

WellSpring International Educational Foundation
for the Study and Application of the Sacred Texts

PRESENTS

Divine Virtues & Spiritual Qualities

A Compilation from the Sacred Texts

Acceptance – Wisdom

In Three Sections



Preface

This is a work in progress. Since the beginning of humanity's history with our Creator we have been blessed with Religious teachers who have revealed God's Will to us. Each of these Messengers have brought admonitions and exhortations that call us to the best within us. The sense these exhortations and admonitions convey is that we can, and indeed, must reflect the image of the One who created us. The Divine Virtues & Spiritual Qualities contained in this compilation are among those we are called on to develop by all the World's Revealed Religions. They reflect, in all its wonder and complexity, the image of God in each of us, in potential.

The current compilation is not complete although we are making every effort to include all we can find in the Sacred Texts on these qualities. We are constantly adding to it as our study provides greater insight into the Sacred Texts. You may take exception to many of the qualities we have included or be surprised that others were not included. We encourage such speculation as it raises important questions about the nature of our Creator and of ourselves. We would like to hear from you if you have an opinion about what should be included in this compilation.

The Divine Virtues and Spiritual Qualities we have included are those that we can "BE" and not just do. To us, these are all states of being, and ways of being in the world that spawn a thousand righteous deeds. They are not achievements or accomplishments. No matter how much we bring ourselves into alignment with these qualities, we can always be a little more -- patient, caring, kind, just and wise.

Like this compilation, each of us is also a work in progress -- yet unfinished.

The Staff of WellSpring International Educational Foundation

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Divine Virtues & Spiritual Qualities

Acceptance

Bahá'í

“Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.”

HIDDEN WORDS OF BAHÁ'U'LLÁH, P. 11

“Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves -- a knowledge which is the same as the comprehension of Mine own being. Ye would find yourselves independent of all save Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effulgent Name, the seas of My loving-kindness and bounty moving within you.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 326

“So should be every one that claimeth to be a lover of the one true God. It behoveth him to fix his gaze upon the fundamentals of His Faith, and to labor diligently for its propagation. 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 339

“What could have induced them to refuse to put off the garment of denial, and to adorn themselves with the robe of acceptance?”

KITAB-I-IQAN, P. 8

Acceptance

“Please God, that we avoid the land of denial, and advance into the ocean of acceptance, so that we may perceive, with an eye purged from all conflicting elements, the worlds of unity and diversity, of variation and oneness, of limitation and detachment, and wing our flight unto the highest and innermost sanctuary of the inner meaning of the Word of God.”

KITAB-I-IQAN, P. 160

“Be fair: Were these people to acknowledge the truth of these luminous words and holy allusions, and recognize God as ‘Him that doeth whatsoever He pleaseth,’ how could they continue to cleave unto these glaring absurdities? Nay, with all their soul, they would accept and submit to whatsoever He saith.”

KITAB-I-IQAN, PP. 171-172

“Assist me, then, O my God, to remember Thee amongst Thy handmaidens, and to aid Thy Cause in Thy lands. Accept, then, that which hath escaped me when the light of Thy countenance shone forth.”

PROCLAMATION OF BAHÁ'U'LLÁH, P. 35

“Such arts and sciences, however, as are productive of good results, and bring forth their fruit, and are conducive to the well-being and tranquillity of men have been, and will remain, acceptable before God.”

EPISTLE TO THE SON OF THE WOLF, P. 19

“Whoso accepteth and recognizeth that which is written down at this moment by the Pen of Glory is indeed reckoned in the Book of God, the Lord of the beginning and the end, among the exponents of divine unity, they that uphold the concept of the oneness of God.”

TABLETS OF BAHÁ'U'LLÁH, P. 105

“The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.”

TABLETS OF BAHÁ'U'LLÁH, P. 155

“Love accepteth no existence and wisheth no life: He seeth life in death, and in shame seeketh glory. To merit the madness of love, man must abound in sanity; to merit the bonds of the Friend, he must be full of spirit.”

THE SEVEN VALLEYS, P. 9

“The confirmations of the Spirit are all those powers and gifts which some are born with and which men sometimes call genius, but for which others have to strive with infinite pains. They come to that man or woman who accepts his life with radiant acquiescence.”

PATTERN OF BAHÁ'Í LIFE, P. 35

Buddhist

“For never does hatred cease by hatred here below; hatred ceases by love; this is an eternal law.”

THE DHAMMAPADA 5

Christian

“You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 5:38-42

“If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you.”

NIV, THE GOSPEL ACCORDING TO LUKE 6:29-31

Acceptance

“Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: ‘It is mine to avenge; I will repay,’ says the Lord. On the contrary: ‘If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.’ Do not be overcome by evil, but overcome evil with good.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:17-21

“The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves cheat and do wrong, and you do this to your brothers.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 6:7-8

“Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:15

Hindu

“In sight of Brahma all these offerings are spread and are accepted! Comprehend that all proceed by act; for knowing this, thou shalt be quit of doubt.”

THE SONG CELESTIAL, 4:32

“Whoso shall offer Me in faith and love a leaf, a flower, a fruit, water poured forth, that offering I accept, lovingly made with pious will.”

THE SONG CELESTIAL 9:26

“Holy souls see which strive thereto. Enlightened, they perceive that Spirit in themselves; but foolish ones, even though they strive, discern not, having hearts unkindled, ill-informed!”

THE SONG CELESTIAL 15:11

“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!”

THE SONG CELESTIAL 16:3

Jewish

“You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the Lord.”

TANAKH, LEVITICUS 19:18

“Do not say, ‘I will requite evil’: Put your hope in the LORD and He will deliver you.”

TANAKH, PROVERBS 20:22

“Do not say, ‘I will do to him what he did to me; I will pay the man what he deserves.’”

TANAKH, PROVERBS 24:29

Muslim

“God accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will God turn in mercy; for God is full of knowledge and wisdom.”

THE KORAN , WOMEN 4:17

“But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction.”

AL-QUR’ÁN , WOMEN, 4:65

Acceptance

“ 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 God'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 listen (in truth), be sure, will accept: as to the dead, God will raise them up: then will they be turned unto Him.”

AL-QUR'ÁN, THE CATTLE 6:35-36

“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? They believe therein; but those of the Sects that reject it - the Fire will be their promised meeting place. Be not then in doubt thereon: for it is the Truth from thy Lord: yet many among men do not believe!”

AL-QUR'ÁN, HU'D 11:17

“Any one who, after accepting faith in God, utters disbelief, except under compulsion, his heart remaining firm in faith, but such as open their breast to disbelief, on them is Wrath from God, and theirs will be a dreadful Penalty.”

AL-QUR'ÁN, THE BEES 16:106

“Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith - they are the ones whose striving is acceptable (to God).”

AL-QUR'ÁN, CHILDREN OF ISRAEL 17:19

“And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness. If thou callest them to guidance, even then will they never accept guidance.”

AL-QUR'ÁN, THE CAVE 18:57

“And to rehearse the Qur’án: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: ‘I am only a Warner’.”

AL-QUR’ÁN , THE ANT 27:92

“Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (they shall be) among the Companions of the Garden: a promise of truth, which was made to them (in this life).”

AL-QUR’ÁN , WINDING SAND-TRACTS 46:16

Zoroastrian

“The three greatest concerns of men are these: to make him who is an enemy a friend, to make righteous him who is wicked, and to make the ignorant learned.”

SHAYAST-LA-SHAYAST 20:6 GZ 32:1

Accountability

Bahá'í

“One must, then, read the book of his own self, rather than some treatise on rhetoric. Wherefore He hath said, ‘Read thy Book: There needeth none but thyself to make out an account against thee this day.’”

THE FOUR VALLEYS, P. 51

“Ye shall, of a truth, be asked of your doings, shall be called to account for your failure in duty with regard to the Cause of God, and for having disdainfully rejected His loved ones who, with manifest sincerity, have come unto you.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 124

“It follows, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure?”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 143

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 236

“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.”

THE HIDDEN WORDS, ARABIC #31

Buddhist

“Even those who, by their evil karma, have been born in low degree, when they see a virtuous man, feel reverence for him. How much more must an independent king, on account of merits acquired in previous existences, when meeting a Buddha, conceive reverence for him. And now as I briefly expound the law, let the Maharaja listen and weigh my words, and hold fast that which I deliver!

Our good or evil deeds follow us continually like shadows. That which is most needed is a loving heart!”

GOSPEL OF BUDDHA, JETAVANA PARA. 5-6

“These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill-will of the judge but on account of his evildoing. His own acts have brought upon him the injury that the executor of the law inflicts. When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act. As soon as he will understand that the punishment will purify his soul, he will no longer lament his fate but rejoice at it.”

GOSPEL OF BUDDHA, SHIMHAS QUESTION PARA. 9

Christian

“But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned.”

NKJ, THE GOSPEL ACCORDING TO MATTHEW 12:36-37

“Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all those who live on the face of the whole earth. Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.”

NIV, THE GOSPEL ACCORDING TO LUKE 21:34-36

Accountability

“Jesus said, “If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.”

NIV, THE GOSPEL ACCORDING TO JOHN 9:41

“If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin. He who hates me hates my Father as well. If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father.”

NIV, THE GOSPEL ACCORDING TO JOHN 15:22-24

“Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.”

NKJ, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 3:8

“If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 3:12-15

Hindu

“Who knows the truth touching my births on earth and my divine work, when he quits the flesh puts on its load no more, falls no more down to earthly birth: to Me he comes, dear Prince!”

THE SONG CELESTIAL, 4:9

“But, being Yogi, striving strong and long, purged from transgressions, perfected by births following on births, he plants his feet at last upon the farther path.”

THE SONG CELESTIAL, 6:45

“And, attaining Me, they fall not- those Mahatmas- back to birth, to life, which is the place of pain, which ends, but take the way of utmost blessedness.”

THE SONG CELESTIAL 8:15

“The Heavenly Birth brings to deliverance, so shouldst thou know! The birth with Asuras brings into bondage. Be thou joyous, Prince! whose lot is set apart for heavenly Birth.”

THE SONG CELESTIAL 16:5

“Whence- birth by birth- the devilish wombs re-spawn them, all beguiled; and, till they find and worship Me, sweet Prince! tread they that Nether Road.”

THE SONG CELESTIAL 16:20

“Arjuna. Who is that BRAHMA? What that Soul of Souls, the ADHYATMAN? What, Thou Best of All! Thy work, the KARMA? Tell me what it is Thou namest ADHIBHUTA? What again means ADHIDAIVA?”

THE SONG CELESTIAL, 8:1

“So shalt thou free thyself from Karmabandh, the chain which holdeth men to good and evil issue, so shalt come safe unto Me- when thou art quit of flesh- by faith and abdication joined to Me!”

THE SONG CELESTIAL 9:28

Jewish

“The person who sins, he alone shall die. A child shall not share the burden of a parent’s guilt, nor shall a parent share the burden of a child’s guilt; the righteousness of the righteous shall be accounted to him, and the wickedness of the wicked will be charged against him alone, and the wickedness of the wicked shall be accounted to him alone.

Accountability

Moreover, if a wicked man repents of all the sins that he committed and keeps all My laws and does what is just and right, he shall live; he shall not die. None of the transgressions he has practiced shall be remembered against him; because of the righteousness he has practiced, he shall live.”

TANAKH, EZEKIEL 18:20-22

“Be assured O House of Israel, I will judge each one of you according to his ways -- declares the LORD God. Repent and turn back from all your transgressions; let them not be a stumbling block of guilt for you. Cast away all the transgressions by which you have offended, and get yourselves a new heart and a new spirit, that you may not die. O house of Israel. For it is not My desire that anyone shall die -- declares the LORD God. Repent, therefore, and live!”

TANAKH, EZEKIEL 18:30-32

Muslim

“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 God is quick in account.”

AL-QUR’ÁN, THE COW 2:201-202

“God will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-Forgiving, Most Forbearing.”

AL-QUR’ÁN, THE COW 2:225

“No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child.”

AL-QUR’ÁN, THE COW 2:251

“To God belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, God calleth you to

account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth. For God hath power over all things.”

AL-QUR’ÁN, THE COW 2:284

“The Religion before God is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of God, God is swift in calling to account.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:19

“And there are, certainly, among the people of the Book, those who believe in God, in the revelation to you, and in the revelation to them, bowing in humility to God: they will not sell the signs of God for a miserable gain! for them is a reward with their Lord, and God is swift in account.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:199

“God takes careful account of all things.”

AL-QUR’ÁN, WOMEN 4:86

“They ask thee what is lawful to them (as food): say: Lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by God; eat what they catch for you, but pronounce the name of God over it: and fear God; for God is swift in taking account.”

AL-QUR’ÁN, THE TABLE SPREAD 5:5

“God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed then indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth God make clear to you His Signs, that ye may be grateful.”

AL-QUR’ÁN, THE TABLE SPREAD 5:92

Accountability

“But when they forget the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!”

AL-QUR’ÁN, THE CATTLE 6:44

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

AL-QUR’ÁN, THE CATTLE 6:61-62

“Whether We shall show thee (within thy lifetime) part of what We promised them or take to Ourselves thy soul (before it is all accomplished), thy duty is to (make the Message) reach them: it is Our part to call them to account.”

AL-QUR’ÁN, THE THUNDER 13:41

“That God may requite each soul according to its deserts; and verily God is Swift in calling account.”

AL-QUR’ÁN, ABRAHAM 14:51

“Therefore, by thy Lord, We will, of a surety, call them to account, For all their deeds.”

AL-QUR’ÁN, THE ROCKY TRACT 15:92-93

“Do then those who devise evil (plots) feel secure that God will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive? - Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him? - Or that He may not call them to account by a process of slow wastage- for thy Lord is indeed full of kindness and mercy.”

AL-QUR’ÁN, THE BEES 16:45-47

Accountability

“If God so willed, He could make you all one people: but He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.”

AL-QUR’ÁN, THE BEES 16:93

“Every man's fate We have fastened on his own neck: 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.’”

AL-QUR’ÁN, CHILDREN OF ISRAEL 17:13-14

“And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, ‘Ah! woe to us! what a book is this! It leaves out nothing small or great, but takes account thereof!’ They will find all that they did, placed before them: and not one will thy Lord treat with injustice.”

AL-QUR’ÁN, THE CAVE 18:49

“But your Lord is Most Forgiving, Full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their Punishment: but they have their appointed time, beyond which they will find no refuge.”

AL-QUR’ÁN, THE CAVE 18:58

“Not one of the beings in the heavens and the earth but must come to (God) Most Gracious as a servant. He does take and account of them (all), and hath numbered them (all) exactly. And every one of them will come to him singly on the Day of Judgment. On those who believe and work deeds of righteousness, will (God) Most Gracious bestow Love.”

AL-QUR’ÁN, MARY 19:93-96

“Flee not, but return to the good things of this life which were given you, and to your homes, in order that ye may be called to account.”

AL-QUR'ÁN, THE PROPHETS 21:13

“We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.”

AL-QUR'ÁN, THE PROPHETS 21:47

“Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?”

AL-QUR'ÁN, THE BELIEVERS 23:115

“That God may reward them according to the best of their deeds, and add even more for them out of His Grace: for God doth provide for those whom He will, without measure. But the Unbelievers - their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: but he finds God (ever) with him, and God will pay him his account: and God is swift in taking account.”

AL-QUR'ÁN, THE LIGHT 24:38-39

“He said: ‘This has been given to me because of a certain knowledge which I have.’ Did he not know that God had destroyed, before him (whole) generations - which were superior to him in strength and greater in amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.”

