ahead and condemn all the rest of the world to hell if you like; with your words of condemnation. Just remember whenever you decide to tell someone that they don't know anything about God, ask yourself, do you really know anything about God? What can you absolutely state that you really know about The Devine Creator that was not revealed to you by one of His divine teachers, that He, Himself sent to mankind? And remember, when you open up your mouth telling someone that your truth is really the only real truth, condemning and judging the rest of the world as you see fit; remember: Proverbs 18:7 “A fool's mouth is his (own) destruction, and his lips are the snare of his soul.” (And) Ecclesiastes 10:12 “The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.” (Because) “The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.” (So) “A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?” (because) “The labour of the foolish wearieth every one of them, because he knoweth not.” So go ahead; with your own words you condemn your own selves, because: Matthew 7:2 “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.” (because) 2:12 “God shall judge the secrets of men,” not men, (because) 7:7 “I judge, (saith)

God,” not the people of this world. So, try and keep in mind the words of Jesus Christ on this subject: Luke 6:37 “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned:” (therefore) “forgive, and ye shall be forgiven:” (King James Bible,)

Way of life.

249. Way of life: The way is not just the teachings come down from God to educate mankind. The Way is a way of life, teachings and laws that need to be lived by if we want them to make a difference in our lives, and not just an archaic set of rules that are good only for those who just need something to believe in, in order to live in this harsh world. The way is a way of life that, as I said, needs to be lived; laws and teachings that will not only provide a useful framework to teach man ways to interact with one another, but following these teachings and incorporating them into our lives causes spiritual growth in our souls and development of our civilization in this physical world. Also, living by these teachings leads our true spiritual self to enlightenment and peace of mind knowing that there is something else; A Someone, we can rely on and go to for help when the need arises, Someone Who is looking out for us, and not just an empty vacuum that leaves us going nowhere when we die, with our consciousness just withering away into nothingness, or worse yet, our consciousness going on with nothing to look forward to but more empty, meaningless, nothingness laid out for us for an unimaginably dull existence for all time; not a scenario one would look forward to. Fortunately there is something more for us to look forward to and this is also a teaching that is expressed in the other religions of God as well. There is a way, that if we live by these rules, we will have comfort and joy throughout eternity with only more delectation for us to look forward to in the future.

JUDAISM: Jeremiah 21:8 “Thus saith the LORD; Behold, I set before you the way of life, and the way of death.”

Proverbs 7:2 “Keep my commandments, and live.”

Proverbs 7:3 “Bind them upon thy fingers, write them upon the table of thine heart.”

Proverbs 6:23 “For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:”

Proverbs 10:17 “He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.”

Proverbs 15:10 “Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.”

Proverbs 15:24 “The way of life is above to the wise, that he may depart from hell beneath.”

Deuteronomy 11:26 “Behold, I set before you this day a blessing and a curse;” 11:27 “A blessing, if ye obey the commandments of the LORD your God, which I command you this day:” 11:28 “And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.”

Deuteronomy 11:32 “Observe to do all the statutes and judgments which I set before you this day, (and live.)” Proverbs 7:2

CHRISTIANITY: John 14:5 “Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Matthew 7:13 “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

Acts 18:25 “This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord.”

James 1:23 “For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:” 1:24 “For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

James 1:25 “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

Letter 30. “Remember that there are clear modes, honest means, bright ways, rational procedures, sensible manners, pious methods of faithfully carrying out His orders and obeying His commands and there are innumerable gains and unlimited advantages in that way of life.” “Wise people adopt those ways and follow them but only fools refuse to accept His advice. Whoever turns away from Allah actually turns away from the realities of life and dictates of wisdom and, therefore, he wanders in the wilderness of ignorance.””

“The Almighty Allah will take away His Blessings from him and will send His Wrath upon him.” “For the sake of yourself be afraid of self-aggrandizement, self-glorification and selfishness. The Merciful Allah has shown you the correct way of leading an honest and a virtuous life and has clearly pointed to you the place where life and its activities are going to end.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

71. “He that obeys Allah and His Messenger has already attained the highest Achievement.” 9. “And those who believe and work righteous deeds, them shall We admit to the company of the Righteous.” 3. “We showed him the Way: whether he be grateful or ungrateful (rests on his will).”

(The Qur’an (Yusuf Ali tr), Surahs 29, 33 and 76)

43. “And they shall thenceforth in their doings walk after the way of holiness.” 13. “Even that way of Good Thought, O Ahura, of which thou didst speak to me, whereon, a way well made by Right, the Daena of the future benefactors shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazda.” 30. “Go forward with praises, go forward the way of the good Mazdean law and of all those who walk in her ways.”

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 4, Yasna 34 and Avesta Fragments)

17. "These are the classes and states in life which give attention to the rulers, and fulfill the (laws) of religion; yea, they are the guides and companions of that religious man."

5. "they who for my sake render him obedience shall all attain unto Welfare and Immortality by the actions of the Good Spirit" - (He) Mazda Ahura." 43. "And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 19, 45 and Vendidad 4)

**"This is the way, this is the immortal, this is union, and this is bliss."
"Find full reward Of doing right in right! Let right deeds be Thy motive, not the fruit which comes from them." 9. "For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss."**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 2 and Laws of Manu chapter 2 and Maitrayana-Brahmaya-Upanishad)

"The Soul's light shineth pure in every place; And they who, by such eye of wisdom, see How Matter, and what deals with it, divide; And how the Spirit and the flesh have strife, Those wise ones go the way which leads to Life!"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 13)

20. "This indeed is the Way - there is no other - for the purification of one's vision. Follow this way. It leads to Mara's confusion."

"Following this Path you will put an end to suffering. I have taught you the Way after realising the removal of the arrow myself."

"Making the effort is your affair. The Buddhas have pointed out the Way. Those who are on the way and practicing meditation will be freed from Mara's bonds."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

14. “Abstention from all evil, Cultivation of the wholesome, Purification of the heart; This is the Message of the Buddhas.” 13. “Lead a life of righteousness, and not a life of wrong-doing.” 20 “This is the only way; None other is there for purity of vision. Enter upon this path.” “He who follows righteousness lives happily in this world and the next.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 and 3 (tr. J. Richards))

1. “Even if the thoughtless can recite many of the scriptures, if they do not act accordingly, they are not living the holy life, but are like a cow-herd counting the cows of others.”

“Even if the faithful can recite only a few of the scriptures, if they act accordingly, having given up passion, hate, and folly, being possessed of true knowledge and serenity of mind, craving nothing in this world or the next, they are living (in the way of the) holy life.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“To behold the Great One in the House of Perfection. As They called them and they answered not, When they call, who will answer them? Because it was given to them but they took not, Who will give to them when they ask? They hated the Way of Life and its Abode But loved the abode of the wicked. And lo! in the abode of the wicked Will they be held captive.” (Sabeanism, Ginza Rba- chapter 90)

“Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out evil. (Like) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to those who love Thy name of Truth, And Life be praised.” (Sabeanism, Ginza Rba- chapter 45)

“Let all be set free from the multiple identities that were born of passion and desire, and in the oneness of their love for God find a new way of life.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 76)

“Stand ye staunch and strong in the Covenant and, following the precepts of God and the holy Law, suckle your children from their infancy with the milk of a universal education, and rear them so that from their earliest days, within their inmost heart, their very nature, a way of life will be firmly established that will conform to the divine Teachings in all things.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 125)

“Jesus, then, founded the sacred Law on a basis of moral character and complete spirituality, and for those who believed in Him He delineated a special way of life which constitutes the highest type of action on earth.”

(Bahá'í Faith, Abdu'l-Baha, The Secret of Divine Civilization, p. 82)

Don't let wealth or status bias you.

250. Don't let wealth or status bias you: We should not let someone's wealth or someone's lack of wealth effect our judgment in anyway, but treat all persons respectfully and equally, irregardless of their social position in this life. JUDAISM: Leviticus 19:15 “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.”

Deuteronomy 1:16 “And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.”

Deuteronomy 1:17 “Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.”

CHRISTIANITY: James 2:1 “My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.”

James 2:2 “For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;”

James 2:3 “And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:”

James 2:4 “Are ye not then partial in yourselves, and are become judges of evil thoughts?”

James 2:5 “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”

James 2:6 “But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?”

James 2:7 “Do not they blaspheme that worthy name by the which ye are called?”

Letter 50. “My duty towards you is that, except the secrets of war, I do not keep anything pertaining to the affairs of the State hidden from you. Barring religious questions in all other matters concerning your welfare, I should take you in my confidence and seek your advice, I should guard your interests and rights to the best of my ability, I should see that you are well-protected and well-looked after and I should treat all of you equally without any favouritism.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

30. “Set thou thy face steadily and truly to the Faith: (Establish) Allah's handiwork according to the pattern on which He has made mankind: 25. (‘We have made (all) men equal.’) ‘no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.”

(The Qur'an (Yusuf Ali tr), Surahs 22 and 30)

1. "According as it is with the laws that belong to the present life, so shall the Judge act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance (in equal measure)."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 33)

Denkard. Zoroaster, "There should be more longing for these three precepts than for the entire Avesta and Zand: One (is) not to connive at a sinner in regard to (his) sins; one, not to elevate a man of wicked judgment on account of power and wealth and one, to seek a reward for an act of merit from the spiritual and not from the material existences."

"No one should make a distinction between himself and another person. All men should be treated as equals. No one should claim for himself an exception." (ZOROASTER, Hymns of Atharvan p. 634)

"Whereto the clod, the rock, the glistening gold Show all as one. By this sign is he known Being of equal grace to comrades, friends, Chance-comers, strangers, lovers, enemies, Aliens and kinsmen; loving all alike, Evil or good."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 6)

"He unto whom- self-centered- grief and joy Sound as one word; to whose deep-seeing eyes The clod, the marble, and the gold are one; Whose equal heart holds the same gentleness For lovely and unlovely things, firm-set, Well-pleased in praise and dispraise; satisfied With honour or dishonour; unto friends And unto foes alike in tolerance."

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 14)

5. "One way leads to acquisition, the other leads to nirvana. Realizing this a monk, as a disciple of the Buddha, should take no pleasure in the respect of others" in either case.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“We constantly seek to realize our Mind-essence with wisdom; that we refrain from all evil; that we do all kinds of good acts with no attachment to the fruit of such action; and that we are respectful toward our superiors, considerate of our inferiors, and sympathetic for the destitute and those in trouble.” (Buddha, Sixth Patriarch)

“Forget all discriminations: see no distinction between a sage and an ordinary man.” (Buddha, Sixth Patriarch)

“May the gate of sin be barred to them and the gate of light be open for them. May they be knit together in the communion of Life in which there is no separation of Life.” No privilege and special favors. “Display kindness, show compassion, be giving of that which you have.” (Sabeanism, Ginza Rba- chapters 34 and 74)

“If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch though hunted down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in Persia, Turkey and Egypt in numbers to this day adhere to his doctrines, his life must be one of those events in the last hundred years which is really worth study.”

The Bab: (Shoghi Effendi, The Dawn-Breakers)

“They who are possessed of riches, however, must have the utmost regard for the poor, for great is the honor destined by God for those poor who are steadfast in patience. By My life! There is no honor, except what God may please to bestow, that can compare to this honor. Great is the blessedness awaiting the poor that endure patiently and conceal their sufferings, and well is it with the rich who bestow their riches on the needy and prefer them before themselves.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 201)

“Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 284)

“The poor could find a refuge and the rich be welcomed on equal terms.”

(Bahá'í Faith, Ruhiyih Khanum, The Priceless Pearl, p. 332)

Wealth, worldly wealth, is a mighty barrier between man and God.

251. Wealth, worldly wealth, is a mighty barrier between man and God and a test of man's true faith: In the Bahá'í Writings it is stated that wealth is a mighty barrier between God and man. Man tends to get sidetracked concentrating on his riches and tends to leave matters of God on the wayside as he goes through life. CHARITIANITY: Matthew 6:19 “Lay not up for yourselves treasures upon earth” 6:20 “Lay up for yourselves treasures in heaven,” 6:21 “For where your treasure is, there will your heart be also.”

“O peoples of the world! Whatsoever ye have offered up in the way of the One True God, ye shall indeed find preserved by God the Preserver, intact at God's Holy Gate.”

(The Bab, Selections from the Writings of the Bab, p. 46)

“O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!”

“Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!”

(Bahá'í Faith, Baha'u'llah, The Persian Hidden Words)

This concept of wealth being a great barrier between God and man is also found in the teaching of the other religions:

CHRISTIANITY: 1 Peter 1:18 “Know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.”

Matthew 19:24 “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” The thing one really needs to realize here is that the eye of a needle spoken of by Jesus is a doorway found in the city wall of old Jerusalem that existed in the day of Jesus. What one needs to realize here is that it was not impossible for a camel to go through the eye of the needle, it was just very hard for a camel to go through the eye of the needle. The bible tells us our worldly wealth is not something we can trust or something that will save us:

JUDAISM: Psalms 49:6 “They that trust in their wealth, and boast themselves in the multitude of their riches;”

Psalms 49:7 “None of them can by any means redeem his brother, nor give to God a ransom for him:”

Psalms 49:8 “(For the redemption of their soul is precious, and it ceaseth for ever:)” This concept is also found in the Bahá'í Faith:

“It is not surprising, under these circumstances, that office is the common avenue to wealth, and that cases are frequent of men who, having started from nothing, are found residing in magnificent houses, surrounded by crowds of retainers and living in princely style. 'Make what you can while you can' is the rule that most men set before

themselves in entering public life. Nor does popular spirit resent the act; the estimation of any one who, enjoying the opportunity, has failed to line his own pockets, being the reverse of complimentary to his sense. No one turns a thought to the sufferers from whom, in the last resort, the material for these successive 'madakhils' has been derived, and from the sweat of whose uncomplaining brow has been wrung the wealth that is dissipated in luxurious country houses."

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. xxviii)

"Soon will your swiftly-passing days be over, and the fame and riches, the comforts, the joys provided by this rubbish-heap, the world, will be gone without a trace."

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 3)

JUDAISM: Ecclesiastes 5:15 "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand."

Psalms 49:14 "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Psalms 62:10 "If riches increase, set not your heart upon them."

"Our vanishing life, will be gone, and we shall pass, empty-handed, into the hollow that is dug for those who speak no more; wherefore must we bind our hearts to the manifest Beauty, and cling to the lifeline that faileth never."

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 266)

"Man's highest station, however, is attained through faith in God in every Dispensation and by acceptance of what hath been revealed by Him, and not through learning; inasmuch as in every nation there are learned men who are versed in divers sciences. Nor is it attainable

through wealth; for it is similarly evident that among the various classes in every nation there are those possessed of riches.”

(The Bab, Selections from the Writings of the Bab, p. 89)

JUDAISM: Proverbs 8:10 “Receive my instruction, and not silver; and knowledge rather than choice gold.”

Proverbs 8:19 “My fruit is better than gold, yea, than fine gold;”

Proverbs 10:2 “Treasures of wickedness profit nothing: but righteousness delivereth from death.”

Proverbs 10:20 “The tongue of the just is as choice silver: the heart of the wicked is little worth.”

Proverbs 11:4 “Riches profit not in the day of wrath: but righteousness delivereth from death.”

Psalms 37:16 “A righteous man hath is better than the riches of many wicked.” In the Bahá’í Writings wealth is also considered a great test to man’s faith:

“True knowledge, therefore, is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation. Nor is there any wealth save in poverty in all save God and sanctity from aught else but Him -- a state that can be realized only when demonstrated towards Him Who is the Dayspring of His Revelation.”

(The Bab, Selections from the Writings of the Bab, p. 89)

“O SON OF BEING! Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.”

(Bahá’í Faith, Baha’u’llah, The Arabic Hidden Words)

CHRISTIANITY: 1 Peter 1:7 “The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:”

Matthew 16:26 “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

“O SON OF MAN! Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

“His wealth avails him not, neither what he has earned; he shall roast at a flaming fire and his wife, the carrier of the firewood, upon her neck a rope of palm-fibre.”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 86)

CHRISTIANITY: 1 Timothy 6:9 “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.”

1 Timothy 6:10 “For the love of money is the root of all evil:”

What is it all about? This want and seemingly need some people have for amassing great wealth comes down to this:

“IT is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease at the time of death. The path to guidance is one of love and compassion, not of force and coercion. This hath been God's method in the past, and shall continue to be in the future! He causeth him whom He pleaseth to enter the shadow of His Mercy. Verily, He is the Supreme Protector, the All-Generous.”

(The Bab, Selections from the Writings of the Bab, p. 75)

“O Ali! If God guide, through thee, one soul, it is better for thee than all the riches!”

(Bahá'í Faith, Abdu'l-Baha, Tablets of the Divine Plan, p. 11)

“It is better then all the riches in the world to bring one soul to Him in the eyes of the Creator, and that is, what it all comes down to. God has not said that there are mansions prepared for us if we pass our time associating with the rich, but He has said there are many mansions prepared for the servants of the poor, for the poor are very dear to God. The mercies and bounties of God are with them.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 33)

CHRISTIANITY: 1 Timothy 6:17 “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;”

“The rich are mostly negligent, inattentive, steeped in worldliness, depending upon their means, whereas the poor are dependent upon God, and their reliance is upon Him, not upon themselves. Therefore, the poor are nearer the threshold of God and His throne.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 33)

“In the estimation of them that have fixed their eyes upon the merciful Lord, the riches of the world and its trappings are worth as much as the eye of a dead body, nay even less.”

(The Bab, Selections from the Writings of the Bab, p. 20)

CHRISTIANITY: Matthew 19:23 “Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.”

“Consider how base a nature it reveals in man that, notwithstanding the favors showered upon him by God, he should lower himself into the animal sphere, be wholly occupied with material needs, attached to this mortal realm, imagining that the greatest happiness is to attain wealth in this world. How purposeless! How debased is such a nature!”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 185)

CHRISTIANITY: Revelations 3:17 “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:”

Matthew 6:19 “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:”

Matthew 6:20 “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:”

Matthew 6:21 “For where your treasure is, there will your heart be also.”

“When a rich man believes and follows the Manifestation of God, it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried, it will be seen whether his possessions are a hindrance in his religious life.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 216)

“The Báb, in His Tablet addressed to Muhammad Shah, states that He foretold, in a letter to two divines in Yazd, the date of the death of Manuchihr Khan, eighty-seven days before it occurred. And He mentions that Manuchihr Khan had offered Him all that he possessed, even taking off his rings and placing them before Him.”

“Manuchihr Khan had come to realize that his wealth was the product of oppression. The Báb accepted both his repentance and his wealth, then returned to him his riches for his use until his death, which occurred in the month of Rabi'u'l-Avval 1263 A.H. (February-March 1847 A.D.)”

(H. M. Balyuzi, The Bab - The Herald of the Days, p. 116)

18. "They will say: 'Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: but Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost.'"

(The Qur'an (Yusuf Ali tr), Surah 25)

55. "Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life and that their souls may perish in their (very) denial of Allah."

(The Qur'an (Yusuf Ali tr), Surah 9)

58. "Say 'In the Bounty of Allah, and in His Mercy -- in that let them rejoice": that is better than the (wealth) they hoard.'"

(The Qur'an (Yusuf Ali tr), Surah 10)

29. "And O my People! I ask you for no wealth in return: my reward is from none but Allah: but I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones!"

(The Qur'an (Yusuf Ali tr), Surah 11)

109. "Nor did We send before thee (as Messengers) any but men, whom We did inspire -- (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the Hereafter is best, for those who do right. Will ye not then understand?"

18. "For those who respond to their Lord, are (all) good things. But those who respond not to Him -- even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell -- what a bed of misery!"

(The Qur'an (Yusuf Ali tr), Surahs 12 and 13)

46. "Wealth and sons are allurements of the life of this world: but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes."

(The Qur'an (Yusuf Ali tr), Surah 18)

81. "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!"

(The Qur'an (Yusuf Ali tr), Surah 20)

4. "As to those who believe not in the Hereafter, We have made their deeds pleasing in their eyes; and so they wander about in distraction."

5. "Such are they for whom a grievous Penalty is (waiting): and in the Hereafter theirs will be the greatest loss."

(The Qur'an (Yusuf Ali tr), Surah 27)

34. "Never did We send a Warner to a population, but the wealthy ones among them said: "We believe not in the (message) with which ye have been sent."

35. "They said: 'We have more in wealth and in sons, and we cannot be punished.'"

36. "Say: 'Verily my Lord enlarges and restricts the provision to whom He pleases, but most men understand not.'"

37. "It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work Righteousness -- these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high!"

(The Qur'an (Yusuf Ali tr), Surah 34)

"Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah's Cause), and they are few in number."

(Hadith, Bukhari Vol 3, Book 41, # 573)

“The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and does good deeds with it.”

(Hadith, Bukhari Vol 8)

“Allah’s Apostle said, ‘Whoever is made wealthy by Allah and does not pay the Zakat (charity) of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure.’”

(Hadith, Bukhari Vol 2, Book 24, # 486)

“One should not neglect the world, at the same time he should have no hankering for wealth, he should get rid of covetousness. Lust and greed are the two enemies of God realization.” “Wealth itself does not stand in the way of God realization if the mind is not addicted to it.” (ZOROASTER, Hymns of Atharvan pp. 214 and 453)

“Detachment is the highest good. So long as the mind hankers for worldly goods, love of God does not find a place there.” “One who desires worldly objects cannot love Mazda with his whole heart. (ZOROASTER, Hymns of Atharvan pp. 666 and 776)

“The wicked acquire cattle, the wicked acquire horses, the wicked acquire sheep and corn; but the wicked tyrant does not acquire a store of good deeds.”

“Seek ye for a store of good deeds, O Zarathushtra, men and women! for a store of good deeds is full of salvation, O Zarathustra!”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, “Be it known that, whosoever pursues his calling according to the law, his profession is one for acquiring enduring wealth and not for acquiring transitory wealth. He whose calling is to acquire transitory wealth and to avoid enduring wealth, -- that pursuer

of his calling by the wrong path, lives a grumbler, morose, restless and discontented. The enduring wealth that keeps the body in order and the soul strengthened is owing to good behavior; and the increase of transitory wealth is owing to the absence of it (good behavior) (and) to evil behavior. The thing that gives to the soul deliverance of every kind and turns away all sin is righteousness.”

Denkard. Zoroaster, “Man has the worst desires, who thinks it right to amass the riches of this world.” “Be it known that the wealth most worthy of attention is (righteousness) for the obtaining of immortality.”

Denkard. Zoroaster, “In this world there is nobody whatever to whom lordship and riches (are) reverential. (2) He who (is) happy is (so) owing to straightforwardness, while he who (is) unhappy is (so) through every path of avarice.” “One should not be proud and greedy of material wealth and (its) excesses;”

13. “The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law the supreme authority is the revelation (Sruti).”

(Hindu, Laws of Manu chapter 2)

17. “Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realization of his aims.”

(Hindu, Laws of Manu chapter 4)

176. “Let him avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to the sacred law, and even lawful acts which may cause pain in the future or are offensive to men.”

(Hindu, Laws of Manu chapter 4)

24. “Riches destroy a fool, but not those who are seeking the other shore. The fool destroys himself by his craving for riches, as he destroys others too.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

1. “Though little he recites the Sacred Texts, But puts the precepts into practice, Ridding himself of craving, hatred and delusion, Possessed of right knowledge with mind well-freed, Cling to nothing here or hereafter, He has a share in religious life.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Cultivate a mind that is independent of material circumstances. And why? Because, all sensuous conditions and material circumstances are only manifestations of mind and are alike dream-like and imaginary.” (Buddha, Diamond Sutra)

“Be no son of the House, the world,” “Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust.” (Sabeanism, Instruction of Adam)

“The mana rejoiceth in its treasure And in the glory of Life Which resteth on it. I have acknowledged Thee (O) Elect Righteous One, For Thou settest my soul free From transitory things.” (Sabeanism, Ginza Rba- chapter 93)

Don't become attached to this life and this world.

252. Don't become attached to this life and this world: The religions of God all warn us not to become entangled with the affairs of this world and become ensnared in the abode of worldliness and materialism. This worldly life is a trap that catches the unwary traveler, on the road to spiritual realization, in a web of, glutinous craving and deceit, selfish desire and oppression, distracting him from

the pathway leading unto God and heavenly blissfulness; and, in fact, causing harm to our spiritual wellbeing.

CHRISTIANITY: 2 Timothy 2:3 “Thou therefore endure hardness, as a good soldier of Jesus Christ.”

2 Timothy 2:4 “No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier.”

Matthew 6:24 “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” (money)

Matthew 6:25 “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?”

Matthew 6:26 “Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?”

Matthew 10:38 “And he that taketh not his cross, and followeth after me, is not worthy of me.”

Matthew 10:39 “He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”

Mark 4:19 “And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.”

Mark 8:35 “For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.”

Luke 6:24 “But woe unto you that are rich! for ye have received your consolation.”

Luke 8:14 “And that (the holy word) which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.” Luke

9:24 “For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.”

Romans 8:13 “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

Colossians 3:2 “Set your affection on things above, not on things on the earth.” 3:3 “For ye are dead, and your life is hid with Christ in God.”

1 John 2:15 “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

1 John 2:16 “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

James 4:14 “For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.”

Romans 8:38 “For I am persuaded, that neither death, nor life, shall be able to separate us from the love of God.”

Galatians 6:8 “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

JUDAISM: Ezra 39. “Flee the shadow of this world, receive the joyfulness of your glory:” (Deuterocanonical Apocrypha, Esdras 2 (Ezra 4))

4 Ezra 7:20 “For there be many that perish in this life, because they despise the law of God that is set before them.”

“For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.”

4 Ezra 7:59 “For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.”

Psalms 26:9 “Gather not my soul with sinners, nor my life with bloody men: In whose hands is mischief,” **31:9** “Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.” **31:10** “For my life is spent with grief,”

Proverbs 15:31 “The ear that heareth the reproof of life abideth among the wise.”

Proverbs 13:8 “The ransom of a man’s life are his riches: but the poor heareth not rebuke.

Psalms 63:3 “Because Thy lovingkindness is better than life, my lips shall praise thee.”

Psalms 49:6 “They that trust in their wealth, and boast themselves in the multitude of their riches;”

Psalms 49:7 “None of them can by any means redeem his brother, nor give to God a ransom for him:”

Psalms 62:10 “If riches increase, set not your heart upon them.”

Psalms 52:8 “Trust in the mercy of God for ever and ever.”

“Christ was heavenly, divine and belonged to the world of the Kingdom. He was the embodiment of spiritual knowledge. His intellect was superior to these philosophers, His comprehension deeper, His perception keener, His knowledge more perfect. How is it that He overlooked and denied Himself everything in this world? He attached little importance to this material life, denying Himself rest and composure, accepting trials and voluntarily suffering vicissitudes because He was endowed with spiritual susceptibilities and the power of the Holy Spirit.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 312)

“If man is bereft of the divine bestowals and if his enjoyment and happiness are restricted to his material inclinations, what distinction or difference is there between the animal and himself? In fact, the animal's happiness is greater, for its wants are fewer and its means of livelihood easier to acquire. Although it is necessary for man to strive for material needs and comforts, his real need is the acquisition of the bounties of God. If he is bereft of divine bounties, spiritual susceptibilities and heavenly glad tidings, the life of man in this world has not yielded any worthy fruit. While possessing physical life, he should lay hold of the life spiritual, and together with bodily comforts and happiness, he should enjoy divine pleasures and content. Then is man worthy of the title man; then will he be after the image and likeness of God, for the image of the Merciful consists of the attributes of the heavenly Kingdom.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 335)

“Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

Letter 10. "Have you ever seriously considered what would happen to you if all your wealth and property is taken away from you. The possessions, the riches and the luxuries that you have surrounded yourself with, belong to this world, a world which has profusely decorated itself and which is bent upon alluring you with its enjoyments. It has enticed you away and you have fallen an easy prey to its allurements. It has dragged you and you have followed it like a tame animal on the other end of the rope. It has ordered you and you have obeyed its orders submissively."

"You have forgotten that shortly you will be called to bear the consequences of such a life; consequences from which no one can shield, liberate or absolve you."

"Abstain from such a life, keep yourself ready for the Day of Judgment."

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

81. "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!"

(The Qur'an (Yusuf Ali tr), Surah 20)

131. "Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring."

(The Qur'an (Yusuf Ali tr), Surah 20)

"A man may spend the whole life in running after pleasure, but he will find that his thirst is yet unslaked, and he will be ever in bondage."

"One should not neglect the world, at the same time he should have no hankering for wealth, he should get rid of covetousness. Lust and

greed are the two enemies of God realization.” (ZOROASTER, Hymns of Atharvan p. 214 and 221)

“When the devotee is fully established in detachment he does not pray for anything, for he can do without everything. Detachment is the highest good. So long as the mind hankers for worldly goods, love of God does not find a place there.” “One who desires worldly objects cannot love Mazda with his whole heart. (ZOROASTER, Hymns of Atharvan pp. 268, 666 and 776)

11. “Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.”

(Hindu, Laws of Manu chapter 4)

16. “Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.”

80. “When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.”

81. “He who has in this manner gradually given up all attachments and is freed from all the pairs (of opposites), reposes in Brahman alone.”

17. “Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realisation of his aims.”

(Hindu, Laws of Manu 4 and 6)

13. “Don't practice an ignoble way of life, don't indulge in a careless attitude. Don't follow a wrong view, and don't be attached to the world.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Cultivate a mind that is independent of material circumstances. And why? Because, all sensuous conditions and material circumstances are only manifestations of mind and are alike dream-like and imaginary.” (Buddha, Diamond Sutra)

“Be no son of the House, the world,” “Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust.” (Sabeanism, Instruction of Adam)

“I came, the life of my Self I found, Yea, Life! lo, Life! Life hath triumphed over this world.” (Sabeanism, Ginza Rba- chapter 30)

“Man must sever himself from the influences of the world of matter, from the world of nature and its laws; for the material world is the world of corruption and death. It is the world of evil and darkness, of animalism and ferocity, bloodthirstiness, ambition and avarice, of self-worship, egotism and passion; it is the world of nature.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 451)

“Know ye that by ‘the world’ is meant your unawareness of Him Who is your Maker, and your absorption in aught else but Him.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 275)

“Whatsoever deterreth you, in this Day, from loving God is nothing but the world. Flee it, that ye may be numbered with the blest.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 276)

“Fie upon the world and its people and upon those who take delight in earthly riches, while oblivious of the life to come. Were the veil to be removed from thine eye thou wouldst crawl unto Me on thy breast,

even through the snow, from fear of the chastisement of God which is swift and near at hand.”

(The Bab, Selections from the Writings of the Bab, p. 22)

We are to be charitable with our wealth.

253. We are to be charitable with our wealth: We are told in the Holy Bible that we are to be charitable with that which God has given us and be a friend and benefactor to the poor and needy; and, as a result, a bounty unto our own selves. This teaching is also reflected in the Bahá'í writings and many of the other religions of God and seems to be almost a standard for religion. **CHRISTIANITY: 2 Corinthians 9:7** **“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”** God loves those that give of their own free will.

1 Timothy 1:5 **“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:”**

1 Timothy 6:17 **“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;”**

1 Timothy 6:18 **“That they do good, that they be rich in good works, ready to distribute, willing to communicate;”**

“Charity is pleasing and praiseworthy in the sight of God and is regarded as a prince among goodly deeds..... Blessed is he who preferreth his brother before himself.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 71)

JUDAISM: Psalms 22:9 **“He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.”**

Proverbs 3:27 **“Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.”**

Proverbs 19:17 **“He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will He pay him again.”**

“We have ere this uttered these sublime words: Let them that bear allegiance to this Wronged One be even as a raining cloud in moments of charity and benevolence and as a blazing fire in restraining their base and appetitive natures.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 94)

CHRISTIANITY: Matthew 5:42 “Give to him that asketh thee, and from him that would borrow of thee turn not thou away.”

Luke 3:11 “He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.”

1 Timothy 1:5 “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:”

“Let us have love and more love, a love that melts all opposition, that sweeps away all barriers, that conquers all foes, a love that aboundeth in charity, large-heartedness, tolerance, and noble striving, a love that triumphs over all obstacle, a boundless, an irresistible, sweeping love! Ah me! Each one must be a sign of love, a center of love, a sun of love, a star of love, a palace of love, a mountain of love, a world of love, a universe of love! Hast thou love? Then thy power is irresistible. Hast thou sympathy? Then all the stars will sing thy praise.”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 454)

“Broadly regarded, Bábism may be defined as a creed of charity, and almost of common humanity. Brotherly love, kindness to children, courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness even to Christians, are included in its tenets.”

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 46)

CHRISTIANITY: 1 Corinthians 13:3 “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.”

1 Corinthians 13:4 “Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,”

JUDAISM: Deuteronomy 15:7 “**If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:**”

Deuteronomy 15:8 “**But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.**”

CHRISTIANITY: James 2:14 “**What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 2:15 If a brother or sister be naked, and destitute of daily food, 2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 2:17 Even so faith, if it hath not works, is dead, being alone.**”

“Be ye trustworthy on earth, and withhold not from the poor the things given unto you by God through His grace.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 54)

“The life of the exiles (Babis) was a perpetual subject of edification. Scarcely were they installed than each of them took up all occupation -- it is a principle of their faith that each man must work -- and they appeared to live as the other Muslims, with this single difference that they never ceased to give an example of charity and gentleness.”

(Moojan Momen, The Babi and Baha'i Religions 1844-1944, p. 198)

43. “Be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).”

(The Qur'an (Yusuf Ali tr), Surah 2)

83. “We took a Covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity.”

(The Qur'an (Yusuf Ali tr), Surah 2)

The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and does good deeds with it.

(Hadith, Bukhari Vol 8)

36. “The Law of Mazda will not deliver thee unto pain. Thou art entreated (for charity) by the whole of the living world, and she is ever standing at thy door in the person of thy brethren in the faith beggars are ever standing at the door of the stranger, amongst those who beg for bread.”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

“Charity and stinginess cannot lead to the same consequence. He does not prohibit the acquisition of wealth, but only wishes that charity should be the main object of the acquisition. Acquire money, save and increase it, but only for the purpose of giving it to deserving persons.” (ZOROASTER, Hymns of Atharvan p. 456)

Denkard. Zoroaster, “The soul is for righteous principles, and wealth for helping the afflicted, and ingenuity for perseverance.”

226. “Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, procure endless rewards.”

(Hindu, Laws of Manu chapter 4)

1. “There are three branches of the law. Sacrifice, study, and charity are the first.”

(Hindu, Upanishads vol. 1, Khandogya-Upanishad Part 1)

17. “Speak the truth, don't get angry, and always give, even if only a little, when you are asked. By these three principles you can come into the company of the devas.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

17. "One should speak the truth. One should not give way to anger. If asked for little one should give. One may go, by these three means, to the presence of celestials."

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

"If persons should come to them and ask for something, they should as far as their means allow, supply it ungrudgingly and thus make them happy. If they see people threatened with danger, they should try every means for rescuing them and restore them to a feeling of safety." (Buddha, Diamond Sutra)

"(Be giving), display kindness, show compassion." Be giving of that which you have to those in need. (Sabeanism, Ginza Rba- chapter 74)

"To each according to the works of his hands It is awarded."

"Every man who toiled And was long-suffering shall come and take with both hands, But he who did not toil nor endure, Standeth empty in the House of Dues."

"He will seek but will not find, And ask, but naught will be given him, Because he had in his hand and gave not," (Sabeanism, Ginza Rba- chapter 123)

"Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer to the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of

fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 93)

Thy will be done.

254. Thy will be done: In the writings of the bible and the Bahá'í Faith we are encouraged to let Gods will be done over and above all our wishes and desires. This is one of the spiritual requirements to all men if we wish to truly grow and develop to our greatest spiritual potential. CHRISTIANITY: Luke 22:42 “Saying, Father, if Thou be willing, remove this cup from me: nevertheless not my will, but Thine, be done.”

JUDAISM: Deuteronomy 5:27 “Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.”

Psalms 40:8 “I delight to do Thy will, O my God: yea, Thy law is within my heart.”

“Commit thyself to God; give up thy will and choose that of God; abandon thy desire and lay hold on that of God; that thou mayest be a holy, spiritual and heavenly example.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 89)

“Out of utter nothingness, O great and omnipotent Master, Thou hast, through the celestial potency of Thy might, brought me forth and raised me up to proclaim this Revelation. I have made none other but Thee my trust; I have clung to no will but Thy Will. Thou art, in truth, the All-Sufficing.”

(The Bab, Selections from the Writings of the Bab, p. 59)

We must let God's will reign in our lives if we truly wish to see the greatest good come out of our endeavors in the pathway of spiritual perfection in this world and the world to come.

JUDAISM: Psalms 143:10 "Teach me to do Thy will; for Thou art my God: Thy spirit is good; lead me into the land of uprightness."

CHRISTIANITY: Matthew 6:10 "Thy kingdom come. Thy will be done in earth, as it is in heaven."

"This is the glorious time of which the Lord Jesus Christ spoke when He told us to pray 'Thy Kingdom come, Thy Will be done on earth as it is in Heaven."

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 88)

"Thou hast created in heaven and earth and whatsoever lieth between them; inasmuch as he will inherit the heavenly home, through the revelation of Thy favours, and will partake of the goodly gifts Thou hast provided therein; for the things which are with Thee are inexhaustible. This indeed is Thy blessing which according to the good-pleasure of Thy Will Thou dost bestow on those who tread the path of Thy love."

(The Bab, Selections from the Writings of the Bab, p. 189)

Through God's sovereign will we can best develop our soul and change this world into a better world. If we were to reflect, how would Christianity have been able to change the world if Jesus had refused the will of God and not sacrificed himself for the betterment of mankind.

CHRISTIANITY: Matthew 26:42 "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, Thy will be done."

If Jesus had not sacrificed himself demonstrating his complete confidence and reliance upon God Christianity would not have had the power to effect the great changes in the world and in our lives that it has had.

“Merge thy will in His pleasure, for We have, at no time, desired anything whatsoever except His Will, and have welcomed each one of His irrevocable decrees. Let thine heart be patient, and be thou not dismayed.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 120)

“PRAISED and glorified art Thou, O God! Grant that the day of attaining Thy holy presence may be fast approaching. Cheer our hearts through the potency of Thy love and good-pleasure and bestow upon us steadfastness that we may willingly submit to Thy Will and Thy Decree. Verily Thy knowledge embraceth all the things Thou hast created or wilt create and Thy celestial might transcendeth whatsoever Thou hast called or wilt call into being.”

(The Bab, Selections from the Writings of the Bab, p. 214)

CHRISTIANITY: Luke 11:2 “And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.” It is God’s will for us that we become spiritually alive and immersed in the ocean of His love.

“Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

CHRISTIANITY: Hebrews 10:7 “Then said I, Lo, I come (in the volume of the book it is written of me) to do Thy will, O God.” It is God’s will that we spiritually excel and become more like Christ and Bahá'u'lláh, but this doesn’t happen a lot because our own will prevents it. God is out there with His arms opened wide waiting for us but we limit the amount of interaction we have with Him.

“O SON OF BEING! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

It is God's desire that we grow spiritually and choose Him over the love of the world, but he gave us free will to choose that which is good for us or that which is less good. In truth if we surrender our will to His we serve for the betterment of everything: the world, our life, interaction with our fellow man and all things that can make, for us, a better existence in this world and the next.

“Aid me, O my Lord, to surrender myself wholly to Thy Will, and to arise and serve Thee, for I cherish this earthly life for no other purpose than to compass the Tabernacle of Thy Revelation and the Seat of Thy Glory. Thou seest me, O my God, detached from all else but Thee, and humble and subservient to Thy Will. Deal with me as it beseemeth Thee, and as it befitteth Thy highness and great glory.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 311)

The call on mankind to bow to the will of God is not just found in Christianity and The Bahá'í Faith. This call to service to the will of God's desire is also found in the other religions of God as well.

“HOW vast the number of people who are well versed in every science, yet it is their adherence to the holy Word of God which will determine their faith, inasmuch as the fruit of every science is none other than the knowledge of divine precepts and submission unto His good-pleasure.”

(The Bab, Selections from the Writings of the Bab, p. 88)

162. “Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds:”

163. “No partner hath He: this am I commanded, and I am the first of those who bow to His Will.”

(The Qur'an (Yusuf Ali tr), Surah 6)

27. "(We commanded) only the seeking for the Good pleasure of Allah;"

(The Qur'an (Yusuf Ali tr), Surah 57)

"O Allah! I surrender (my will) to You; I believe in You and depend on You. And repent to You,"

(Hadith, Bukhari Vol 2, Book 21, # 221)

"The willful surrender of the free man is what the Lord enjoys."

"Complete surrender of one's own will to the will of Mazda, is the best way of God realization." (ZOROASTER, Hymns of Atharvan pp. 273 and 449)

8. "And thou shalt say aloud these victorious, most healing words: The will of the Lord is the law of holiness."

(Zoroaster, The Zend-Avesta, Avesta – Vendidad 8)

12. "May'st Thou rule at Thy will, O Lord."

(The Zend-Avesta, Avesta – Yasna 12)

5. "May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures,"

(The Zend-Avesta, Avesta – Yasna 8)

"Whatever thou doest, Prince! Eating or sacrificing, giving gifts, praying or fasting, let it all be done For Me,"

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“Do all thou dost for Me! Renounce for Me! Sacrifice heart and mind and will to Me! Live in the faith of Me! In faith of Me All dangers thou shalt vanquish, by My grace;”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

“Unto us Thou art a Father, we Thy sacred will obey, Give us then Thy holy blessings.”

(Hindu, Mababharata (R. Dutt, abridged tr))

7. “He has no need for faith who knows the uncreated, who has cut off rebirth, who has destroyed any opportunity for good or evil, and cast away all desire (save for the will of the Uncreated). He is indeed the ultimate man.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

20. “Pluck out your desire (will envy), like one does an autumn lotus with one's hand. Devote yourself to the path of peace, the nirvana proclaimed by the Blessed One.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“And Thou hast spoken to us with Thy Word And hast commanded us with Thy commandment ‘Be My glory and I will be your Glory. Be My light and I will be your Light. And My name shall be in your mouths And I will be with you.” And we shall selflessly submit to Thy will and Thy command. “In the twinkling of an eye and at a turn of the wheels, (Let our petition, our prayer and our submission Rise up before Thee.”

(Sabeanism, Ginza Rba- chapter 75)

Wisdom.

255. Wisdom: Wisdom is a functioning of our mind that allows us to see and to distinguish the actions going on in the world around us, in perspective. Wisdom is considered to be good sense when it comes to

our reaction to actions that happen around us. Wisdom is considered to be the accumulated learning of our lives that allows us to judge between truth and falsehood, what is proper and what is not. Wisdom allows us to use our function of reasoning to make decisions that will affect our lives and the lives of those people around us in either a positive or negative way; and wisdom just allows us to see and understand the world around us. Is it any wonder that God holds wisdom in such high regards throughout His religions and calls on people to obtain wisdom that our hearts are not led astray? JUDAISM: Deuteronomy 4:5 “Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.”

Deuteronomy 4:6 “Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.”

Proverbs 3:13 “Happy is the man that findeth wisdom, and the man that getteth understanding.”

Proverbs 3:14 “For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.”

Proverbs 2:10 “When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;” “So that thou incline thine ear unto wisdom, and apply thine heart to understanding;” 2:3 “Yea, if thou criest after knowledge, and liftest up thy voice for understanding;” 2:4 “If thou seekest her as silver, and searchest for her as for hid treasures;” 2:5 “Then shalt thou understand the fear of the LORD, and find the knowledge of God.”

Job 29:16 “The cause which I knew not I searched out.”

CHRISTIANITY: James 1:5 “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

James 3:13 “Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.”

Colossians 3:15 “And let the peace of God rule in your hearts.”

Colossians 3:16 “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

Colossians 4:5 “Walk in wisdom toward them that are without, redeeming the time.” 4:6 “Let your speech be always with grace.”

269. “He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the message but men of understanding.”

(The Qur'an (Yusuf Ali tr), Surah 2)

2. “We have sent it down as an Arabic Qur'án, in order that ye may learn wisdom.”

(The Qur'an (Yusuf Ali tr), Surah 12)

“We sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda. Adoration and praise be to the righteous Lord Who made man the greatest of all earthly creatures..... through (the gift of) speech and the power of reasoning.”

(Zoroaster, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Denkard. Zoroaster, “Be it known that, that which carries most benefit to the good creation in this and the coming world, and preserves it from harm, redeems it from sin, and makes it superior, is wisdom; for through it, a wise man becomes the source of qualities relating to works of the good religion, which are liberality, truth, fidelity, obedience, gratitude, contentment, patience, virtue, and others for improving the world and making man righteous and holy. And thus, through wisdom, a ruler becomes a preserver of the world and its protector and a doer of works of improvement appertaining to rule.”

“Krishna. Fearlessness, singleness of soul, the will Always to strive for wisdom; opened hand And governed appetites; and piety, And love of lonely study; humbleness, Uprightness, heed to injure naught which lives, Truthfulness, slowness unto wrath, a mind That lightly letteth go what others prize; And equanimity, and charity Which spieth no man's

faults; and tenderness Towards all that suffer; a contented heart, Fluttered by no desires; a bearing mild, Modest, and grave, with manhood nobly mixed, With patience, fortitude, and purity; An unrevengeful spirit, never given To rate itself too high;- such be the signs, O Indian Prince! of him whose feet are set On that fair path which leads to heavenly birth!”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

“One should understand, according to reality, and true wisdom.”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“Those (people) who have gained a high degree of intellectual understanding of the truths concerning the aggregates that make up personality and its external world (wisdom) but who are filled with fear when they face the significance and consequences of these truths, and the demands which their learning makes upon them, that is, not to become attached to the external world and its manifold forms making for comfort and power, and to keep away from the entanglements of its social relations.” (Buddha, Lankavatara Sutra)

“One should cherish ideals of charity, good behavior, patience, zeal, thoughtfulness and wisdom. Even in the worldly life the practice of these virtues will bring rewards of happiness and success Much more in the mind-world of earnest disciples and masters will their practice bring joys of emancipation, enlightenment and peace of mind, because the Paramitas (perfections) are grounded on right-knowledge.”
(Buddha, Lankavatara Sutra)

“If they diligently observe the Paramitas (perfections), and fully enter into a realisation of the profound Prajna Paramita, they will attain the supreme spiritual wisdom they seek.” “And when they are performing these acts of charity, let them not cherish any desire for fame or advantage, nor covet any earthly reward. Thinking only of the benefits and blessings that are to be mutually shared, let them aspire for the most excellent, the most perfect wisdom.” (Buddha, Diamond Sutra)

“The noble path that leads to enlightenment is wisdom.” (Buddha, Surangama Sutra)

“First Life! (God) Lift up Thine eyes upon these souls “For thou openest doors of truth and revealest mysteries and wisdom.” “Be careful; make enquiry,” that the truth may be known from falsehood, “display (wisdom in all matters).” (SABEANISM, Ginza Rba- Chapters 35, 58 and 74)

**“Great First Life! There shone forth wisdom. Thou pourest into us and fillest us with thy wisdom, thy doctrine and thy goodness.”
(Sabeanism, Ginza Rba- Chapters 5 and 24**

“Verily, these are souls who take delight in the remembrance of God, Who dilates their hearts through the effulgence of the light of knowledge and wisdom. They seek naught but God and are oft engaged in giving praise unto Him. They desire naught except whatever He desireth and stand ready to do His bidding.”

(The Bab, Selections from the Writings of the Bab, p. 145)

“Indeed, true education promotes the state of the individual so that he attains wisdom, awareness and divine confirmations.”

(Moojan Momen, The Babi and Baha'i Religions, p. 160)

“We have caused the rivers of Divine utterance to proceed out of Our throne, that the tender herbs of wisdom and understanding may spring forth from the soil of your hearts.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 42)

“As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom.” “The believer should use wisdom.”

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah p. 81 and Kitab-i-Aqdas)

Do not add or take away from the word of God.

256. Do not add or take away from the word of God: In the writings of God we are warned not to add or take away from the word of God. This teaching is found in Old Testament in Deuteronomy and in the New Testament in Revelations. This is also a teaching found in the Bahá'í Faith as well as the other religions of God. We are all warned not to tamper with the word of God. **JUDAISM: Deuteronomy 4:2** “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.”

Deuteronomy 12:32 “What thing-so-ever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”

Proverbs 30:6 “Add thou not unto His words, lest He reprove thee, and thou be found a liar.”

CHRISTIANITY: Revelations 22:18 “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:”

Revelations 22:19 “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

And, as I said, this is also a teaching is also found in the Bahá'í Faith:

“To no one is given the right to interpret His words, to add even a dot, or to take one away.”

(Bahá'í Faith, Adib Taherzadeh, The Covenant of Baha'u'llah, p. 101)

To no one is given the right to tamper with the word of God, or to change the meaning. The word of God is sacred and should be treated as such. In the bible and the Bahá'í Faith we are warned not to change

the word in order to safe guard the sacred texts for the benefit of all mankind, so future generations will be able to study the writings with confidence in the validity of the scriptures. “We must never take one sentence in the Teachings and isolate it from the rest...” for our own benefit or interpretation, while ignoring what the rest of the teachings do in fact teach and say.

(Compilations, Lights of Guidance, p. 403)

“Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant, after the Day of the Ascension (of, His Holiness, Bahá'u'lláh) advanced a pretext, raise the standard of revolt, wax stubborn, and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance, and turn unto The Center of The Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section)

“Put into his hands a new Book, pure and holy, that this Book may be free from all doubt and uncertainty, and that no one may be able to alter or destroy it.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 249)

We are also warned not to change the words of the manifestations of God lest we incur God's wrath, and there be dire consequences for our actions, in the other religions of God as well. This teaching is a true universal teaching found in all the other religions of God:

115. “The Word of thy Lord doth find its fulfillment in truth and in justice: none can change His Words: for He is the one who heareth and knoweth all.”

(The Qur'an (Yusuf Ali tr), Surah 6)

162. “But the transgressors among them changed the word from that which had been given them; so We sent on them a plague from heaven, for that they repeatedly transgressed.”

(The Qur'an (Yusuf Ali tr), Surah 7)

27. “And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.”

(The Qur'an (Yusuf Ali tr), Surah 18)

“The religion of pure Islamic Faith, to worship none but Allah, The pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion.”

(Hadith, Bukhari Vol 6, Book 60, # 298)

“Whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire.”

(Hadith, Bukhari Vol 8, Book 73, Number 217)

7. “And whoever, O Spitama Zarathushtra! while under toning the part(s) of the Ahuna-vairya (or this piece the Ahuna-vairya), takes ought therefrom, whether the half, or the third, or the fourth, or the fifth, I who am Ahura Mazda will draw his soul off from the better world; yea, so far off will I withdraw it as the earth is large and wide; [and this earth is as long as it is broad].”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 19)

2. “Also we worship the three principal (chapters) uttered (in the Yasna) without addition or omission; and we worship the three principal ones without addition or omission; we worship the three commencing ones entire without addition or omission. And we worship the entirety of the three principal ones without addition or omission;

and their metrical lines, their words, and their word structure [and their recital, memorizing, chanting, and their steadfast offering].”

(The Zend-Avesta, Avesta – Visperad 13)

43. “But in consequence of the omission of the sacred rites, and of their not consulting Brahmanas, the following tribes of Kshatriyas have gradually sunk in this world to the condition of Sudras.” In other words the Kshatriyas have omitted parts of the Hindu religion and because of this they have fallen from Brahma’s good graces.

(Hindu, Laws of Manu chapter 10)

17. “One should guard against hastiness in word, One should be restrained in word. Giving up verbal misconduct, One should be of good verbal conduct.” Another way of looking at this, one should be restrained in teaching the words of Buddha in a way that is demeaning or altering the true meaning of the words of the Buddha.

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“And it was revealed to me (?) and to all of them in this book, and they acted upon this reliable baser acting according to this (its) light and removing nothing from this writing of great revelation that was given to Adam the first man and to his descendants (and to) all who bear witness unto this light and illumination until worlds' end. Naught shall pass away from the Word of the great Father of Glory, praised be his name!” (Sabeanism, Ginza Rba- chapter 75)

“For we have not changed that which thou hast commanded us.” “If thou readest, read as it is written.” “Any person who writeth the Book of Gadana and removeth any of the injunctions assigned and written therein, Thou wilt place in clouds of darkness. And anyone who writeth a book of rejection, or removeth any of the injunctions written therein so that they are broken, shall be cursed with a great curse.” (Sabeanism, Ginza Rba- chapters 24, 70 and 74)

Women and education and religion:

Women and Education: Some people, or I should say, some men for the most part, seem to be under the impression that women should not be allowed to receive an education in this life? And, if that is not bad enough, what is even stranger, is that, a great number of these same people, again mostly men, seem to be under the impression that it is God and the writings of His manifestations, that tell them that females and women should not be allowed to receive an education while in this world; which as I say, is a really strange belief to me, since from what I can see from the writings of God, God seems to be pretty adamant, in His writings, from His many manifestations He has sent to this world, that His people should be educated. Now why some people think that girls and women are not part of those people, He created, that should, in fact, receive an education is mind boggling to me. God is a creator, and you would think that, Someone Who had enough intelligence to create everything in all existence, would in fact be intelligent. Ignorance than would not be part of that equation 1 Peter 2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 2:16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the

effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Ephesians 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

4:20 But ye have not so learned Christ; 4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 4:23 And be renewed in the spirit of your mind; 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

1 Chronicles 22:12 “The LORD give thee wisdom and understanding,”

Proverbs 1:2 “To know wisdom and instruction; to perceive the words of understanding;” 1:3 “To receive the instruction of wisdom, justice, and judgment, and equity;” 1:4 “To give subtilty to the simple, to the young man knowledge and discretion.” 1:5 “A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:” 1:6 “To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.” (Is to) 1:7 “fear of the LORD (which) is the beginning of knowledge: but fools despise wisdom and instruction.”

1:8 “My son, hear the instruction of thy father, and forsake not the law of thy mother:” 1:9 “For they shall be an ornament of grace unto thy head, and chains about thy neck.” 1:20 “Wisdom crieth without; she uttereth her voice in the streets:” 1:21 “She crieth in the chief place of concourse, in the openings of the gates: in the city (and) she uttereth her words, saying,” “How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?” 1:23 “Turn you at my reproof: behold, I will pour out my

spirit unto you, I will make known my words unto you.” “Because I have called, and ye refused; I have stretched out my hand, and no man regarded;” “But ye have set at naught all my counsel, and would none of my reproof:” “I also will laugh at your calamity; I will mock when your fear cometh;”

“When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.” “Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:” “For that they hated knowledge, and did not choose the fear of the LORD:” (and) “They would (have) none of my counsel: they despised all my reproof.” “Therefore shall they eat of the fruit of their own way, and be filled with their own devices.” “For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.” “But whoso hearkeneth unto me shall dwell safely and shall be quiet from fear of evil.”

“My son, if thou wilt receive my words, and hide my commandments with thee;” “So that thou incline thine ear unto wisdom, and apply thine heart to understanding;” “Yea, if thou criest after knowledge, and liftest up thy voice for understanding;” “If thou seekest her as silver, and searchest for her as for hid treasures;” “Then shalt thou understand the fear of the LORD, and find the knowledge of God.” “For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.” (for) “He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.” (and) “He keepeth the paths of judgment, and preserveth the way of his saints.”

2:9 “Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.” “When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;” “Discretion shall preserve thee, understanding shall keep thee:” “To deliver thee from the way of the evil man, from the man that speaketh froward things;” “Who leave the paths of uprightness, to walk in the ways of darkness;” 2:14 “Who rejoice to do evil, and delight in the frowardness of the wicked;” 2:15 “Whose ways are crooked, and they froward in their paths:” 2:16 “To deliver thee from the strange woman, even from the stranger which flattereth with her words;” “Which forsaketh the guide of her youth, and forgetteth the covenant of her God.” “For her house inclineth unto death, and her paths unto the dead.” “None that go unto her return again, neither take they hold of the paths of life.” “That thou mayest

walk in the way of good men, and keep the paths of the righteous; for the upright shall dwell in the land, and the perfect shall remain in it, but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.”

“My son, forget not my law - let thine heart keep my commandments, for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:” “So (that) shalt thou find favour and good understanding in the sight of God and man.”

“My son, despise not the chastening of the LORD; neither be weary of His correction:” “For whom the LORD loveth He correcteth; even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.” (King James Bible)

Psalms 4:5 “Get wisdom (and) get understanding: forget it not; neither decline from the words of my mouth.” 4:6 “Forsake her not, and she shall preserve thee: love her, and she shall keep thee.” 4:7 “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding: (in-other-words make effort to get education and gain knowledge and understanding).” 4:8 “Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her, (embrace knowledge).” 4:9 “She shall give to thine head an ornament of grace (true understanding) (and) a crown of glory shall she deliver to thee (intelligence).” 4:10 “Hear, O my son, and receive my sayings; and the years of thy life shall be many.” “I have taught thee in the way of wisdom; I have led thee (instructed thee) in right paths.” “When thou goest, thy steps shall not be straitened, (surrounded by ignorance) and when thou runnest, thou shalt not stumble, (be unable to cope with the world due to lack of knowledge and good educated judgment).”

Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom.” 7:35 “But wisdom is justified of all her children.”

(King James Bible,)

Wisdom 14:20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured.

21

And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22

Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

17:12 For fear is nothing else but a betraying of the succours which reason offereth.

13

And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14

But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of

The word of God is the creative word:

257. The word of God is the creative word of God: The word of God is a creative powerful word. Through one action God joined the two letters together B and E and all existence came into being. JUDAISM: Psalms 33:6 “By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth.”

Psalms 33:9 “For He spake, and it was done; He commanded, and it stood fast.”

Psalms 148:5 Let them praise the name of the LORD: for He commanded, and they were created.