AL-QUR'ÁN, THE NARRATIONS 28:78

“And God most certainly knows those who believe, and as certainly those who are Hypocrites. And the Unbelievers say to those who believe: ‘Follow our path, and we will bear (the consequences) of your faults.’ Never in the least will they bear their faults: in fact they are liars! They will bear their own burdens, and (other) burdens along with their own, and on the Day of Judgement they will be called to account for their falsehoods.”

AL-QUR'ÁN, THE SPIDER 29:11-13

Accountability

“Verily We shall give life to the dead, and We record that which they sent before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).”

AL-QUR’ÁN, YA-SIN 36:12

“Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces (they have left) in the land: but God did call them to account for their sins, and none had they to defend them against God.”

AL-QUR’ÁN, THE FORGIVER 40:21

“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!”

AL-QUR’ÁN, THE CONSULTATION 42:48

“The (Qur’án) is indeed the Message, for thee and for thy people; and soon shall ye (all) be brought to account.”

AL-QUR’ÁN, ORNAMENTS OF GOLD 43:44

“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!’ ...”

AL-QUR’ÁN, THE SURE REALITY 69:25-29

“And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice.”

AL-QUR’ÁN, THE SPIRITS 72:13

“That he may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing.”

AL-QUR’ÁN, THE SPIRITS 72:28

“For to Us will be their Return; Then it will be for Us to call them to account.”

AL-QUR’ÁN, OVERWHELMING EVENT 88:25-26

Zoroastrian

“Blissful in Righteousness, the Enlightened One enters the desired Good Kingdom, a most surpassing destiny; O God, the best for us (comes) together with my actions -- this I shall always receive.”

YASNA 51:1

“O God, show to the people in Thy blazing Fire a sign of what test of flowing metal Thou shalt give to the two parties overwhelming the wicked, (but) sparing the righteous.”

YASNA 51:9

“So conscience for the sinner distorts the truth of the upright, but (his) soul is in agony at the judgment of the Chinvat Bridge, having strayed by his own deeds and tongue from the Path of Righteousness.”

YASNA 51:13

Act!

Act!

Bahá'í

“Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest.”

THE HIDDEN WORDS, ARABIC #68

“O SON OF DUST!

Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.”

THE HIDDEN WORDS, PERSIAN # 5

“O MY FRIENDS!

Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.”

THE HIDDEN WORDS, PERSIAN #35

“O CHILDREN OF ADAM!

Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the day-star of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.”

THE HIDDEN WORDS, PERSIAN #69

“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.”

THE HIDDEN WORDS, PERSIAN #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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 93-94

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 96

“Their deeds, alone, testify to the truth of their words.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 180

“I beseech God that He may graciously enable every one of you to adorn himself, in this blessed Day, with the ornament of pure and holy deeds.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 206

“Help ye the one true God, exalted be His glory, by your goodly deeds, by such conduct and character as shall be acceptable in His sight.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 272

Act!

“Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth. Happy is the man that heedeth My counsel, and keepeth the precepts prescribed by Him Who is the All-Knowing, the All-Wise.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 305

“It behoveth the people of Bahá to render the Lord victorious through the power of their utterance and to admonish the people by their goodly deeds and character, inasmuch as deeds exert greater influence than words.”

TABLETS OF BAHÁ'U'LLÁH, P. 57

“O peoples of the earth! Haste ye to do the pleasure of God, and war ye valiantly, as it behoveth you to war, for the sake of proclaiming His resistless and immovable Cause. We have decreed that war shall be waged in the path of God with the armies of wisdom and utterance, and of a goodly character and praiseworthy deeds.”

EPISTLE TO THE SON OF THE WOLF, P. 24

“The fruits of the tree of man have ever been and are goodly deeds and a praiseworthy character.”

EPISTLE TO THE SON OF THE WOLF, P. 26

“This people need no weapons of destruction, inasmuch as they have girded themselves to reconstruct the world. Their hosts are the hosts of goodly deeds, and their arms the arms of upright conduct, and their commander the fear of God.”

EPISTLE TO THE SON OF THE WOLF, P. 74

“Help, then, your Lord with the hosts of goodly deeds and a praiseworthy character.”

EPISTLE TO THE SON OF THE WOLF, P. 135

“The companions of God are, in this day, the lump that must leaven the peoples of the world. They must show forth such trustworthiness, such truthfulness and perseverance, such deeds and character that all mankind may profit by their example.

Tell him, no one in this world can claim any relationship to Me except those who, in all their deeds and in their conduct, follow My example, in such wise that all the peoples of the earth would be powerless to prevent them from doing and saying that which is meet and seemly.”

EXCELLENCE IN ALL THINGS, #3-#4

“Deeds must be performed with willingness and in all circumstances high regard must be given to the dignity of the Cause of God.”

COMPILATION ON HUQUQU'LLAH, #32

“What profit is there in agreeing that universal friendship is good, and talking of the solidarity of the human race as a grand ideal? Unless these thoughts are translated into the world of action, they are useless. The wrong in the world continues to exist just because people only talk of their ideals, and do not strive to put them into practice. If actions took the place of words, the world’s misery would very soon be changed into comfort.”

PARIS TALKS, P. 16

“They should champion their one true God, exalted be He, through the hosts of forbearance, of submission, of an upright character, of goodly deeds, and of the choicest and most refined words.”

CRISIS AND VICTORY, #77

Buddhist

“He who is formerly slothful and afterwards overcomes his sloth, brightens up this world, like the moon when freed from clouds. He whose misdeeds are covered by good deeds, brightens up this world, like the moon when freed from clouds.”

THE DHAMMAPADA 172-173

Act!

“An evil deed is better left undone, for a man feels remorse for it afterwards; a good deed is better done, for having done it, one does not feel remorse.”

THE DHAMMAPADA 314

Christian

“Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 7:16-20

“We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ. For we know, brothers loved by God, that he has chosen you, because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake. You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit. And so you became a model to all the believers in Macedonia and Achaia. The Lord's message rang out from you not only in Macedonia and Achaia-- your faith in God has become known everywhere. Therefore we do not need to say anything about it, for they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead-- Jesus, who rescues us from the coming wrath.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 1:3-10

“In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.”

NIV, THE LETTER OF PAUL TO TITUS 2:7-8

“For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Speak these things, exhort, and rebuke with all authority. Let no one despise you.”

NKJ, THE LETTER OF PAUL TO TITUS 2:11-15

“What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, ‘Go, I wish you well; keep warm and well fed,’ but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. But someone will say, ‘You have faith; I have deeds.’ Show me your faith without deeds, and I will show you my faith by what I do.”

NIV, THE LETTER OF JAMES 2:14-18

“You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, ‘Abraham believed God, and it was credited to him as righteousness,’ and he was called God’s friend. You see that a person is justified by what he does and not by faith alone. In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? As the body without the spirit is dead, so faith without deeds is dead.”

NIV, THE LETTER OF JAMES 2:22-26

“Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom.”

NIV, THE LETTER OF JAMES 3:13

Hindu

Act!

“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.”

THE SONG CELESTIAL, 2:47

“Yet these are one! No man shall 'scape from act by shunning action; nay, and none shall come by mere renouncements unto perfectness. Nay, and no jot of time, at any time, rests any actionless; his nature's law compels him, even unwilling, into act; [For thought is act in fancy].”

THE SONG CELESTIAL, 3:4

“Look on me, thou Son of Pritha! in the three wide worlds I am not bound to any toil, no height awaits to scale, no gift remains to gain, yet I act here!”

THE SONG CELESTIAL, 3:22

“He doeth well, acting or resting. Freed in all his works from prickings of desire, burned clean in act by the white fire of truth, the wise call that man wise; ...”

THE SONG CELESTIAL, 4:19

“He that acts in thought of Brahm, detaching end from act, with act content, the world of sense can no more stain his soul than waters mar th' enamelled lotus-leaf.”

THE SONG CELESTIAL, 5:10

“The embodied sage, withdrawn within his soul, at every act sits godlike in 'the town which hath nine gateways', neither doing aught nor causing any deed.”

THE SONG CELESTIAL, 5:13

“Religion shown in act of proud display to win good entertainment, worship, fame, such- say I- is of Rajas, rash and vain.”

THE SONG CELESTIAL 17:18

“But, Arjuna! abstaining from attachment to the work, abstaining from rewardment in the work, while yet one doeth it full faithfully, saying, ‘tis right to do’! that is ‘true’ act and abstinence!”

THE SONG CELESTIAL 18:9

“There is ‘right’ Action: that which- being enjoined- is wrought without attachment, passionately, for duty, not for love, nor hate, nor gain.”

THE SONG CELESTIAL 18:23

Jewish

“Talk no more with lofty pride,
Let no arrogance cross your lips!
For the LORD is an all-knowing God;
By Him actions are measured.”

TANAKH, THE FIRST BOOK OF SAMUEL 2:3

“For they too shall be enslaved by many nations and great kings: and I will requite them according to their acts and according to their conduct.”

TANAKH, THE BOOK OF THE PROPHET JEREMIAH 25:14

Muslim

“But do some good act for your souls beforehand; and fear God, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe. And make not God's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for God is one who heareth and knoweth all things.”

THE QUR’ÁN, THE COW (SURIH 2): 223-224

Act!

“Nay. Those that keep their plighted faith and act aright, verily God loves those who act aright.”

THE QUR’ÁN, THE FAMILY OF IMRAN (SURIH 3): 76

“‘Yea,’ if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught.”

THE QUR’ÁN, THE FAMILY OF IMRAN (SURIH 3): 125

“They will present their excuses to you when ye return to them. Say thou: “Present no excuses: we shall not believe you: God hath already informed us of the true state of matters concerning you: it is your actions that God and His apostle will observe: in the end will ye be brought back to Him who knoweth what is hidden and what is open: then will He show you the truth of all that ye did.”

THE QUR’ÁN, REPENTANCE (SURIH 9): 94

“What is with you must vanish: what is with God will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions. 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.”

THE QUR’ÁN, THE BEES (SURIH 16): 96-97

“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’ÁN, THE BEES (SURIH 16): 111

Zoroastrian

“So whosoever has been born and whosoever shall be born must act in such a way that, when the moment comes to leave this world, he may have Paradise as his portion and the Home of Song as his reward.”

AOGEMADAECCHA 20

Affection

Bahá'í

“This plane requireth pure affection and the bright stream of fellowship. In telling of these companions of the Cave He saith: ‘They speak not till He hath spoken; and they do His bidding.’ On this plane, neither the reign of reason is sufficient nor the authority of self. Hence, one of the Prophets of God hath asked: ‘O my Lord, how shall we reach unto Thee?’ And the answer came, ‘Leave thyself behind, and then approach Me.’”

THE FOUR VALLEYS, PAGE 55

“Cleave thou, therefore, with the whole affection of thine heart, unto His love, and withdraw it from the love of any one besides Him, that He may aid thee to immerse thyself in the ocean of His unity, and enable thee to become a true upholder of His oneness. God is My witness. My sole purpose in revealing to thee these words is to sanctify thee from the transitory things of the earth, and aid thee to enter the realm of everlasting glory, that thou mayest, by the leave of God, be of them that abide and rule therein...”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 238

“Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 322

“Follow not, therefore, your earthly desires, and violate not the Covenant of God, nor break your pledge to Him. With firm determination, with the whole affection of your heart, and with the full force of your words, turn ye unto Him, and walk not in the ways of the foolish.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 328

Affection

“O affectionate seeker! Shouldst thou soar in the holy realm of the spirit, thou wouldst recognize God manifest and exalted above all things, in such wise that thine eyes would behold none else but Him.”

KITAB-I-IQAN, P. 91

“To everyone We have been a most kindly companion, a most forbearing and affectionate friend. In the company of the poor We have sought their fellowship, and amidst the exalted and learned We have been submissive and resigned.”

KITAB-I-IQAN, PP. 249-250

“I hope that the lights of the Sun of Reality will illumine the whole world so that no strife and warfare, no battles and bloodshed remain. May fanaticism and religious bigotry be unknown, all humanity enter the bond of brotherhood, souls consort in perfect agreement, the nations of earth at last hoist the banner of truth and the religions of the world enter the divine temple of oneness, for the foundations of the heavenly religions are one reality. Reality is not divisible; it does not admit multiplicity.”

FOUNDATIONS OF WORLD UNITY, PP. 12-13

“Wherefore must the loved ones of God associate in affectionate fellowship with stranger and friend alike, showing forth to all the utmost loving-kindness, disregarding the degree of their capacity, never asking whether they deserve to be loved.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L- BAHÁ, P. 24

“The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving kindness of the servants of the One True God must be bountifully and universally extended to all mankind.”

WILL & TESTAMENT OF ‘ABDU’L-BAHÁ, PP. 13-14

“To be kind to everyone, and show forth affection to every living soul.”

PARIS TALKS, P. 74

“We are united in the one aim and hope that all shall be as one and every heart illumined by the Love of our Divine Father, God!

May all our actions be spiritual, and all our interests and affections be centred in the Kingdom of Glory!”

PARIS TALKS, P. 88

“O friends, consort with all the people of the world with joy and fragrance. If there be to you a word or essence whereof others than you are devoid, communicate it and show it forth in the language of affection and kindness: if it be received and be effective the object is attained, and if not leave it to him, and with regard to him deal not harshly but pray.”

TRAVELERS NARRATIVE, P. 43

“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. I swear by the Sun of Truth, the light of agreement shall brighten and illumine the horizons. The all-knowing Truth hath been and is the witness to this saying. Endeavor to attain to this high supreme station which is the station of protection and preservation of mankind. This is the intent of the King of intentions, and this the hope of the Lord of hopes.”

TRAVELERS NARRATIVE, P. 43

“It is clear and evident that this greatest power in the human world is the love of God. It brings the different peoples under the shadow of the tent of affection; it gives to the antagonistic and hostile nations and families the greatest love and union.”

SOME ANSWERED QUESTIONS, P. 301

Affection

“This is regarded with favour and is well-pleasing. After man's recognition of God, and becoming steadfast in His Cause the station of affection, of harmony, of concord and of unity is superior to that of most other goodly deeds.”

COMPILATION ON DIVORCE, #4

Buddhist

“The Jatilas replied: ‘We have conceived a profound affection for the great Sakyamuni, and if thou wilt join his brotherhood, we will do likewise.’ The Jatilas of Uruvela now flung their paraphernalia of fire-worship into the river and went to the Blessed One.”

THE GOSPEL OF BUDDHA, KASSAPA PARA. 8

“When Prince Siddhattha entered, she was, from the abundance of her affection, like an overflowing vessel, unable to contain her love. Forgetting that the man whom she loved was the Buddha, the Lord of the world, the preacher of truth, she held him by his feet and wept bitterly. Remembering, however, that Suddhodana was present, she felt ashamed, and rising, seated herself reverently at a little distance. The king apologized for the princess, saying: ‘This arises from her deep affection, and is more than a temporary emotion.’”

THE GOSPEL OF BUDDHA, YASODHARA PARA. 14-15

“Rahula then went to the Buddha, and looking up into his face said without fear and with much affection: ‘My father!’ And standing near him, he added: ‘O samana, even thy shadow is a place of bliss!’”