“How can, then, such a man succeed in befittingly extolling the One through a motion of Whose finger all the names and their kingdom were called into being, and all the attributes and their dominion were created, and Who, through yet another motion of that same finger, hath united the letters B and E (Be) and knit them together, manifesting thereby what the highest thoughts of Thy chosen ones who enjoy near access to Thee are unable to grasp, and what the profoundest wisdom of those of Thy loved ones that are wholly devoted to Thee are powerless to fathom.”

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 303)

JUDAISM: Ezekiel 12:28 “The word which I have spoken shall be done, saith the Lord GOD.”

CHRISTIANITY: Hebrews 11:3 “Through faith we understand that the worlds were framed by the word of God.”

“Shoghi Effendi, in letters written on his behalf, has explained the significance of the ‘letters B and E’. They constitute the word ‘Be’, which, he states, ‘means the creative Power of God Who through His command causes all things to come into being’”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 247)

“Through Thine injunction 'Be Thou' all things have been created.”

(The Bab, Selections from the Writings of the Bab, p. 3)

Through another word of His mouth, “Fashioner,” all the energy and creativity for the arts and sciences that came about in the past and all that will come about in the future came into being.

“Through the mere revelation of the word ‘Fashioner,’ issuing forth from His lips and proclaiming His attribute to mankind, such power is released as can generate, through successive ages, all the manifold arts which the hands of man can produce.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 141)

“I am God; no God is there but Me. I have called into being all the created things, I have raised up divine Messengers in the past and have sent down Books unto Them.”

(The Bab, Selections from the Writings of the Bab, p. 100)

JUDAISM: Jeremiah 51:15 “He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heaven by his understanding.”

“That which hath been in existence had existed before, but not in the form thou seest today. The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient. These two are the same, yet they are different. Thus doth the Great Announcement inform thee about this glorious structure. Such as communicate the generating influence and such as receive its impact are indeed created through the irresistible Word of God which is the Cause of the entire creation, while all else besides His Word are but the creatures and the effects thereof. Verily thy Lord is the Expounder, the All-Wise.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 140)

Glorified is He before Whom all the dwellers of earth and heaven bow down in adoration and unto Whom all men turn in supplication. He is “The One Who holdeth in His grasp the mighty kingdom of all created things and unto Him shall all return. He is the One Who revealeth whatsoever He willeth and by His injunction 'Be Thou' all things have come into being.”

(The Bab, Selections from the Writings of the Bab)

117. “To Him is due the primal origin of the heavens and the earth; when He decreeth a matter He saith to it: ‘Be;’ and it is.”

(The Qur'an (Yusuf Ali tr), Surah 2)

73. “It is He Who created the heavens and the earth in true (proportions): the day He saith, ‘Be,’ Behold! it is. His Word is the truth.”

(The Qur'an (Yusuf Ali tr), Surah 6)

40. “For to anything which We have willed, We but say the Word, ‘Be,’ and it is.”

(The Qur'an (Yusuf Ali tr), Surah 16)

35. “Glory be to Him! (Allah) When He determines a matter, He only says to it, ‘Be,’ and it is.”

(The Qur'an (Yusuf Ali tr), Surah 19)

5. “As the holy one I recognize thee, Mazda Ahura, when I saw thee in the beginning at the birth of Life, when thou madest actions and words to have their meed - evil for the evil, a good destiny for the good - through Thy wisdom when creation shall reach its goal.”

(The Zend-Avesta, Avesta – Yasna 43)

“Thy principle spirit spoken of Mazda divine energy which created the universe.” (ZOROASTER, Hymns of Atharvan p. 257)

25. “Austerity, speech, pleasure, desire, and anger, this whole creation He likewise produced, as He desired to call these beings into existence.”

(Hindu, Laws of Manu chapter 1)

2. “It is at the command of Him who always covers this world, the knower, the time of time, who assumes qualities and all knowledge, it is at his command that this work (creation) unfolds itself, which is called earth, water, fire, air, and ether;”

(Hindu, Upanishads vol. 2, Svetasvatara-Upanishad Hindu)

“The word sankhara (formations) comprises all things which have a beginning and an end, the so-called created or ‘formed’ things, i.e., all possible physical and mental constituents of existence (earth, heaven, mankind, etc...)” “Since there is an Unborn, Unoriginated, Uncreated, Unformed, (One),” the word (sankhara) formations has an all forming, all creating, all encompassing meaning. “From all that is (or has been) created, you know the Uncreated, Holy One.” For He (The Uncreated One) exists everywhere in creation and created all out of His word of command; “with thoughts of love far reaching and beyond measure, all embracing even for all things that have form or life with deep felt pity, sympathy, love and equanimity; not one is (has He) set aside. Regard all with mind set free and filled with deep felt love, for this is the way to a state of union with Brahma.” (Buddha, the Word, The Eightfold Path and The Buddhist, Dhammapada - Sayings of the Buddha 2 and The Teviggā Sutra of Buddha)

“In the name of the Life (God) and in the name of Knowledge-of-Life (Manda-d-Hiia) and in the name of that Primal Being (God) who was Eldest and preceded water, radiance, light and glory, the Being who cried with His voice and uttered words. By means of His voice and His words Vines grew and came into being, and the First Life was established in its Abode.” (Sabeanism, Ginza Rba)

“Thou art the Vine, for Thou wast in the Ether above heaven and above the earth. When worlds came into being and creations were called forth, Thou didst hold in thy grasp the worlds and generations. Thou hast laid down a road for sincere and believing men to the Place of Life (thy name Manda-d-Hiia).” (Sabeanism, Ginza Rba, Chapter 35).

The word of God endures forever.

258. The word of God endures forever: “Each of the divine religions embodies two kinds of ordinances. (laws) The first is those which concern spiritual susceptibilities, the development of moral principles and the quickening of the conscience of man. These are essential or fundamental, one and the same in all religions, changeless and eternal -- reality not subject to transformation.

The second kind of ordinances in the divine religions is those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time.” It is this first set of laws and ordinances (the spiritual susceptibilities, that deals with moral development) that I wish to talk about. These teachings are spiritual in nature, the same taught in all of God’s religions, eternal teachings that endures forever, because it is through these words and ordinances that the morals and conduct are developed and our spiritual self develops and becomes more like our Creator. These words (teachings) are the words of God that endure forever, going on from one dispensation to the next, because these teachings form the bases for God’s interaction with man and His way of developing man into a heavenly creature.

(Bahá’í Faith, Abdu’l-Baha, The Promulgation of Universal Peace)

“This is indeed the eternal Truth which God, the Ancient of Days, hath revealed unto His omnipotent Word.”

(The Bab, Selections from the Writings of the Bab, p. 41)

JUDAISM: Psalms 119:160 “Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.”

Isaiah 40:8 “The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

CHRISTIANITY: Matthew 5:18 “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

Matthew 24:35 “Heaven and earth shall pass away, but my words shall not pass away.”

Mark 13:31 “Heaven and earth shall pass away: but my words shall not pass away.”

1 Peter 1:23 “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

1 Peter 1:25 “The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

96. “What is with you must vanish: what is with Allah will endure.” 28. “And he left it as a Word to endure among those who came after him, that they may turn back (to Allah).”

(The Qur'an (Yusuf Ali tr), Surahs 16 and 43)

6. “Come thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to thy sure words, long enduring.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 28)

“This endures When all created things have passed away.” “These make a true religiousness of Act. Words causing no man woe, words ever true.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 8 and 17)

1. “This is the eternal law.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“There is that which is infinite, praised be the Word of the First Life (God): praised be that Light which is boundless and endless infinite and everlasting.” (Sabeanism, Ginza Rba)

“Know that heaven and earth may pass away, but my words shall never pass away. As is clear and evident to thine eminence, these words outwardly mean that the Books of the Gospel will remain in the

hands of people till the end of the world, that their laws shall not be abrogated, that their testimony shall not be abolished, and that all that hath been enjoined, prescribed, or ordained therein shall endure forever.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, p. 17)

“The Word of God, exalted be His glory, endureth for ever.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 175)

The Word of God made flesh.

259. The Word of God made flesh through the manifestations of God: John tells us that in the beginning was the word and the word was with God and the word was God. CHRISTIANITY: John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.”

John 1:2 “The same was in the beginning with God.” John also tells us that the word was made flesh and dwelt among us:

John 1:14 “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth.” This of course is in reference to the coming of Christ for Christ is considered to be the word of God. This is symbolic of course for Christ was a man physical in nature.

“The Reality of Christ, Who is the Word of God, with regard to essence, attributes and glory, certainly precedes the creatures. Before appearing in the human form, the Word of God was in the utmost sanctity and glory, existing in perfect beauty and splendor in the height of its magnificence. When through the wisdom of God the Most High it shone from the heights of glory in the world of the body, the Word of God, through this body, became oppressed, so that it fell into the hands of the Jews, and became the captive of the tyrannical and ignorant, and at last was crucified.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 116)

It is by the wording of these passages found in John that some people consider Christ to be God on earth, because John states that God is the word and through Christ the word became flesh, which as I stated earlier is a symbolic statement. It is also through these statements that some people argue for the existence of the holy trinity which is: CHRISTIANITY: Matthew 28:19 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” the father, son and spirit. It is this three in one declaration that has some people fighting with one another about who Christ really is and what he really was, while others say it is all just foolishness and don't believe in Christ or God. But, if we look at what Christ has to say about this he never claims to be God on this earth, but stresses that God is in heaven: Matthew 18:10 “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.” It stands to reason that God would have to be in heaven, not on this earth, for the angels to always behold Him in heaven. Matthew 23: 9 “And call no man your father upon the earth: for one is your Father, which is in heaven.” Christ clearly makes distinction here by stating that no one currently on the earth is worthy of the title of father, and only God who is in heaven should be called Father. Matthew 5:48 “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Mark 13:32 “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” Christ clearly differentiates himself from God, here, stating that the son doesn't know all that the Father (God) knows, which implies that the Father and the son are not physically the same person.

“God is almighty, but His greatness cannot be brought within the grasp of human limitation. We cannot limit God to a boundary. Man is limited, but the world of Divinity is unlimited. Prescribing limitation to God is human ignorance. God is the Ancient, the Almighty; His attributes are infinite.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 274)

JUDAISM: Numbers 23:19 “God is not a man, that He should lie; neither the son of man, that He should repent:”

CHRISTIANITY: John 4:24 “God is a Spirit: and they that worship him must worship him in spirit and in truth.” Christ says it best here; God is a spirit not a creation of man's imagination. God is not a man, nor would pure perfection, which is what God is, ever seek to become imperfection which is what coming into this world would be:

“God is pure perfection, and creatures are but imperfections. For God to descend into the conditions of existence would be the greatest of imperfections; on the contrary, His manifestation, His appearance, His rising are like the reflection of the sun in a clear, pure, polished mirror.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 113)

God is in a state of perfection existing in heaven. God is omnipotent, omnipresent, omniscient: God is everywhere at once, all encompassing, all knowing the all wise. It would be inconceivable that such might and greatness, the universe over, would consent to become packaged in the form of an ordinary human being.

What John means by his statement the word became flesh:

CHRISTIANITY: John 1:14 “And the Word was made flesh, and dwelt among us,” is that in Christ we saw the attributes of God almighty. In Christ we found the essences of God, we saw the perfections of God at work and we saw God shine in Christ the same way we would see the sun reflected in a mirror that is pointed at the sun. In Christ we saw God, but what we saw was the reflection of God.

2 Corinthians 4:4 “Christ, who is the image of God, should shine unto them.” God did not physically come down to this earth to be in Christ the same way that the sun did not come down from the heavens to be in the mirror. The mirror is a reflector of the sun when the mirror is pointed at the sun. In the same way Christ is a reflector of God when he is focused on God. This way Christ was the word in the flesh because God was the word and in Christ we saw God or we heard and

saw the word of God, because Christ was the image of God.

Colossians 1:12 “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:”

Colossians 1:13 “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:” Colossians 1:15 “Who is the image of the invisible God,”

“The reality of divinity is sanctified above this degree of knowing and realization. It has ever been hidden and secluded in its own holiness and sanctity above our comprehending. Although it transcends our realization, its lights, bestowals, traces and virtues have become manifest in the realities of the prophets, even as the sun becomes resplendent in various mirrors. These holy realities are as reflectors, and the reality of divinity is as the sun which although it is reflected from the mirrors, and its virtues and perfections become resplendent therein, does not stoop from its own station of majesty and glory and seek abode in the mirrors; it remains in its heaven of sanctity. At most it is this, that its lights become manifest and evident in its mirrors or manifestations. Therefore its bounty proceeding from them is one bounty but the recipients of that bounty are many. This is the unity of God; this is oneness; -- unity of divinity, holy above ascent or descent, embodiment, comprehension or idealization; -- divine unity. The prophets are its mirrors; its lights are revealed through them; its virtues become resplendent in them, but the Sun of Reality never descends from its own highest point and station. This is unity, oneness, sanctity; this is glorification whereby we praise and adore God.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section)

“The Word was with God.’ The Christhood means not the body of Jesus but the perfection of divine virtues manifest in Him. Therefore, it is written, ‘He is God.’ This does not imply separation from God, even as it is not possible to separate the rays of the sun from the sun. The reality of Christ was the embodiment of divine virtues and attributes of God. For in Divinity there is no duality. All adjectives, nouns and pronouns in that court of sanctity are one; there is neither multiplicity nor division. The intention of this explanation is to show that the

Words of God have innumerable significances and mysteries of meanings -- each one a thousand and more.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 154)

“Know that there are two natures in man: the physical nature and the spiritual nature. The physical nature is inherited from Adam, and the spiritual nature is inherited from the Reality of the Word of God, which is the spirituality of Christ. The physical nature is born of Adam, but the spiritual nature is born from the bounty of the Holy Spirit. The first is the source of all imperfection; the second is the source of all perfection.”

“See, after the time of Christ, through the power of the love of God, how many nations, races, families and tribes came under the shadow of the Word of God.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, pp. 118 and 301)

“The Sun of Reality revealed itself from the Mosaic mirror. The people who were sincere accepted and believed in it. When the same Sun shone from the Messianic mirror, the Jews who were not lovers of the Sun and who were fettered by their adoration of the mirror of Moses did not perceive the lights and effulgence's of the Sun of Reality resplendent in Jesus; therefore, they were deprived of its bestowals. Yet the Sun of Reality, the Word of God, shone from the Messianic mirror through the wonderful channel of Jesus Christ more fully and more wonderfully. Its effulgence's were manifestly radiant, but even to this day the Jews are holding to the Mosaic mirror. Therefore, they are bereft of witnessing the lights of eternity in Jesus.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 115)

CHRISTIANITY: Hebrews 4:12 “For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the

dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

Hebrews 11:3 “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

Luke 4:4 “And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.”

Luke 4:32 “And they were astonished at his doctrine: for his word was with power.”

Ephesians 6:17 “And take the helmet of salvation, and the sword of the Spirit, which is the word of God:”

1 Thessalonians 1:5 “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.”

Hebrews 1:3 “Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”

“GOD sends Prophets for the education of the people and the progress of mankind. Each such Manifestation of God has raised humanity. They serve the whole world by the bounty of God. The sure proof that they are the Manifestations of God is in the education and progress of the people. The Jews were in the lowest condition of ignorance, and captives under Pharaoh when Moses appeared and raised them to a high state of civilization. Thus was the reign of Solomon brought about and science and art were made known to mankind. Even Greek philosophers became students of Solomon's teaching. Thus was Moses proved to be a Prophet.”

“After the lapse of time the Israelites deteriorated, and became subject to the Romans and the Greeks. Then the brilliant Star of Jesus rose from the horizon upon the Israelites, brightening the world, until all sects and creeds and nations were taught the beauty of unity. There cannot be any better proof than this that Jesus was the Word of God.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 42)

The Word of God became flesh through the teachings of Jesus Christ when he was on this earth, but what needs to be understood though is that the word of God became manifest through all the manifestations that God has sent to this world in every dispensation not only in the days of Christ.

Christianity: John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.” 1:2 “The same was in the beginning with God.” 1:14 “And the Word was made flesh, and dwelt among us,”

“Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of one Tree. He is the potent in all things, the vivifier of souls, the preserver and the controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 296)

Therefore all of God's holy manifestations are united under the all encompassing authority of God's Holy Word and are, therefore, all expressions of His Holy Word, and this can be verified by studying the various writings of God. We can start with Moses then move forward.

Moses: Deuteronomy 18:15 “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me;” 2 Chronicles 35:6 “The Word of the LORD by the hand of Moses.”

Jesus Christ: John 1:14 “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” 1:15 “John bare witness of him, and cried, saying, This was he of whom I spake.”

2 Timothy 2:8 “Remember that Jesus Christ..., the word of God, is not bound.”

Muhammad: “Allah! there is no god but He and whose word can be truer than Allah's?” “Your Word is the truth And Prophets (Peace be upon them) are true; And Muhammad is true,” “And Allah by His Words doth prove and establish His truth, however much the Sinners may hate it!”

(The Qur'an (Yusuf Ali tr), Surah 4, 10 and Hadith, Bukhari Vol 2, Book 21, # 221)

“Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word.” 29. “Muhammad is the Messenger of Allah; (and therefore His word); many were the Messengers that passed away before him.”

(The Qur'an (Yusuf Ali tr), Surahs 4 and 48)

Zoroaster: “O pure, holy Spitama!” (Zarathushtra) “Of this libation of mine thou shalt drink, thou who art an Athravan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

Krishna: “Krishna. Learn now, dear Prince! how, if thy soul be set Ever on Me- still exercising Yog, Still making Me thy Refuge- thou shalt come Most surely unto perfect hold of Me. I will declare to thee that utmost lore, Whole and particular, which, when thou knowest, Leaveth no more to know here in this world.”

“Of many thousand mortals, one, perchance, Striveth for Truth; and of those few that strive- Nay, and rise high- one only- here and there- Knoweth Me, as I am, the very Truth.”

“Earth, water, flame, air, ether, life, and mind, And individuality- those eight Make up the showing of Me, Manifest.”

“These be my lower Nature; learn the higher, Whereby, thou Valiant One! this Universe Is, by its principle of life, produced; Whereby the worlds of visible things are born As from a Yoni. Know! I am that womb: I make and I unmake this Universe: Than me there is no other Master, Prince! No other Maker! All these hang on me As hangs a row of pearls upon its string. I am the fresh taste of the water; I The silver of the moon, the gold o' the sun, The Word of worship in the Veds, the thrill That passeth in the ether,”

((Krishna, The word of worship in the Veds) (Veda))

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 7)

Buddha: “Buddha, the Word,” “He speaks such words (the teachings of God) as are gentle, soothing to the ear, loving, going to the heart,” (a healing medicine for the heart).

“Fine words are fruitless in a man who does not act in accordance with them.” “Fine words bear fruit in a man who acts well in accordance with them.”

((Buddha- the Word, The Eightfold Path), Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

Adam: “Thou hast spoken with Thy Word (Adam) and hast commanded us with Thy commandment,” (Sabeanism, Ginza Rba- chapter 76)

The Bab: “Recognize then the station of thy Son Who is none other than the mighty Word of God.”

(The Bab, Selections from the Writings of the Bab, p. 50)

“His proof,” he declared, “is His Word; His testimony, none other than the testimony with which Islam seeks to vindicate its truth.”

(Shoghi Effendi, The Dawn-Breakers, p. 90)

The Bahá'í Faith: **“In the Word of God there is still another unity, the oneness of the Manifestations of God, His Holiness Abraham, Moses, Jesus Christ, Muhammad, the Báb and Bahá'u'lláh. This is a unity divine, heavenly, radiant, merciful; the one reality appearing in its successive manifestations. For instance, the sun is one and the same but its points of dawning are various. During the summer season it rises from the northern point of the ecliptic; in winter it appears from the southern point of rising. Each month between it appears from a certain zodiacal position. Although these dawning-points are different, the sun is the same sun which has appeared from them all. The significance is the reality of prophethood which is symbolized by the sun, and the holy Manifestations are the dawning-places or zodiacal points.”**

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 258)

All the holy prophets were the word of God made flesh on this earth:

Bahá'í Faith: **“In the Word of God there is.....unity,” “the oneness of the Manifestations of God,”**

The Bab: **“The mighty Word of God.”**

Moses: **“The word of the LORD.”**

Jesus: **“And the Word was made flesh, and dwelt among us,”**

Muhammad: **“Muhammad is the Messenger of Allah; (and therefore His word),”**

Zoroaster: **“the Word incarnate.”**

Krishna: **“The word of worship.”**

Buddha: **“Buddha, the Word,”**

Adam: **“Thou hast spoken with Thy Word,”**

“In the Word of God there is still another unity, the oneness of the Manifestations of God, His Holiness Abraham, Moses, Jesus Christ, Muhammad, the Báb and Bahá'u'lláh. This is a unity divine, heavenly, radiant, merciful; the one reality appearing in its successive manifestations.”

“The light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and

denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Sections, pp. 258 and 296)

The word comes to man as God wants it and not as man would like it to suit him.

260. The word comes to man as God wants it and not as man would like it to suit him: Man is a creature of habit, he likes to hold onto things that are familiar to him, thus when a new manifestation of God comes to him with a new message from God, most men are content to hold onto the writings they were familiar with, which has been taught to them from birth. The problem is these teachings have been passed down from father to son for generations and have become little more than mere traditions and sayings that little resemble the teachings of the religion at its conception. So, men are holding onto an old archaic message, with the light of God almost completely gone out of it, while God's new messenger comes with a new message just glowing with the light of God in it. So, most men fail to see that the light of both religions comes from the same source and they fail to see the new religion for what it is, the same recurring message from God. In fact some of the people hold onto their old religious beliefs, so strongly, that they become hostile and filled with hatred for the new religion and rise up and try to stamp out the light of the new faith. **CHRISTIANITY: Mark 4:17** “affliction or persecution ariseth for the word's sake,”

JUDAISM: Jeremiah 50:6 “My people hath been lost sheep: their shepherds have caused them to go astray.”

Jeremiah 6:19 “Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.”

1 Kings 15:23 “Because thou hast rejected the word of the LORD, He hath also rejected thee.” **Hosea 6:6** “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.”

CHRISTIANITY: John 12:48 “He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”

John 5:43 “I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.”

John 5:44 “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? **5:45** Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.”

John 5:46 “For had ye believed Moses, ye would have believed me; for he wrote of me.”

John 5:47 “But if ye believe not his writings, how shall ye believe my words?”

1 Thessalonians 1:5 “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.”

1 Thessalonians 2:4 “But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.”

1 Thessalonians 2:5 “For neither at any time used we flattering words, as ye know, nor a cloke of covetousness.”

1 Thessalonians 2:6 “Nor of men sought we glory, neither of you, nor yet of others.”

1 Thessalonians 2:7 “But we were gentle among you, even as a nurse cherisheth her children:”

1 Thessalonians 2:8 “So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.”

1 Thessalonians 2:13 “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”

“These utterances are revealed according to your measure, not to God's, and unto this beareth witness that which is enshrined in the

knowledge of God, did ye but know. Unto this testifieth He Who is the Mouthpiece of God, could ye but understand. By the righteousness of God! Were We to lift the veil ye would swoon away.”

(The Bab, Selections from the Writings of the Bab, p. 6)

155. “(They have incurred divine displeasure): in that they broke their Covenant: that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said, ‘Our hearts are the wrappings (which preserve Allah’s Word; we need no more);’ nay Allah hath set the seal on their hearts for their blasphemy, and little is it they believe.” 11. “(Their plight will be) no better than that of the people of Pharaoh, and their predecessors: they denied Our Signs, and Allah called them to account for their sins. For Allah is strict in punishment.”

(The Qur’an (Yusuf Ali tr), Surahs 3 and 4)

“Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’” They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don’t see the true light of Allah when it dawns, and fail to hear the truth of His words, but, instead, hold onto the literal words of their holy books, failing to see the new light of the spirit of God in the words of the new manifestation, and the new book.

(Hadith, Bukhari Vol 9, Book 93, # 532)

“Allah said, ‘The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book.’ 34. “Rejected were the Messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the Words (and Decrees) of Allah.”

“We know indeed the grief which their words do cause thee: it is not thee they reject: it is the Signs of Allah, which the wicked condemn.” 35. “If their spurning is hard on thy mind, yet if thou wert

able to seek a tunnel in the ground or a ladder to the skies and bring them a Sign, (what good?). If it were Allah's will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!" "Those who reject Our Signs are deaf and dumb, in the midst of darkness profound: whom Allah willeth, He leaveth to wander, whom He willeth, He placeth on the way that is straight." 36. "Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up: then will they be turned unto Him." 68. "Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! and far is He above the partners they ascribe (to Him)!"

(Hadith, Bukhari Vol 9 and The Qur'an (Yusuf Ali tr), Surahs 6 and 28)

4. "Yea, we send it forth (the word) for the encounter with, and for the over-throw of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute." 1. "Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazda."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 31 and 61)

"Give Me thy heart! adore Me! serve Me! Cling In faith and love and reverence to Me! So shalt thou come to Me! I promise true, For thou art sweet to Me! And let go those- Rites and writ duties!" "Hide, the holy Krishna saith, This from him that hath no faith, Him that worships not, nor seeks Wisdom's teaching when she speaks: Hide it from all men who mock; But, wherever, 'mid the flock Of My lovers, one shall teach This divinest, wisest, speech- Teaching in the faith to bring Truth to them, and offering Of all honour unto Me- Unto Brahma cometh he!"

"Thus hath been opened thee This Truth of Truths, the Mystery more hid Than any secret mystery. Meditate! And- as thou wilt- then act! Nay! but once more Take My last word, My utmost meaning have! (study and meditate on God's teachings)" "I am the Spirit seated deep in every creature's heart; From Me they come; by Me they live; at My word they depart!" "He only knoweth- only he is free of sin, and wise,

Who seeth Me, Lord of the Worlds with faith-enlightened eyes, Unborn, undying, unbegun.”

17 “He loves no more the men He loved aforetime: He turns and moves away allied with others. Rejecting those who disregard His worship.” 3 “The foolish, faithless, rudely-speaking niggards, without belief or sacrifice or worship.” “But to those blessed ones who worship Me, Turning not other where, with minds set fast, I bring assurance of full bliss beyond.”

“Thou art our keeper, wise, preparer of our paths: we, for thy service, sing to thee with hymns of praise. Brhaspati, whoever lays a snare for us, him may his evil fate, precipitate, destroy.” “Him, too, who threatens us without offence of ours, the evil minded, arrogant, rapacious man, He turn thou from our path away.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 9, 10, 18 and Vedas, Rig Veda – Books 2, 6 and 7)

“The Law and the Discipline, which I have taught you, Will, after my death, be your master. The Law be your light, The Law be your refuge! Do not look for any other refuge!” 6. “He who drinks in the Truth will live happily with a peaceful mind. A wise man always delights in the Truth taught by the saints.” “Those who follow the principles of the well-taught Truth will cross over to the other shore, out of the dominion of Death, hard though it is to escape.” 20. “This indeed is the Way - there is no other - for the purification of one's vision. Following this Path you will put an end to suffering. I have taught you the Way.” 14. “Abstention from all evil, Cultivation of the wholesome, Purification of the heart; This is the Message of the Buddhas. Forbearance is the highest ascetic practice, (but to the disbeliever) He finds no satisfaction. In the destruction of all desires that The fully-Awakened One's disciple delights.” (So) “Patiently one (the true believer) endures wicked and malicious speech, as well as bodily pains, that befall one, (through the actions of the heedless ones) though they be piercing, sharp, bitter, unpleasant, disagreeable and dangerous to life.” 23. “I shall endure painful words as the elephant in battle endures arrows shot from the bow; for most people are ill-natured.” 26. “He who endures undisturbed criticism, ill-treatment and bonds, strong in patience, and that strength his power - that is what I call a brahmin.”

15. "Let us live in joy, not hating those who hate us. Among those who hate us, we live free of hate."

((The Eightfold Path), Buddha and Buddhist, Dhammapada - Sayings of the Buddha 1, 2 and 3 (tr. J. Richards))

"The name of the great Mystery, the mystic Word, is pronounced upon thee." "Live a holy life not just in words, but in actions," and "any man who is not steadfast (in thought) Whose mind is turned against me, Whose mind is turned from me, Great and not small will be his hurt." But "enlargement of life there shall be for the believing." (Sabeanism, Ginza Rba- chapters 71, 89, 173 and 410)

"Concerning the sufficiency of the Book as a proof, God hath revealed: 'Is it not enough for them that We have sent down unto Thee the Book to be recited to them? In this verily is a mercy and a warning to those who believe. When God hath testified that the Book is a sufficient testimony, as is affirmed in the text, how can one dispute this truth by saying that the Book in itself is not a conclusive proof?...""

(The Bab, Selections from the Writings of the Bab, p. 81)

"Now that the discourse hath reached this exalted and intractable theme and touched upon this sublime and impenetrable mystery, know that the Christian and Jewish peoples have not grasped the intent of the words of God and the promises He hath made to them in His Book, and have therefore denied His Cause, turned aside from His Prophets, and rejected His proofs. Had they but fixed their gaze upon the testimony of God itself, had they refused to follow in the footsteps of the abject and foolish among their leaders and divines, they would doubtless have attained to the repository of guidance and the treasury of virtue, and quaffed from the crystal waters of life eternal in the city of the All-Merciful, in the garden of the All-Glorious, and within the inner reality of His paradise. But as they have refused to see with the eyes wherewith God hath endowed them, and desired things other than that which He in His mercy had desired for them, they have strayed far from the retreats of nearness, have been deprived of the

living waters of reunion and the wellspring of His grace, and have lain as dead within the shrouds of their own selves.”