THE GOSPEL OF BUDDHA, RAHULA PARA. 4

“The Blessed One was filled with anxiety for the welfare of the truth; and he continued: "Even the laymen, O bhikkhus, who move in the world, pursuing some handicraft that they may procure them a living, will be respectful, affectionate, and hospitable to their teachers. Do ye, therefore, O bhikkhus, so let your light shine forth, that ye, having left the world and devoted your entire life to religion and to religious discipline, may observe the rules of decency, be respectful, affectionate, and hospitable to your teachers and

superiors, or those who rank as your teachers and superiors. Your demeanor, O bhikkhus, does not conduce to the conversion of the unconverted and to the increase of the number of the faithful. It serves, O bhikkhus, to repel the unconverted and to estrange them."

THE GOSPEL OF BUDDHA, THE BHIKKHUS REBUKED PARA. 3

Christian

"Set your affection on things above, not on things on the earth."

KJV, THE LETTER OF PAUL TO THE COLOSSIANS, 3:2

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them."

KJV, THE LETTER OF PAUL TO THE COLOSSIANS, 3:5-7

"I had boasted to him about you, and you have not embarrassed me. But just as everything we said to you was true, so our boasting about you to Titus has proved to be true as well.

And his affection for you is all the greater when he remembers that you were all obedient, receiving him with fear and trembling."

NIV, SECOND LETTER OF PAUL TO THE CORINTHIANS, 7:14-15

"People will love nothing but self and money; they will be boastful, arrogant, and abusive; disobedient to parents, devoid of gratitude, piety, and natural affection; they will be implacable in their hatreds, scoundrels, uncontrolled and violent, hostile to all goodness, perfidious, foolhardy, swollen with self-importance. They will love their pleasures more than their God. While preserving the outward form of religion, they are a standing denial of its power. Keep clear of them."

REB, THE SECOND LETTER OF PAUL TO TIMOTHY, 3:2-5

Affection

Hindu

“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.”

THE SONG CELESTIAL, 6:9

“Worship Me well, with hearts of love and faith, and find and hold me in the hour of death.”

THE SONG CELESTIAL, 7:30

“Unendingly they glorify Me; seek Me; keep their vows of reverence and love, with changeless faith adoring Me.”

THE SONG CELESTIAL 9:14

“Who follow gods go to their gods; who vow their souls to Pitrис go to Pitrис; minds to evil Bhuts given o'er sink to the Bhuts; and whoso loveth Me cometh to Me.”

THE SONG CELESTIAL 9:25

“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!”

THE SONG CELESTIAL 12:13-14

Jewish

“Do not trust in violence,
or put false hopes in robbery;
if force bears fruit pay it no mind.”

TANAKH, PSALMS 62:11

“Because he is devoted to Me I will deliver him;
I will keep him safe, for he knows my name.

When he calls on Me, I will answer him;
I will be with him in distress;
I will rescue him and make him honored;
I will let him live to a ripe old age,
and show him My salvation.””

TANAKH, PSALMS 91:14-16

“Turn my heart to Your decrees
and not to love of gain.””

TANAKH, PSALMS 119:36

“Do not toil to gain wealth;
Have the sense to desist.
You see it, then it is gone;
It grows wings and flies away,
Like an eagle, heavenward.””

TANAKH, PROVERBS 23:4-5

“So in time of good fortune enjoy the good fortune; and in times of misfortune, reflect: The one no less than the other was God’s doing; consequently, man may find no fault with Him.””

TANAKH, ECCLESIASTES 7:14

“Now, set your minds and hearts on worshipping the LORD your God; and go build the Sanctuary of the LORD your God so that you may bring the Ark of the Covenant of the LORD and the holy vessels of God to the house that is built for the name of the LORD.””

TANAKH, THE FIRST BOOK OF THE CHRONICLES 22:19

“Besides, out of my solicitude for the House of my God, I gave over my private hoard of gold and silver to the House of my God -- ...””

Affection

TANAKH, THE FIRST BOOK OF THE CHRONICLES 29:3

Muslim

“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 God).”

THE QUR’ÁN, THE BEES, SURAH 16

Zoroastrian

“We adore in our Sacrifice Ahuramazda (God) the Creator and the Holy Immortals, the rulers with their watchful eyes, the lofty and mighty swift-living ones of everlasting truth who rule rightly and correctly dispose of all.”

YASNA 6:1

Assertiveness

Bahá'í

“O SON OF MAN!

Veiled in My immemorial 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.”

WRITINGS OF BAHÁ'U'LLÁH, P. 51

“One must, then, read the book of his own self, rather than some treatise on rhetoric. Wherefore He hath said, ‘Read thy Book: There needeth none but thyself to make out an account against thee this day.’”

THE FOUR VALLEYS OF BAHÁ'U'LLÁH, P. 50

“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. Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 65

“The first Taraz and the first effulgence which hath dawned from the horizon of the Mother Book is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty.”

TABLETS OF BAHÁ'U'LLÁH, PP. 34-35

Assertiveness

“Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God.”

PROMULGATION OF UNIVERSAL PEACE, P. 293

Buddhist

“If a man is earnest and exerts himself, if he is ever mindful, if his deeds are pure, if he acts with consideration and restraint and lives according to the Law,-- then his glory will increase.”

THE DHAMMAPADA 24

Christian

“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?”

NKJ, THE GOSPEL ACCORDING TO MATTHEW, 6:25-26

“Are not five sparrows sold for two pence? Yet not one of them is overlooked by God. More than that, even the hairs of your head have all been counted. Do not be afraid; you are worth more than any number of sparrows.”

REB, THE GOSPEL ACCORDING TO LUKE 12:6-7

“For in him we live, and move, and have our being; as certain also of your poets have said, For we ... are the offspring of God ...”

KJV, THE ACTS OF THE APOSTLES, 17:28-29

“We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith.

If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.”

NIV, THE LETTER OF PAUL TO THE ROMANS, 12:6-8

“In each of us the Spirit is seen to be at work for some useful purpose.”

REB, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 12:7

“For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS, 2:10

“But each of us has been given a special gift, a particular share in the bounty of Christ.”

REB, THE LETTER OF PAUL TO THE EPHESIANS , 4:7

Hindu

“But, if thou shunn'st this honourable field- a Kshattriya- if, knowing thy duty and thy task, thou bidd'st duty and task go by- that shall be sin!”

THE SONG CELESTIAL, 2:34

“The soul of the ungoverned is not his, nor hath he knowledge of himself; which lacked, how grows serenity? and, wanting that, whence shall he hope for happiness?”

THE SONG CELESTIAL, 2:66

“Through whatever wombs men are born, it is the spirit Itself that conceives, and I am their father.”

BHAGAVAD-GITA, 14:4

Assertiveness

“It is better to do one's own duty, however defective it may be, than to follow the duty of another, however well one may perform it. He who does his duty as his own nature reveals it, never sins.”

BHAGAVAD-GITA, 18:47

Jewish

“And God created man in His image, in the image of God He created him; male and female He created them.”

TANAKH, GENESIS 1:27

“Fear not, for I am with you:
I will bring your folk from the East,
Will gather you out of the West.
I will say to the North, 'Give back!'
And to the South, 'Do not withhold!'
Bring My sons from afar,
And My daughters from the end of the earth--
All who are linked to My name,
Whom I have created,
Formed, and made for My glory --””

TANAKH, ISAIAH, 43:5-7

“When I behold Your heavens, the work of Your fingers, the moon and stars that You set in place, what is man that You have been mindful of him, mortal man that You have taken note of him, that You have made him little less than divine, and adorned him with glory and majesty;...”

TANAKH, PSALMS 8:5-6

“O Lord, You have examined me and know me.
When I sit down or stand up You know it;
You discern my thoughts from afar.
You observe my walking and reclining, and are familiar with all my ways.”

TANAKH, PSALMS 139:1-3

“It was You who created my conscience;
You fashioned me in my mother's womb.
I praise You,
for I am awesomely, wonderously made;
Your work is wonderful;
I know it very well.
My frame was not concealed from You
when I was shaped in a hidden place,
knit together in the recesses of the earth.
Your eyes saw my unformed limbs;
they were all recorded in Your book;
in due time they were formed,
to the very least of them.
How weighty Your thoughts seem to me, O God.
how great their number!”

TANAKH, PSALMS 139:13-17

Muslim

“He shapes you in the womb of the mother as He wills. There is no God but He, the all-mighty and all wise.”

AL-QUR'ÁN, 3:6

Assertiveness

“I call to witness ...The soul and how it was integrated and given the faculty of knowing what is disruptive and what is intrinsic to it. He who nourishes it will surely be successful. And he who confines it will surely come to grief.”

AL-QUR’ÁN, 91:1,7-10

Zoroastrian

“The soul is created first, and the body after ...; the body is given power to produce activity, and the body is created only for activity.”

BUNDAHISHN 15:4

Assurance

Bahá'í

“Rest thou assured in the gracious favour of thy Lord.”

SYNOPSIS OF THE KITAB-I-AQDAS, P. 22

“He could achieve it only by the permission of God, only if the channel of his heart were to be linked with the Source of divine grace, and his soul be assured of the unfailing sustenance of the Almighty.”

KITÁB-I-IQAN, P. 231

“Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 59

“Thus have We sent down Our verses unto one before thee, and recalled them unto thee, in this day, that thou mayest understand, and be of them who are well assured.”

EPISTLE TO THE SON OF THE WOLF, P.104

“Give me to drink of the river that is life indeed, whose waters have streamed forth from the Paradise (Ridvan) in which the throne of Thy Name, the All-Merciful, was established, that mine eyes may be opened, and my face be illumined, and my heart be assured, and my soul be enlightened, and my steps be made firm.”

PRAYERS AND MEDITATIONS, P. 4

“But for tribulations, how could the assured be distinguished from the doubters among Thy servants?”

PRAYERS AND MEDITATIONS, P. 9

Assurance

“It behooveth thee, however, to exert thine utmost to attain the very essence of fidelity. This implieth to be well assured in thy heart and to testify with thy tongue to that whereunto God hath testified for His Own exalted Self, proclaiming: ‘Verily, self-subsisting am I within the Realm of Glory.’”

TABLETS OF BAHÁ’U’LLÁH, P. 181

“They that are assured, steadfast and endowed with insight will act spontaneously and observe what hath been prescribed by God, thereby reaping the benefit of their own deed. Verily, God is independent of all mankind.”

COMPILATION ON THE HUQUQU’LLAH, #38

“Thy sight hath been illumined and thy heart hath been turned into a rose garden. I pray for thee that thou mayest ever grow in faith and assurance, shine like unto a torch in the assemblies and bestow upon them the light of guidance.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 101-102

“Walk, therefore, with a sure step and engage with the utmost assurance and confidence in the promulgation of the divine fragrances, the glorification of the Word of God and firmness in the Covenant. Rest ye assured that if a soul ariseth in the utmost perseverance and raiseth the Call of the Kingdom and resolutely promulgateth the Covenant, be he an insignificant ant he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 209

“I hope by the favor of His Holiness the Almighty that day by day you may add to your faith, assurance, firmness and steadfastness, and become instruments for the promotion of the holy fragrances.”

TABLETS OF THE DIVINE PLAN P. 15

“The differences among mankind are of two sorts: one is a difference of station, and this difference is not blameworthy. The other is a difference of faith and assurance; the loss of these is blameworthy, for then the soul is overwhelmed by his desires and passions, which deprive him of these blessings and prevent him from feeling the power of attraction of the love of God. Though that man is praiseworthy and acceptable in his station, yet as he is deprived of the perfections of that degree, he will become a source of imperfections, for which he is held responsible.”

SOME ANSWERED QUESTIONS, PP. 130-131

“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 life eternal ready for him.”

FOUNDATIONS OF WORLD UNITY P. 63

“Clothe yourselves, O people, with the garment of assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause, except by severing himself from all that is possessed by the people and turning unto the holy and radiant Outlook.”

BAHÁ'Í WORLD FAITH, P. 206

Buddhist

“The Blessed One replied to Ananda and said: ‘Those who have died after the complete destruction of the three bonds of lust, of covetousness and of the egotistical cleaving to existence, need not fear the state after death. They will not be reborn in a state of suffering; their minds will not continue as a karma of evil deeds or sin, but are assured of final salvation.’

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH PARA. 2

Assurance

Christian

“My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 2:2-3

“For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.”

NKJ, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 1:5

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

KJV, THE LETTER OF PAUL TO THE HEBREWS 10:22

“My little children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence toward God.”

NKJ, THE FIRST LETTER OF JOHN 18-21

Hindu

“In seeing, hearing, touching, smelling; when he eats, or goes, or breathes; slumbers or talks, holds fast or loosens, opens his eyes or shuts; always assured ‘This is the sense-world plays with senses’.”

THE SONG CELESTIAL, 5:9

“But to those blessed ones who worship Me, turning not otherwhere, with minds set fast, I bring assurance of full bliss beyond.”

THE SONG CELESTIAL 9:22

Jewish

“For the work of righteousness shall be peace;
And the effect of righteousness, calm and confidence forever.”

TANAKH, ISAIAH 32:17

Muslim

“This is the Book; in it is guidance sure, without doubt, to those who fear God. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them. And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.”

THE QUR’ÁN, THE COW 2:2-4

“And whatever of good ye give, be assured God knoweth it well.”

THE QUR’ÁN, THE COW 2: 34

“‘Yea,’ if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught. God made it but a message of hope for you; and an assurance to your hearts: (in any case) there is no help except from God the Exalted, the Wise.”

THE QUR’ÁN, THE FAMILY OF IMRAN 3:125-126

“This, as pure good tidings for you, did God appoint, that your hearts might be assured - for only from God, the Mighty, the Wise, cometh the Victory - and that He might cut off the uttermost part of those who believed not, or cast them down so that they should be overthrown, defeated without resource.”

KORAN, THE FAMILY OF IMRAN (AL-IMRAN): 122

“Take alms of their substance, that thou mayest cleanse and purify them thereby, and pray for them; for thy prayers shall assure their minds: and God Heareth, Knoweth.”

KORAN, REPENTANCE (AT-TAUBAH): 104

Assurance

“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.’ God made it but a message of hope, and an assurance to your heart: (in any case) there is no help except from God: and God is exalted in power, wise.”

THE QUR’ÁN, THE SPOILS OF WAR 8: 9-10

“A Guide; and Glad Tidings for the Believers - Those who establish regular prayers and give in regular charity, and also have (full) assurance of the Hereafter.”

THE QUR’ÁN, THE ANT 27: 3-4

“By the Book that makes things clear - We sent it down during a blessed night: for We (ever) wish to warn (against Evil). In that (night) is made distinct every affair of wisdom, by command, from Our presence. For We (ever) send (revelations), as a Mercy from thy Lord: for He hears and knows (all things); The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith.”

THE QUR’ÁN, THE SMOKE 44: 2-7

Zoroastrian

“Blissful in Righteousness, the Enlightened One enters the desired Good Kingdom, a most surpassing destiny; O God, the best for us comes together with my actions--this I shall always achieve.”

YASNA 51:1

Attentiveness

Bahá'í

“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.”

THE HIDDEN WORDS OF BAHÁ'U'LLÁH, PERSIAN #11

“With unswerving vision, with pure heart, and sanctified spirit, consider attentively what God hath established as the testimony of guidance for His people in His Book, which is recognized as authentic by both the high and lowly.”

KITÁB-I-IQAN, P. 202

“It is Our hope that thou wilt hear with attentive ears the things We have mentioned unto thee, that perchance thou mayest turn men away from the things they possess to the things that God possesseth.”