(Bahá'í Faith, Baha'u'llah, Gems of Divine Mysteries, pp. 6 and 7)

“The generality of the people, owing to their failure to grasp the meaning of these words, rejected and despised the person of the Manifestation, deprived themselves of the light of His divine guidance, and refused to follow the example of that immortal Beauty.

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 113)

We are only taught God's Holy Word and message in accordance with our very, limited capacity and understanding and not in accordance with the true nature and understanding of God's divine teachers and manifestations:

We cannot bear, or even comprehend, all the knowledge and information that God's holy manifestations possess and can tell us: All that God's divine teachers and manifestation's tell us, is not really in accordance with all that they know or can say. There is much more they can tell us, but we just, unfortunately, cannot handle this whole truth for ourselves. 1 Corinthians 2:13 “We speak, not in the words which man's wisdom teacheth, but (that) which the Holy Ghost teacheth; comparing spiritual things with spiritual.” For, 2:7 “We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:” If God's messengers were to tell us all that they really know, it would be much, much more than we can handle, and we might just cease to function on this earthly plane we live on. “Were We to reveal the hidden secrets -- all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, The Almighty, The All-Knowing, The All-

Wise (for) such is the inebriating effect of the words of God.” (Bahá’í Faith, Baha’u’llah, Gleanings from the Writings of Baha’u’llah, p. 35)

God’s holy manifestations know of our inability to comprehend and bear the enormity of God’s holy message, so they only give us what we can bear and understand at the time; and Jesus Christ clearly tells us this in John: But, John 3:12 “If I have told you earthly things, and ye believe (me) not, how shall ye believe, if I tell you of heavenly things?” For, 16:12 “I have yet many things to say unto you, but ye (you) cannot bear them now.” 16:13 “Howbeit when he, the Spirit of truth, is come, (unto you, for) he will guide you into all truth: for he shall not speak of himself; but what-so-ever he shall hear, that shall he speak: and he will shew you things to come.” For, Deuteronomy 29:29 “The secret things belongeth unto The LORD our God: but those things which are revealed belong unto us and to our children.” Because the “Divine things are too deep to be expressed by (mere) common words.” (Abdu’l-Baha, Abdu’l-Baha in London, p. 79)

“This is the divinely-inscribed Book -- the outspread Tablet -- the utterance which lay concealed (within God’s Holy Word).”

“These utterances are revealed according to your measure, not to God’s, and unto this beareth witness that which is enshrined in the knowledge of God, did ye but know. Unto this testifieth He Who is the Mouthpiece of God, could ye but understand. By the righteousness of God! Were We to lift the veil (and reveal what We know), ye would swoon away.”

(The Bab, Selections from the Writings of the Bab, pp. 6 and 154)

1 Corinthians 3:1 “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.” For, 3:2 “I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.” For, 2 Corinthians 4:18 “We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” For, 4:3 “If our gospel be hid, it is hid (from) them that are lost:” 4:4 “In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

Because, 2:14 “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” 2 Corinthians 8:12 “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” God can only give to man according to what he has within him or what he can understand and comprehend, and not according to what he hath not, or what he is not able to know or realize.

“O SON OF BEAUTY!” “By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.”

(Baha'u'llah, The Arabic Hidden Words)

“Follow thou the way of thy Lord, and say not that which the ears cannot bear to hear, for such speech is like luscious food given to small children. However palatable, rare and rich the food may be, it cannot be assimilated by the digestive organs of a suckling child. Therefore unto everyone who hath a right, let his settled measure be given.” (Because) “not everything that a man knows can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it. Such is the consummate wisdom to be observed.” And this is especially true of the manifestation of God.

(Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 268)

Hebrews 5:11 “We have many things to say, (but) hard (is it) to be uttered, seeing (that) ye are dull of hearing.” 5:12 “For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, (teachers of God); and are become such as have need of milk, and not of strong meat.” Hebrews 5:13 “For every one that useth milk is unskilful in the word of righteousness: for he is a babe.” 5:14 “But strong meat belongeth to

them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

“The sayings of Him Who is the Spirit (Jesus Christ) unnumbered significances lie concealed. Unto many things did He refer, but as He found none possessed of a hearing ear or a seeing eye He chose to conceal most of these things. Even as He saith: ‘But ye cannot bear them now.’ That Dawning-Place of Revelation saith that on that Day He Who is the Promised One will reveal the things which are to come. Accordingly in the Kitáb-i-Aqdas, and in the Tablets to the Kings, and in the Lawh-i-Ra’ís, and in the Lawh-i-Fu’ád, most of the things which have come to pass on this earth have been announced and prophesied by the Most Sublime Pen.”

(Baha'u'llah, Epistle to the Son of the Wolf, p. 147)

“Were We to reveal the hidden secrets of that Day, all that dwell on earth and in the heavens would swoon away and die.” Again we hear, now from Shoghi Effendi, of humanity’s inability to withstand the full measure and potency of God’s Holy Word.

(Shoghi Effendi, God Passes By, p. 154)

Proverbs 25:2 “It is the glory of God to conceal a thing; but the honour of kings is to search out a matter.” Psalms 107:9 “For He satisfieth the longing soul, and filleth the hungry soul with goodness.”

“If the Sun of Truth (God’s manifestation) were suddenly to reveal, at the earliest stages of its (his) manifestation, the full measure of the potencies which the providence of the Almighty hath bestowed upon it (him), the earth of human understanding would waste away and be consumed; for men’s hearts would neither sustain the intensity of its revelation, nor be able to mirror forth the radiance of its light. (Then) dismayed and overpowered, they would cease to exist.” Or, in-other-words, we still cannot bear the full potency of God’s Holy word as His holy manifestations could, in fact, deliver unto us, so His messengers have to give us a watered down version in accordance with our very, limited capacity and not in accordance with their true overall capacity

which could, again make the religions of God appear to differ, one from another, do again to the nature of mankind's very, limited capacity and ability to know and understand God's Holy Word and message.

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 87)

“But give glad tidings to those who believe and work righteousness, for they are given things in similitudes: (allegories, parables) for Allah disdains not to use the similitude of things, (for the) lowest, as well as, the highest (of human beings), for those who believe know that it is in truth, from their Lord (Allah).” Allah chooses what men may learn and what they may know; which, we can assume, is in strict accordance with that which men may learn and know, with God's knowledge being given to them, by God's manifestations, in increments from the lowest to the highest of beings, in their ability to know and understand Allah's Holy Word. “But for those who reject faith say: ‘What means Allah by this similitude?’ ‘By this He causes many a man to stray and many He leads into the right path, for (there are many) He causes not to stray, except those who forsake (His path).”

“Allah is The Light (The Knowledge, The Splendor) of the heavens and the earth and Allah doth guide whom He wills, (who He chooses), to His Light and Allah doth set forth His message in (His) parables for all mankind and Allah doth know all things.” Allah (God) sets forth His message to men as He, again chooses, not as men choose and decide.

“Those who listen to The Word (as Allah instructs His manifestations to reveal it) and follow the best (meaning) in it (who truly comprehend the word): those are the ones whom Allah has guided, and those are the ones (who are) endued with (true) understanding.”

“Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who -- a god other than Allah -- could restore them to you? See how We explain the Signs by various (symbols):” “Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed.”

(The Qur'an (Yusuf Ali tr), Surahs 2, 6, 16, 24 and 39)

“Mazda gives to the prophets His scriptures. The scripture containing the lessons of the prophets are His main instrument to mankind. It lays

down the rules and regulations, which brings salvation to mankind. But unless man has (the innate ability) and the goodwill to accept the (real spiritual truths found within the words) of the gospel (and the ability to go beyond the outward symbols) it does not benefit him at all.” Ahura Mazda, through His divine teachers, chooses what men may learn and be taught. He alone chooses what men may know and understand; by His will, but man must, again have the ability to comprehend; to know and hear the word in the first place; “hear the best with your ears, and discern by a pure mind. Choose than, the ought, man by man (every man), for his very own self. Before the great trial comes, wake up to this My counsel.” “One should rely on his very own conviction, and not allow himself to be drifted by the opinions of others.” “To whom than, will this (hidden, mystic gift) of Ours be given, that he may have never-failing food (of the soul and eternal life) forever and ever?” Again, we can see that Ahura Mazda (God) chooses what hidden things we may hear and be taught in the first place; which again relates to our ability or inability to know or comprehend His holy word. So therefore, we are told by Zarathustra (Zoroaster): “I praise, I invoke and I meditate upon The Zend-Avesta.” Thus: “They considered this, too, thus: namely one ought to endeavor most for meditations on the Religion, that is, on the (mysterious) *Avesta* and Zand;.... for the soul.” Thus, we have to have, in deed, we must have the, all too real, innate ability within our beings and souls to know and understand God’s holy teachings, or why would He have His manifestations open up their mouths to us in the very first place? So that which we cannot yet comprehend will not be given to us at that time, as in all the other religions of Ahura.

(ZOROASTER, The unknown and Hymns of Atharvan pp. 87, 197, The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1 and The Denkard)

“The Eternal Place, Hath thus hath been opened to thee, This Truth of Truths, this Mystery more hid Than any secret mystery. Meditate! And- as thou wilt- then act!” “The hymn has a mystical meaning.” “The knowledge -- lies hidden.” “The hidden truths of religion, embalmed in the ancient Upanishads.” As we can see, here again, Vishnu, Brahma, God’s message has, again been hidden from man and has thus had to

be opened and revealed to us, by Krishna, in the first place, or we would never have known of it.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18, Vedas, Rig Veda - Book 10 and Laws of Manu chapters 11 and 12) (Hindu, Laws of Manu chapter 2 and The Mababharata (R. Dutt, abridged tr))

“Krishna, now will I open unto thee, whose heart Rejects not that last lore, the deepest-concealed, That farthest secret of My Heavens and My Earths, Which but to know shall set thee free from ills.” “Thus hath been opened thee This Truth of Truths, the Mystery more hid Than any secret mystery. Meditate! And- as thou wilt- then act!” “That which was hidden by their love, is made manifest.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 9, 18 and Upanishads vol. 1, Aitareya-Aranyaka Part 1)

“The religious discourses (all the messages and teachings of Brahma, Vishnu, God, etc...) are given by myself (Buddha) and all of the other Tathagatas, (all the other divine, teachers and manifestations of God) in response to all the varying needs and faiths of all manner of beings (all mankind).” Clearly Buddha is telling us, that he only shares God’s word and message with mankind in due proportion with the needs and ability, found within mankind, to know and comprehend His word, and mankind’s, innate ability, to handle the message God has to share with man, in the first place; or, in-other-words, God again only gives us what we can know and handle, as with all the other religions of God; which of-course, only makes sense and stands to reason, since a God, Who is Knowledge Itself, would only wish to share with mankind that which he is ready to know and understand, while withholding any and all other information, that is only going to confuse and frustrate man and leave him completely lost and bewildered in his understanding and comprehension of God’s message.

(Buddha, The Lankavatara Sutra)

“The Tathagatas (teachers) do not teach a Dharma that is dependent upon letters. Anyone who teaches a doctrine that is dependent upon

letters and words is a mere prattler, because Truth is beyond letters and words and books. This does not mean that words and books never declare what is in conformity with meanings and truths, but it means that words and books are dependent upon discriminations, while meaning and truth are not; moreover, words and books are subject to the interpretation of individual minds” “Words are dependent upon letters and meaning is not. Meaning is apart from existence and non-existence, it has no substratum, it is unborn. The Tathagatas do not teach a Dharma that is dependent upon letters. Anyone who teaches a doctrine that is dependent upon letters and words is a mere prattler, because Truth is beyond letters and words and books.” “Words and books are dependent upon discriminations, while meaning and truth are not; moreover, words and books are subject to the interpretation of individual minds, while meaning and truth are not.” “No one must become attached to the words of the scriptures because even the canonical texts sometimes deviate from their straightforward course owing to the imperfect functioning of sentient minds. Religious discourses (and teachings) are given by myself and other Tathagatas (the other teachers and manifestations of Brahma) in response to the varying needs and faiths of all manner of beings, in order to free them from dependence upon the thinking function of the mind-system, but they are not given to take the place of self-realization of The Noble Wisdom. When there is recognition that there is nothing in the world but what is seen of the mind itself, all dualistic discriminations will be discarded and the truth of imagelessness will be understood, and will be seen to be in conformity with meaning rather than with words and letters.” “The ignorant and simple-minded being fascinated with their self-imaginings and erroneous reasonings, keep on dancing and leaping about, but are unable to understand the discourse by words about the truth of self-realization, much less are they able to understand the Truth itself. Clinging to the external world, they cling to the study of books which are a means only, and do not know properly how to ascertain the truth of self-realization, which is Truth unspoiled by the four propositions. Self-realization is an exalted state of inner attainment which transcends all dualistic thinking and which is above the mind-system with its logic, reasoning, theorizing, and illustrations. The Tathagatas discourse to the ignorant, but sustain the Bodhisattvas as they seek self-realization of Noble Wisdom.”

“Therefore, let every disciple take good heed not to become attached to words as being in perfect conformity with meaning, because Truth is not in the letters.” (Buddha, Lankavatara Sutra)

“The name of the great Mystery, the mystic Word, is pronounced upon thee.” “He who partaketh of this bread (pihta) (the spiritual word), put out (for him) will be sinless in the Place of Light, in the Everlasting Abode.” (Sabeanism, Ginza Rba- chapters 43 and 173)

“I came to the congregation of souls, For the Life sent me, sent me forth. There were some who bought my wares, There those who came to their end and lay down. There were those who bought my wares. The eyes (of such a one) were filled with light, Filled with light were his eyes (On) beholding the Great (One) in the House of Perfection, There were those who did not buy my wares. They went on, reached their end and lay down. they were blind and saw not, Their ears were stopped and they heard not And their hearts were not awakened To behold the Great One in the House of Perfection. As They called them and they answered not, When they call, who will answer them? Because it was given to them but they took not, Who will give to them when they ask?” “Lord of mystic books, Lord of ‘Letters-of-Truth’ The name of the Life and the name of Manda-d-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee. The name of the great Mystery, the mystic Word, is pronounced upon thee.” (Sabeanism, Ginza Rba- chapters 90, 173 and 410)

“If thou readest, read as it is written. Lord of mystic books, Lord of ‘Letters-of-Truth’ The name of the Life and the name of Manda-d-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee. The name of the great Mystery, the mystic Word, is pronounced upon thee.” (Sabeanism, Ginza Rba- chapters 70, 173 and 410)

It's not the words of God that most men believe in! Most men believe in their very own word, because the true words of God were sealed up and hidden from humanity until the time of the unsealing and the opening of the books of God.

It is not really the true words of God, that most men believe in today; most men believe in their very own words, because the true words of God were sealed up and hidden away from humanity, until the time of the unsealing and the opening of the books of God; at the time of the end. The big question! Why so much confusion about the words of God? There has been a great deal of confusion over the centuries, as to the true meaning of many of the prophecies found in the scriptures of God, and the true meanings of many of the statements found throughout the books of God. But the thing is, the true understandings and meanings of these words of God, were never meant to be understood, until the time of the end times, as attested to by Daniel the prophet: Daniel 12:4 "But thou, O Daniel, shut up the words, and seal the book(s), even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Daniel 12:8 "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?"

Daniel 12:9 "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." The prophet Daniel did not see and comprehend the meaning of the visions he saw because the words were sealed away from his understanding. The prophet Isaiah also had something to say about the closed nature of the books as well: Isaiah 29:11 "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed."

I cannot read this because it is sealed. It is really any wonder that most of humanity, was not able to decipher the closed nature of the major prophecies of God, and that the meanings, of many of the truly confounding, statements found throughout the writings of God, have continued to allude and bewilder mankind; because man was never

meant to understand the bewildering nature of the word of God, until the time when Christ would reappear with angles and a new name, as attested to by Jesus Christ himself: John 5:47 “But if ye believe not his writings, how shall ye believe my words?” “For had ye believed Moses, ye would have believed me; for he wrote of me.”

1 Corinthians 2:7 “But we speak the wisdom of God in a mystery, even The Hidden Wisdom, which God (hath) ordained before the world unto Our glory:”

2 Corinthians 4:3 “But if our gospel be hid, it is hid to them that are lost:” “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” So then, the Jewish people of Christ’s time did not really understand the symbolic, hidden, sealed nature of the writings of Moses and all of the other prophets of the Old Testament and all of the religions before that. Therefore they were not really, ready or prepared to comprehend and understand the real, true, spiritual nature of Christ’s teachings; though these people did, in fact, have warnings, from the prophets, that Gods prophets did, in fact, use a symbolic language in the writings of The Old Testament: JUDAISM: For, Hosea 12:9 “I that am The LORD thy God,” and 12:10 “I have, also spoken, by the prophets, and I have (used) multiplied visions and have used similitude’s, (allegories) by the ministry of the prophets,” since the beginning of the world. Deuteronomy 29:4 And, “Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.” 7. “He (God/Allah) it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical, of hidden meanings, but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge (of God), say: ‘We believe in the Book; the whole of it is from our Lord;’ and none will grasp the Message except men of (true God given) understanding. (The Qur’an (Yusuf Ali tr), Surah 3) So therefore: “The Prophet (The Apostle of God, Muhammad) whose words are as a seal,” whose words are sealed and whose true message is, therefore, hidden away from the rest of men at this time, “Said, ‘Acquiescence in God’s ordinance is incumbent on all true believers.’” (Mathnavi of Rumi E.H. Whinfield tr The Masnavi Vol 3) For 7. “Allah hath set a seal on their hearts and on their hearing and on their eyes is a veil.” (The Qur’an (Yusuf Ali tr), Surah 2)

And, 19. “We worship Sraosha (Obedience), of the gracious words, of the warning and of the guarding of the words, which abounds in many an explanation and revelation of the word.” 137. “Happy then that man, I think,’ said Ahura Mazda, ‘O holy Zarathustra! For whom a holy priest, as pious as any in the world, who is the Word incarnate,” (The Zend-Avesta, Avesta – Yasna 57 and The Khorda Avesta -- Book of Common Prayer pt. 1)

“Thus hath been opened thee This Truth of Truths, the Mystery more hid Than any secret mystery. Meditate! And- as thou wilt- then act!”

“That which was hidden by their love, is made manifest.” (Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18 and Upanishads vol. 1, Aitareya-Aranyaka Part 1)

“Let every disciple take good heed not to become attached to words as being in perfect conformity with meaning, because Truth is not in the letters.” (Buddha, Lankavatara Sutra

“There were those who bought my wares. (the holy word) The eyes (of such a one) were filled with light, Filled with light were his eyes (On beholding the Great (One) in the House of Perfection, There were those who did not buy my wares. They went on, reached their end and lay down. They were blind and saw not, Their ears were stopped and they heard not And their hearts were not awakened.” (Sabeanism, Ginza Rba- chapter 90)

Most men do not really believe in the truth. They believe in what they say the truth is, according to their very own individual understandings, and their cultural and theological interpretations; and of course, their very limited understandings of what they perceive the real truth to be. And we know this, as it is attested to, by Jesus Christ, himself, and the other manifestations and prophets of God: CHRISTIANITY And so Mark 7:8 “For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.” Traditions associated with Christianity, and other religions of God, are the beliefs that certain customs and beliefs accepted by men, are, in fact, the words of God and these words have a certain meaning, which may or may not be correct and that these prophecies, teachings and messages, will only be fulfilled, and understood in only a certain way, irregardless of the fact, that other meanings may be the reality: 7:9 “And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition (the traditions of men).” 7:13

“Making the word of God, of none effect, through your traditions, which ye have delivered: and many such like things do ye.” Then, 1 Peter 1:18 “Know that ye were not redeemed with corruptible things (such) as silver and gold, from your vain conversation, received by tradition from your fathers.” This is one of the main reasons why the people of Jesus’ time denied him: John 5:45 “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.” 5:46 “For had ye believed Moses, ye would have believed me: for he wrote of me.” 5:47 “But if ye believe not his writings, how shall ye believe my words?” This undaunted fixation, by some of the highest stars in the heavens of religion (the leaders of the religions) have with theology, tradition and dogma, denied all of God’s holy manifestations and messengers; and is one of the main reasons, Christ was crucified, by the people. 3:12 For “if I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?” 1 Corinthians 2:7 (For), “We speak The Wisdom of God in a mystery, even The Hidden Wisdom, which God ordained before the world unto our glory:” “Which none of the princes (the religious leaders) of this world knew: for had they known it, they would not have crucified the Lord of Glory.” (Jesus Christ)

“The Jews were expecting the coming of the Messiah, lamenting day and night, saying: ‘O God, send to us our deliverer!’ But as they walked in the path of dogmas, rather than reality, when the Messiah appeared they denied him. Had they been investigators of reality, they would not have crucified (him) but would have recognized him instantly.”

(Bahá’í Faith, Abdu’l-Baha, Divine Philosophy, p. 153)

But because of theology, dogma and tradition, Christ was crucified. It was because of theology, tradition and dogma in religion that caused the Báb to suffer martyrdom and Bahá’u’lláh spend a great portion of his life in exile and in prison.

“Although dominated by legalistic concerns, Shi’i intellectual life has readily encompassed the implicitly dissenting traditions of speculative theology, philosophy and gnosis.”

(Peter Smith, The Bábí & Bahá'í Religions, p. 8)

The practice of holding on tightly to religious dogma, tradition and theology by various religious clergy and parishioners is the reason why early Christianity took hundreds of years to become a world religion. CHRISTIANITY: John 8:43 “Why do ye not understand my speech? Even because ye cannot hear my word.” It is the same today as it was back then; Theology, tradition and dogma is a really big stumbling block for most of the people. 1 Peter 2:8 “And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient whereunto also they were appointed.” We need to learn to study the word of God for ourselves and come to our own conclusions before the ignorance of people leads us down the wrong path. So, Matthew 15:14 “Let them alone: (for) they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” Man’s desire to hold onto theology and tradition can have a blinding effect on people who, out of ignorance, reject God’s Holy Word and deny God’s Holy Messengers in favor of a dogma that has been handed down to them by their parents and clergy, from time untold. Luke 6:39 “Can the blind lead the blind? Shall they not both fall into the ditch (then)?”

“Beware lest theology prevent thee from the King of the known, or the world from Him who created and left it. Arise in the name of thy Lord, the Merciful, amidst the assembly of beings, and take the cup of life in the hand of assurance; drink thou therefrom first; then give it to drink to those who advance of the people of (the different) religions. Thus hath the Moon of the Bayan shone forth from the horizon of wisdom and evidence. Rend asunder the veils of theology lest they prevent thee from the region of My Name, the Self-existent.”

“Remember when the Spirit (Jesus Christ) came; he who was the most learned of the doctors of His age gave a sentence against Him in the chief city of His country, while those who caught fish believed in Him; be admonished, then, O people of understanding!”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 98)

“People are too easily led by tradition. It is because of this that they are often antagonistic....” “Cast off dogma and discern the true spirit of its founder.” “Bahá’u’lláh continually urges man to free himself from the superstition and traditions of the past and become an investigator of reality, for it will then be seen that God has revealed his light many times in order to illumine mankind in the path of evolution, in various countries and through many different prophets, masters and sages.”

(Bahá’í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 27 and The Bábí & Bahá’í Religions, p. 109 and Divine Philosophy, p. 8)

9. “I am no bringer of a new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration: I am but a Warner open and clear.”

(The Qur'an (Yusuf Ali tr), Surah 46)

“Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’” They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but they don’t see the true light of Allah when it dawns, and fail to hear the truth of His words; but, instead, hold onto the literal words of their holy books, failing to see the new light of the spirit of God in the words of the new manifestation, and the new book, because they are holding onto the past and holding onto the traditions and dogmas their ancestors passed down to them, from times ancient.

(Hadith, Bukhari Vol 9, Book 93, # 532)

“The Prophet said, ‘He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us.’”

(Islam, Hadith, Bukhari Vol 2, Book 23, Number 382)

“The Prophet said, ‘The most hated of persons to Allah are three: (1) A person who deviates from right conduct, i.e., an evil doer (2) a person who seeks that the traditions of the Pre-Islamic Period of Ignorance, should remain in Islam (3) and a person who seeks to shed somebody's blood without any right .’”

(Hadith, Bukhari Vol 9, Book 83, Number 21)

7. “Can they be true to thee, O Mazda, who by their doctrines turns the known inheritances of Good Thought into misery and woe. I know none other but you, O Right, so do ye protect us.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 34)

Denkard. Zoroastrianism, “Be it known that the yearning for immoral apostate dogmas makes him (man) vicious, the ignorance of the good religion and destroys the propensities [lit. thoughts] for acts of merit. Owing to his fondness for comfort man grows too idle to think of acts of merit.”

“Real religion is killed by too many rites.” “How long will you go on dallying with the shape of the jug? Leave the jug alone; seek water.” (ZOROASTER, Hymns of Atharvan p. 107)

95. “All those traditions and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness.”

(Hindu, Laws of Manu chapter 12)

“Nor must we forget that though oral tradition, when once brought under proper discipline, is a most faithful guardian, it is not without its dangers in its incipient stages. For many a word may have verily been misunderstood and many a sentence confused, as it was told by father to son, before it became fixed in the tradition of a village community, and then resisted by its very sacredness all attempts at emendation.”

“Then lastly, we must remember that those who handed down the ancestral treasures of ancient wisdom, would often feel inclined to

add what seemed useful to themselves, and what they knew could be preserved in one way only, namely, if it was allowed to form part of the tradition(s) that had to be handed down, as a sacred trust, from each generation to generation. The priestly influence was at work here even before there were priests by profession, and when the priesthood had once become professional, its influence may account for much that would otherwise seem inexplicable in the sacred codes of the ancient world.”

(Hindu Upanishads vol. 1, Introduction to the Upanishads, vol. 1)

5. “Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action.” 95. “All those traditions and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness.”

(Hindu, Laws of Manu chapter 12)

22. “Those who are ashamed of what they should not be ashamed of and are not ashamed of what they should be ashamed of, such people, following false doctrines and enter the wrong path.” “Those who fear what they should not fear and do not fear what they should fear, such people following false doctrines, enter the wrong path.” “Those who discern wrong where there is no wrong and see nothing wrong in what is wrong, such people following false doctrines, enter the wrong path.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

11. “By confidence and virtue, By effort and concentration, By the investigation of the Doctrine, By being endowed with knowledge and conduct, And by keeping your mind alert, Will you leave this great suffering behind.”

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“The name of the great Mystery, the mystic Word, is pronounced upon thee.” The word beyond theology and dogma. (Sabeanism, Ginza Rba-173)

The Holy Word of God, we can clearly see from the writings of God “A third standard or criterion is the opinion held by theologians that traditions, or prophetic statement and interpretations constitute the basis of human knowing.” (Bahá’í Faith, Baha’i World Faith - Abdu’l-Baha Section, p. 251) “When we consider the third criterion, traditions upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human reason. When we read the Book of God the faculty of comprehension by which we form conclusions is reason. Reason is mind. If we are not endowed with perfect reason, how can we comprehend the meanings of the Word of God? Therefore human reason, as already pointed out, is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself, the Infinite Word. Inasmuch as the source of traditions and interpretations (theology) is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?”

“Therefore man is not justified in saying: ‘I know because I perceive through my senses or I know because it’s proved through my faculty of reason or I know because it’s according to tradition and interpretation of the holy book or I know because I am inspired.’ All human standard of judgment is faulty, finite.”

(Bahá’í Faith, Abdu’l-Baha, Baha’i World Faith - Abdu’l-Baha Section, p. 253)

The word is hid from the spiritually blind.

261. The word is hid from the spiritually blind and those individuals who, by some action in this life, God chooses to

withhold the truth from their eyes: This is a very common reaction to men at the inception of a new dispensation. Many people just can't see the hidden truth veiled within the heart of the words of God. **John 4:24** "God is a Spirit: and they that worship him must worship him in spirit." Since God is a spirit it only stands to reason that we should worship Him in spirit, and that His words are, in reality, spiritual in context, so the word is hidden from most people who think on a more physical level. **JUDAISM: Isaiah 6:9** "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." **29:10** "For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." **29:11** "And the vision of all is become unto you as the words of a book that is sealed," **Jeremiah 5:21** "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:" **5:22** "Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" **5:23** "But this people hath a revolting and a rebellious heart; they are revolted and gone." **CHRISTIANITY: Luke 9:45** "But they understood not this saying, and it was hid from them, that they perceived it not:" **2 Corinthians 4:3** "But if our gospel be hid, it is hid to them that are lost:" **2 Corinthians 4:4** "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." **2 Corinthians 4:18** "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." **2 Corinthians 8:12** "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

7. "He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical." (symbolisms or parables not so readily seen)

(The Qur'an (Yusuf Ali tr), Surah 3)

46. "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who -- a god other than Allah -- could restore them to you? See how We explain the Signs by various (symbols): Yet they turn aside."

108. "Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed."

(The Qur'an (Yusuf Ali tr), Surahs 6 and 16)

46. "Do they not travel through the land, so that their hearts (and mind) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind but their hearts which are in their breasts."

(The Qur'an (Yusuf Ali tr), Surah 22)

"Let every nation follow what they used to worship, and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.'" They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don't see the true light of Allah when it dawns, and fail to hear the truth of His words, but, instead, hold onto the literal words of their holy books, failing to see the new light of the spirit of God in the words of the new manifestation, and the new book.

(Hadith, Bukhari Vol 9, Book 93, # 532)

50. "Blind are all those who, on this earth, do not follow the religion, do not benefit the living, and do not commemorate the dead."

(Zoroaster, The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, "In this world, among men and the brute creation there are beings which live and move about in (spiritual) blindness."

“Krishna. Now will I open unto thee whose heart Rejects not that last lore, deepest-concealed, That farthest secret of My Heavens and Earths, Which but to know shall set thee free from ills.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

**“Thus hath been opened thee This Truth of Truths, the Mystery more hid Than any secret mystery. Meditate! And- as thou wilt- then act!”
“That which was hidden by their love, is made manifest.”**

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18 and Upanishads vol. 1, Aitareya-Aranyaka Part 1)

8. “Better than a hundred years of not seeing the supreme path is living one day if a person does see the supreme path.” “Better is a single day’s life of one Who understands the truth sublime Than a hundred years’ life of one Who knows not that truth.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 and 3 (tr. J. Richards))

“The ignorant and simple-minded declare that meaning is not otherwise than words, that as words are, so is meaning. They think that as meaning has no body of its own that it cannot be different from words and, therefore, declare meaning to be identical with words. In this they are ignorant of the nature of words, which are subject to birth and death, whereas meaning is not; words are dependent upon letters and meaning is not; meaning is apart from existence and nonexistence, it has no substratum, it is unborn. The Tathagatas do not teach a Dharma that is dependent upon letters. Anyone who teaches a doctrine that is dependent upon letters and words is a mere prattler, because Truth is beyond letters and words and books.”

“This does not mean that words and books never declare what is in conformity with meaning and truth, but it means that words and books are dependent upon discriminations, while meaning and truth are not; moreover, words and books are subject to the interpretation of individual minds, while meaning and truth are not. But if Truth is not

expressed in words and books, the scriptures which contain the meaning of Truth would disappear, and when the scriptures disappear there will be no more disciples and masters and Bodhisattvas and Buddhas, and there will be nothing to teach. But no one must become attached to the words of the scriptures because even the canonical texts sometimes deviate from their straightforward course owing to the imperfect functioning of sentient minds. Religious discourses are given by myself and other Tathagatas in response to the varying needs and faiths of all manner of beings, in order to free them from dependence upon the thinking function of the mind-system, but they are not given to take the place of self-realization of Noble Wisdom. When there is recognition that there is nothing in the world but what is seen of the mind itself, all dualistic discriminations will be discarded and the truth of imagelessness will be understood, and will be seen to be in conformity with meaning rather than with words and letters.”

“The ignorant and simple-minded being fascinated with their self-imaginings and erroneous reasonings, keep on dancing and leaping about, but are unable to understand the discourse by words about the truth of self-realization, much less are they able to understand the Truth itself. Clinging to the external world, they cling to the study of books which are a means only, and do not know properly how to ascertain the truth of self-realization, which is Truth unspoiled by the four propositions. Self-realization is an exalted state of inner attainment which transcends all dualistic thinking and which is above the mind-system with its logic, reasoning, theorizing, and illustrations. The Tathagatas discourse to the ignorant, but sustain the Bodhisattvas as they seek self-realization of Noble Wisdom.”

“Therefore, let every disciple take good heed not to become attached to words as being in perfect conformity with meaning, because Truth is not in the letters.” (Buddha, Lankavatara Sutra

“There were those who bought my wares. (the holy word) The eyes (of such a one) were filled with light, Filled with light were his eyes (On) beholding the Great (One) in the House of Perfection, There were those who did not buy my wares. They went on, reached their end and lay down. they were blind and saw not, Their ears were stopped and

they heard not And their hearts were not awakened.” (Sabeanism, Ginza Rba- chapter 90)

“These utterances are revealed according to your measure, not to God's, and unto this beareth witness that which is enshrined in the knowledge of God, did ye but know. Unto this testifieth He Who is the Mouthpiece of God, could ye but understand. By the righteousness of God! Were We to lift the veil ye would swoon away.”

(The Bab, Selections from the Writings of the Bab, p. 6)

“Their hearts are deprived of the power of true insight, and thus they cannot see.”

(The Bab, Selections from the Writings of the Bab, p. 79)

“These words have streamed from the pen of this Wronged One in one of His Tablets: ‘The purpose of the one true God, exalted be His glory, hath been to bring forth the Mystic Gems out of the mine of man -- they Who are the Dawning-Places of His Cause and the Repositories of the pearls of His knowledge; for, God Himself, glorified be He, is the Unseen, the One concealed and hidden from the eyes of men.’”

“It is now incumbent upon them who are endowed with a hearing ear and a seeing eye to ponder these sublime words, in each of which the oceans of inner meaning and explanation are hidden, that haply the words uttered by Him Who is the Lord of Revelation may enable His servants to attain, with the utmost joy and radiance, unto the Supreme Goal and Most Sublime Summit -- the dawning-place of this Voice.”

“Inspire then my soul, O my God, with Thy wondrous remembrance, that I may glorify Thy name. Number me not with them who read Thy words and fail to find Thy hidden gift which, as decreed by Thee, is contained therein, and which quickeneth the souls of Thy creatures and the hearts of Thy servants.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, pp. 12, 147 and Prayers and Meditations by Baha'u'llah, p. 82)

The book, The Word of God, is the balance that judges the actions and conduct of men.

262. The book, The Word of God, is the balance that judges the actions and conduct of men: CHRISTIANITY: John 12:48 “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”

Hebrews 4:12 “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

JUDAISM: Hosea 6:5 “Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and Thy judgments are as the light that goeth forth.”

Hosea 6:6 “For I desired mercy, and not sacrifice; and the knowledge of God,” which judgeth their hearts.

CHRISTIANITY: Revelation 20:12 “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

213. “Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people.”

(The Qur'an (Yusuf Ali tr), Surah 2)

114. “Shall I seek for judge other than Allah? when He it is Who hath sent unto you the Book, explained in detail.’ They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth (as a discerner of men’s actions). Never be then of those who doubt.”

115. “The Word of thy Lord doth find its fulfillment in truth and in justice.”

(The Qur'an (Yusuf Ali tr), Surah 6)

25. "We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice;" 17. "It is Allah Who has sent down the Book in truth, and the Balance by which to weigh conduct."

(The Qur'an (Yusuf Ali tr), Surahs 42 and 57)

3. "O ye Bountiful Immortals, and thou, the Mazdayasnian law, ye just," "I desire to, approach this branch for the Baresman with my praise, and the memorized recital and fulfillment of the Mazdayasnian law, and the heard recital of the Gathas, and the well-timed and persistent prayer for blessings (uttered) by the holy lords of the ritual order, for the propitiation (appeasement) of the most just knowledge Mazda-given, and of the holy and good Religion, the Mazdayasnian Faith;" The law and the knowledge Ahura Mazda gives to mankind is justice itself, and therefore teaches mankind right from wrong which, in turn, creates a standard by which the conduct of mankind can be evaluated and his actions judged.

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 8 and 22)

4. "Reciters of Nirbhuga ((Nirbhuga is the recitation of the Veda (the word) without intervals)) say, 'by it one turns out the sandhi, (the union of words) and knows what is the accent and what is not, and distinguishes (by the word) what is the moral and what is not." "And the pureness of thy conduct doth (judge) thy heart's affection prove." By the veda text one distinguishes morals of right from wrong and the power of the word is reflected in our hearts and visible in our actions, proving our worth in the sight of God and man.

(Hindu, Mababharata and Upanishads vol. 1, Aitareya-Aranyaka Part 3)

"To abstain from all evil; the practice of good, and the thorough purification of one's mind - this is the teaching of the Buddhas."

"When a man is resolute and recollected, pure of deed and persevering, when he is attentive and self-controlled and lives

according to the Teaching,” “Even if he does not quote appropriate texts much, if he follows the principles of the Teaching by getting rid of greed, hatred and delusion, deep of insight and with a mind free from attachment, not clinging to anything in this world or the next - that man is a partner in the Holy Life.” “And whenever, whilst dwelling with attentive mind, he wisely investigates, examines and thinks over the Law-at such a time he has gained and is developing the Element of Enlightenment (by the investigation of the Law); and thus this element of enlightenment reaches fullest perfection.”

“Whoever is without craving, without greed, who understands the words and their meanings (an enlightened servant of God),” “who controls one’s tongue, who speaks wisely and calmly, who is not proud, who illuminates the meaning of the truth,” “lives in the truth, who finds joy in the truth, meditates on the truth, follows the truth,” “fruitful is the well-spoken word of one who practices it.” “that mendicant does not fall away from the truth.” “that one’s words are sweet.” (who) “discerns justice with the body (of the word) and does not neglect justice is a supporter of justice.” He is enlightened and accepts what is true and positive to the moral generating beneficial influence found within the word. For, the word is the cause of the positive, upstanding nature found within man, by which man actions are judged.

(Buddhist, Dhammapada - Sayings of the Buddhas 1, 2 and 3 (tr. J. Richards))

“Do not slumber and sleep, and forget not what your lord commanded you.” “Those who listen to the speech of the Life Will be greatly increased, Will be enriched and will not lack.” The word of The Life (God/Haiyi) transforms us, makes us better beings, so the creative, purifying, generating influence of the word can be seen by our actions. (Sabeanism, Ginza Rba- chapter 88, Instruction of Adam)

“ALL men have proceeded from God and unto Him shall all return. All shall appear before Him for judgement. He is the Lord of the Day of Resurrection, of Regeneration and of Reckoning, and His revealed Word is the Balance.”

(The Bab, Selections from the Writings of the Bab, p. 157)

“Herein is enshrined the law of all things for such as would bear witness to the Revelation of thy Lord in accordance with this clear balance.”

(The Bab, Selections from the Writings of the Bab, p. 23)

“Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illuminated hearts may be known from the perishable and barren soil. From time immemorial such hath been the way of God amidst His creatures, and to this testify the records of the sacred books.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 48)

“The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed words which hath dawned from the dayspring of the Will of God: It behoveth every ruler to weigh his own being every day in the balance.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 166)

The word of God is the light and life of mankind.

263. The word of God is the light and life of mankind:

JUDAISM: Deuteronomy 8:3 “And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.”

Deuteronomy 32:46 “And He said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.”

Deuteronomy 32:47 “For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.”

Proverbs 4:20 “My son, attend to my words; incline thine ear unto my sayings.”

Proverbs 4:21 “Let them not depart from thine eyes; keep them in the midst of thine heart.”

Proverbs 4:22 “For they are life unto those that find them, and health to all their flesh.”

Proverbs 6:23 “For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:”

“ALL praise be to God Who hath, through the power of Truth, sent down this Book unto His servant, that it may serve as a shining light for all mankind...”

(The Bab, Selections from the Writings of the Bab, p. 39)

“The Word of God is the cause of spiritual life. It is a quickening spirit,”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 119)

CHRISTIANITY: John 6:63 “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” The word of God is the true source of life to the world of man, by it man learns of God and man learns of the things one must do to foster our spiritual life. Without the word we would know nothing of our spirits, or our existence.

John 5:24 “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

Luke 4:4 “And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.”

2 Timothy 1:10 “But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:” This tells us that life was brought to man through the gospel or through the word of God which means the word of God is one of the main causes of spiritual life to

mankind, because if we hear the word and believe the word we live our life by the word thus obtaining spiritual life.

JUDAISM: Psalms 119:105 “Thy word is a lamp unto my feet, and a light unto my path.” The word of God is not only the source of life to mankind; the word of God is also the supreme source of light and understanding in the existence of man.

Psalms 119:130 “The entrance of thy words giveth light; it giveth understanding unto the simple.”

CHRISTIANITY: John 1:4 “In him was life; and the life was the light of men. 1:5 And the light shineth in darkness; and the darkness comprehended it not.”

2 Peter 1:19 “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place,”

“In the beginning was the Word, and the Word was with God, and the Word was God: the Same was in the beginning with God: all things were made by Him, and without Him was nothing made: that which was made by Him is life, and the life was the light of men, and the light shineth in the darkness, and the darkness comprehended it not. And that the soul of man, though it bears witness to the light, yet itself is not that light; but the Word of God, being God, is that true light that lighteth every man that cometh into the world.” (Confessions of St Augustine, Book 7)

Philippians 2:15 “Ye shine as lights in the world; Holding forth the word of life;

“In the spiritual realm of intelligence and idealism there must be a center of illumination, and that center is the everlasting, ever-shining Sun, the Word of God. Its lights are the lights of reality which have shone upon humanity, illumining the realm of thought and morals, conferring the bounties of the divine world upon man. These lights are the cause of the education of souls and the source of the enlightenment of hearts, sending forth in effulgent radiance the message of the glad-tidings of the Kingdom of God. In brief, the moral and ethical world and the world of spiritual regeneration are dependent for their progressive being upon that heavenly center of illumination. It gives forth the light of religion and bestows the life of

the spirit, imbues humanity with archetypal virtues and confers eternal splendors.”

(Bahá'í Faith, Abdu'l-Baha, Foundations of World Unity, p. 10)

“Set right, O Lord, such disorders as people stir up, and cause Thy Word to shine resplendent throughout the earth.”

(The Bab, Selections from the Writings of the Bab, p. 26)

“These verses, clear and conclusive, are a token of the mercy of thy Lord and a source of guidance for all mankind. They are a light unto those who believe in them and a fire of afflictive torment for those who turn away and reject them.”

(The Bab, Selections from the Writings of the Bab, p. 161)

124. “Whosoever turns away from My Message, (the word) verily for him is a life narrowed down.” (spiritually diminished)

(The Qur'an (Yusuf Ali tr), Surah 20)

48. “In the past We granted a Light and a Message for those who would do right.” “Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.” “And this is a blessed Message (of light and spiritual life) which We have sent down.”

(The Qur'an (Yusuf Ali tr), Surah 21)

“Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’” They will be blind to the new manifestation of God, Allah will send them. They have eyes to see, but don’t see the true light of Allah when it dawns, and fail to hear the truth of His words, but, instead, hold onto the literal words of their holy books, failing to see the new light of the spirit of God in the words of the new manifestation, and the new book.

(Hadith, Bukhari Vol 9, Book 93, # 532)

9. “The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 32)

2. “We are praisers of good thoughts, of good words, and of good actions, of those now and those hereafter, of those being done; and of those completed.” 3. “Therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beauteous! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds;” 9. “Yea those words and sayings, O Ahura Mazda! we would proclaim as Righteousness, and as of the better mind (?); and we would make Thee the one who both supports (us in our proclamation) of them, and who throws still further light upon them (as they are),” 10. “And by reason of Thy Righteous Order, Thy Good Mind, and Thy Sovereign Power, and through the instrumentality of our praises of Thee, O Ahura Mazda! and for the purpose of still further praises, by Thy spoken words, and for (still further) spoken words, through Thy Yasna, and for (still further) Yasnas (would we thus proclaim them, and make Thee the bestower of our light).”

(The Zend-Avesta, Avesta – Yasna 35)

4. “And that Savitri verse which the teacher teaches, that is it (the life) and whomsoever he teaches, he protects his vital breaths.” (protects his spiritual life)

(Hindu, Upanishads vol. 2, Brihadaranyaka-Upanishad Part 3)

1. “SPEAK forth.....words, the words which light proceeded.”

(Hindu, Vedas, Rig Veda - Book 7)

“The Law be your light, The Law be your refuge! Do not look for any other refuge!”

((The Eightfold Path), Buddha, the Word (The Eightfold Path))

2. “Even if the faithful can recite only a few of the scriptures, if they act accordingly, having given up passion, hate, and folly, being possessed of true knowledge and serenity of mind, craving nothing in this world or the next, they are living the holy life.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

**“Do not slumber and sleep, and forget not what your lord commanded you.” “Those who listen to the speech of the Life Will be greatly increased, Will be enriched (enlightened) and will not lack.”
(Sabeanism, Ginza Rba- chapter 88, Instruction of Adam)**

World to come is promised to us.

264. World to come. We are promised in all the religions of a world to come in the next life: Some people think that this world is to be our heaven, example: on earth like it is in heaven, with us making our heavenly home here. But, the bible and the writings of the Bahá'í Faith tell us differently. CHRISTIANITY: Matthew 12:32 “And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” Christ is very clear on this. He differentiates between this world and the world to come saying neither in this world, this physical world, and neither in the world to come, the spiritual world. I say spiritual world because Paul explicitly tells us that flesh and blood, our physical body, cannot enter physically into heaven. 1 Corinthians 15:50 “flesh and blood cannot inherit the kingdom of God;” Flesh and blood cannot go to heaven, which in essence differentiates this world

from the next. In the Bahá'í Writings, we also find that the Faith differentiates between this world and the world to come.

“I implore Thee, O Beloved of my heart and the Object of my soul's adoration, to shield them that love me from the faintest trace of evil and corrupt desires. Supply them, then, with the good of this world and of the next.”

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 8)

Supply them with the good of this world, this physical world and the next, the spiritual world.

JUDAISM: 4 Ezra “And he answered me, saying, The most High hath made this world for many, but the world to come for few.”

(Deuterocanonical Apocrypha)

“In the spiritual world, the divine bestowals are infinite, for in that realm there is neither separation nor disintegration which characterize the world of material existence. Spiritual existence is absolute immortality, completeness and unchangeable being. Therefore we must thank God that He has created for us both material blessings and spiritual bestowals.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 266)

“Verily, God is the hearer of the suppliant, and in Him all things find their highest consummation, both in this world and in the world to come.”

(The Bab, Selections from the Writings of the Bab, p. 23)

CHRISTIANITY: Mark 10:30 “But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”

Again Christ separates this world, a world of houses and family, a world of physical toil and persecutions from the next world, a world where man obtains eternal life.

“Shield them, I entreat Thee, O my Lord, from the assaults of their evil passions and desires, and aid them to obtain the things that shall profit them in this present world and in the next.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 300)

Bahá'u'lláh again makes the distinction between the world of our present life and of the world to come, or the next world.

CHRISTIANITY: Luke 18:30 “Who shall not receive manifold more in this present time, and in the world to come life everlasting.” Life is definitely not everlasting in this physical plane of existence. Life definitely has a beginning and an end so the two worlds need not be confused as the same world. The promise of everlasting life is strictly associated with the next world not this one.

“We beseech God to aid them to do His will and pleasure. He, verily, is the Lord of the throne on high and of earth below, and the Lord of this world and of the world to come.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 31)

“Through the poor and lowly of this land, by the blood which these shall have shed in His path, will the omnipotent Sovereign ensure the preservation and consolidate the foundation of His Cause. That same God will, in the world to come, place upon your head the crown of immortal glory, and will shower upon you His inestimable blessings.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 213)

CHRISTIANITY: Hebrews 2:5 “For unto the angels hath he not put in subjection the world to come, whereof we speak.” Paul hints at the existence of a world to come, a world where angels can be found not under subjection. This place, this world to come is where heaven is to

be found, because it is a place where angels can be found. According to Jesus, in Matthew, heaven is a place where angels always behold the face of God: Matthew 18:10 “....angels do always behold the face of my Father which is in heaven.” And heaven is not physically found on this earth because God is not physical. JUDAISM: Numbers 23:19 “God is not a man,” God is not a man that angels would physically see Him on this earth. CHRISTIANITY: John 4:24 “God is a Spirit:” God is a spirit found in a nonphysical heaven or a nonphysical world to come. (See heaven is not a physical place, for more information).

“Give them, moreover, to drink of the living waters of Thy knowledge, and ordain for them the good of this world and of the world to come.”

(Bahá'í Faith, Baha'u'llah, Prayers and Meditations by Baha'u'llah, p. 109)

“If any man were to arise to defend, in his writings, the Cause of God against its assailants, such a man, however inconsiderable his share, shall be so honored in the world to come that the Concourse on high would envy his glory.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 329)

“I am preparing you for the advent of a mighty Day. Exert your utmost endeavour that, in the world to come, I, who am now instructing you, may, before the mercy-seat of God, rejoice in your deeds and glory in your achievements.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 93)

Letter 31. “I felt that my own sons and my near ones have as much right to utilize my experiences and knowledge, all the ups and downs of life, all the realities and all the truths about life in this world and in the Hereafter.” (next world or world to come)

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

200. "There are men who say: 'Our Lord! give us (thy bounties) in this world!' but they will have no portion in the Hereafter." "And there are men who say: 'Our Lord! give us good in this world and good in the Hereafter, and defend us from the torment on the fire!'" "To these will be allotted what they have earned, and Allah is quick in account."

(The Qur'an (Yusuf Ali tr), Surah 2)

77. "Short is the enjoyment of this world: the Hereafter (the world to come) is the best for those who do right: never will ye be dealt with unjustly in the very least!"

***(The Qur'an (Yusuf Ali tr), Surah 4)**

32. "What is the life of this world but play and amusement? But best is the home in the Hereafter, (the next world) for those who are righteous. Will ye not then understand?"

(The Qur'an (Yusuf Ali tr), Surah 6)

"And we bestowed on him good things in this world: and in the world to come he shall be among the just."

(The Qur'an (Rodwell tr), Sura 16 - The Bee)

"The man without intelligence (that is, with a bad intelligence) ... who has not sung the Gathas (that is, who has not performed the sacrifice) has no good renown on this earth nor bliss in heaven"

(Zoroaster, The Zend-Avesta, Avesta Fragments)

6. "And whoever in this world of mine which is corporeal shall mentally recall, O Spitama Zarathushtra! a portion of the Ahuna-vairya, and having thus recalled it, shall undertone it, or beginning to recite it with the undertone, shall then utter it aloud, or chanting it with intoning voice, shall worship thus, then with even threefold (safety and with speed) I will bring his soul over the Bridge of Chinvat, I who am Ahura

Mazda (I will help him to pass over it) to Heaven (the best life), and to Righteousness the Best, and to the lights of heaven.”

(The Zend-Avesta, Avesta – Yasna 19)

3. “And we sacrifice to (all) the good heroic and bounteous Fravashis of the saints, of the bodily (world on earth), and of the mental (those in Heaven).” 3:78 “One of them has reference to life in this world in the flesh; the second is about the invisible world which is to succeed the bodily state.”

(The Zend-Avesta, Avesta – Yasna 71 and Denkard. Zoroaster)

236. “He shall inform them of everything that with their consent he may perform in thought, word, or deed for the sake of the next world.”

(Hindu, Laws of Manu 2)

240. “Single is each being born; single it dies; single it enjoys (the reward of it’s) virtue; single (it suffers the punishment of it’s) sin.” “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 with 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.”

(Hindu, Laws of Manu 4)

13. “Wake up and don’t be careless, but lead a life of well-doing. He who follows righteousness lives happily in this world and the next.” “Lead a life of righteousness, and not a life of wrong-doing. He who follows righteousness lives happily in this world and the next.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

13. “When a man has already violated one rule, when he is a liar and rejects the idea of a future world, there is no evil he is not capable of.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

1. “The virtuous find joy in this world, and they find joy in the next; they find joy in both. They find joy and are glad when they see the good they have done.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

13. “Arise; do not be thoughtless. Follow the path of virtue. The virtuous rest in bliss in this world and in the next. Follow the path of virtue; do not follow the wrong path. The virtuous rest in bliss in this world and in the next.”

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Raising my eyes and lifting up my countenance toward the Place which is all portals of radiance, light, glory, beauty, repute and honour and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) life.” “The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode. (Sabeanism, Ginza Rba- chapter 9)

“Bliss and peace there shall be on the road which Adam built well. Bliss and peace there shall be on the road which the soul takes. Go, soul, in victory to the place from which you were transplanted, the place of joy, in which the face shines. The face shines in it; the form is illumined and does not grow dim. The soul has loosened its chains and broken its fetters. It shed its bodily coat, then it turned about, saw it,

and shuddered. The call of the soul is the call of life which departs from the body of refuse.” (Sabeanism, Bliss and Peace)

World of no value to God and His prophets or his servants.

265. World of no value to God and His prophets or his servants: CHRISTIANITY: John 4:24 “God is a Spirit: and they that worship him must worship him in spirit and in truth.” Since God is spirit the physical world holds no real value to Him. True spiritual countenance has no great need for treasures of the material world. JUDAISM: Proverbs 10:2 “Treasures of wickedness profit nothing: but righteousness delivereth from death.”

“As soon as they drank the choice wine of faith from the chalice of assurance in the hands of the Manifestations of the praised One, were so transformed were so overcome by excess of longing for God, and by ecstasies of eternal joy, that they would not value the world and all therein as a wisp of straw.”

(Bahá'í Faith, Compilations, Baha'i Scriptures, p. 42)

“In his eyes the world's pomp and pageantry melted away into insignificance when brought face to face with the eternal realities enshrined in the Revelation of the Báb.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 213)

JUDAISM: Proverbs 11:4 “Riches profit not in the day of wrath: but righteousness delivereth from death.”

Tobias 4:21 “And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in His sight.” (Deuterocanonical Apocrypha)

Psalms 49:6 “They that trust in their wealth, and boast themselves in the multitude of their riches;”

Psalms 49:7 “None of them can by any means redeem his brother, nor give to God a ransom for him:”

Psalms 49:8 “(For the redemption of their soul is precious, and it ceaseth for ever:)”

Psalms 49:9 “That he should still live for ever, and not see corruption.”

Psalms 49:10 “For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.”

“It is obvious and manifest that the whole world is devoid of any real value.”

(Bahá'í Faith, Compilations, Huququ'llah)

“His (The Bab's) influence was such that those who came in contact with him renounced the world and despised its riches.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 8)

Job 31:24 “If I have made gold my hope, or have said to the fine gold, Thou art my confidence;”

Job 31:25 “If I rejoice because my wealth was great, and because mine hand had gotten much;”

Job 31:26 “If I beheld the sun when it shined, or the moon walking in brightness;”

Job 31:27 “And my heart hath been secretly enticed, or my mouth hath kissed my hand:”

Job 31:28 “This also were an iniquity to be punished by the judge: for I should have denied the God that is above.”

“Know, therefore, O questioning seeker, that earthly sovereignty is of no worth, nor will it ever be, in the eyes of God and His chosen Ones.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Iqan, p. 125)

“Methinks thou dost imagine that I wish to gain some paltry substance from this earthly life. Nay, by the righteousness of My Lord! In the estimation of them that have fixed their eyes upon the merciful Lord,

the riches of the world and its trappings are worth as much as the eye of a dead body, nay even less.”

(The Bab, Selections from the Writings of the Bab, p. 19)

CHRISTIANITY: Mark 12:17 “And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's.”

John 4:24 “God is a Spirit: and they that worship him must worship him in spirit!!!”

Romans 8:13 “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

Matthew 6:20 “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:”

Matthew 6:21 “For where your treasure is, there will your heart be also.” So if you lay up spiritual treasures for yourself in heaven, there will your heart be also.

“This material world has not such value or such excellence that man, after having escaped from this cage, will desire a second time to fall into this snare.”

(Bahá'í Faith, Abdu'l-Baha, Some Answered Questions, p. 286)

“I know very well that all I have acquired has been obtained through force and all that I have belongs to the Sáhibu'z-Zamán. I therefore give it all to thee, thou art the Master of Truth and I ask of thee the privilege of ownership.” He even took the ring off his finger and gave it to me. I took it and gave it back to him and I sent him away in possession of all his goods. God is witness of the truth of this testimony. I do not wish for a dinar of his wealth, that is for you to dispose of.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 248)

CHRISTIANITY: Mark 10:21 “Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever

thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.” Jesus had so little interest in the things of this world and the treasures of this life that he ask nothing for himself, but told a would be disciple to sell all he had and give all his accumulated wealth to the poor. Jesus had so little interest in the things of this world that he asked nothing for himself that would ease the burden of hardships of his life, or the hardships of the lives of his disciples. And we know they lived in dire striates because we are told this from Christ’s very own words: Matthew 8:20 “And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” Jesus didn’t hold value in the things of this life nor did those who followed him.

“It would be impossible to conceive any act more contemptible than soliciting, in the name of the one true God, the riches which men possess.”

(Bahá’í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 201)

“Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

Matthew 19:21 “If thou wilt be perfect, go and sell that thou hast, and give to the poor,” It is not the way of God’s chosen ones to become embroiled in the vanities of this earthly life, but to leave the treasures of this world to those who desire them. And I find myself repeating again: Matthew 6:19 “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break

through nor steal: 6:21 For where your treasure is, there will your heart be also.”