EPISTLE TO THE SON OF THE WOLF, P. 28

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 13

“Therefore these sayings which We have quoted in support of Our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Day Springs of Holiness may cease to agitate the soul and perplex the mind.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 56

Attentiveness

“If your hearing be purged and your ears be attentive, ye will assuredly perceive that every limb of my body, nay all the atoms of my being, proclaim and bear witness to this call: ‘God, besides Whom is none other God, and He, Whose beauty is now manifest, is the reflection of His glory unto all that are in heaven and on earth.’”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 103-104

“Say: This is the Day when every ear must needs be attentive to His voice. Hearken ye to the Call of this wronged One, and magnify ye the name of the one true God, and adorn yourselves with the ornament of His remembrance, and illumine your hearts with the light of His love.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 205

“Had their inner ears been attentive to the Divine counsels which have shone forth from the Day Spring of the Pen of the All-Merciful, and hearkened unto His Voice, most of the peoples of the earth would have by now been adorned with the ornament of His guidance.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 240-241

“Every discerning eye can, in this Day, perceive the dawning light of God's Revelation, and every attentive ear can recognize the Voice that was heard from the Burning Bush.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 271

“If ye find one athirst, give him to drink from the chalice of Kawtha and Tasneen; and if ye find one endowed with an attentive ear, read unto him the verses of God, the mighty, the merciful, the compassionate! Unloose the tongue with excellent utterance, then admonish the people if ye find them advancing unto the sanctuary of God; otherwise abandon them unto themselves and forsake them in the abyss of hell. 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 WORLD FAITH, P. 207

“There are many things which will, if neglected, be wasted, and come to nothing. How often in this world do we see a child who has lost his parents and who, unless attention be devoted to his education and training, can produce no fruit. And better off dead than alive is he who produceth no fruit.

It is the bounden duty of parents to rear their children to be staunch in faith, the reason being that a child who removeth himself from the religion of God will not act in such a way as to win the good pleasure of his parents and his Lord. For every praiseworthy deed is born out of the light of religion, and lacking this supreme bestowal the child will not turn away from any evil, nor will he draw nigh unto any good.”

BAHÁ'Í EDUCATION, #11-#12

Buddhist

“Now attend and listen: The senses meet the object and from their contact sensation is born. Thence results recollection. Thus, as the sun's power through a burning-glass causes fire to appear, so through the cognizance born of sense and object, the mind originates and with it the ego, the thought of self, whom some Brahman teachers call the lord.”

THE GOSPEL OF BUDDHA, SERMON AT RAJAGAHA PARA. 7

“Attend to your body and its needs as you would treat a wound which you care for without loving it.”

THE GOSPEL OF BUDDHA, JEALOUSY OF DEVADATTA PARA. 4

“The body is a compound of perishable organs. It is subject to decay; and we should take care of it as of a wound or a sore; we should attend to its needs without being attached to it, or loving it. The body is like a machine, and there is no self in it that makes it walk or act, but the thoughts of it, as the windy elements, cause the machine to work.”

THE GOSPEL OF BUDDHA, NAME AND FORM PARA. 11

Attentiveness

Christian

“And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.”

NKJ, FIRST LETTER OF PAUL TO THE CORINTHIANS, 7:35

Hindu

“Thus far I speak to thee as from the 'Sankhya'- unspiritually- hear now the deeper teaching of the Yog, which holding, understanding, thou shalt burst thy Karmabandh, the bondage of wrought deeds.”

THE SONG CELESTIAL, 2:39

“What it is, that 'field' of life, what qualities it hath, and whence it is, and why it changeth, and the faculty that wotteth it, the mightiness of this, and how it wotteth- hear these things from Me!”

THE SONG CELESTIAL 13:4

“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!”

THE SONG CELESTIAL 13:26

“Hear this of Me! there is a food which brings force, substance, strength, and health, and joy to live, being well-seasoned, cordial, comforting, the 'Soothfast' meat.”

THE SONG CELESTIAL 17:8

“Nay! but once more take My last word, My utmost meaning have! Precious thou art to Me; right well-beloved! Listen! tell thee for thy comfort this.”

THE SONG CELESTIAL 18:64

Jewish

“Now listen to me. I will give you counsel, and God be with you! You represent the people before God: you bring the disputes before God, and enjoin upon them the laws and teachings, and make known to them the way they are to go and the practices they are to follow.”

TANAKH, EXODUS 18:19-20

“Hear, O LORD, what is just;
 heed my cry, give ear to my prayer,
 uttered without guile.

My vindication will come from You;
 Your eyes will behold what is right.

You have visited me at night, probed my mind,
 You have tested me and found nothing amiss;
 I determined that my mouth should not transgress.”

TANAKH, PSALMS 17:1-3

“Give ear, O God, to my prayer;
 do not ignore my plea;
 pay heed to me and answer me.

I am tossed about, complaining and moaning
 at the clamor of the enemy,
 because of the oppression of the wicked;
 for they bring evil upon me
 and furiously harass me.”

TANAKH, PSALMS, 55:2-3

“Sons, heed the discipline of a father;
 Listen and learn discernment,
 For I give you good instruction;
 Do not forsake my teaching.

Attentiveness

Once I was a son to my father,
The tender darling of my mother.
He instructed me and said to me,
Let your mind hold on to my words;
Keep my commandments and you will live.
Acquire wisdom, acquire discernment;
Do not forget and do not swerve from my words.”

TANAKH, PROVERBS 4:1-5

“My son, listen to my speech;
Incline your ear to my words.
Do not lose sight of them;
Keep them in your mind.
They are life to him who finds them,
Healing for his whole body.”

TANAKH, PROVERBS 4:20-22

“Now sons, listen to me;
Pay attention to my words;
Let your mind not wander down her ways;
Do not stray onto her paths.”

TANAKH, PROVERBS, 7:24-25

Muslim

“Do not treat God's Signs as a jest, but solemnly rehearse God's favors on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. This instruction is for all amongst you, who believe in God and the Last Day.”

AL-QUR'ÁN, THE COW 2:231-232

“(Further, We sent a long line of prophets for your instruction.)”

AL-QUR'ÁN, THE BELIEVERS 23:23

“But as to him who came to thee striving earnestly, And with fear (in his heart), Of him wast thou unmindful. By no means (should it be so)! For it is indeed a Message of instruction: Therefore let who will, keep it in remembrance. (It is) in Books held (greatly) in honor.”

AL-QUR’ÁN, HE FROWNED 80:8-13

“But what could tell thee but that perchance he might Grow (in spiritual understanding)? - Or that he might receive admonition, and the teaching might profit him?”

AL-QUR’ÁN, HE FROWNED 80:3-4

“When the Qur’án is read, listen to it with attention, and hold your peace: that ye may receive Mercy.”

AL-QUR’ÁN, THE HEIGHTS 7:204

“Therefore, when thou art free (from thine immediate task), still labor hard, And to thy Lord turn (all) thy attention.”

AL-QUR’ÁN, THE EXPANSION 94:7-8

Zoroastrian

“When Thou didst say, ‘Come to Righteousness for instruction,’ Thou did not give me an order disobeyed, ...”

YASNA 43:12

Beauty

Bahá'í

“The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: ‘Observe My commandments, for the love of My beauty.’ Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe.”

SYNOPSIS OF THE KITÁB-I-AQDAS, P. 12

“If the loving seekers wish to live within the precincts of the Attracting One (Majdhub), no soul may dwell on this Kingly Throne save the beauty of love.”

THE FOUR VALLEYS, P. 54

“The lover's teacher is the Loved One's beauty, His face their lesson and their only book.”

THE FOUR VALLEYS, P. 56

“The wise Sana'i hath written: Never the covetous heart shall come to the stealer of hearts,

Never the shrouded soul unite with beauty's rose.”

THE FOUR VALLEYS, P. 60

“The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 47

“It is the city in which the sweet savors of reunion have breathed, which have caused the sincere lovers of God to draw nigh unto Him, and to gain access to the Habitation of holiness and beauty.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 121

“Suffer not yourselves to be wrapt in the dense veils of your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My handiwork may be fully revealed unto men. It follows, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 143

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 262

“Say: Step out of Thy holy chamber, O Maid of Heaven, inmate of the Exalted Paradise! Drape thyself in whatever manner pleaseth Thee in the silken Vesture of Immortality, and put on, in the name of the All-Glorious, the broidered Robe of Light. Hear, then, the sweet, the wondrous accent of the Voice that cometh from the Throne of Thy Lord, the Inaccessible, the Most High. Unveil Thy face, and manifest the beauty of the black-eyed Damsel, and suffer not the servants of God to be deprived of the light of Thy shining countenance.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 282-283

“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.”

THE HIDDEN WORDS, PERSIAN #11

Beauty

“O MY CHILDREN!

I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.”

THE HIDDEN WORDS, PERSIAN #13

“O FRIENDS!

Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.”

THE HIDDEN WORDS, PERSIAN #14

“All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.”

THE HIDDEN WORDS, PERSIAN #27

“Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.”

THE HIDDEN WORDS, PERSIAN #31

“Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!”

THE HIDDEN WORDS, PERSIAN #46

“And since I noted thy mention of thy death in God, and thy life through Him, and thy love for the beloved of God and the Manifestations of His Names and the Dawning-Points of His Attributes - I therefore reveal unto thee sacred and resplendent tokens from the planes of glory, to attract thee into the court of holiness and nearness and beauty, and draw thee to a station wherein thou shalt see nothing in creation save the Face of thy Beloved One, the Honored, and behold all created things only as in the day wherein none hath a mention.”

THE SEVEN VALLEYS, P. 3

“However, there is no other in this region that thou need forget: ‘There was God and there was naught beside Him.’ For on this plane the traveler witnesseth the beauty of the Friend in everything. Even in fire, he seeth the face of the Beloved. He beholdeth in illusion the secret of reality, and readeth from the attributes the riddle of the Essence. For he hath burnt away the veils with his sighing, and unwrapped the shroudings with a single glance; with piercing sight he gazeth on the new creation; with lucid heart he graspseth subtle verities. This is sufficiently attested by: ‘And we have made thy sight sharp in this day.’”

THE SEVEN VALLEYS, P. 31

“Praise be unto God, incomparable in majesty, power and beauty, peerless in glory, might and grandeur; too high is He for human imaginations to comprehend Him or for any peer or equal to be ascribed unto Him.”

TABLETS OF BAHÁ'U'LLÁH, P. 101

“Truly, had God's creatures but conformed their actions to the will and pleasure of God, exalted be His glory, the whole earth would by now be seen as a single country, a blessed land of beauty and light.”

TRUSTWORTHINESS, #37

Beauty

Buddhist

“If a man has the habit of reverence and ever respects the aged, four things will increase to him: life, beauty, happiness, power.”

THE DHAMMAPADA 109

“The taint of prayers is non-repetition; the taint of houses ill-repair; the taint of (bodily) beauty is sloth; the taint of the watchman, lack of vigilance.”

THE DHAMMAPADA 241

“Hard it is to understand: By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty; by donating abodes of purity and truth, we acquire great treasures.”

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY PARA. 2

“When the king saw Siddhattha, his son, from afar, he was struck with his beauty and dignity, and he rejoiced in his heart, but his mouth found no words to utter.”

THE GOSPEL OF BUDDHA, THE BUDDHA'S FATHER PARA. 3

“Lust beclouds a man's heart, when it is confused with woman's beauty, and the mind is dazed.”

THE GOSPEL OF BUDDHA, ON CONDUCT TOWARD WOMEN PARA. 3

“‘Thy description of paradise,’ the Buddha continued, ‘is beautiful; yet it is insufficient and does little justice to the glory of the pure land. The worldly can speak of it in a worldly way only; they use worldly similes and worldly words. But the pure land in which the pure live is more beautiful than thou canst say or imagine.’”

THE GOSPEL OF BUDDHA, AMITABHA PARA.9

“‘Sister,’ said the young man, ‘it is not for my pleasure that I approach thee. It is to restore to thee a nobler beauty than the charms which thou hast lost. I have seen with mine eyes the Tathagata walking upon earth and teaching men his wonderful

doctrine. But thou wouldest not have listened to the words of righteousness while surrounded with temptations while under the spell of passion and yearning for worldly pleasures. Thou wouldest not have listened to the teachings of the Tathagata, for thy heart was wayward, and thou didst set thy trust on the sham of thy transient charms. The charms of a lovely form are treacherous, and quickly lead into temptations, which have proved too strong for thee. But there is a beauty which will not fade, and if thou wilt but listen to the doctrine of our Lord, the Buddha, thou wilt find that peace which thou wouldest have found in the restless world of sinful pleasures.”

THE GOSPEL OF BUDDHA, VASAVADATTA, THE COURTESAN PARA. 4

“There is truth in the stone, for the stone is here; and no power in the world, no god, no man, no demon, can destroy its existence. But the stone has no consciousness. There is truth in the plant and its life can expand; the plant grows and blossoms and bears fruit. Its beauty is marvelous, but it has no consciousness. There is truth in the animal; it moves about and perceives its surroundings; it distinguishes and learns to choose. There is consciousness, but it is not yet the consciousness of Truth. It is a consciousness of self only.”

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 4

“Self is the veil of Maya, the enchanter. But the pleasures of self are unreal, its paradisian labyrinth is the road to misery, and its fading beauty kindles the flames of desires that never can be satisfied.”

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 5

“Yet the majesty of his mind was ill-concealed under the poverty of his appearance. His erect gait betrayed his royal birth and his eyes beamed with a fervid zeal for truth. The beauty of his youth was transfigured by holiness and surrounded his head like a halo. All the people who saw this unusual sight gazed at him in wonder. Those who were in haste arrested their steps and looked back; and there was no one who did not pay him homage.”

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 2

Beauty

Christian

“Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 23:27

“And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

KJV, THE LETTER OF PAUL TO THE ROMANS 10:15

“And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 3:18

“The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 4:4

“For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 4:6

“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; for we shall see him as he is.”

KJV, THE FIRST LETTER OF JOHN 3:2

Hindu

“Supremely standing countless radiant glories wearing, countless heavenly weapons bearing, crowned with garlands of star-clusters, robed in garb of woven lustres, breathing from His perfect Presence breaths of every subtle essence of all heavenly odours; shedding blinding brilliance; overspreading- boundless, beautiful- all spaces with His all-regarding faces; so He showed!”

THE SONG CELESTIAL 11:11

Jewish

“In that day,
The radiance of the LORD
Will lend beauty and glory,
And the splendour of the land
Will give dignity and majesty,
To the survivors of Israel.”

TANAKH, ISAIAH 4:2

“How welcome on the mountain
Are the footsteps of the herald
Announcing happiness,
Heralding good fortune,
Announcing victory,
Telling Zion, ‘Your God is King!’”

TANAKH, ISAIAH 52:7

“Your beauty won you fame among the nations, for it was perfected through the splendor which I set upon you -- declares the LORD God.”

TANAKH, EZEKIEL 16:14

Beauty

“The word of the Lord came to me: O mortal, intone a dirge over the king of Tyre and say to him: Thus said the Lord GOD:

‘You were the seal of perfection,
Full of wisdom and flawless in beauty.
You were in Eden, the garden of God;
Every precious stone was your adornment:
Carnelian, chrysolite, and amethyst;
Beryl, lapis lazuli, and jasper;
Sapphire, turquoise, and emerald;
And gold beautifully wrought for you,
Mined for you, prepared the day you were created.
I created you as a cherub
With outstretched shielding wings;
And you resided on God’s holy mountain;
You walked among the stones of fire.
You were blameless in your ways,
From the day you were created
Until wrongdoing was found in you.””

TANAKH, EZEKIEL 28:12-15

“You grew haughty because of your beauty,
You debased your wisdom for the sake of your splendour;
I have cast you to the ground,
I have made you an object for kings to stare at.”

TANAKH, EZEKIEL 28:17

“The Lord their God shall prosper them
On that day;
He shall pasture His people like sheep.
They shall be like crown jewels glittering on His soil.

How lovely, how beautiful they shall be,
Producing young men like new grain,
Young women like new wine.”

TANAKH, ZECHARIAH 9:16-17

“One thing I ask of the LORD,
only that do I seek:
to live in the house of the LORD
all the days of my life,
to gaze upon the beauty of the LORD,
to frequent His temple.”

TANAKH, PSALMS 27:4

“Glory and majesty are before Him;
strength and splendor are in His temple.”

TANAKH, PSALMS 96:6

“The glory of youths is their strength;
the majesty of old men is their gray hair.”

TANAKH, PROVERBS 20:29

“Grace is deceptive,
Beauty is illusory;
It is for her fear of the Lord
That a woman is to be praised.”

TANAKH, PROVERBS 31:30

“Deck yourself now with grandeur and eminence;
Clothe yourself in glory and majesty.”

TANAKH, JOB 40:10

Beauty

Muslim

“Who is he that will loan to God a beautiful loan, which God will double unto his credit and multiply many times? It is God that giveth (you) want or plenty, and to Him shall be your return.”

AL-QUR’ÁN, THE COW 2:245

“Right graciously did her Lord accept her: He made her grow in purity and beauty; to the care of Zakariya was she assigned.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:37

“All who obey God and the Apostle are in the company of those on whom is the Grace of God, of the Prophets (who teach), the sincere (lovers of truth), the witnesses (who testify), and the righteous (who do good): ah! what a beautiful fellowship!”

AL-QUR’ÁN, WOMEN 4:69

“O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for God loveth not the wasters. Say: Who hath forbidden the beautiful (gifts) of God, which He hath produced for his servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: they are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.”

AL-QUR’ÁN, THE HEIGHTS 7:31-32

“The most beautiful names belong to God: so call on Him by them; but shun such men as use profanity in His names: for what they do, they will soon be requited.”

AL-QUR’ÁN, THE HEIGHTS 7:180

“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).”

AL-QUR’ÁN, JONAH 10:5

“The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth - which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before!”

AL-QUR’ÁN, JONAH 10:24

“We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur’án: before this, thou too wast among those who knew it not.”

AL-QUR’ÁN, JOSEPH 12:3

“For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return.”

AL-QUR’ÁN, THE THUNDER 13:29

“And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat. And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.”

AL-QUR’ÁN, THE BEES 16:5-6

“Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.”

AL-QUR’ÁN, THE BEES 16:125

“Or, who has created the heaven and the earth, and who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty and delight: it is not in your power to cause the growth of the trees in them.”

AL-QUR’ÁN, THE ANT 27:60

Beauty

“Ye have indeed in the Apostle of God a beautiful pattern of (conduct) for anyone whose hope is in God and the Final Day, and who engages much in the praise of God.”

AL-QUR’ÁN, THE CONFEDERATES 33:21

”Lord of the heavens and of the earth, and all between them, and Lord of every point at the rising of the sun! We have indeed decked the lower heaven with beauty (in) the stars -”

AL-QUR’ÁN, THOSE WHO SET RANKS 37:5-6

“It is God Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shapes - and made your shapes beautiful - and has provided for you Sustenance, of things pure and good - such is God your Lord. So Glory to God, the Lord of the Worlds!”

AL-QUR’ÁN, THE FORGIVER 40:64

“And know that among you is God's Apostle: were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune: but God has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness - A grace and favor from God; and God is full of Knowledge and Wisdom.”

AL-QUR’ÁN, INNER APARTMENTS 49:7-8

“He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal.”

AL-QUR’ÁN, THE LOSS AND GAIN 64:3

Zoroastrian

“The soul of the righteous addresses her, asking: ‘What Maid are you, the fairest Maid in form that I have ever seen?’ and she replies

to him, ‘O youth of good thoughts, good words, good deeds and conscience, I am no maiden, I am your own conscience!’

(He asks her): ‘And who is it has loved you for that majesty, goodness, beauty and fragrance, courage and innocence in which you appear to me?’ (She says): ‘O youth, it is you who have loved me. When you saw a man mocking (God) and worshipping idols, and injuring and destroying trees, then you would sit down to sing the Gathas and sacrifice to the good waters and the Fire and to befriend the righteous who come from near or from afar.’

‘I was lovely, fair, and desirable, but (you made me) still more lovely, fair, and desirable, sitting in a high place, and (you made me) sit in a still higher place -- through that good thought, speech, and deed of yours; and so hereafter men will revere me for my having long adored and communed with the Lord God.’”

YASHTS 22:10-14

Caring

Bahá'í

“It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 6

“Magnified art Thou, O Lord my God! I ask Thee by Thy Name which Thou hast set up above all other names, through which the veil of heaven hath been split asunder and the Day-Star of Thy beauty hath risen above the horizon, shining with the brightness of Thy Name, the Exalted, the Most High, to succor me with Thy wondrous help and to preserve me in the shelter of Thy care and protection.”

PRAYERS AND MEDITATIONS, P. 142

“It is essential for certain people to receive aid, and others need attention and care, but all this must take place by the leave of God, the Help in Peril, the Self-Subsisting.”

COMPILATION ON THE HUQUQU'LLÁH, P. 12

“It is incumbent upon the loved ones of God to exercise the greatest care and prudence in all things, whether great or small, to take counsel together and unitedly resist the onslaught of the stirrers up of strife and the movers of mischief.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 233

“We must strive to attain to that condition by being separated from all things and from the people of the world and by turning to God alone. It will take some effort on the part of man to attain to that condition, but he must work for it, strive for it. We can attain to it by thinking and caring less for material things and more for the spiritual. The further we go from the one, the nearer we are to the other. The choice is ours.”

REPORT OF ‘ABDU’L-BAHÁ’S WORDS AS QUOTED IN J. E.
ESSLEMONT, “BAHÁ'U'LLÁH AND THE NEW ERA”, P. 89

Buddhist

“If a man hold himself dear, let him guard himself carefully; during one at least of the three watches of the night a wise man should keep vigil.”

THE DHAMMAPADA 157

“An act carelessly performed, a broken vow, and a wavering obedience to religious discipline,—all this bears no great fruit.”

THE DHAMMAPADA 312

Christian

“But Martha was distracted by all the preparations that had to be made. She came to him and asked, ‘Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!’ ‘Martha, Martha,’ the Lord answered, ‘you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her.’”

NIV, THE GOSPEL ACCORDING TO LUKE 10:40-42

“I know that you have always cared; it was opportunity that you lacked.”

REB, THE LETTER OF PAUL TO THE PHILLIPPIANS, 3:10

“Humble yourselves, then, under God's mighty hand, and in due time he will lift you up. He cares for you, so cast all your anxiety on him.”

REB, THE FIRST LETTER OF PETER, 5:6-7

Hindu

“Troubled no longer by the priestly lore, safe shall it live, and sure; steadfastly bent on meditation. This is Yog- and Peace!”

THE SONG CELESTIAL, 2:53

Caring

“He who shall draw as the wise tortoise draws its four feet safe under its shield, his five frail senses back under the spirit's buckler from the world which else assails them, such an one, my Prince! hath wisdom's mark!”

THE SONG CELESTIAL, 2:58

Jewish

“A simple person believes anything;
A clever man ponders his course.
A wise man is diffident and shuns evil,
But a dullard rushes in confidently.”

TANAKH, PROVERBS 14:16

Muslim

“God careth for all, and He knoweth all things.”

THE HOLY QUR’ÁN 2:247

“Pay homage to God, and make none His compeer, and be good to your parents and relatives, the orphans and the needy and the neighbours who are your relatives, and the neighbours who are strangers, and the friend by your side, the traveler and your servants and subordinates.”

AL-QUR’ÁN, 4:36

“For my Lord hath care and watches over all things.”

THE HOLY QUR’ÁN, 11:57

“... God is the best to take care (of him), and He is the Most Merciful of those who show mercy!”

THE HOLY QUR’ÁN 12:64

“In the name of God, Most Gracious, Most Merciful. By the Glorious Morning Light. And by the Night when it is still - The guardian-Lord Hath not forsaken thee, Nor is He displeased. And verily the hereafter will be better for thee than the present. And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased. Did He not find thee an orphan and give thee shelter (and care)? And He found thee wandering, and He gave thee guidance. And He found thee in need, and made thee independent. Therefore, treat not the orphan with harshness, Nor repulse the petitioner (Unheard); But the Bounty of thy Lord Rehearse and proclaim!”

THE HOLY QUR’ÁN, 93:1-11

Zoroastrian

“To this worship we commit our homes and persons for protective care and guarding watchfulness,...”

YASNA 58:2

Chastity

Bahá'í

“We, verily, have decreed in Our Book a goodly and bountiful reward to whosoever will turn away from wickedness and lead a chaste and godly life.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 117

“Say: He is not to be numbered with the people of Bahá who followeth his mundane desires, or fixeth his heart on things of the earth. He is My true follower who, if he come to a valley of pure gold, will pass straight through it aloof as a cloud, and will neither turn back, nor pause. Such a man is, assuredly, of Me. From his garment the Concourse on high can inhale the fragrance of sanctity. And if he met the fairest and most comely of women, he would not feel his heart seduced by the least shadow of desire for her beauty. Such an one, indeed, is the creation of spotless chastity.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 118

“Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened.”

TABLETS OF BAHÁ'U'LLÁH, P. 138

“This gathering must be completely spiritual. That is, the discussions must be confined to marshalling clear and conclusive proofs that the Sun of Truth hath indeed arisen. And further, those present should concern themselves with every means of training the girl children; with teaching the various branches of knowledge, good behaviour, a proper way of life, the cultivation of a good character, chastity and constancy, perseverance, strength, determination, firmness of purpose; with household management, the education of children, and whatever especially applieth to the needs of girls--to the end that these girls, reared in the stronghold of all perfections, and with the protection of a goodly character, will, when they themselves become mothers, bring up their children from earliest infancy to have a good character and conduct themselves well.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 123-124

“The children must be carefully trained to be most courteous and well-behaved. They must be constantly encouraged and made eager to gain all the summits of human accomplishment, so that from their earliest years they will be taught to have high aims, to conduct themselves well, to be chaste, pure, and undefiled, and will learn to be of powerful resolve and firm of purpose in all things.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 135

“Chaste eyes enjoy the beatific vision of the Lord and know what this encounter meaneth; a pure sense inhaleth the fragrances that blow from the rose gardens of His grace; a burnished heart will mirror forth the comely face of truth.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 146

“Entrance into the Kingdom is through the love of God, through detachment, through holiness and chastity, through truthfulness, purity, steadfastness, faithfulness and the sacrifice of life.”

SOME ANSWERED QUESTIONS, P. 242

“O saints of God! at the end of Our discourse We enjoin on you once again chastity, faithfulness, godliness, sincerity, and purity. Lay aside the evil and adopt the good. This is that whereunto ye are commanded in the Book of God, the Knowing, the Wise.”

TRAVELERS NARRATIVE, P. 46

“We send Our greetings to the faithful followers of the One True God, who have tasted of the sweet waters of loving-kindness and directed their gaze toward the Realm of Glory. We enjoin upon them all to conduct themselves with trustworthiness and rectitude and to lead chaste and virtuous lives. O beloved friends! Whoever adorneth his character with such virtues will be reckoned among the true servants of God, and his name will be commemorated by the Concourse on High; but he who depriveth himself thereof shall not be accounted of their number.”

COMPILATION ON TRUSTWORTHINESS, #23

Chastity

“We beseech the True One to adorn His handmaidens with the ornament of chastity, of trustworthiness, of righteousness and of purity.”

COMPILATION ON WOMEN, #94

Buddhist

“Impure, Lord, is nakedness for a woman, disgusting, and revolting.”

THE GOSPEL OF BUDDHA, VISAKHA AND HER GIFTS, PARA. 9

“And Sariputta replied: ‘An ordained disciple must not commit any unchaste act. The disciple who commits an unchaste act is no longer a disciple of the Sakyamuni.’”

THE GOSPEL OF BUDDHA, MIRACLES FORBIDDEN, PARA. 5

“Abstain from impurity, and lead a life of chastity.”

THE GOSPEL OF BUDDHA, AVOIDING THE TEN EVILS, PARA. 3

Christian

“But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 5:28

“Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the pollutions of idols and from unchastity and from what is strangled and from blood.”

RSV, THE ACTS OF THE APOSTLES 15:19-20

“Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy.”

RSV, THE LETTER OF PAUL TO THE ROMANS 13:12-13

“The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 6:13

“Now concerning the matters about which you wrote. It is well for a man not to touch a woman. But because of the temptation to immorality, each man should have his own wife and each woman her own husband.”

RSV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 7:1-2

“Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am. But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 7:8-9

“But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 5:3-4

“Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry.”

RSV, THE LETTER OF PAUL TO THE COLOSSIANS 3:5

“It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God; and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to live a holy life.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 4:3-7

Chastity

“But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.”

KJV, THE LETTER OF PAUL TO TITUS, 2:1-8

Hindu

“For, being in the body, none may stand wholly aloof from act; yet, who abstains from profit of his acts is abstinent.”

THE SONG CELESTIAL 18:11

“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.

There is th' "impassioned" doer. He that works from impulse, seeking profit, rude and bold to overcome, unchastened; slave by turns of sorrow and of joy: of Rajas he!

And there be evil doers; loose of heart, low-minded, stubborn, fraudulent, remiss, dull, slow, despondent- children of the 'dark'.”

THE SONG CELESTIAL 18:26-28

Jewish

“Foresight will protect you,
And discernment will guard you.
It will save you from the way of evil men,
From men who speak duplicity,
Who leave the paths of rectitude
To follow the ways of darkness,
Who rejoice in doing evil
And exult in the duplicity of evil men,
Men whose paths are crooked
And who are devious in their course.”

TANAKH, PROVERBS 2:11-15

“A woman comes toward him

Dressed like a harlot, with set purpose.

...

Now, sons, listen to me;
Pay attention to my words;
Let your mind not wander down her ways;
Do not stray onto her paths.
For many are those she has struck dead,
and numerous are her victims.”

TANAKH, PROVERBS 7:10, 24-26

“I, Wisdom, live with Prudence;
I attain knowledge and foresight.
To fear the Lord is to hate evil;
I hate pride, arrogance, the evil way,
and duplicity in speech.”

TANAKH, PROVERBS 8:12-13

Chastity

Muslim

“While he was standing in prayer in the chamber, the angels called unto him: "God doth give thee glad tidings of Yahya, witnessing the truth of a Word from God, and (be besides) noble, chaste, and a Prophet, of the (goodly) company of the righteous."“

THE QUR’ÁN, THE FAMILY OF IMRAN 3:9

“Thus hath God 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.”

THE QUR’ÁN, WOMEN 4:24

“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 God's praise - for them has God prepared forgiveness and great reward.”

THE QUR’ÁN, THE CONFEDERATES (SURIH 33):35

Zoroastrian

“Zarathustra asked: ‘Who offends most seriously Thee who art the Lord God?’ Ahuramazda answered; ‘Truly the courtesan, O righteous Zarathustra; these females are more destructive than darting serpents or than howling wolves.’”