“consider how base a nature it reveals in man that, notwithstanding the favors showered upon him by God, he should lower himself into the animal sphere, be wholly occupied with material needs, attached to this mortal realm, imagining that the greatest happiness is to attain wealth in this world. How purposeless! How debased is such a nature!”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 185)

“Fear thou God and pride not thyself on thine earthly possessions, inasmuch as what God doth possess is better for them that tread the path of righteousness.”

(The Bab, Selections from the Writings of the Bab, p. 19)

“Almost the most remarkable figure in the whole movement was the poetess Qurratu'l-'Ayn. She was known for her virtue, piety, and learning, and had been finally converted on reading some of the verses and exhortations of the Báb. So strong in her faith did she become that although she was both rich and noble she gave up wealth, child, name and position for her Master's service and set herself to proclaim and establish his doctrine...”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 629)

“As Jesus washed His disciples' feet, so Bahá'u'lláh used Sometimes to cook food and perform other lowly offices for His followers. He was a servant of the servants, and gloried only in servitude, content to sleep on a bare floor if need be, to live on bread and water, or even, at times, on what He called "the divine nourishment, that is to say, hunger!”

(Bahá'í Faith, Dr. J.E. Esslemont, Baha'u'llah and the New Era, p. 45)

“The burial of these three posed a difficult problem for the company of exiles. For the Government refused to allow anyone from among the prisoners to bury them, nor did they provide funds for their burial. The guards demanded payment of necessary expenses for burial before removing the bodies. And as there were very few possessions which could be sold, in order to raise the money Bahá'u'lláh ordered the sale of the only luxury He had, a small prayer carpet used by Him. This was done, and the proceeds were handed to the guards who then pocketed the money and buried the dead in the clothes they wore, without coffins and without the customary Muslim rites of washing and wrapping the bodies in shrouds.”

(Bahá'í Faith, Adib Taherzadeh, The Revelation of Baha'u'llah v 3, p. 20)

“Purge your hearts of worldly desires, and let angelic virtues be your adorning. Strive that by your deeds you may bear witness to the truth of these words of God, and beware lest, by 'turning back,' He may 'change you for another people,' who 'shall not be your like,' and who shall take from you the Kingdom of God.”

“Vain indeed is your dominion, for God hath set aside earthly possessions for such as have denied Him;”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92 and Selections from the Writings of the Bab, p. 43)

Letter 21 “Do not let the pleasures of today make you forget the tomorrow. Keep money with you strictly according to your real requirements and give away the rest to the poor so that it may act as a provision for you in the next world. And you cannot dispense with such provisions as to keep you going and to maintain you till the end of the journey the Day of Judgement.”

(Islam, Ali b. Abi Taalib, Letters 21 and 31, from Nahjul Balaagh)

29. “O my People! I ask you for no wealth in return: my reward is from none but Allah: but I will not drive away (in contempt) those who

believe: for verily they are to meet their Lord, and ye I see are the ignorant ones!"

(The Qur'an (Yusuf Ali tr), Surah 11)

15. "Your riches and your children may be but a trial: but in the Presence of Allah, is the highest Reward." (being in the presence of Allah is the highest good)

(The Qur'an (Yusuf Ali tr), Surah 64)

"When Allah's Apostle died, he did not leave any Dirham or Dinar (i.e. money), a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he had given in charity."

(Hadith, Bukhari Vol 4, Book 51, # 2)

Zoroaster lived a meager life in his early formative years in a hermits hut out in the wilderness unattached to the world. (Zoroaster life and work)

10. "All the pleasures of life which thou holdest, those that were, that are, and that shall be O Mazda, according to thy good will apportion them. Through Good Thought advance thou the body, through Dominion and Right at will."

(Zoroaster, The Zend-Avesta, Avesta – Yasna 33)

Denkard. Zoroaster, "Every person should desire spirituals wealth, since whoso solicits it, may obtain it." "Material wealth should not be immoderately embellished; since the man who immoderately embellishes material (wealth), is a destroyer of spiritual (wealth)." "Material wealth should be embellished to such an extent that spiritual wealth may not waste away (thereby)." "Every person should desire spirituals wealth," "That man is most fortunate who so mingles this decaying wealth of the world with that which is undecaying that, when he passes away from (this) world, he attains Heaven."

15. "Whether he be rich or even in distress, let him not seek wealth through pursuits to which men cleave, nor by forbidden occupations, nor (let him accept presents) from any (giver whosoever he may be)."

16. "Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart."

17. "Let him avoid all (means of acquiring) wealth which impede the study of the Veda;"

(Hindu, Laws of Manu chapter 4)

15. "Happy indeed we live who have nothing of our own. We shall feed on joy, just like the radiant devas."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"Lord Buddha attired in a mendicant's robe and carrying an alms bowl, walked towards the great cry of Shravasti which he entered to beg for food. Within the city he went from door to door and received such gifts as the good people severally bestowed. Concluding this religious exercise, the Lord Buddha returned to the grove of Jeta and after bathing his sacred feet partook of the frugal meal which he had received as alms." (Diamond Sutra)

"Poor am I who make this petition: a lowly man." (Sabeanism, Ginza Rba- chapter 410)

"Be no son of the House, the world." "Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust." (Sabeanism, Instruction of Adam)

God uses the things of this world to test man.

266. God uses the things of this world to test man. The world is a test for mankind. God uses the things of this world as an

enticement to draw, the ones who are inclined to attachment to the glitter of this life, away from the spiritual things of life, allowing people to become dazzled by the distractions of what pleasures this world has to offer; thereby separating out the ones with the spiritual seeing eyes from those who are content to just wallow in whatever lusts this world seems to offer them. In other words, this world is a testing ground to separate out the worldly souls from the heavenly souls. 32. “What is the life of this world but play and amusement and glitter,” “It was the life of this world that deceived them.” (The Qur’an (Yusuf Ali tr), Surahs 6 and 33) **JUDAISM: Ecclesiastes 6:1** “There is an evil which I have seen under the sun, and it is common among men:” 6:2 “A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.” 6:3 “If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, I say, that an untimely birth is better than he.” 6:4 “For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.”

Ecclesiastes 3:9 “What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in His time: also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them.”

Proverbs 18:11 “The rich man’s wealth is his strong city, and as an high wall in his own conceit.”

Psalms 49:6 “They that trust in their wealth, and boast themselves in the multitude of their riches;”

Psalms 49:7 “None of them can by any means redeem his brother, nor give to God a ransom for him:”

Psalms 49:8 “(For the redemption of their soul is precious, and it ceaseth for ever:)”

Proverbs 13:6 “Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.”

Proverbs 13:7 “There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.”

Psalms 73:12 “Behold, these are the ungodly, who prosper in the world; they increase in riches. Surely Thou didst set them in slippery places: Thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when Thou awakest, Thou shalt despise their image.”

4 Ezra 16:73 “Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.” (Deuterocanonical Apocrypha)

Sirach 2:5 “For gold is tried in the fire, and acceptable men in the furnace of adversity.” (Deuterocanonical Apocrypha)

CHRISTIANITY: Luke 21:34 “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (glutinous excess), and drunkenness, and cares of this life, and so that day come upon you unawares.”

Luke 21:35 “For as a snare shall it come on all them that dwell on the face of the whole earth.”

1 Timothy 6:9 “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.”

1 Corinthians 1:26 “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are:”

1 John 2:15 “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away.”

Revelation 3:17 “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:”

“O SON OF BEING! Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.”

(Bahá'í Faith, Baha'u'llah, The Arabic Hidden Words)

“Vain indeed is your dominion, for God hath set aside earthly possessions for such as have denied Him;”

(The Bab, Selections from the Writings of the Bab, p. 43)

1 Peter 1:7 “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory.

“But if the health and welfare of man be spent in sensual desires, in a life on the animal plane, and in devilish pursuits -- then disease is better than such health; nay, death itself is preferable to such a life.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 376)

“Indeed shouldst Thou desire to confer blessing upon a servant Thou wouldst blot out from the realm of his heart every mention or disposition except Thine Own mention; and shouldst Thou ordain evil for a servant by reason of that which his hands have unjustly wrought before Thy face, Thou wouldst test him with the benefits of this world and of the next that he might become preoccupied therewith and forget Thy remembrance.”

(The Bab, Selections from the Writings of the Bab, p. 191)

55. “Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life and that their souls may perish in their (very) denial of Allah.”

(The Qur'an (Yusuf Ali tr), Surah 9)

45. “Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) Allah Who prevails over all things.”

46. “Wealth and sons are allurements of the life of this world: but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.”

(The Qur'an (Yusuf Ali tr), Surah 18)

18. “They will say: ‘Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: but Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost.’”

(The Qur'an (Yusuf Ali tr), Surah 25)

“The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and does good deeds with it.”

(Hadith, Bukhari Vol 8, Book 76, Number 450)

49. “Now, when trouble touches man, he cries to Us; but when We bestow a favor upon him as from Ourselves, he says, ‘This has been given to me because of a certain knowledge (I have)!’ Nay, but this is but a trial, but most of them understand not!”

(The Qur'an (Yusuf Ali tr), Surah 39)

32. “Against the body of the harlot, (The world) with her magic minds over throwing with (intoxicating) pleasures, to the lusts her person offering, whose mind as vapor wavers as it flies before the wind, for the righteous saint that perishes,” 41. “Men with lustful deeds address the body;

(The Zend-Avesta, Avesta – Yasna 9 and Avesta Fragments)

“Detachment is the highest good. So long as the mind hankers for worldly goods, love of God does not find a place there.” “One who desires worldly objects cannot love Mazda with his whole heart. (ZOROASTER, Hymns of Atharvan pp. 666 and 776)

“A man may spend the whole life in running after pleasure, but he will find that his thirst is yet unslaked, and he will be ever in bondage.”

“One should not neglect the world, at the same time he should have no hankering for wealth, he should get rid of covetousness. Lust and greed are the two enemies of God realization.” (ZOROASTER, Hymns of Atharvan p. 214 and 221)

17. “Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realization of his aims.”

(Hindu, Laws of Manu chapter 4)

2. “Children follow after outward pleasures, and fall into the snare of wide-spread death.” (attachment to the vanities of this world) “Dispel the darkness and fill full our vision: deliver us as men whom snares entangle!” Free us from the snares of this world.

(Hindu, Upanishads vol. 2, Katha-Upanishad and Vedas, Sama Veda)

“The world, however, is given to pleasure, delighted with pleasure, enchanted with pleasure. Verily, such beings will hardly understand the law of conditionality, the Dependent Origination of everything; incomprehensible to them will also be the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving; detachment, extinction, Nirvana.” 24. “People beset by desire run here and there, like a snared rabbit, and those trapped in the bonds of attachments keep Returning for a long time to suffering.” “People beset by desire run here and there, like a snared rabbit, so one should get rid of one's craving if it is freedom from desire that one wants.”

((The Eightfold Path), Buddha Dhammapada - Sayings of the Buddha)

24. “When a man out of the forest of desire is drawn back into the forest, then free from the forest as he is, he runs back into it. Look at him - free, he is running back to chains.”

24. “The wise say that it is not an iron, wooden or fiber fetter which is a strong one, but the besotted hankering after trinkets, children and wives, that, say the wise, is the strong fetter. It drags one down, and loose as it feels, it is hard to break. Breaking this fetter, people renounce the world, free from longing and abandoning sensuality.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

“Be no son of the House, the world,” “Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust.”

(Sabeanism, Instruction of Adam)

“Fear thou God and pride not thyself on thine earthly possessions, inasmuch as what God doth possess is better for them that tread the path of righteousness.”

(The Bab, Selections from the Writings of the Bab, p. 19)

Worship God in all things.

267. Worship God in all things, in daily work, in prayers, in fasting, in the study of the word, in everything you do: To worship God in all things, in everything we do, is a teaching found in the Bahá'í Faith. This is also a teaching found in the other religions as well and is well documented here in this work. The only difference I find is God has elevated the state of work and education to the station of worship of God, but this is not a concept completely unknown to the other religions of God, you will see as you read this. In the other religions we have to make an active effort on our part to worship God in everything we do, consciously making the effort. JUDAISM: Deuteronomy 11:13 “Hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,” in everything you do. 13:3

“For the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.”

Deuteronomy 26:10 “Worship before the LORD thy God: And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee.”

Psalms 92:1 “It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High:” 92:2 “Shew forth thy loving kindness in the morning, and thy faithfulness every night.” Psalms 92:4 “For Thou, LORD, hast made me glad through Thy work: I will triumph in the works of Thy hands.” 96:7 “Give unto the LORD, O ye kindreds of the people, give unto the LORD glory.” 96:8 “Give unto the LORD the glory due unto His name.”

Jeremiah 13:16 “Give glory to the LORD your God.”

Joshua 7:19 “My son, give, I pray thee, glory to the LORD God of Israel,” at all times, in every thing you do.

CHRISTIANITY: 1 Corinthians 10:31 “Whatsoever ye do, do all to the glory of God.”

1 Thessalonians 1:2 “Give thanks to God always,” 5:18 “In everything give thanks: for this is the will of God in Christ Jesus concerning you.”

2 Thessalonians 2:13 “We are bound to give thanks always to God.”

“It is enjoined upon every one of you to engage in some form of occupation, such as crafts, trades and the like. We have graciously exalted your engagement in such work to the rank of worship unto God, the True One. Ponder ye in your hearts the grace and the blessings of God and render thanks unto Him at eventide and at dawn.”

(Bahá'í Faith, Baha'u'llah, Tablets of Baha'u'llah, p. 26)

“He prayed and worked unceasingly. His meekness was unfailing. Those who came near him felt in spite of themselves the fascinating influence of his personality, of his manner and of his speech.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 501)

CHRISTIANITY: Colossians 3:17 “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

“As thou enterest a school of agriculture and strivest in the acquisition of that science thou art day and night engaged in acts of worship -- acts that are accepted at the threshold of the Almighty. What bounty greater than this that science should be considered as an act of worship and art as service to the Kingdom of God.”

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 377)

CHRISTIANITY: Colossians 3:23 “And whatsoever ye do, do it heartily, as to the Lord, and not unto men;”

“Bahá'u'lláh had also in His writings given a most important place to Art, and the practice of skilled trades. He had stated that the practice of an Art or Trade in the true spirit of service was identical with the worship of God.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 71)

“Worship ye God, join with Him no peer or likeness; and show forth kindness and charity towards your parents...’ Observe how loving kindness to one's parents hath been linked to recognition of the one true God! Happy they who are endued with true wisdom and understanding, who see and perceive, who read and understand, and who observe that which God hath revealed in the Holy Books of old, and in this incomparable and wondrous Tablet.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 139)

“You must finish a day's work on that day only because each day will bring its own special work for you. Reserve your best time for prayers to Allah, though every work of the State is the work of Allah, especially, if you are sincere and honest. Leave everything to the Will

of Allah. To Him belongs all that is in the heavens and on earth; everything renders worship to Him.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh and The Qur'an (Yusuf Ali tr), Surah 2)

“Allah's Apostle said, ‘do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always;” (In everything you do.)

(Hadith, Bukhari Vol 8, Book 76, Number 470)

3. “This is Allah your Lord; Him therefore serve ye: will ye not celebrate His praises?” 66. “Worship Allah, and be of those who give thanks.”

(The Qur'an (Yusuf Ali tr), Surahs 10 and 39)

“Whatever I may happen to do, that is Your worship.” (ZOROASTER, Hymns of Atharvan p. 615)

“Whatever I may happen to do, and what I may perform by my deeds, and what by perception I discern to be worthy, O Mazda, all these are for your gracious glory.” “We should not rest content merely with formal prayers, but it should be our aim to turn every act of ours into worship.” “When every act is done in the spirit of worship, it raises a man's consciousness to the highest level, his whole life becomes a life of incessant prayer. He is always in the presence of Mazda.” (ZOROASTER, Hymns of Atharvan pp. 714, 716 and 717)

1. “For His Holy Spirit and for Best Thought, deed, and word, in accordance with Right Mazda Ahura with Dominion and Piety shall give us Welfare and Immortality.”

2. “The best (work) of this most holy Spirit he fulfills with the tongue through words of Good Thought, with work of his hands through the action of Piety, by virtue of this knowledge: he, even Mazda, is the Father of Right. So take counsel with thine own understanding, with good insight practice the holiest works of Piety.”

1. “Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good. 2. Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are.)”

(Zoroaster, The Zend-Avesta, Avesta – Yasnas 37, 47 and 53)

“The will of the Lord is the law of holiness: the riches of Vohu-Mano shall he given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.” “Thus therefore do we worship Ahura Mazda.”

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1

3. “He who recites the praise of Holiness, in the fullness of faith and with a devoted heart, praises Me, Ahura Mazda; he praises the waters, he praises the earth, he praises the cattle, he praises the plants, he praises all good things made by Mazda, all the things that are the offspring of the good principle.” (Praise and worship Ahura Mazda in everything)

(The Zend-Avesta, Avesta Fragments)

“By all that he does, O Mazda, the sage accomplishes Your worship (all his work is worship).” (ZOROASTER, Hymns of Atharvan p. 282)

“Regard as true Renouncer him that makes Worship by work, for who renounceth not Works not as Yogin. So is that well said: By works the votary doth rise to faith,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 6)

“Whatever thou doest, Prince! Eating or sacrificing, giving gifts, Praying or fasting, let it all be done For Me,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“Do all thou dost for Me! Renounce for Me! Sacrifice heart and mind and will to Me! Live in the faith of Me! In faith of Me All dangers thou shalt vanquish, by My grace;”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 18)

26. “The Truth Sublime Which the Awakened One proclaimed, Devotedly should one revere Him.” In all we do we should revere Him devoutly.

(Buddhist, Dhammapada - Sayings of the Buddha 3 (tr. J. Richards))

“Do not forget your Lord in your thoughts. In your coming in and your going out be careful not to forget your Lord. In your coming and going be careful not to forget your Lord. In your sitting and your standing be careful not to forget your Lord. In your resting and your lying down be careful not to forget your Lord.” (Sabeanism, Instruction of Adam)

We have acknowledged and praises (are due) To the mighty sublime First Life (God), The Ineffable which is over all works. (I come), bringing (dedicating) my head and my mouth To the Life and to the implanted Word And to 'Usar-Hiia, the great solace and support of Life In order to praise, honour, magnify, bless and exalt Thee Thou art lauded, Thou art magnified, thou art glorified And Thou art exalted! (Sabeanism, Ginza Rba- chapter 75)

“O LORD! Unto Thee I repair for refuge and toward all Thy signs I set my heart. O Lord! Whether travelling or at home, and in my occupation or in my work, I place my whole trust in Thee.”

(The Bab, Selections from the Writings of the Bab, p. 193)

“Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared, could ye but know it.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 210)

Worship privately don't worship just to attract attention to yourself.

268. Worship privately don't worship just to attract attention

to yourself: This is a teaching found in the Holy Bible, but this teaching is also found in the Bahá'í Faith and the other religions.

CHRISTIANITY: Matthew 6:1 “Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.”

Matthew 6:2 “Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.”

Matthew 6:3” But when thou doest alms, let not thy left hand know what thy right hand doeth:”

Matthew 6:4 “That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.”

Matthew 6:5 “And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.”

Matthew 6:6 “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

Matthew 6:7 “But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.”

Matthew 6:8 “Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask.”

“To none is it permitted to mutter sacred verses before the public gaze as he walketh in the street or marketplace; nay rather, if he wish to magnify the Lord, it behoveth him to do so in such places as have been

erected for this purpose, or in his own home. This is more in keeping with sincerity and godliness. Thus hath the sun of Our commandment shone forth above the horizon of Our utterance. Blessed, then, be those who do Our bidding.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 58)

CHRISTIANITY: Matthew 6:16 “Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.”

Matthew 6:17 “But thou, when thou fastest, anoint thine head, and wash thy face;”

Matthew 6:18 “That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.”

**1 Peter 3:3 “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;”
3:4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”**

JUDAISM: Lamentations 3:25 “The LORD is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke of his youth. He sitteth alone and keepeth silence, because he hath borne it upon him.”

Habakkuk 2:20 “But the LORD is in his holy temple: let all the earth keep silence before him.”

“To none is it permitted to mutter sacred verses before the public gaze as he walketh in the street or marketplace”

“This is an allusion to the practice of certain clerics and religious leaders of earlier Dispensations who, out of hypocrisy and affectation, and in order to win the praise of their followers, would ostentatiously mutter prayers in public places as a demonstration of their piety. Bahá'u'lláh forbids such behaviour and stresses the importance of humility and genuine devotion to God.”

(Bahá'í Faith, Baha'u'llah, The Kitab-i-Aqdas, p. 223)

“THE reason why privacy hath been enjoined in moments of devotion is this, that thou mayest give thy best attention to the remembrance of God, that thy heart may at all times be animated with His Spirit, and not be shut out as by a veil from thy Best Beloved.”

(The Bab, Selections from the Writings of the Bab, p. 91)

55. “Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.”

(The Qur'an (Yusuf Ali tr), Surah 7)

“The Prophet said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears.”

(Hadith, Bukhari Vol 1, Book 11, # 629)

14. “Pray in my benediction for a safe abode, and a quiet and a joyful one, and a long abiding to every Mazdayasnian village, and for a succor even with my wants, for a succor with salutations of salvation, and for one with praises, O Fire! and for thee, O Ahurian one of Ahura! do I ask.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 68)

“Recite quietly:” (worship privately don’t draw attention to yourself)

(The Zend-Avesta, Khorda Avesta - Book of Common Prayer pt. 1)

167. “Verily, that twice-born man performs the highest austerity up to the extremities of his nails, who, though wearing a garland, daily recites the Veda in private to the utmost of his ability.” 81. “Let him worship, according to the rule, the sages by the private recitation of the Veda.”

(Hindu, Laws of Manu chapters 2 and 3)

75. “Let (every man) in this (second order, at least) daily apply himself to the private recitation of the Veda, and also to the performance of the offering to the gods; for he who is diligent in the performance of sacrifices, supports both the movable and the immovable creation.” “Worship unseen.”

(Hindu, Laws of Manu chapter 3 and Ramayana)

18. “Life seems difficult for one who is modest, who always looks for what is pure, who is detached, quiet, clear, and intelligent.” 24.

“Whoever finds joy in quieting one's thoughts, always reflecting.”

“Thus he develops the ‘Elements of Enlightenment,’ bent on solitude, on detachment, on extinction, and ending in deliverance, namely: Attentiveness, Investigation of the Law, Energy, Rapture, Tranquility, Concentration, and Equanimity.

((The Eightfold Path), Dhammapada - Sayings of the Buddha 2))

“Recite this prayer thereon, repeat the prayer secretly. It will be his praise in the house of the great Celestial Father.” (Sabeanism, Ginza Rba- chapter 1)

World of the spiritual womb.

269. World of the spiritual womb. When we were in the womb of our mothers we received the gifts from God needed for our existence in this earthly life. Well this physical existence is like a spiritual womb in which we must develop the traits and spiritual qualities needed for the next world here in this worldly existence, before we pass on into the next life. This is a teaching that is explained clearly in the Bahá'í writings, but this is a teaching that is also indicated, or hinted at, in the other religions of God:

Bahá'í Faith:

“In the beginning of his human life man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence.”

“In the matrix of the mother the unborn child was deprived and unconscious of the world of material existence, but after its birth it beheld the wonders and beauties of a new realm of life and being. In the world of the matrix it was utterly ignorant and unable to conceive of these new conditions, but after its transformation it discovers the radiant sun, trees, flowers and an infinite range of blessings and bounties awaiting it. In the human plane and kingdom man is a captive of nature and ignorant of the divine world until born of the breaths of the Holy Spirit out of physical conditions of limitation and deprivation. Then he beholds the reality of the spiritual realm and Kingdom, realizes the narrow restrictions of the mere human world of existence and becomes conscious of the unlimited and infinite glories of the world of God. Therefore, no matter how man may advance upon the physical and intellectual plane, he is ever in need of the boundless virtues of Divinity, the protection of the Holy Spirit and the face of God.”

“The powers requisite in this world were conferred upon him in the world of the matrix so that when he entered this realm of real existence he not only possessed all necessary functions and powers but found provision for his material sustenance awaiting him.”

“Therefore, in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be

obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so, likewise, the indispensable forces of the divine existence must be potentially attained in this world.”

“What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore, it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that eternal life ready for him.”

“That divine world is manifestly a world of lights; therefore, man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues, so perfections, must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of everlasting life; it must be attained during this vanishing existence.”

“By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements, he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the Kingdom, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 225, 226 and 288)

Babism: (Through) **“God's all-encompassing love and protection.”**
The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 197) **“Thou didst create Me, O Lord, through Thy gracious favour and didst protect Me through Thy bounty in the darkness of the womb and didst nourish Me,**

through Thy loving-kindness.” which caused me to grow and develop into man. “The soul of man is immortal; it survives physical death. The goal, (the purpose) of the individual during his life should be to develop those spiritual qualities and attributes which will enhance the soul in its eternal journey. Heaven is thus interpreted as the state of possessing those qualities and Hell as being bereft of them.” (The Babi and Baha'i Religions, p. xxiv) (The Bab, Selections from the Writings of the Bab, p. 173) “Your faith must be immovable as the rock, must weather every storm and survive every calamity. Suffer not the denunciations of the foolish and the calumnies of the clergy to afflict you, or to turn you from your purpose. For you are called to partake of the celestial banquet prepared for you in the immortal Realm. Great will be your reward, and goodly the gift which will be bestowed upon you.” “The devotee prepared to enter 'undreamt of worlds' and 'a new, a boundless, and eternal life.’” (The Bab - The Herald of the Days, p. 28 and The Babi & Baha'i Religions, p. 110) “Announce unto them the joyful tidings that following this mighty Covenant there shall be everlasting reunion with God in the Paradise of His good-pleasure, nigh unto the Seat of Holiness. Verily God, the Lord of creation, is potent over all things.” (The Bab, Selections from the Writings of the Bab, p. 50)

Judaism and Christianity:

Well after extensive research I find that the other religions of God also tell us that the spiritual traits and qualities we need for our life in the next world must be obtained here in this world as well.

Wisdom “I myself also am a mortal man, like to all, and the off-spring of him that was first made of the earth,” “And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.” “And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.”

“I was nursed in swaddling clothes, and that with cares. For there is no king that had any other beginning of birth. For all men have one entrance into life, and the like going out.” Ecclesiastes 11:5 “As thou knowest not what is the way of the spirit, nor how the bones do grow

in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

Psalms 16:10 “(But) Thou wilt not leave my soul.” 16:11 “Thou wilt shew me the path of life.” Thou will teach me the things I need to know in this world and the next, or Thou will truly “shew me the path of life.”

Psalms 17:3 “(For), Thou hast proved mine heart; Thou hast visited me in the night; Thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.” 17:4 “Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer.” 17:5 “Hold up my goings in Thy paths, (guiding me) that my footsteps slip not.” 119:34 “Give me understanding.” 119:35 “Make me to go in the path of Thy commandments; for therein do I delight.”

1 John 2:24 “Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.” 2:25 “And this is the promise that he hath promised us, even eternal life.”

John 6:27 “Labour not for the (earthly) meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

1 Timothy 6:6 “Godliness with contentment is great gain.” 6:7 “Lay hold on eternal life, where-unto thou art also called, and hast professed a good profession before many witnesses.” Jude 1:21 “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

Luke 10:25 “What shall I do to inherit eternal life?” 10:27 “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.” 1 Corinthians 2:9 “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 2:10 “God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.” 2:11 “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” 2:12 “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” 2:13 “Which things also we

speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” 2:14
“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” 2:15
“But he that is spiritual judgeth all things, yet he himself is judged of no man.” 2:16
“For who hath known the mind of the Lord, that he may instruct him?” 15:34
“Awake to righteousness, and sin not; For there are...celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.” 15:44
It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.”
15:47
“The first man is of the earth, earthy; the second man is the Lord from heaven.”
15:49
“And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”
We received the things we needed, after our birth into this world, for our entrance into the next world through the teachings of God in this plane of existence; so, we would become spiritual, enlightened, heavenly, loving God, celestial as opposed to terrestrial and all the other things we might need in the next world from the teachings found throughout the bible as a whole, which only stands to reason because the bible was created to call man to the belief in God and help man prepare for his next life in the next world; or in this case, He shew us “the path of life.” so we shall “bear the image of the heavenly,” kingdom.

Islam:

5. “O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out a morsel of flesh, partly formed and partly unformed,” “then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature: so blessed be Allah, the Best to create!”
“In order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou

seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).” “Allah created you with His Own Hand, and breathed into you of His Spirit meaning the spirit which he created for you.” 60. “We have decreed Death to be your common lot, and We are not to be frustrated.” 61. “From changing your Forms and creating you (again) in Forms that ye know not.” Our new spiritual body in the next world. 62. “And ye certainly know already the first form of creation: (Our physical body here on earth) why then do ye not celebrate His praises?” 63. “See ye the seed that ye sow in the ground?” (Our efforts in this life) 64. “Is it ye that cause it to grow, or are We the Cause?” 65. “Were it Our Will, we could crumble it to dry powder, and ye would be left in wonderment,” 66. “(Saying), ‘We are indeed left with debts (for nothing):’” 67. “Indeed are we shut out (of the fruits of our labor).”