VENDIDAD 18:61-65

Cleanliness

Bahá'í

“Cleave ye unto the cord of refinement with such tenacity as to allow no trace of dirt to be seen upon your garments. Such is the injunction of One Who is sanctified above all refinement. Whoso falleth short of this standard with good reason shall incur no blame. God, verily, is the Forgiving, the Merciful. Wash ye every soiled thing with water that hath undergone no alteration in any one of the three respects; take heed not to use water that hath been altered through exposure to the air or to some other agent. Be ye the very essence of cleanliness amongst mankind. This, truly, is what your Lord, the Incomparable, the All-Wise, desireth for you.”

THE KITAB-I-AQDAS, PP. 46-47

“When man's soul is rarefied and cleansed, spiritual links are established, and from these bonds sensations felt by the heart are produced. The human heart resembleth a mirror. When this is purified human hearts are attuned and reflect one another, and thus spiritual emotions are generated. This is like the world of dreams when man is detached from things which are tangible and experienceth those of the spirit. What amazing laws operate, and what remarkable discoveries are made! And it may even be that detailed communications are registered...”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 108

“First in a human being's way of life must be purity, then freshness, cleanliness, and independence of spirit.”

SELECTED WRITINGS OF ‘ABDU’L-BAHÁ, P. 146

“... in every aspect of life, purity and holiness, cleanliness and refinement, exalt the human condition and further the development of man's inner reality. Even in the physical realm, cleanliness will conduce to spirituality...”

SELECTED WRITINGS OF ‘ABDU’L-BAHÁ, PP. 146-147

Cleanliness

“When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude.”

BAHÁ'Í WORLD FAITH, P. 108

Buddhist

“The Dharma of the Tathagata does not require a man to go into homelessness or to resign the world, unless he feels called upon to do so; but the Dharma of the Tathagata requires every man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure, and lead a life of righteousness.”

THE GOSPEL OF BUDDHA, ANATHAPINDIKA, PARA. 9

“A fault, if there be one, should be confessed by the bhikkhu who remembers it and desires to be cleansed, for a fault, when confessed, shall be light on him.”

THE GOSPEL OF BUDDHA, THE UPOSATHA AND PATIMOKKHA, PARA. 4

“It is not good to indulge in the pleasures of the body, but neither is it good to neglect our bodily needs and to heap filth upon impurities. The lamp that is not cleansed and not filled with oil will be extinguished, and a body that is unkempt, unwashed, and weakened by penance will not be a fit receptacle for the light of truth.”

THE GOSPEL OF BUDDHA, JEALOUSY OF DEVADATTA, PARA. 3

“The very gods envy the bliss of him who has escaped from the floods of passion and has climbed the shores of Nirvana. His heart is cleansed from all defilement and free from all illusion.”

THE GOSPEL OF BUDDHA, GOAL, PARA. 4

“Clad in a clean robe, dyed with good color, with appropriate undergarments, he must ascend the pulpit with a mind free from blame and at peace with the whole world.”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 4

“However, the repetition of the name Amitabha Buddha is meritorious only if thou speak it with such a devout attitude of mind as will cleanse thy heart and attune thy will to do works of righteousness.”

THE GOSPEL OF BUDDHA, AMITABHA, PARA. 8

“My doctrine is pure and it makes no discrimination between noble and ignoble, rich and poor. My doctrine is like unto water which cleanses all without distinction. My doctrine is like unto fire which consumes all things that exist between heaven and earth, great and small. My doctrine is like unto the heavens, for there is room in it, ample room for the reception of all, for men and women, boys and girls, the powerful and the lowly.”

THE GOSPEL OF BUDDHA, THE TEACHER UNKNOWN, PARA. 3

“Behold, O brethren, the earthly remains of the Blessed One have been dissolved, but the truth which he has taught us lives in our minds and cleanses us from all error.”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 20

“Cleanse yourselves of evil and sanctify your lives. There is no other way of reaching truth.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 9

“With no selfish aim, but regarding his child and the people at large, Siddhattha, the prince, attended to his religious duties, bathing his body in the holy Ganges and cleansing his heart in the waters of the law. Even as men desire to give happiness to their children, so did he long to give peace to the world.”

THE GOSPEL OF BUDDHA, THE TIES OF LIFE, PARA. 6

Christian

“When a woman who had lived a sinful life in that town learned that Jesus was eating at the Pharisee's house, she brought an alabaster jar of perfume, and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.”

Cleanliness

NIV, THE GOSPEL ACCORDING TO LUKE 7:37-38

“Jesus answered, ‘A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you.’”

NIV, THE GOSPEL ACCORDING TO JOHN 13:10

“You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy.”

NKJ, THE REVELATION OF JOHN 3:4

“Then one of the elders asked me, ‘These in white robes-- who are they, and where did they come from?’”

NIV, THE REVELATION OF JOHN 7:13

“Fine linen, bright and clean, was given her to wear. (Fine linen stands for the righteous acts of the saints.)”

NIV, THE REVELATION OF JOHN 19:8

“The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.”

NIV, THE REVELATION OF JOHN 19:14

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

KJV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 7:1

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

KJV, THE LETTER OF PAUL TO THE HEBREWS 10:22

“Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.”

NKJ, A LETTER OF JAMES 4:8

“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, now that you have tasted that the Lord is good.”

NIV, THE FIRST LETTER OF PETER 2:1-3

Cleanliness

“Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear-- hating even the clothing stained by corrupted flesh.”

NIV, A LETTER OF JUDE 1:22-23

Hindu

“He who sees how action may be rest, rest action- he is wisest 'mid his kind; he hath the truth! He doeth well, acting or resting. Freed in all his works from prickings of desire, burned clean in act by the white fire of truth, the wise call that man wise; And such an one, renouncing fruit of deeds, always content.”

THE SONG CELESTIAL, 4:18-20

Jewish

“So Jacob said to his household and to all who were with him, ‘Rid yourselves of the alien gods in your midst, purify yourselves, and change your clothes.’”

TANAKH, GENESIS 35:2

“And the LORD said to Moses, Go to the people and warn them to stay pure today and tomorrow. Let them wash their clothes.”

TANAKH, EXODUS 19:10

“Moses came down from the mountain to the people and warned the people to stay pure and they washed their clothes.”

TANAKH, EXODUS 19:14

“Elisha sent a messenger to say to him ‘Go and bathe seven times in the Jordan, and your flesh shall be restored and you shall be clean.’”

TANAKH, THE SECOND BOOK OF KINGS 5:10

“And when you lift up your hands,
I will turn My eyes away from you;
Though you pray at length,
I will not listen.

Your hands are stained with crime—
Wash yourselves clean;
Put your evil doings
Away from My sight.

Cease to do evil;
Learn to do good.

Devote yourselves to justice;
Aid the wronged.

Uphold the rights of the orphan;
Defend the cause of the widow.”

TANAKH, ISAIAH 1:15-17

“Turn, turn away, touch naught unclean
As you depart from there;
Keep pure, as you go from there,
You who bear the vessels of the LORD!”

TANAKH, ISAIAH 52:11

“Cast away all the transgressions by which you have offended, and get yourselves a new heart and a new spirit, that you may not die, O house of Israel.”

TANAKH, EZEKIEL 18:31

“I will sprinkle clean water on you, and you shall be clean: I will cleanse you from all your uncleanness and from all your fetishes.”

TANAKH, EZEKIEL 36:25

Cleanliness

“Wash me thoroughly of my iniquity,
and purify me of my sin;
for I recognize my transgressions,
and am ever conscious of my sin.”

TANAKH, PSALMS 51:2-3

“Let your clothes always be freshly washed, and your head never lack ointment.”

TANAKH, ECCLESIASTES 9:8

Muslim

“... God loves those who seek pardon, and those who are clean.”

AL-QUR’ÁN, 2:222

Zoroastrian

“Next to life purity is the greatest good for man, that purity which is in God’s Religion for him who cleanses his own self with good thoughts, words and deeds.”

VENDIDAD 5:21

Compassion

Bahá'í

“Nevertheless We exhort the loved ones of God to observe justice and fairness, and to do that which would prompt the friends of God to evince tender mercy and compassion towards each other.”

WRITINGS OF BAHÁ'U'LLÁH, P. 238

“Question.--What is the condition of children who die before attaining the age of discretion or before the appointed time of birth?

Answer.--These infants are under the shadow of the favor of God; and as they have not committed any sin and are not soiled with the impurities of the world of nature, they are the centers of the manifestation of bounty, and the Eye of Compassion will be turned upon them.”

SOME ANSWERED QUESTIONS, P. 240

“He will never deal unjustly with any one, neither will He task a soul beyond its power. He, verily, is the Compassionate, the All-Merciful.”

BAHÁ'Í WORLD FAITH, P. 34

Buddhist

“The disciples of Gotama are always awake and watchful, and their minds day and night ever delight in compassion.”

THE DHAMMAPADA 300

“Go ye now, O bhikkhus, for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the doctrine which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as in the letter.”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 7

Compassion

“He is like an able warrior a champion strong and wise in action. Loving and compassionate he gives with reverence and banishes all hatred, envy, and anger.”

THE GOSPEL OF BUDDHA, SERMON ON CHARITY, PARA. 2

“We reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity.”

THE GOSPEL OF BUDDHA, SERMON ON CHARITY, PARA. 3

“There is help for him who has compassion on others, but there is no help for thee so long as thou clingest to thine own self alone.”

THE GOSPEL OF BUDDHA, THE VANITY OF WORLDLINESS, PARA. 4

“The second meditation is the meditation of pity, in which thou thinkest of all beings in distress, vividly representing in thine imagination their sorrows and anxieties so as to arouse a deep compassion for them in thy soul.”

THE GOSPEL OF BUDDHA, AMITABHA, PARA. 11

“Let us, then, go out into the world, as compassionate and merciful as our great master, and preach to all living beings the four noble truths and the eightfold path of righteousness, so that all mankind may attain to a final salvation, taking refuge in the Buddha, the Dharma, and the Sangha.”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 21

“Then Brahma Sahampati descended from the heavens and, having worshipped the Blessed One, said: "Alas! the world must perish, should the Holy One, the Tathagata, decide not to teach the Dharma. Be merciful to those that struggle; have compassion upon the sufferers; pity the creatures who are hopelessly entangled in the snares of sorrow. There are some beings that are almost free from the dust of worldliness. If they hear not the doctrine preached, they will be lost. But if they hear it, they will believe and be saved."

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 5

Christian

“Be compassionate as your Father is compassionate.”

REB, THE GOSPEL ACCORDING TO ST. LUKE, 6:36

“Finally, all of you, be of one mind, sympathetic, loving toward one another, compassionate, humble. Do not return evil for evil, or insult for insult; but, on the contrary, a blessing, because to this you were called, that you might inherit a blessing.”

CATHOLIC STUDY BIBLE, THE FIRST LETTER OF PETER, 3:8-9

Hindu

“He who is incapable of hatred towards any being, who is kind and compassionate, free from selfishness, without pride, equable in pleasure and in pain, and forgiving,

Always contented, self-centered, self-controlled, resolute, with mind and reason dedicated to Me, such a devotee of Mine is My beloved.”

BHAGAVAD-GITA, 12, 13-14

Jewish

“I will recount the kindnesses of the LORD,
The praises of the Lord—
For all that the LORD has wrought for us,
The vast bounty to the House of Israel
According to His mercy and His great kindness.
He thought: Surely they are My people,
Children who will not play false.
So He was their Deliverer.
In all their troubles He was troubled,
And the angel of His Presence delivered them.
In His love and pity

Compassion

He Himself redeemed them,
Raised them, and exalted them
All the days of old.”

TANAKH, ISAIAH 63:7-9

Muslim

“Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.

Such are the Companions of the Right Hand.”

THE HOLY QUR’ÁN 90:17-18

Zoroastrian

“Lord! Through Devotion grant (me spiritual) strength, through the Holiest Spirit, O God, (grant) goodness in answer to my prayer, through Righteousness grant inner power, and through Love Divine Compassion!”

YASNA 33:12

Confidence

Bahá'í

“I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherefore dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.”

HIDDEN WORDS, PP. 6-7

“And if he feareth not God, God will make him to fear all things; whereas all things fear him who feareth God.”

WRITINGS OF BAHÁ'U'LLÁH, P. 26

“He will, certainly, repay all them that endure with patience and put their confidence in Him.”

WRITINGS OF BAHÁ'U'LLÁH, P. 491

“Ponder this in thine heart, and be thou of them who are sharp-sighted, who scan heedfully, who are steadfast in their purpose and confident in their belief.”

WRITINGS OF BAHÁ'U'LLÁH, P. 494

“Be patient under all conditions, and place your whole trust and confidence in God.”

WRITINGS OF BAHÁ'U'LLÁH, P. 517

“Arise with every power to assist the Covenant of God and serve in His vineyard. Be confident that a confirmation will be granted unto you and a success on His part is given unto you.”

BAHÁ'Í WORLD FAITH, P. 362

Confidence

Buddhist

“Self is the lord of self, who else could be the lord? With self well subdued, a man finds a lord difficult to find.”

THE DHAMMAPADA 160

“Let no one forget his own good for the sake of another's, however great; let a man, after he has discerned what this good is, be ever intent upon it.”

THE DHAMMAPADA 166

“Him I call indeed a Brahman who has no longings, who as the result of knowledge, is free from doubt and has immersed himself in the Immortal.”

THE DHAMMAPADA 411

Christian

“... with the confidence born of trust in him. I beg you, then, not to lose heart over my sufferings for you; indeed, they are your glory.”

REB, THE LETTER OF PAUL TO THE EPHESIANS, 3:12-13

“Do not, therefore, throw away your confidence, for it carries a great reward.”

REB, THE LETTER OF PAUL TO THE HEBREWS 10:35

“So we can take courage and say, 'The Lord is my helper, I will not fear; what can man do to me?'”

REB, THE LETTER OF PAUL TO THE HEBREWS 13:6

Hindu

“Arjuna. What is his mark who hath that steadfast heart, confirmed in holy meditation? How know we his speech, Kesava? Sits he, moves he like other men?

Krishna. When one, O Pritha's Son!- abandoning desires which shake the mind- finds in his soul full comfort for his soul, he hath attained the Yog- that man is such!”

THE SONG CELESTIAL, 2:54-55

Jewish

“The Lord is my shepherd;
I lack nothing.”

TANAKH, PSALMS 23:1

“The Lord is on my side,
I have no fear;
what can man do to me?
With the Lord on my side as my helper,
I will see the downfall of my foes.”

TANAKH, PSALMS 118:6-7

“It was You who created my conscience;
You fashioned me in my mother’s womb.
I praise You,
for I am awesomely, wonderously made;
Your work is wonderful;
I know it very well.”

TANAKH, PSALMS 139:13-14

“Fear of the Lord is a stronghold,
A refuge for a man’s children.”

TANAKH, PROVERBS 14:26

“The wicked flee though no one gives chase,
But the righteous are as confident as a lion.”

TANAKH, PROVERBS 28:1

Confidence

Muslim

“God doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.”

AL-QUR’ÁN, THE THUNDER 13:39

Zoroastrian

“So truly, with hands and hearts uplifted in petition to the Lord, my Soul and the Earth confidently urge our entreaty on God: Never let the right-living or their Shepherd come to harm among the wicked!”

YASNA 29:5

Consideration

Bahá'í

“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.”

COMPILATION ON FAMILY LIFE, P. 3

“Let them at all times concern themselves with doing a kindly thing for one of their fellows, offering to someone love, consideration, thoughtful help.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 1

“In every instance let the friends be considerate and infinitely kind.”

THE SELECTED WRITINGS OF ‘ABDU’L-BAHÁ, P. 24

“They must endeavour to consort in a friendly spirit with everyone, must follow moderation in their conduct, must have respect and consideration one for another and show loving-kindness and tender regard to all the peoples of the world.”