(The Qur'an (Yusuf Ali tr), Surahs 22, 23, 56 and Hadith, Bukhari Vol 6, Book 60, # 236)

5. “For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the Term (appointed) by Allah is surely coming: and He hears and knows (all things).”

6. “And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation.”

(The Qur'an (Yusuf Ali tr), Surah 29)

11. “That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: that will be best for you if ye but knew!” 3. “But what could tell thee but that perchance he might Grow (in spiritual understanding)?” So that “The pure spirit escapes from the bonds of the body.” “Distance and nearness are attributes of bodies, The journeys of spirits are after another sort. You journeyed from the embryo state to rationality Without footsteps or stages or change of place, The journey of the soul involves not time and place.” “Then shall every soul be paid what it earned, and none shall be dealt with unjustly.” Muhammad tells us that after our birth into this world we

must strive with might and main in observing the teachings of The Qur'an for the good of our own souls, so "the pure spirit escapes from the bonds of the body" and the soul journeys on with its progress, depending on its actions and preparedness that the soul preformed while it existed in this worldly existence. So, the soul got, through the teachings of The Qur'an and observing those teachings, what it needed for the next life here in this life.

(Mathnavi of Rumi (E.H. Whinfield tr), The Masnavi Vol 3, 6 and The Qur'an (Yusuf Ali tr), Surahs 2, 61 and 80)

Zoroastrianism:

11. "Thou, O Mazda, in the beginning didst create the Individual and the Individuality, through Thy Spirit, and powers of understanding - when Thou didst make life clothed with the body, when (Thou madest) actions and teachings, whereby one may exercise one's convictions at one's free-will;" 1. "And now in these Thy dispensations, O Ahura Mazda! do Thou wisely act for us, and with abundance with Thy bounty and Thy tenderness as touching us; and grant that reward which Thou hast appointed to our souls, O Ahura Mazda!" 2. "Of this do Thou Thyself bestow upon us for this world and the spiritual; and now as part thereof (do Thou grant) that we may attain to fellowship with Thee, and Thy Righteousness for all duration." 3. "And do Thou grant us, O Ahura! men who are righteous, and both lovers and producers of the Right as well." 4. "So may we be to You, O Mazda Ahura! holy and true, and with free giving of our gifts."

32. "Hear me! Forgive me!" 'We...., will come and show thee, O Zarathushtra! the way to that world to long glory in the spiritual world, to long happiness of the soul in Paradise;' 'To bliss and Paradise, to the Garonmana of Ahura Mazda, beautifully made and fully adorned, when his soul goes out of his body through the will of fate, when I, Ahura Mazda, gently show him his way as he asks for it,' "The good, the precious Dominion, as a most surpassing portion, shall Right achieve for him that with zeal accomplishes what is best through his actions, O Mazda." "Yea, we worship the Glory, and the Benefit which are Mazda made." "Thus therefore do we worship Ahura Mazda." "Holiness is the best of all good"

(The Zend-Avesta, Avesta – Yasna 6, 31, 37, 40, 51, 53, 55 and Avesta Fragments)

“Now, when a man sets out on a journey, he takes provisions with him. If it be for one day's march, he takes provisions for two days. If it be for two days' march, he takes provisions for three. If it be for ten days' march, he takes provisions for fifteen; And he thinks that he will come back in health to his well-beloved friends, parents, and brethren. How then is it that men take no provisions for that unavoidable journey, On which one must go once for all, for all eternity?” Zoroaster tells us “Thou (Ahura Mazda) madest actions and teachings, whereby one may exercise one's convictions at one's free-will.” And if we follow these actions and teachings: “than O Ahura Mazda! Of this do Thou Thyself bestow upon us for this world and the spiritual.” In other words following these teachings and doing these actions this will lead us, “to long happiness of the soul in Paradise.” But to do this we must prepare, in this life for that long journey into the next life, “How then is it that men take no provisions for that unavoidable journey, On which one must go once for all, for all eternity?” We must prepare in this life and we get the things we need for bliss in the next life, right here in this world.

(The Zend-Avesta, Avesta Fragments)

Hinduism:

“By Me the whole vast Universe of things Is spread abroad; by Me, the Unmanifest! In Me are all existences contained; Not I in them! Yet they are not contained, Those visible things! Receive and strive to embrace The mystery majestic! My Being-Creating all, sustaining all- still dwells Outside of all!” “Tread the path celestial, worship Me With hearts unwandering, knowing Me the Source, The Eternal Source, of Life. Unendingly They glorify Me; seek Me; keep their vows Of reverence and love, with changeless faith Adoring Me.”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 9)

“Thou Valiant One! this Universe Is, by its principle of life, produced; Whereby the worlds of visible things are born As from a Yoni. Know! I am that womb: I make and I unmake this Universe: Than me there is no other Master, Prince! No other Maker!” “This Universe the womb is where I plant Seed of all lives!” “This earth, indeed, is called the primeval womb of created beings; but the seed develops not in its development any properties of the womb.” “In this world seeds of different kinds, sown at the proper time in the land, even in one field, come forth (each) according to its kind.”

“This germ (man), covered in the womb, having dwelt there ten months, or more or less, is born.” “When born, he lives whatever the length of his life may be. When he has departed, his friends carry him, as appointed, to the fire of the funeral pile.”

“In man.... the self develops gradually, for he is most endowed with knowledge. He saying what he has known, he sees what he has known. He knows what is to happen tomorrow, he knows heaven and hell. By means of the mortal he desires the immortal thus is he endowed. He who knows the gradual development of the self in him, obtains himself more development.” Which is from the womb of this earthly life. “Holy souls see Which strive thereto. Enlightened, they perceive That Spirit in themselves.” “Yea! in its bodily prison! Spirit pure, Spirit supreme; surveying, governing, Guarding, possessing; Lord and Master.” For I am That whereof Brahma is the likeness!”

“Krishna speaketh in this wise! Yea, and whoso, full of faith, Heareth wisely what it saith, Heareth meekly, when he dies, surely shall his spirit rise to those regions where the Blest, Free of flesh, in joyance rest.”

“Whoso worship me, Them I exalt; but all men everywhere Shall fall into my path;” “Those of noble soul Who tread the path celestial, worship Me With hearts unwandering, knowing Me the Source, The Eternal Source, of Life. Unendingly”

“When the righteous strive and struggle, Gods assist the true and brave!” “Have Me, then, in thy heart always! and fight! Thou too, when heart and mind are fixed on Me, Shalt surely come to Me!” Krishna states it pretty clearly, worship Brahma “Tread the path celestial, worship Me With hearts unwandering, knowing Me the Source, The Eternal Source, of Life. Unendingly They glorify Me; seek Me; keep their vows Of reverence and love, with changeless faith Adoring Me.”

“In man.... the self develops gradually, for he is most endowed with knowledge of the mortal he desires the immortal thus is he endowed. He who knows the gradual development of the self in him, obtains himself more development.” So, “Holy souls see Which strive thereto. Enlightened, they perceive That Spirit in themselves.” “Yea! in its bodily prison! Spirit pure, Spirit supreme; surveying, governing, Guarding, possessing; Lord and Master.” “For I am That whereof Brahma is the likeness!” “Whoso worship me, Them I exalt; but all men everywhere Shall fall into my path;” “Those of noble soul Who tread the path celestial, worship Me With hearts unwandering,- knowing Me the Source, The Eternal Source, of Life (Unending)” “When the righteous strive and struggle, Have Me, then, in thy heart always! and fight! Thou too, when heart and mind are fixed on Me, Shalt surely come to Me!” In other words, if we live in this spiritual womb Brahma has created for us, if we follow these teachings Krishna has laid out for us in this life and strive to do the things He asks of us we shall come to Brahma in glory, spiritually prepared for our new life.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 4, 7-9, 13-15, 18 and Upanishads vol. 1, Aitareya-Aranyaka Part 2 and Khandogya-Upanishad Part 3, Ramayana)

Buddhism:

“He enters upon the higher paths that lead to Tathagatahood. He passes through the bliss of the Samadhis to assume the transformation body of a Tathagata that through him all beings may be emancipated. Mahamati, If there had been no Tathagata-womb and no Divine Mind then there would have been no rising and disappearance of the aggregates that make up personality and its external world, no rising and disappearance of ignorant people nor holy people, and no task for Bodhisattvas; therefore, while walking in the path of self-realization and entering into the enjoyments of the Samadhis, you must never abandon working hard for the emancipation of all beings and your self-yielding love will never be in vain. To philosophers the conception of Tathagata-womb seems devoid of purity and soiled by these external manifestations, but it is not so understood by the Tathagatas,--to them it is not a proposition of philosophy but is an

intuitive experience as real as though it was an amalaka fruit held in the palm of the hand.” (Buddha, Lankavatara Sutra) Your perceptions of sight, hearing, understanding etc...have their unlimited nature and perfection of the Tathagatas womb. Within the womb of the Tathagata is the essential nature of perception of sight, intuitiveness, enlightenment, and intuition is the one and all embracing essence which manifests its faculty of seeing, hearing, understanding and feeling permeating everywhere throughout the universes and being manifested freely and perfectly in correspondence with the amount of Karma accumulated by the conscious activity of the sentient beings.

This womb of the Tathagatas (the world) prepares us in this life, by following the teachings of the Buddha for our life in the next world, just as the other religions do.

“Your life is coming to an end; you are in the presence of death. There is no rest stop on the way, and you have made no provision for your journey.” “Your body as no better than an earthen pot.” “Before long this body will be lying on the ground, discarded and unconscious, like a useless bit of wood.”

“Just as one can make a lot of garlands from a heap of flowers, so man, subject to birth and death as he is, should make himself a lot of good karma.” “Make yourself an island work hard, be wise; when your impurities are purged and you are free from guilt, you will not again enter into birth and old age.” “As a smith removes the impurities from silver, so let the wise remove the impurities from oneself one by one, little by little, again and again.”

“When one understands that corporeality, feeling, perception, mental formation, and consciousness, are transient.” “Suffering does nor befall him who is without attachment to names and forms, and possesses nothing of his own.”

“Look upon the world as a bubble; look on it as a mirage. Whoever looks thus upon the world is not seen by the sovereign of death.” ‘All forms are unreal.’ whoever realizes this transcends pain; this is the clear path.” “The purpose of the Holy Life does not consist in acquiring alms, honor, or fame. That unshakable deliverance of the heart: that, verily, is the object of the Holy Life, that is its essence, that is its goal. Though one were to live a hundred years immoral and with a mind unstilled by meditation, the life of a single day is better if one is moral

and practices meditation. He who drinks in the Truth will live happily with a peaceful mind.” 18. “You stand at the threshold of your departure. Have you made provision for your journey?” “There is fruit and result, both of good and bad actions; that there are such things as this life, and the next life;” “In the same way, when a man who has done good goes from this world to the next, his good deeds receive him like relations welcoming a loved one back again.”

“Not in the air, nor ocean-midst, Nor hidden in the mountain clefts, Nowhere is found a place on earth, Where man is freed from evil deeds. **INHERITANCE OF DEEDS (KARMA)** For, owners of their deeds (karma) are the beings, heirs of their deeds; their deeds are the womb from which they sprang; with their deeds they are bound up; their deeds are their refuge. Whatever deeds they do-good or evil-of such they will be the heirs.” The womb of their deeds is the spiritual womb of this world, in which we live and breathe and acquire the spiritual virtues needed for the life of the soul of man in the next world, or in the case of the evil doer the lack of spiritual development in consequence of their lack of good karma.

(Buddhist, Dhammapada - Sayings of the Buddha 1, 2 and The Eightfold Path)

Sabeanism:

“We.... believe in the great celestial Womb, in that which is endless and countless.... the mighty Will of Life. In Piriawis, fount of living waters; ‘He-provided-a-Dwelling’ giving His Likeness its dwelling in the House of Life; in the Life Whose Eyes were fixed upon the waters. He arose, gazed and beheld the Nest from which He derived His being, (the womb). We believe in the first Upsurge and outflow of Life at its inception, (and) in its second (outflow),” (entrance into the next life).

“In the name of the Life! Go in peace, chosen, pure and guiltless one; Thou art without spot. Thou hast proven thyself by thy sojourn on earth And thy destiny leapt upward from its struggles, From its struggles thy destiny leapt upward.” From the hardship one endures in this great celestial womb, (spiritual life on this planet) we are proven and upon over coming these difficult struggles of this life we are

prepared for our new life in the next world. (Sabeanism, Ginza Rba-chapters and 92)

Spiritual life is the process of living for God, while living for the world leads to spiritual depravation and spiritual death.

270. Spiritual life is the process of living for God, while living for the world leads to spiritual depravation and spiritual death: “This mortal life is like unto the carcass of a dog, around which none would gather, nor would any partake thereof, except those who gainsay the life hereafter.” (The Bab, Selections from the Writings of the Bab, p. 18) Living life for the pursuit material goods and worldly desires is the road to spiritual depravation and death. When a man places his hopes and desires on the world he reflects the aspects of the world and not the aspects of the spiritual kingdom of God. He becomes worldly, engulfed in the darkness of this world: **CHRISTIANITY: John 3:31** “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth:”

“The meditative faculty is akin to the mirror; if you put it before earthly objects it will reflect them. Therefore if the spirit of man is contemplating earthly subjects he will be informed of these.”

“But if you turn the mirror of your spirits heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained.”

“Therefore let us keep this faculty rightly directed -- turning it to the heavenly Sun and not to earthly objects -- so that we may discover the secrets of the Kingdom, and comprehend the allegories of the Bible and the mysteries of the spirit.”

(Bahá'í Faith, Abdu'l-Baha, Paris Talks, p. 175)

“You have been called to this station; you will attain to it, only if you arise to trample beneath your feet every earthly desire, and endeavour.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 93)

CHRISTIANITY: Galatians 1:3 “Grace be to you and peace from God the Father, and from our Lord Jesus Christ,”

Galatians 1:4 “Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:”

Philippians 3:18 “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:”

Philippians 3:19 “Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things”

1 John 2:15 “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

James 4:4 “.....know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”

1 John 2:16 “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” The world is anything that turns us away from God and attracts us to the vanities of this life.

1 John 2:17 “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

Colossians 2:8 “Beware lest any man spoil you through rudiments of the world.”

Colossians 3:2 “Set your affection on things above, not on things on the earth.”

Romans 12:2 “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect.....”

JUDAISM: Psalms 27:16 “A little that a righteous man hath is better than the riches of many wicked.”

Psalms 69:32 “Your heart shall live that seek God,” freeing up one’s self from the delusions of this earthly life.

“Delight not yourselves in the things of the world and its vain ornaments, neither set your hopes on them. Let your reliance be on the remembrance of God, the Most Exalted, the Most Great.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 127)

“Purge your hearts of worldly desires, and let angelic virtues be your adorning. Strive that by your deeds you may bear witness to the truth.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

JUDAISM: Isaiah 55:3 “Incline your ear, and come unto me: hear, and your soul shall live;”

CHRISTIANITY: 2 Peter 1:4 “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Romans 8:5 “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.”

Romans 8:6 “For to be carnally minded is death; but to be spiritually minded is life and peace.”

Romans 8:7 “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

Romans 8:13 “For if ye live after the flesh, ye shall die:”

Those people who only think worldly thoughts holding onto the pleasures of this earthly life are considered, by God, to be dead to the spirit even though they may be living and breathing in this physical world.

1 Timothy 5:6 “But she that liveth in pleasure is dead while she liveth.”

Mark 8:36 “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?”

Mark 8:37 “Or what shall a man give in exchange for his soul?”

“Blessed is the man whom the affairs of the world have failed to deter from recognizing Him Who is the Lord of all things.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 39)

“Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city.”

The Bab: (Shoghi Effendi, The Dawn-Breakers, p. 92)

“Whatsoever deterreth you, in this Day, from loving God is nothing but the world. Flee it, that ye may be numbered with the blest. Should a man wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful.”

(Bahá'í Faith, Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 276)

Living for the pleasures of the world leads to our spiritual death and I don't think more needs to be said about that, however if living only for the pleasures this world can offer leads to death then living for God, living the life He has marked out for us leads to spiritual happiness and spiritual life.

JUDAISM: Deuteronomy 30:16 “..... I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live,” Do the things God has told us to do, “walk in His ways,” keep His statutes and judgments and thou mayest have life, meaning our spirits will be living a spiritual life.

Proverbs 12:28 “In the way of righteousness is life; and in the pathway thereof there is no death.”

Deuteronomy 5:33 “Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live,” If we walk in the ways of the lord we will have life and if we keep His commandments and live by His laws that life will shine.

Proverbs 7:2 “Keep my commandments, and live; and my law.”

CHRISTIANITY: Luke 10:26 “He said unto him, ‘What is written in the law?’ ‘how readest thou?’”

Luke 10:27 “And he answering said, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.’”

Luke 10:28 “And he said unto him, Thou hast answered right: this do, and thou shalt live.” Living the life is not just in words it is, as I said earlier, in actions. By following the writings and living by them, incorporating them into our actions and our lives, we live.

Romans 8:13 “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

“IT is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease at the time of death. The path to guidance is one of love and compassion, not of force and coercion. This hath been God's method in the past, and shall continue to be in the future! He causeth him whom He pleaseth to enter the shadow of His Mercy. Verily, He is the Supreme Protector, the All-Generous.”

(The Bab, Selections from the Writings of the Bab, p. 77)

Letter 10. “Have you ever seriously considered what would happen to you if all your wealth and property is taken away from you. The possessions, the riches and the luxuries that you have surrounded yourself with, belong to this world, a world which has profusely decorated itself and which is bent upon alluring you with its enjoyments. It has enticed you away and you have fallen an easy prey to its allurements. It has dragged you and you have followed it like a

tame animal on the other end of the rope. It has ordered you and you have obeyed its orders submissively.”

“You have forgotten that shortly you will be called to bear the consequences of such a life; consequences from which no one can shield, liberate or absolve you.”

“Abstain from such a life, keep yourself ready for the Day of Judgement.”

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh)

28. “Keep thy soul content with those who call on their Lord morning and evening, seeking his Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.”

(The Qur'an (Yusuf Ali tr), Surah 18)

46. “Wealth and sons are allurements of the life of this world: but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.”

(The Qur'an (Yusuf Ali tr), Surah 18)

131. “Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.”

77. “Seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief.”

(The Qur'an (Yusuf Ali tr), Surah 28)

1. “The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),” “O ye who believe! give

your response to Allah and His Messenger, when He calleth you to that which will give you life;”

(The Qur'an (Yusuf Ali tr), Surah 8 and 102)

24. “O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life;” 97. “Whoever works righteousness, man or woman, and has faith, verily, to him will We give a new life, a life that is good and pure,”

(The Qur'an (Yusuf Ali tr), Surahs 8 and 16)

20. “Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!” 7. “Right and Piety gave continued life.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 30 and Vendidad 11)

50. “For he is pitiless to himself (he does not pity himself) and none of the others shall pity him. Blind are all those who, on this earth, do not follow the religion, do not benefit the living, and do not commemorate the dead.” “There comes a day, O Spitama Zarathustra! or a night, when the soul leaves that body full of desires;”

(Zoroaster, The Zend-Avesta, Avesta Fragments)

Denkard. Zoroaster, “The shining invisible power is the power that gives the remedy-adopting faculty to the living (man). The separation (of man) from relations with this invisible power is owing to his turning at once towards the dark power connected with this world.”

7. “Right and Piety gave continued life.”

(Zoroaster, The Zend-Avesta, Avesta – Yasna 30)

11. “Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.”

(Hindu, Laws of Manu chapter 4)

“He who thus vows His soul to the Supreme Soul, quitting sin, Passes unhindered to the endless bliss Of unity with Brahma. He so vowed, So blended, sees the Life-Soul resident In all things living, and all living things In that Life-Soul contained. And whoso thus Discerneth Me in all, and all in Me,” “What goeth forth from Me, Causing all life to live,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 6 and 8)

“They comprehend not, the Unheavenly, How Souls go forth from Me; nor how they come Back unto Me: nor is there Truth in these, Nor purity, nor rule of Life. ‘This world Hath not a Law, nor Order, nor a Lord,’ So say they: ‘nor hath risen up by Cause Following on Cause, in perfect purposing, But is none other than a House of Lust.’ And, this thing thinking, all those ruined ones- Of little wit, dark-minded- give themselves To evil deeds, the curses of their kind. Surrendered to desires insatiable, Full of deceitfulness, folly, and pride, In blindness cleaving to their errors, caught Into the sinful course, they trust this lie As it were true- this lie which leads to death- Finding in Pleasure all the good which is, And crying ‘Here it finisheth!’”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 16)

“He who thus vows His soul to the Supreme Soul, quitting sin, Passes unhindered to the endless bliss Of unity with Brahma. He so vowed, So blended, sees the Life-Soul resident In all things living, and all living things In that Life-Soul contained. And whoso thus Discerneth Me in all, and all in Me,” “What goeth forth from Me, Causing all life to live,”

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapters 6 and 8)

“The purpose of the Holy Life does not consist in acquiring alms, honor, or fame. That unshakable deliverance of the heart: that, verily, is the object of the Holy Life, that is its essence, that is its goal. Though one were to live a hundred years immoral and with a mind unstilled by meditation, the life of a single day is better if one is moral

and practices meditation. He who drinks in the Truth will live happily with a peaceful mind.”

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards) and The Eightfold Path.)

1. “Even if he does not quote appropriate texts much, if he follows the principles of the Teaching by getting rid of greed, hatred and delusion, deep of insight and with a mind free from attachment, not clinging to anything in this world or the next - that man is a partner in the Holy Life.”

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“Be no son of the House, the world.” “Adam, look upon the world which is a completely unreal thing. It is a unreal thing, in which you can put no trust.” (Sabeanism, Instruction of Adam)

“Those who listen to the speech of the Life Will be greatly increased, Will be enriched and will not lack.” “Life (is) for those who know, Life (is) for those who believe.” (Sabeanism, Ginza Rba- chapters 88 and 171)

“If the health and welfare of man be spent in sensual desires, in a life on the animal plane, and in devilish pursuits -- then disease is better than such heath; nay, death itself is preferable to such a life.”

(Bahá'í Faith, Abdu'l-Baha, Tablets of Abdu'l-Baha v1, p. 207)

“Indeed shouldst Thou desire to confer blessing upon a servant Thou wouldst blot out from the realm of his heart every mention or disposition except Thine Own mention; and shouldst Thou ordain evil for a servant by reason of that which his hands have unjustly wrought before Thy face, Thou wouldst test him with the benefits of this world and of the next that he might become preoccupied therewith and forget Thy remembrance.”

(The Bab, Selections from the Writings of the Bab, p. 191)

“Purge your hearts from love of the world, and your tongues from calumny, and your limbs from whatsoever may withhold you from drawing nigh unto God, the Mighty, the All-Praised. Say: By the world is meant that which turneth you aside from Him Who is the Dawning-Place of Revelation, and inclineth you unto that which is unprofitable unto you. Verily, the thing that deterreth you, in this day, from God is worldliness in its essence.”

“That which is conducive to the regeneration of the world and the salvation of the peoples and kindreds of the earth hath been sent down from the heaven of the utterance of Him Who is the Desire of the world. Give ye a hearing ear to the counsels of the Pen of Glory. Better is this for you than all that is on the earth. Unto this beareth witness My glorious and wondrous Book.”

(Bahá'í Faith, Baha'u'llah, Epistle to the Son of the Wolf, p. 54 and Tablets of Baha'u'llah, p. 222)

Mission Statement:

(Peace through the Oneness of Religions)

This book, as I stated in the prolog, is dedicated to peace! It is my hope that through this work mankind can better learn to get along with one another through the combined teachings of God's Holy

Manifestations, that have been coming to mankind, for the purpose of educating mankind to a better way of life, since the very beginning of man's existence on this planet: (The Holy Bible) Luke 1:70 "He (God) spake by the mouth of His holy prophets, which have been since the world began:" (The Bahá'í Faith) "The greatest bounties of God in this phenomenal world are His Manifestations (messengers). This is the greatest postulate. These Manifestations are the Suns of Reality. For it is through the Manifestation that the reality becomes known and established for man." "From the beginning which has no beginning, to the end which has no end, a perfect manifestation always exists."

"The great ones are from all time in their glorious station, their reality is luminous from the beginning, the reality that causes the qualities of God to appear, but the day of their manifestation is the day when they proclaim themselves of this earth." (Abdu'l-Baha, Foundations of World Unity, p. 53 and Divine Philosophy, p. 52 Baha'i World Faith, p. 310) (See appendix A – for more information)

It is my desire that humanity can learn, through the words of these Holy Manifestations, to be more at peace with one another through the study of these various religious teachings God has sent to mankind throughout the ages; and that he can further understand the cause of the human problems that lead him to such discord and overpowering, destructiveness towards his fellow human beings.

I dream that man can, one day, become one human family, thriving through the power of God's watchful guidance; living in a world of lasting peace. I dream that the world of mankind may finally come to terms with all these debilitating hindrances that have, for millennia, held mankind captive in the grasp of sightless ignorance, heedless of the divine medicine, revealed by God, that can liberate mankind out of these bonds of blind imitation, of the blind always leading the blind down the path of destruction and ultimate failure; and open the doors to true progress on the true road to the elimination of all biased thinking on the part of man and woman; and finally leading mankind to true oneness, blessed upon the tree of the unity of humanity. "Ye are all leaves of one tree and the fruits of one branch.' By this it is meant that the world of humanity is like a tree, the nations or peoples are the different limbs or branches of that tree and the individual human creatures are as the fruits and blossoms thereof. In this way His Holiness Bahá'u'lláh expressed the oneness of humankind."

(Bahá'í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 246)

The road leading to universal peace is a road that has been less traveled by mankind, though it has been the dream of many for countless ages. Human greed, that uncontrolled desire by some people to accumulate more wealth than they truly need, has played a large role in all of this human debauchery and human misery throughout the ages; which, oddly enough, is the result of the actions of relatively few people when one considers the great multitudes of human casualties and anguish suffered by the masses that are the results of all of this uncontrolled avariciousness on the part of so few. It just seems that the masses of humanity would say “we’ve had enough” it’s time for some restraint on the actions of some of these people and it’s time we, as the human race, sought freedom from conflict and avarice and had peace in the world for a change.

Now understand this is not a call on the multitude to take up arms and resist the few. That is conflict not peace, and peace is what is sought by the majority of humankind. There needs to be a way for man to start this process of creating peace and wellbeing for humanity; a way of starting the process of creating peace and wellbeing for the people that does not involve more hostility on the part of men; because, I tell you, if war and fighting is involved, that’s not peace no matter by what name you may call it by.

There has to be a way for the masses of people to gain back control over their panic stricken lives that does not involve bloodshed and mayhem on the part of mankind. This, I believe, involves knowledge and understanding of one another on our part, and that starts with the acknowledgement that we are all God’s loved children, which therefore makes us spiritual brothers and sisters in the eyes of our Heavenly Father, which leads us back to the understanding of the unity of the religions of God and the oneness of His children, which in fact leads us to the pages of this manuscript, which can help us to understand that all the religions of God are one and that God has in fact been teaching all of His children, so we are all special in His sight, and he wants all of us to work together as one human family and claim our heritage of truly being a truly united human family united in

peace and wellbeing, which He created for us, if we would only realize that His good intentions are for all of us and not just a chosen few who think they are better than the rest of us.

The process leading to world peace, I believe, is a process of steps or realizations and understandings. The first step, leading to peace throughout this world, is admitting that we have a problem with one another when it comes to communicating with one another; which, much of the time, leads to hostility and aggression on our part. We can never live in a world of lasting peace if we fail in our first steps of learning how to honestly communicate with one another, without some hidden agenda motivating us down the path of personal gain and advantage, which again, much of the time, leads to hostility and aggression when one person or nation takes advantage of another.

The second step, leading to lasting peace throughout the world, is deciding we are going to do something about this problem, by personally taking action on our part to help change this situation we find ourselves in, by learning from our past mistakes the things not to do, and doing things differently from those people before us, who failed in their approach, because they held onto deeply ingrained habits, too long, and failed to truly live by the new teachings given to them by the prophets, while failing to wholly accept the new answers to these problems by failing to truly work together with one another to bring about the universal changes needed.

Oh sure, there were slight glimpses and shimmers of light when one group of people here or there held onto the word and lived by it for a few centuries before darkness took hold on mankind once again and darkness enveloped the light of truth again. But, these were differing groups of people, some small some large, but never all of the people working together for the same ultimate goal of unity and security for all.

The third step, leading towards a lasting peace throughout the world is taking a step, as a whole, of accepting our responsibility towards one another as a race, as the one human race, that our children and our children's children etc... can grow up in a world of lasting peace and security; to live and grow in security, to raise families in security; and this is where I think the combined teachings and understandings of God's Holy Manifestations and an education

into the essential unity God's plan holds for all mankind, can help lead to that essential security so badly needed by mankind.