THE SELECTED WRITINGS OF ‘ABDU’L-BAHÁ, P. 233

Buddhist

“If a man is earnest and exerts himself, if he is ever-mindful, if his deeds are pure, if he acts with consideration and restraint and lives according to the Law,--then his glory will increase.”

THE DHAMMAPADA 24

Consideration

Christian

“Always treat others as you would like them to treat you: that is the law and the prophets.”

REB, THE GOSPEL ACCORDING TO MATTHEW, 7:12

“For my part I always try to be considerate to everyone, not seeking my own good but the good of the many...”

REB, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 10:33

“Be known to everyone for your consideration of others.”

REB, THE LETTER OF PAUL TO THE PHILIPPIANS, 4:5

Hindu

“He that abstains to help the rolling wheels of this great world, glutting his idle sense, lives a lost life, shameful and vain. Existing for himself, self-concentrated, serving self alone, no part hath he in aught; Nothing achieved, naught wrought or unwrought toucheth him; no hope of help for all the living things of earth depends from him.”

THE SONG CELESTIAL, 3:16-18

Jewish

“You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the LORD.”

TANAKH, LEVITICUS 19:18

Muslim

“But if they strive to make the join in worship with Me things of which thou hast no knowledge, obey them not; Yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love): in the End the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did.”

AL-QUR’ÁN, LUQMAN, THE WISE 31:15

Zoroastrian

“To enjoy the benefits of providence is wisdom; to enable other to enjoy them is virtue. He who is indifferent to the welfare of others does not deserve to be called human. The best way to worship God is to ease the distress of the times and to improve the condition of humanity.”

ZEND-AVESTA, 3:38

“Do not approve for another what you do not like for yourself.”

SAD-DAR 65:12

“Blessed is the man, whoever he be, who adds to the happiness of another, whom the Lord God grants the fulfillment of his wishes!”

YASHTS 22:4

Contentment

Bahá'í

“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.”

EPISTLE TO THE SON OF THE WOLF, PP. 74-75

“Whatsoever instilleth assurance into the hearts of men, whatsoever exalteth their station or promoteth their contentment, is acceptable in the sight of God.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 206

“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...”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 290

“And the wayfarer, after traversing the high planes of this supernal journey, entereth THE VALLEY OF CONTENTMENT In this Valley he feeleth the winds of divine contentment blowing from the plane of the spirit. He burneth away the veils of want, and with inward and outward eye, perceiveth within and without all things the day of: ‘God will compensate each one out of His abundance.’”

THE SEVEN VALLEYS, P. 29

“Once again We exhort all believers to observe justice and fairness and to show forth love and contentment.”

TABLETS OF BAHÁ'U'LLÁH, P. 134

“The source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.”

TABLETS OF BAHÁ'U'LLÁH, P. 155

“The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.”

TABLETS OF BAHÁ'U'LLÁH, P. 155

Buddhist

“Being thus at peace I shall experience a blissful feeling of content; and in that bliss my heart will be at rest.”

THE GOSPEL OF BUDDHA, VISAKHA AND HER GIFTS, PARA. 14

Christian

“I know what it is to have nothing, and I know what it is to have plenty, I have thoroughly initiated into fullness and hunger, plenty and poverty. I am able to face anything through him who gives me strength.”

REB, THE LETTER OF PAUL TO THE PHILIPPIANS 4:12-13

“Keep your lives free from the love of money and be content with what you have, because God has said, ‘Never will I leave you; never will I forsake you’.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 13:5

Hindu

“He doeth well, acting or resting. Freed in all his works from prickings of desire, burned clean in act by the white fire of truth, the wise call that man wise; And such an one, renouncing fruit of deeds, always content.”

THE SONG CELESTIAL, 4:19-20

Contentment

“He that acts in thought of Brahm, detaching end from act, with act content, the world of sense can no more stain his soul than waters mar th' enamelled lotus-leaf.”

THE SONG CELESTIAL, 5:10

“But if a man shall learn, even while he lives and bears his body's chain, he is the Yukta; he hath happiness, contentment, light, within: ...”

THE SONG CELESTIAL, 5:23

“Humbleness, uprightness, heed to injure nought 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; ...”

THE SONG CELESTIAL 16:2

“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.”

THE SONG CELESTIAL 18:26

Jewish

“The Lord is my shepherd;
I lack nothing.
He makes me lie down in green pastures;
He leads me to water in places of repose;
He renewes my life;
He guides me In right paths
as befits His name.”

TANAKH, PSALMS 23:1-3

Muslim

“If only they had been content with what God and His apostle gave them, and had said, ‘sufficient unto us is God! God and His apostle will soon give us of his bounty: to God do we turn our hopes!’ (that would have been the right course).”

AL-QUR’ÁN, REPENTANCE 9:59

“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.”

AL-QUR’ÁN, THE CAVE 18:28

“There are among men some who serve God, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!”

AL-QUR’ÁN, THE PILGRIMAGE 22:11

“The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years: Therefore do thou hold Patience - a Patience of beautiful (contentment).”

AL-QUR’ÁN, THE WAYS OF ASCENTS 70:4-5

Zoroastrian

“That man is the strongest who can fight his own evil passions, especially he who repels from himself these five vices: avarice, anger, lust, disgrace and discontent.”

DINA-I MAINOG-I KHIRAT 41:9-11

“Yes, O God, I knew Thee Holy, Lord, when Love came up to me, showing that a contented mind is best for growth.”

YASNA 43:15

Contentment

Courage

Bahá'í

“Whatever decreaseth fear increaseth courage.”

WRITINGS OF BAHÁ'U'LLÁH, P. 318

“Strive as much as ye can to turn wholly toward the Kingdom, that ye may acquire innate courage and ideal power.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 206

“Rest assured that the breathings of the Holy Spirit will loosen thy tongue. Speak, therefore; speak out with great courage at every meeting. When thou art about to begin thine address, turn first to Bahá'u'lláh, and ask for the confirmations of the Holy Spirit, then open thy lips and say whatever is suggested to thy heart; this, however, with the utmost courage, dignity and conviction.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 269

“I hope that you may become assisted and confirmed, and never lose courage in the promotion of the divine teachings. Day by day may you add to your effort, exertion, and magnanimity.”

TABLETS OF THE DIVINE PLAN, PP. 16-17

“Other attributes of perfection are to fear God, to love God by loving His servants, to exercise mildness and forbearance and calm, to be sincere, amenable, clement and compassionate; to have resolution and courage, trustworthiness and energy, to strive and struggle, to be generous, loyal, without malice, to have zeal and a sense of honor, to be high-minded and magnanimous, and to have regard for the rights of others. Whoever is lacking in these excellent human qualities is defective.”

THE SECRET OF DIVINE CIVILIZATION, P. 40

Courage

“These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world!”

SOME ANSWERED QUESTIONS, PP. 79-80

“Take courage! God never forsakes His children who strive and work and pray!”

PARIS TALKS, P. 30

“It is my fervent prayer that the star of the East will shed its brilliant rays on the Western world, and that the people of the West may arise in strength, earnestness, and courage, to help their brethren in the East.”

PARIS TALKS, P. 72

“To be so faithful and sincere in all your actions that every member may be known as embodying the qualities of honesty, love, faith, kindness, generosity, and courage.”

PARIS TALKS, P. 74

“Only have faith, patience and courage - this is but the beginning, but surely you will succeed, for God is with you!”

PARIS TALKS, P. 101

Buddhist

“The Buddha, our Lord, brings comfort to the weary and sorrow-laden; he restores peace to those who are broken down under the burden of life. He gives courage to the weak when they would fain give up self-reliance and hope. You who suffer from the tribulations of life, you who have to struggle and endure, you who yearn for a life of truth, rejoice at the glad tidings! There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessing for the upright.”

THE GOSPEL OF BUDDHA, REJOICE, PARA. 2

“Struggle then, O general, courageously; and fight thy battles vigorously, but be a soldier of truth and the Tathagata will bless thee.”

THE GOSPEL OF BUDDHA, SIMHAS QUESTION, PARA. 13

Christian

“Be on the alert; stand firm in the faith; be valiant, be strong. Let everything you do be done in love.”

REB, FIRST LETTER OF PAUL TO THE CORINTHIANS, 16:13-14

Hindu

“Krishna. How hath this weakness taken thee? Whence springs the inglorious trouble, shameful to the brave, barring the path of virtue? Nay, Arjuna! Forbid thyself to feebleness! it mars thy warrior-name! cast off the coward-fit! Wake! Be thyself! Arise, Scourge of thy Foes!”

THE SONG CELESTIAL, 2:2-3

“And those to come shall speak thee infamy from age to age; but infamy is worse for men of noble blood to bear than death! The chiefs upon their battle-chariots will deem 'twas fear that drove thee from the fray.”

THE SONG CELESTIAL, 2:35

Courage

“Many there be who come! from fear set free, from anger, from desire; keeping their hearts fixed upon me- my Faithful- purified by sacred flame of Knowledge. Such as these Mix with my being.”

THE SONG CELESTIAL, 4:10

Jewish

“Though I walk through a valley of deepest darkness,

I fear no harm, for You are with me;
Your rod and Your staff--they comfort me.

You spread a table before me in full view of my enemies;

You anoint my head with oil;
my drink is abundant.

Only goodness and steadfast love shall pursue me

all the days of my life,
and I shall dwell in the house of the Lord
for many long years.”

TANAKH, PSALMS 23:1-6

“The Lord is my light and my help;

whom should I fear?

The Lord is the stronghold of my life,

whom should I dread?

When evil men assail me

to devour my flesh--
it is they, my foes and my enemies,
who stumble and fall.

Should an army besiege me,

my heart would have no fear;
should war beset me,
still would I be confident.”

TANAKH, PSALMS 27:1-3

“Be strong and of good courage,
all you who wait for the Lord.”

TANAKH, PSALMS, 31:25

“When I called, You answered me,
You inspired me with courage.”

TANAKH, PSALMS 138:3

“Better a little with fear of the Lord
Than great wealth with confusion.”

TANAKH, PROVERBS 15:16

Muslim

“O you who believe, seek courage in fortitude and prayer, for God is with those who are patient and persevere.”

AL-QUR’ÁN, 2:153

“But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.”

THE HOLY QUR’ÁN 42:43

Zoroastrian

“We ask now that we may be brave for Thee, for I (know) this Ruler brave as Thyself when Thy champion utters a prayer of power.”

YASNA 43:8

Courtesy

Courtesy

Bahá'í

“O people of God! I admonish you to observe courtesy, for above all else it is the prince of virtues. Well is it with him who is illumined with the light of courtesy and is attired with the vesture of uprightness. Who is endued with courtesy hath indeed attained a sublime station.”

WRITINGS OF BAHÁ'U'LLÁH, P. 214

“Say: Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 305

“Let the beloved of God gather together and associate most lovingly and spiritually and happily with one another, conducting themselves with the greatest courtesy and self-restraint.”

COMPILATION OF COMPILATIONS, VOLUME 1, P. 425

“Courtesy and dignity are what bring nobility and standing to a man; whereas frivolity and fractiousness, ribaldry and effrontery will lead to his abasement, degradation and humiliation”

COMPILATION OF COMPILATIONS, VOLUME 2, P. 351

Buddhist

“Whosoever offends a harmless, pure and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind.”

THE DHAMMAPADA 125

Christian

“And into whatsoever house ye enter, first say, Peace be to this house.”

KJV, THE GOSPEL ACCORDING TO LUKE 10:5

“Do not neglect to show hospitality; by doing this, some have entertained angels unawares.”

REB, THE LETTER OF PAUL TO THE HEBREWS 13:2

“Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.”

NKJ, THE FIRST LETTER OF PETER 3:8-9

“Offer hospitality to one another without grumbling.”

NIV, THE FIRST LETTER OF PETER 4:9

Hindu

“For perfect bliss grows only in the bosom tranquillised, the spirit passionless, purged from offence, vowed to the Infinite.”

THE SONG CELESTIAL, 6:27

Jewish

“You shall rise before the aged and show deference to the old; you shall fear your God: I am the LORD.”

TANAKH, LEVITICUS 19:32

“The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I am the LORD your God.”

TANAKH, LEVITICUS 19:34

Courtesy

“For the Lord your God is God supreme and Lord supreme, the great, the mighty, and the awesome God, who shows no favor and takes no bribe, but upholds the cause of the fatherless and the widow, and befriends the stranger, providing him food and clothing-- You too must befriend the stranger, for you were strangers in the land of Egypt.”

TANAKH, DEUTERONOMY 10:17-19

“Say as follows: ‘To life! Greetings to you and to your household and to all that is yours!’”

TANAKH, THE FIRST BOOK SAMUEL 25:6

“When I passed through the city gates
To take my seat in the square,
Young men saw me and hid,
Elders rose and stood;
Nobles held back their words;
They clapped their hands to their mouths.
The voices of princes were hushed;
Their tongues stuck to their palates.
The ear that heard me acclaimed me;
the eye that saw me commended me.
For I saved the poor man who cried out,
The orphan who had none to help him.”

TANAKH, JOB 29:7-12

Muslim

“When you are greeted with a greeting, then greet with one fairer, or repeat the same greeting.”

AL-QUR’ÁN, 4:86

“... and let him behave with care and courtesy...”

THE HOLY QUR’ÁN 18:19

Zoroastrian

“Thou givest this desirable (prize) for loving deeds in physical life; for those who co-operate with Mother Earth, O Lord, wisely co-operate in Thy (Majesty’s) noble Plan labouring in Righteousness.”

YASNA 34:13

Creativity

Bahá'í

“The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH

“All men have been created to carry forward an ever-advancing civilization.”

WRITINGS OF BAHÁ'U'LLÁH, P. 481

“Be ye in that land vanguards of the perfections of human kind; carry forward the various branches of knowledge, be active and progressive in the fields of inventions and the arts.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 129

“It behooveth the craftsmen of the world at each moment ... to exert their highest endeavor and diligently pursue their professions so that their efforts may produce that which will manifest the greatest beauty and perfection before the eyes of all men.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 143

Buddhist

“Irrigators guide the water (wherever they like); fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves.”

THE DHAMMAPADA 80

Christian

“Let us use the different gifts allotted to each of us by God's grace: the gift of inspired utterance, for example, let us use in proportion to our faith; the gift of administration to administer, the gift of teaching to teach, the gift of counseling to counsel.”

REB, THE LETTER OF PAUL TO THE ROMANS, 12:6-7

Hindu

“Do thine allotted task! Work is more excellent than idleness; the body's life proceeds not, lacking work.”

THE SONG CELESTIAL, 3:8

“Finally, this is better, that one do his own task as he may, even though he fail, than take tasks not his own, though they seem good. To die performing duty is no ill; but who seeks other roads shall wander still.”

THE SONG CELESTIAL, 3:35

Jewish

“And Moses said to the Israelites, ‘See, the LORD has singled out by name Bezalel, son of Uri the son of Hur, of the tribe of Judah. He has endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft and inspired him to make designs for work in gold, silver and copper, to cut stones for setting and to carve wood—to work in every kind of designer's craft—and to give directions. He and Oholiab son of Ahisamach, of the tribe of Dan have been endowed with the skill to do any work—of the carver, the designer, the embroiderer in blue, purple, crimson yarns, and in fine linen, and of the weaver—as workers in all crafts and as makers of designs.’”

TANAKH, EXODUS 35:30-35

Creativity

Muslim

“And let not those who covetously withhold of the gifts which God hath given them of His Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment. To God belongs the heritage of the heavens and the earth; and God is well acquainted with all that ye do.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:180

“And in no wise covet those things in which God 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 God of His bounty: for God hath full knowledge of all things.”

AL-QUR’ÁN, WOMEN 4:32

“It is He who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that he may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving, Most Merciful.”

AL-QUR’ÁN, THE CATTLE 6:165

“... say, ‘O my Lord! advance me in knowledge.’”

AL-QUR’ÁN, TA HÀ 20:114

Zoroastrian

“... and we hereby offer to the Holy Spirit our thoughts and words and deeds, our herds and men. And may the creative stars of the Lord God, the Creator, shine down on us and round about us ... with the blessing of the Lord.”

YASNA 58:6

Detachment

Bahá'í

“Entrance into the Kingdom is through the love of God, through detachment, through holiness and chastity, through truthfulness, purity, steadfastness, faithfulness and the sacrifice of life.”

SOME ANSWERED QUESTIONS, PP. 242-243

“The mind and spirit of man advance when he is tried by suffering. The more the ground is ploughed the better the seed will grow, the better the harvest will be. 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. His attitude in this world will be that of divine happiness. Man is, so to speak, unripe: the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most.”

PARIS TALKS, P. 179

Buddhist

“As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise. Wise people, after they have listened to the laws, become serene like a deep, clear and still lake. Good people walk on, whatever befall; the good do not prattle, longing for pleasure; whether touched by happiness or sorrow, wise people never appear elated or depressed.”

THE DHAMMAPADA 81-83

Christian

“But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.”

REB, THE GOSPEL ACCORDING TO ST. LUKE, 6:27-28

Detachment

Hindu

“Look upon pleasure and pain, victory and defeat, with an equal eye. ...”

BHAGAVAD-GITA, 2:38

“... Let not then the fruit of thy action be thy motive; nor yet be thou enamoured of inaction.

Perform all thy actions with mind concentrated on the Divine, renouncing attachment and looking upon success and failure with an equal eye. Spirituality implies equanimity.”

BHAGAVAD-GITA, 2:47-48

“The sage, whose mind is unruffled in suffering, whose desire is not aroused by enjoyment, who is without attachment, anger or fear --- take him to be one who stands at that lofty level [a saint].”

BHAGAVAD-GITA, 2:56

“He that acts in thought of Brahm, detaching end from act, with act content, the world of sense can no more stain his soul than waters mar th' enamelled lotus-leaf.”

THE SONG CELESTIAL, 5:10

“Who, dwelling quiet-eyed, stainless, serene, well-balanced, unperplexed, working with Me, yet from all works detached, that man I love.”

THE SONG CELESTIAL 12:16

“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!”

THE SONG CELESTIAL 13:10-12

“Satisfied with honour or dishonour; unto friends and unto foes alike in tolerance; detached from undertakings,- he is named surmounter of the Qualities!”

THE SONG CELESTIAL 14:25

Jewish

“O LORD, my God, if I have done such things,
if my hands bear the guilt of wrongdoing,
if I have dealt evil to my ally
-- I who rescued my foe without reward –
then let the enemy pursue and overtake me;
let him trample my life to the ground,
and lay my body in the dust. Selah”

TANAKH, PSALMS 7:4-6

“If you enemy falls, do not exult;
If he trips, let your heart not rejoice,
Lest the LORD see it and be displeased
And avert His wrath from him.”

TANAKH, PROVERBS 24:17-18

“If your enemy is hungry, give him bread to eat;
If he is thirsty, give him water to drink.”

TANAKH, PROVERBS 25:21

“Did I rejoice at my enemy's misfortune?
Did I thrill because evil befell him?
I never let my mouth to sin
By wishing his death in a curse.”

TANAKH, JOB 31:29-30

Detachment

Muslim

“Here is a plain statement to men, a guidance and instruction to those who fear God!. So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in faith.”

THE HOLY QUR’ÁN 3:138-139

Zoroastrian

“Let us be truly attuned to Righteousness so that heart and mind may turn one-pointedly (to Thee) whenever doubts assail the reason.”

YASNA 30:9

Determination

Bahá'í

“Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause - a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established.”

SYNOPSIS OF THE KITÁB-I-AQDAS, P. 27

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 93

“It behooveth every one that visiteth thee to glory in thee and in them that inhabit thee, that have branched from My Tree, who are the leaves thereof, who are the signs of My glory, who follow Me and are My lovers, and who, with the most mighty determination, have turned their faces in the direction of My glorious station.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 122

“Whoso hath recognized Me, will arise and serve Me with such determination that the powers of earth and heaven shall be unable to defeat his purpose.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 137

“If they arise to teach My Cause, they must let the breath of Him Who is the Unconstrained, stir them and must spread it abroad on the earth with high resolve, with minds that are wholly centered in Him, and with hearts that are completely detached from and independent of all things, and with souls that are sanctified from the world and its vanities.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 201

Determination

“Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 217

“If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its light will envelop the whole earth.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 218-219

“Please God, ye will regard this blessed night as the night of unity, will knit your souls together, and resolve to adorn yourselves with the ornament of a goodly and praiseworthy character.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 316

“With firm determination, with the whole affection of your heart, and with the full force of your words, turn ye unto Him, and walk not in the ways of the foolish.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 328

“Well is it with him whom the changes and chances of this world have failed to deter from recognizing the Day Spring of the Unity of God, who hath quaffed, with unswerving resolve, and in the name of the Self-Subsisting, the sealed wine of His Revelation. Such a man shall be numbered with the inmates of Paradise, in the Book of God, the Lord of all worlds.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 340-341

“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 endued with

strength whom neither the overpowering might of the rulers, nor the tumult raised by the leaders of religion hath been able to shake.”

TABLETS OF BAHÁ'U'LLÁH, PP. 47-48

“He arose with inflexible resolve and, unloosing His tongue, proclaimed in ringing tones: ‘He Who is the All-Bountiful is come, riding aloft on the clouds.’”

TABLETS OF BAHÁ'U'LLÁH, PP. 115-116

“Blessed art thou and blessed is the mother that hath nursed thee. Appreciate the value of this station and arise to serve His Cause in such wise that the idle fancies and insinuations of the doubters withhold thee not from this high resolve.”

TABLETS OF BAHÁ'U'LLÁH, P. 252

“O friend! The Best-Beloved is calling thee from His Most Great Prison and exhorteth thee to observe that which Mine exalted Pen hath revealed in My Most Holy Book that thou mayest hold fast unto it with such resolve and power as is born of Me; and I verily am the Ordainer, the All-Wise.”

TABLETS OF BAHÁ'U'LLÁH, P. 264

“...They must be constantly encouraged and made eager to gain all the summits of human accomplishment, so that from their earliest years they will be taught to have high aims, to conduct themselves well, to be chaste, pure, and undefiled, and will learn to be of powerful resolve and firm of purpose in all things.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 135

Buddhist

“And whoso lives a hundred years idle and weak, a life of one day is better if a man has attained firmness and strength.”

THE DHAMMAPADA 112

Determination

“He who does not rouse himself when it is time to rise, who though young and strong is full of sloth, whose will and thought are weak, that lazy and idol man will never find the way to wisdom.”

THE DHAMMAPADA 280

“He who walks in the eightfold noble path with unswerving determination is sure to reach Nirvana.”

THE GOSPEL OF BUDDHA, TWO BRAHMANS, PARA. 22

“Even so, a brother who with firm determination walks in the noble path is sure to come forth into the light, sure to reach up to the higher wisdom, sure to attain to the highest bliss of enlightenment.”

THE GOSPEL OF BUDDHA, TWO BRAHMANS, PARA. 23

Having thus spoken, the vision vanished, and Siddhattha's heart was filled with peace. He said to himself: "I have awakened to the truth and I am resolved to accomplish my purpose. I will sever all the ties that bind me to the world, and I will go out from my home to seek the way of salvation. The Buddhas are beings whose words cannot fail: there is no departure from truth in their speech. For as the fall of a stone thrown into the air, as the death of a mortal, as the sunrise at dawn, as the lion's roar when he leaves his lair, as the delivery of a woman with child, as all these things are sure and certain—even so the word of the Buddhas is sure and cannot fail. Verily I shall become a Buddha."

THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 12

“The prince returned to the bedroom of his wife to take a last farewell glance at those whom he dearly loved above all the treasures of the earth. He longed to take the infant once more into his arms and kiss him with a parting kiss. But the child lay in the arms of his mother, and the prince could not lift him without awakening both. There Siddhattha stood gazing at his beautiful wife and his beloved son, and his heart grieved. The pain of parting overcame him powerfully. Although his mind was determined, so that nothing, be it good or evil, could shake his resolution, the tears flowed freely from his eyes, and it was beyond his power to check

their stream. But the prince tore himself away with a manly heart, suppressing his feelings but not extinguishing his memory.”

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 13**

“Cover your heads with the helmet of right thought, and fight with fixed resolve against the five desires.”

THE GOSPEL OF BUDDHA, CONDUCT TOWARDS WOMEN, PARA. 3

Christian

“All men will hate you because of me, but he who stands firm to the end will be saved.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 10:22

“But he that shall endure unto the end, the same shall be saved.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 24:13

“Let hope keep you joyful; in trouble stand firm; persist in prayer; contribute to the needs of God's people, and practice hospitality.”

REB, THE LETTER OF PAUL TO THE ROMANS, 12:12

“Each one should remain in the situation which he was in when God called him.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 7:20

“Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 15:58

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 6:9

Determination

“So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter.”

NIV, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 2:15

“Let us hold fast the confession of our hope without wavering, for He who promised is faithful.”

NKJ, A LETTER TO THE HEBREWS 10:23

Hindu

“Steadfastly the will must toil thereto, till efforts end in ease, and thought has passed from thinking.”

THE SONG CELESTIAL, 6:23

“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! for he that laboureth right for love of Me shall finally attain!”

THE SONG CELESTIAL 12:9-10

Jewish

“Be patient and wait for the LORD,
do not be vexed by the prospering man
who carries out his schemes.

Give up anger, abandon fury,
do not be vexed
it can only do harm.”

TANAKH, PSALMS 37:7-8

“As for me, I will call to God;
the LORD will deliver me.”

TANAKH, PSALMS 55:17

“My heart is firm, O God;
my heart is firm;
I will sing, I will chant a hymn.”

TANAKH, PSALMS 57:8

“I cling to your decrees;
LORD, do not put me to shame.
I eagerly pursue Your commandments
for You broaden my understanding.
Teach me, O LORD, the way of Your laws;
I will observe them to the utmost.
Give me understanding, that I may observe Your teaching
and keep it wholeheartedly.”

TANAKH, PSALMS 119:31-34

Muslim

“It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in God 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.”

AL-QUR’ÁN, THE COW 2:177

“When they advanced to meet Goliath and his forces, they prayed: ‘Our Lord! pour out constancy on us and make our steps firm; help us against those that reject faith.’”

AL-QUR’ÁN, THE COW 2:250

Determination

“‘Yea,’ if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:125

“How many of the Prophets fought (in God's way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in God's way, nor did they weaken (in will) nor give in. And God loves those who are firm and steadfast.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:146

“O ye who believe! when ye meet a force, be firm, and call God in remembrance much (and often); that ye may prosper.”

AL-QUR’ÁN, THE SPOILS OF WAR 8:45

“Therefore stand firm (in the straight path) as thou art commanded - thou and those who with thee turn (unto God); and transgress not (from the Path): for He seeth well all that ye do.”

AL-QUR’ÁN, HUD 11:112

“Among the Believers are men who have been true to their Covenant with God: of them some have completed their vow to (the extreme), and some (still) wait: but they have never changed (their determination) in the least: That God may reward the men of Truth for their Truth and punish the Hypocrites if that be His Will, or turn to them in Mercy: for God is Oft-Forgiving, Most Merciful.”

THE HOLY QUR’ÁN 33:23-24

“Verily those who say, ‘Our Lord is God,’ and remain firm (on that Path) - on them shall be no fear, nor shall they grieve.”

AL-QUR’ÁN, WINDING SAND-TRACTS 46:13

“And those who stand firm in their testimonies;”

AL-QUR’ÁN, THE WAYS OF ASCENTS 70:33

Determination

Zoroastrian

“And to these comes Power, with Love and Righteousness; so led by Devotion their inner-self (gains) ever-growing strength; such are truly Thine as soon as they have passed the Test of Metal.”

YASNA 30:7

Devotion

Bahá'í

“And yet, alas, alas, I have forsaken Thy Cause, and have commanded Thy servants to blaspheme against Thy trusted ones and Thy loved ones, and have acted, before the throne of Thy justice, in such wise that those that have recognized Thy unity and are wholly devoted to Thee among the dwellers of Thy realm mourned with a sore lamentation.”

EPISTLE TO THE SON OF THE WOLF, P. 7

“Happy the man that hath discovered it, and recognized it, and said: ‘Praised be Thou, Who art the Desire of the world, and thanks be to Thee, O Well-Beloved of the hearts of such as are devoted to Thee!’”

EPISTLE TO THE SON OF THE WOLF, P. 43

“The hearts of them that enjoy near access to God are consumed by these words, and from them the cries of such as are devoted to Him are raised.”

EPISTLE TO THE SON OF THE WOLF, P. 127

“They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 7

“With what love, what devotion, what exultation and holy rapture, they sacrificed their lives in the path of the All-Glorious!”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 182

Devotion

“They who follow Me must strive, under all circumstances, to promote the welfare of whosoever will arise for the triumph of My Cause, and must at all times prove their devotion and fidelity unto him. Happy is the man that hearkeneth and observeth My counsel. Woe unto him that faileth to fulfill My wish.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 207

“The meditations of the profoundest thinker, the devotions of the holiest of saints, the highest expressions of praise from either human pen or tongue, are but a reflection of that which hath been created within themselves, through the revelation of the Lord, their God.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 317-318

“The winds of tests are powerless to hold back them that enjoy near access to Thee from setting their faces towards the horizon of Thy glory, and the tempests of trials must fail to draw away and hinder such as are wholly devoted to Thy will from approaching Thy court.”

PRAYERS AND MEDITATIONS, P. 3

“Tear asunder with the hand of Thy transcendent power, O my Lord, the veil of vain imaginings, that they who are wholly devoted to Thee may see Thee seated on the throne of Thy majesty, and the eyes of such as adore Thy unity may rejoice at the splendors of the glory of Thy face.”

PRAYERS AND MEDITATIONS, PP. 7-8

“Through the restlessness He evinced in Thy path, the feet of all them that are devoted to Thee were steeled and confirmed to manifest Thy Cause amidst Thy creatures, and to demonstrate Thy sovereignty throughout Thy realm.”

PRAYERS AND MEDITATIONS, P. 49

“O God! The trials Thou sendest are a salve to the sores of all them who are devoted to Thy will; the remembrance of Thee is a healing medicine to the hearts of such as have drawn nigh unto Thy court; nearness to Thee is the true life of them who are Thy lovers; Thy presence is the ardent desire of such as yearn to behold Thy face; remoteness from Thee is a torment to those that have acknowledged Thy oneness, and separation from Thee is death unto them that have recognized Thy truth!”

PRAYERS AND MEDITATIONS, P. 78

“I beseech Thee, therefore, by Thyself and by Them, to send down, from the right hand of the throne of Thy grace, upon all that dwell on earth, that which shall wash them from the stain of their trespasses against Thee, and cause them to become wholly devoted to Thy Self, O Thou in Whose hand is the source of all gifts, that they may all arise to serve