Until this is obtained no one can live in true peace. The feeling of security is a must for all if lasting peace is to be attained. Mankind must realize, in his heart, that we are all truly one human family and take actions to help one another as a good, kind family would do to help raise the standard of humanity to a higher plane of existence; if we are ever going to obtain a lasting peace throughout the world. "Equality and Brotherhood must be established among all members of mankind. This is according to Justice. The general rights of mankind must be guarded and preserved. All men must be treated equally. This is inherent in the very nature of humanity." (Baha'i Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 28

JUDAISM: Malachi 2:10 "Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"

ZOROASTERISM: "No one should make a distinction between himself and another person. All men should be treated as equals. No one should claim for himself an exception." "For if God is the one Father of all men then all men are equal." (ZOROASTER, Hymns of Atharvan pp. 550 and 634) (See Appendix B. for more information)

If man, as a whole, had ever truly studied the writings of God found within the various religious books for themselves, then we would already have peace in the world because God's true religions teach us, to live in, and practice peace and love toward one another, not this blind, biased hatred we see in much of the world today. But, a great number of men, throughout human history, have only read the passages that suited them to believe in, to justify their own selfish plans and desires, and have ignored the rest. We also find far too many people just listen to sermons telling them what they should believe in, again, without truly investigating the words of God for themselves to know and understand what God truly wants them to know; even though the ones teaching them may be justifying hatred and aggression because it suits their own personal twisted interests, and has nothing to do with the true teachings of God's Holy Manifestations.

As for many of the other people, they just blindly read over the passages not really seeing the words for themselves, but blindly accepting that what they have been told the passages are supposed to

mean is the absolute truth, and they don't truly investigating the passages with an open inquiring mind to see the real truth of God's Holy Words for themselves; because the true writings of God teach of love and peace:

Islam "You should be a source of comfort, love and respect." 7. "Let there be peace and tranquility for all the creatures of Allah." "enter not into conflict," (Ali b. Abi Taalib, Letters from Nahjul Balaagh) 25. "Allah doth call to the Home of Peace: 24. "Peace unto you for that ye persevered in patience!" (The Qur'an (Yusuf Ali tr), Surahs 10 and 13)
Bahá'í Faith "Let us be united and love one another." "warfare will be a thing of the past, universal peace will be realized, the oneness of the world of humanity will be recognized." (Abdu'l-Baha London, p. 61 and Baha'i Scriptures p. 443) (See Appendix C and D for more information)

Education is what is needed here; the education of self, the education of mankind. We need education as a whole, if we are to have a cure for all this stubborn, pigheaded misery, that seems to be the lot of the men of today. We seem to be fighting and scratching among one another, like children playing in a sand box, who are not getting along together. And what we are fighting over is even more senseless?

"After all, a claim and title to territory or native land is but a claim and attachment to the dust of earth. We live upon this earth for a few days and then rest beneath it forever. So it is our graveyard eternally. Shall man fight for the tomb which devours him, for his eternal sepulcher? What ignorance could be greater than this? To fight over his grave, to kill another for his grave! What heedlessness! What a delusion!"

"For after all, the earth is but the everlasting graveyard, the vast, universal cemetery of all mankind. Yet men fight to possess this graveyard, waging war and battle, killing each other. What ignorance!" (Abdu'l-Baha, The Promulgation of Universal Peace, pp. 355 and 396)

We already have the cure for all of this senseless, foolishness and violence, on the part of humanity, we just need to, as I stated earlier, turn back to the writings of God's religions, once more, and realize that all of these religions come from the One same God, by whatever name, of the untold number of names, He goes by and realize we have a peace loving father in heaven that wants peace for all of us. We have a framework leading to peace; it is hinted at in all of the writings of

God's religions, as I demonstrated a few paragraphs ago; and it's not just peace from war and misery the religions of God agree on. The religions of God also agree on many, many other teachings that can lead to peaceful security and coexistence among the races of man as a whole. We just need to study the teachings of God, again, for ourselves, or in groups of individuals that want peace and security for themselves and their children, who strive after the unity of mankind as a whole; who will investigate God's Holy Word with an open enquiring mind unhindered from the traditions and superstitions current amongst mankind.

“Religion must be the cause of amity, union and harmony among men. They (the religions of God) establish the equality of both sexes and propound economic principles which are for the happiness of individuals. They diffuse universal education, that every soul may as much as possible have a share of knowledge. They abrogate and nullify religious, racial, political, patriotic and economic prejudices and the like. Those teachings that are scattered throughout the Epistles and Tablets are the cause of the illumination and the life of the world of humanity. Whoever promulgateth them will verily be assisted by the Kingdom of God.”

(Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 109)

This work, as I see it, is a partial guide, a starting point, if you may, for all those people who are looking for the similarities of mankind, and what other men believe in, and not just leaving people to dwell on, and be overwhelmed by, the preconceived differences in belief and culture of the other races and nationalities; and whatever other hindrances there may be to the peace and security and the over-all wellbeing of the human race as a whole. And with all of this in mind:

It is my mission, as a caring human being, as a fellow traveler on this spaceship, traveling through the cosmos, we call earth, to make this world a better place to live on; where man and woman, where black and white, red and yellow or any other race or nationality, or any other menace to humanity that would divide us and destroy our peace, leaving us vulnerable and open to hostility and biased hatred on the part of irresponsible deviants who would take away our security, just

to fulfill some personal form of greed or self glorification of self importance, may live in peace and security through the unity of the various writings of God which teaches us the way. We just need to utilize what we have already been given. We can do this by studying works, like this one, that helps open the door to investigating the beliefs of our fellow brothers and sisters, as well as, truly investigating the religions and cultures of the other races of mankind on this globe for ourselves.

It is my intention to help educate mankind through works like this one and others I have written like it, as well as, using other forms of medium and media to get God's message across to the people as a whole.

It is my desire to have this manuscript published into book form for those people that don't use a computer or have access to the internet, and that takes money. I also need to take care of this website and keep it up to date and that also takes money. I would also like to use television and radio to get the message of oneness and unity across to the people and guess what, that also takes money; and by now you've probably guessed it, this is money that I don't have.

I've spent the last twenty or so years researching and writing this book and books like it. I've lived on disability and did without many things so this work could come to light. This is my way of giving back to the world and giving back to God for taking care of me; but there is a lot that still needs to be done. And, to do this, I am going to need resources; lots of resources, so I find myself coming to you with a plea.

If you just want to read and study this work for yourself without entanglements or feeling obligated, you can its God's property and if push comes to shove I'm sure He would prefer that you study it; but if you would like to help me in my mission to help bring peace and unity to this war torn earth of ours, I could really use the help. I have started the paperwork for a charity, called Universal Concord, to help with the costs of this enormous undertaking, but that is something that is off into the future. So, for now, it's just me asking for your help to make this world of ours into a better place to live. In this matter do what your heart tells you to do, I find that trusting in the heart is a very good way of dealing with God and other spiritual matters. But if you feel

inclined to help make a difference in this world of ours; help us to help save mankind from himself.

Thank you, sincerely:

Edward Anthony Jewell.

Appendix A. CHRISTIANITY: Luke 1:70 “He (God) spake by the mouth of His holy prophets, which have been since the world began:”

Acts 3:20 “And He shall send Jesus Christ, which before was preached unto you:” 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

JUDAISM: Ezra 6:38 “And I said, O Lord, Thou spakest from the beginning of the creation,” by the mouth of Thy holy prophets.

(Apocrypha)

ISLAM: 23. “Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects” 106. “None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar;” when the needs be. (The Qur’an (Yusuf Ali tr), Surahs 2 and 39)

ZOROASTER: 3. “We worship the former religions of the world devoted to Righteousness which were instituted at the creation.” “All the prophets teach the same truth. The lamps are different, but the flame is the same.” (The Zend-Avesta, Yasna 16 and Hymns of Atharvan p. 468)

“God, in order to give joy to the good creation, had, from the beginning of the world, created,” The pure spirit the divine manifestation, for “The busy world is apt to forget the most important lesson of life so the merciful Mazda sends prophets now and then to remind men of their highest destiny.” (Zoroaster, Denkard and Hymns of Atharvan)

HINDUISM: “I come, and go, and come. When Righteousness Declines, O Bharata! when Wickedness Is strong, I rise, from age to age, and take Visible shape, and move a man with men, Succouring the good, thrusting the evil back, And setting Virtue on her seat again.” “As I

before have been So will I be again for thee; with lightened heart behold! Once more I am thy Krishna, the form thou knew'st of old!" (Bhagavad Gita, chapters 4 and 9)

BUDDHISM: "All the Buddhas of the past, present and future, are of one sameness." (through) "Numberless ages ago," (Lankavatara Sutra and Diamond Sutra)

SABEANISM: "Thou wast in existence before all." "In the name of the Life! I worship the First Life. Thou art immeasurable, infinite and (for ever)." "Arise, worship and praise the Great Life And praise His Counterpart, that is the image of the Life." "I worship and praise that channel of light, The messenger of all rays-of-light." (The manifestation of God on this earth). (Sabeanism, Ginza Rba- chapters 35, 75, 114 thru 116) "In the Name of the Great Life. Vines shone in the water And in the Jordan mighty they grew. Ye are flourishing offshoots. Messengers hither I bring you." "Establishing Your likeness and giving us light, Let your radiance shine upon us." (Ginza Rba- chapters 177 and 382)

BABISM: "He (God) hath, from the beginning that hath no beginning, caused Him to be manifested in every Dispensation through the compelling power of His behest, and God will, to the end that knoweth no end, continue to manifest Him according to the good-pleasure of His invincible Purpose. (The Bab, Selections from the Writings of the Bab, p. 125)

BAHA'I FAITH: "The greatest bounties of God in this phenomenal world are His Manifestations (messengers). This is the greatest postulate. These Manifestations are the Suns of Reality. For it is through the Manifestation that the reality becomes known and established for man." "From the beginning which has no beginning, to the end which has no end, a perfect manifestation always exists."

"The great ones are from all time in their glorious station, their reality is luminous from the beginning, the reality that causes the qualities of God to appear, but the day of their manifestation is the day when they proclaim themselves of this earth." (Abdu'l-Baha, Foundations of World Unity, p. 53 and Divine Philosophy, p. 52 Baha'i World Faith, p. 310)

"His creation no end hath overtaken, and it hath ever existed from the 'Beginning that hath no beginning;' and the Manifestations of His Beauty no beginning hath beheld, and they will continue to the End that knoweth no end." (Baha'u'llah, The Kitab-i-Iqan, p. 167)

Appendix B. JUDAISM: Malachi 2:10 “Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”

CHRISTIANITY: Acts 17:24 “God that made the world and all things therein, seeing that he is Lord of heaven and earth,;” “And hath made of one blood all nations of men for to dwell on all the face of the earth;”

ISLAM: 51. “O ye Messengers! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do.” 52. “Verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other).”

53. “But people have cut off their affair, between them, into sects: (abolishing unity) each party rejoices in that which is with itself.” But to Allah there is no distinction between men whether one complexion or another, it is the heart that is all important to Allah and what is inside the heart. (The Qur'an (Yusuf Ali tr), Surah 23)

ZOROASTERISM: “No one should make a distinction between himself and another person. All men should be treated as equals. No one should claim for himself an exception.” “For if God is the one Father of all men then all men are equal.” (ZOROASTER, Hymns of Atharvan pp. 550 and 634)

HINDUISM: “Confirm our brotherhood.” (Be a) “Helper to his brother men.” (Mahabharata, Rig Veda book 10)

BUDDHISM: “Owing to their original vows they are transported by emotions of love and compassion as they become aware of the part they are to perform in the carrying out of their vows for the emancipation of all beings.” “Not until all discrimination is abandoned is their perfect emancipation.” Thus they do not enter into Nirvana, but, in truth, they too are already in Nirvana because in their emotions of love and compassion there is no rising of discrimination; henceforth, with them, discrimination no more takes place.”

“By tranquility is meant Oneness, and Oneness gives birth to the highest Samadhi which is gained by entering into the realm of Noble Wisdom that is realizable only within one's inmost consciousness.”

SABEANISM: “We will pray with Thee the 'uthras' prayer and ask of Thee, of the Great (Life, God), a petition for ourselves, for our friends, for our friends' friends and for those who love the great Family of Life.”

“Praise Thee, for amongst them all hatred, Envy and dissensions exist not. The Place which is all portals of radiance, light and glory Praiseth Thee.” (Sabeanism, Ginza Rba- chapters 75 and 76)

BABISM: “Become as true brethren in the one and indivisible religion of God, free from distinction, for verily God desireth that your hearts should become mirrors unto your brethren in the Faith, so that ye find yourselves reflected in them, and they in you. This is the true Path of God, the Almighty, and He is indeed watchful over your actions.” (The Bab, Selections from the Writings of the Bab, p. 56)

BAHA’I FAITH: “In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to Him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts.” “The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining east and west, the tie of love which blends human hearts.” (Bahá’í Faith, Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 267 p. 244)

Appendix C. JUDAISM: Leviticus 19:18 “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.”

Leviticus 19:34 “But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.”

CHRISTIANITY: Mark 12:31 “.....Thou shalt love thy neighbour as thyself.....”

John 13:34 “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

Romans 13:8 “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

Islam “You should be a source of comfort, love and respect.” (Ali b. Abi Taalib, Letters from Nahjul Balaagh)

10. “The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah, that ye may receive Mercy.” (The Qur'an (Yusuf Ali tr), Surah 49)

“Allah’s Apostle said, ‘You see the believers as regards their being merciful among themselves and showing love among themselves and

being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.” (Islam, Hadith, Bukhari Vol 8, Book 73, # 40)

Zoroastrianism “Maha Ratu Zarathustra enjoins love for the whole of mankind. One who does not love man, does not really love God. It should be realized that one soul resides in all. Thus one should be a friend to everyone. This social service, which is the concrete of the life of the individual, is not to be confined to any particular country but should extend throughout the world to the whole of humanity.” “God is all love, and his loving presence may be felt everywhere.”

(ZOROASTER, Hymns of Atharvan pp. 547, 548 and 834)

“Love attracts, while fear repels. Thus love is the principle of unity, unity with God and unity with men.” “When men love and help one another to the best of their power they derive the greatest pleasure from loving their fellowmen.” “The religion of the Gatha is the religion of love, and Mazda is the friend of men.” (ZOROASTER, Hymns of Atharvan p. 500, 507 and Denkard)

Hinduism “Who doeth all for Me; who findeth Me In all; adareth always; loveth all Which I have made, and Me, for Love's sole end.” (Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 11)

9. “Men seek Thee as a Father with their prayers, win Thee, bright-formed, to brotherhood with holy act.” (Hindu, Vedas, Rig Veda - Book 2)

6. “Show love and kindness here below.” (Hindu, Vedas, Rig Veda - Book 10)

Buddhism “He has cast away ill-will; he dwells with a heart free from ill-will; cherishing love and compassion toward all living beings,” ((The Eightfold Path), Buddha, the Word (The Eightfold Path))

“The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love. this is the way to a state of union with Brahma. Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure all embracing even for all things that have form or life with deep felt pity, sympathy and equanimity not one is set aside.” (Buddha, Teviggā Sutta)

Sabeanism “We will pray and ask of Thee, of the Great (Life, Haiyi or God), a petition for ourselves, for our friends, for our friends' friends

and for those who love the great Family of Life.” “Praise Thee, for amongst them all hatred, Envy and dissensions exist not.” “Diffuse Thy light over all who love.” (Sabeanism, Ginza Rba- chapters 75 and 76) **Bahá’í Faith** “We must look higher than all earthly thoughts; detach ourselves from every material idea, crave for the things of the spirit; fix our eyes on the everlasting bountiful Mercy of the Almighty, who will fill our souls with the gladness of joyful service to His command ‘Love One Another.’” (Bahá’í Faith, Abdu'l-Baha, Paris Talks, p. 39) “The divine purpose is that men should live in unity, concord and agreement and should love one another” (Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 245)

Appendix D. The coming of peace on earth is a promise made by all the great world religions of God: In the Bahá’í Faith, the current God founded religion for this day and time, Bahá’u’lláh outlines the process by which this great world peace will be achieved: “Bahá’u’lláh declared the coming of the Most Great Peace. All the nations and peoples will come under the shadow of the Tent of the Great Peace and Harmony -- that is to say, by general election a Great Board of Arbitration shall be established, to settle all differences and quarrels between the Powers; so that disputes shall not end in war.” Of note, Bahá’u’lláh proclaimed this message to mankind well over a hundred years ago.

(Bahá’í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 28)

As Bahá’ís we read in the writings that, with teachings of the Bahá’í Faith, mankind will eventually bring about the age old promise of world peace into a reality. **JUDAISM: Ezekiel 37:26** “Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.”

“Discord will change to accord, dissension to unison. The roots of malevolence will be torn out, the basis of aggression destroyed. The bright rays of union will obliterate the darkness of limitations, and the

splendours of heaven will make the human heart to be even as a mine veined richly with the love of God.”

(Bahá'í Faith, Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 19)

It needs to be understood that this is not just an idle dream, but the fulfillment of promises made in the bible in both the old and the New Testament. JUDAISM: Psalms 29:11 “The LORD will give strength unto his people; the LORD will bless His people with peace.”

Psalms 37:11 “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”

Psalms 76:9 “.....God arose to judgment, to save all the meek of the earth.”

Isaiah 2:4 “And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” This statement hints at the formation and establishment of the Great Board of Arbitration that Bahá'u'lláh promises is to come which shall judge among the nations of the earth and rebuke the peoples of the earth for their unscrupulous actions towards one another.

Isaiah 9:7 “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.”

Isaiah 32:17 “And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.”

Isaiah 32:18 “And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;”

Isaiah 54:10 “For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the LORD that hath mercy on thee.”

Micah 4: 3 “And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” This statement also hints at the formation and establishment of the Great Board of

Arbitration which shall be elected of the world and shall settle the differences of the world nations so that disputes don't end in warfare.

“As the East and the West are illumined by one sun, so all races, nations, and creeds shall be seen as the servants of the One God. The whole earth is one home, and all peoples, did they but know it, are bathed in the oneness of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God Himself gives us, and do away with all disputations and quarrels.”

(Bahá'í Faith, Abdu'l-Baha, Abdu'l-Baha in London, p. 38)

CHRISTIANITY: Matthew 5:5 “Blessed are the meek: for they shall inherit the earth.”

Matthew 6:9 “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”

Matthew 6:10 “Thy kingdom come. Thy will be done in earth, as it is in heaven.”

JUDAISM: Isaiah 26:12 “LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.”

Isaiah 54:13 “And all thy children shall be taught of the LORD; and great shall be the peace of thy children.”

CHRISTIANITY: Romans 10:15 “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

1 Corinthians 7:15 “God hath called us to peace.”

2 Corinthians 13:11 “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

Ephesians 4:1 “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;” 4:3 “Endeavouring to keep the unity of the Spirit in the bond of peace.” 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling;” 4:5 “One Lord, one faith, one baptism, 4:6 “One God and Father of all, who is above all, and through all, and in you all.”

JUDAISM: Psalms 133:1 “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

The bible is pretty clear on this subject, there will be peace in the world, and the Bahá'í Faith tells us this is true, and how it will be eventually achieved.

“When perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women will not be willing to allow those whom they have so tenderly cared for to go to the battlefield.”

(Bahá'í Faith, Abdu'l-Baha, The Promulgation of Universal Peace, p. 167)

Clearly the bible and the Bahá'í Faith promise that peace will come to this earth soon, but what is not so readily realized is that the other religions of God also make the promise of peace eventually coming to this war beleaguered world as well:

**7. “Let there be peace and tranquility for all the creatures of Allah.”
“enter not into conflict,”**

(Islam, Ali b. Abi Taalib, Letters from Nahjul Balaagh, Masnavi Vol 1)

15. “There hath come to you from Allah a (new) Light and a perspicuous Book.”

16. “Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light, guideth them to a Path that is Straight.”

(The Qur'an (Yusuf Ali tr), Surah 5)

25. “Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight.” 24. “Peace unto you for that ye persevered in patience!”

(The Qur'an (Yusuf Ali tr), Surahs 10 and 13)

55. “Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (?), as He granted it to those before them; that He will establish in authority their religion -- the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: ‘They will worship Me alone and not associate aught with Me.’” He will establish their religion, one which He chooses for them, and they shall live in security and peace, as those who inherited the land before them. This is a prophecy if I have ever heard one and it promises a future of peace. 59. “Say: Praise be to Allah, and Peace on His servants whom He has chosen (for His Message).

(The Qur'an (Yusuf Ali tr), Surahs 24 and 27)

58. “Peace! -- a Word (of salutation) from a Lord Most Merciful!”

(The Qur'an (Yusuf Ali tr), Surah 36)

73. “And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened: and its Keepers will say: ‘Peace be upon you! Well have ye done! Enter ye here, to dwell therein.’” This is also a prophecy, I believe, promised to those people who accept the Bahá'í Faith who will dwell in the peaceful teachings of the faith.

(The Qur'an (Yusuf Ali tr), Surah 39)

31. “And the Garden will be brought nigh to the righteous -- no more a thing distant.” 32. “(A voice will say:) ‘This is what was promised for you, for everyone who turned (to Allah) in sincere repentance, who kept (his law).’” 33. “Who feared (Allah) Most Gracious unseen, and brought a heart turned in devotion (to Him):” 34. “Enter ye therein in Peace and Security; this is a Day of Eternal Life!”

(The Qur'an (Yusuf Ali tr), Surah 50)

27. “And those who fear the displeasure of their Lord. For their Lord's displeasure is the opposite of Peace and Tranquility.”

(The Qur'an (Yusuf Ali tr), Surah 70)

“My Lord hath forbidden filthy actions whether open or secret, and iniquity, and unjust violence,”

(The Qur'an (Rodwell tr), Sura 7 - Al Araf)

10. “(Zarathushtra:) Do ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that dominion, whereby he (the Savior, the future deliverer) could produce good dwellings and peace. I also have realized thee, Mazda, as the first to accomplish this.” Zarathushtra is praying to Mazda (God) for a savior to bring about peace and stating that this deliverance of peace to humanity is going to be accomplished by Mazda at sometime in the future. But the thing is, peace is going to happen on this earth. “making straight the paths for the Religion of the future Deliverer which Ahura ordained.”

(The Zend-Avesta, Avesta – Yasnas 29 and 53)

9. “I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down;” “And we worship the victorious Peace.”

(Zoroaster, The Zend-Avesta, Avesta – Visperad and Yasna 12)

7. “Violence must be put down! against cruelty make a stand,”

(The Zend-Avesta, Avesta – Yasna 48)

5. “May Sraosha (Obedience) conquer disobedience within this house, and may peace triumph over discord here, and generous giving over avarice, reverence over contempt, speech with Truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.”

(The Zend-Avesta, Avesta - Yasna)

“The world is overcome- aye! even here! By such as fix their faith on Unity. The sinless Brahma dwells in Unity, And they in Brahma. Be not over-glad Attaining joy, and be not over-sad Encountering grief, but, stayed on Brahma, still Constant let each abide! The sage whose soul Holds off from outer contacts, in himself Finds bliss; to Brahma joined by piety, His spirit tastes eternal peace.” The promise of peace obtained eternally for the believers that join themselves piously to Brahma, overcome the world, in unity and with constant peace being achieved.

(Hindu, Bhagavad Gita (Edwin Arnold tr) chapter 5)

2.30 “Self-restraint in actions includes abstention from violence, from falsehoods, from stealing, from sexual engagements, and from acceptance of gifts.”

2.35 “When one is confirmed in non-violence, hostility ceases in his presence.” And, peace reigns supreme.

(Hindu, The Yoga Sutras of Patanjali)

“Krishna uttered words of wisdom pregnant with his peaceful thought, For in peace and not by bloodshed,” “Yield to Krishna’s words of wisdom, for Thy weal he nobly strives, Yield and save thy friends and kinsmen, save.”

(Hindu, Mababharata (R. Dutt, abridged tr))

“May union and peace be ours.” Peace earned through a united world.

(Hindu, Vedas, Yajur Veda - Kanda VII)

“The primary cause of pure unity of enlightenment that has existed from the beginning of time is compassion, purity, harmony, likeness, permanency and peace.” (Buddha, Surangama Sutra)

1. "Occasions of hatred are certainly never settled by hatred. They are settled by freedom from hatred. This is the eternal law." "15. There is no happiness greater than peace."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

20. "Pluck out your desire, like one does an autumn lotus with one's hand. Devote yourself to the path of peace, the nirvana proclaimed by the Blessed One." 26. "Abandoning violence to all living creatures moving or still, he who neither kills or causes killing - that is what I call a brahmin."

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

"There is no happiness greater than peace," and no greater happiness than world peace achieved.

(Buddhist, Dhammapada - Sayings of the Buddha 1 (tr. J. Richards))

8. "Better than a thousand meaningless words is one sensible word if hearing it one becomes peaceful. Better than a thousand meaningless verses is one word of verse if hearing it one becomes peaceful. Better than reciting one hundred verses of meaningless words is one poem if hearing it one becomes peaceful."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

"Joyful and faithful in the doctrine of the Buddha, the mendicant finds peace, the joy of ending natural existence." "The mendicant who lives in friendliness with confidence in the doctrine of the Buddha will find peace, the blessed place where existence ends."

(Buddhist, Dhammapada - Sayings of the Buddha 2 (tr. J. Richards))

“Bliss and peace there will be on the road which Adam attained,’ “My vigilance and praise,’ ‘Go in peace, chosen, pure and guiltless one in whom there is no spot.” (Sabeanism, Ginza Rba- chapter 74)

JUDAISM: Leviticus 19:18 “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.” Ezekiel 37:26 “Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them:” Psalms 29:11 “The LORD will give strength unto his people; the LORD will bless His people with peace.” Isaiah 2:4 “neither shall they learn war any more.”

CHRISTIANITY: Mark 12:31 “.....Thou shalt love thy neighbour as thyself.....” John 13:34 “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” Romans 10:15 “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” 1 Corinthians 7:15 “God hath called us to peace.”

Buddhism “The true Samana who is seeking the way to Brahma, let him have thoughts of love everywhere throughout the whole world pervading with thoughts of love far reaching, beyond measure, all embracing. Regard all with mind set free and filled with deep felt love. this is the way to a state of union with Brahma. Be filled with thoughts of pity, sympathy and equanimity far reaching beyond measure all embracing even for all things that have form or life with deep felt pity,

sympathy and equanimity not one is set aside.” (Buddha, Teviggā Sūtra) “The primary cause of pure unity of enlightenment that has existed from the beginning of time is compassion, purity, harmony, likeness, permanency and peace.” “Cast away Restlessness and Mental Worry; dwell with mind undisturbed, with heart full of peace,” “There is no Happiness greater than peace.” (The Eightfold Path, Dhammapada and Buddha, Surangama Sūtra)

Jesus Christ warned His disciples to only talk to those individuals who were truly receptive to his message: Luke 9:5 “And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.” 10:11 “Even the very dust of your city, which cleaveth on us, we do wipe off against you:” “notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you (but you of course didn’t really see it).” Mark 6:11 “And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for that city.” Matthew 10:14 “And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.” 5. “Those who resist Allah (God**) and His Messenger will be humbled to dust, as were those before them for We have already sent down clear Signs; and the Unbelievers (will have) a humiliating Penalty. (Qur’an (Yusuf Ali tr), Surah 58) “O MY beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behooves each one of you to manifest the attributes of God, and to exemplify by your (very) deeds and words, the signs of His Righteousness, His Power and Glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. For verily I say, this is the day spoken of by God in (all of) His Book(s): [1] ‘On that day will We set a seal upon their mouths yet shall their hands speak unto Us and their feet shall bear witness to (all) that which they shall have done.’ Ponder the words of Jesus addressed to His disciples, as He sent them forth to propagate the Cause of God. In words such as these, He bade them arise and fulfil their missions: ‘Ye are even as the fire, which in the darkness, of the night, has been**

kindled upon the mountain-top. Let your light shine before the eyes of men. Such must be the purity of your character and the degree of your renunciation, that the people of the earth may through you recognize and be drawn closer to the heavenly Father who is the Source of purity and grace; for none has seen the Father who is in heaven. You who are His (God's) spiritual children, must by your (very) deeds exemplify His virtues, and witness to His glory. You are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? Such must be the degree of your detachment that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat, or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city, for verily I say, the heavenly Father is ever with you and keeps watch over you.” (Shoghi Effendi, *The Dawn-Breakers*, p. 92) So then, “Just as His Holiness Christ says: ‘Shake off the very dust from your feet.’” (Bahá'í Faith, *Baha'i World Faith - Abdu'l-Baha Section*, p. 426) As for me, I live by this philosophy and principle! It is really, really hard to spend all of these many years, researching and writing on a book like this, without starting to watch over your, very limited amount of time, you still have yet, to be here and live here, on this earth, without starting to pick and choose over your very limited time, and how you are going to spend it. I do kick the dust off of my feet and go on with what's important when I talk to people; I do this all of the time. There are people that I really, really talk to, and really have something important to say to them, and tell them; and then there are others that I just smile at, and exchange small pleasantries with. So, if you want to be left in the dust that is up to you? The word of God is really out there, and has been revealed. Do something with it; and don't be left in the dust! I say unto you.

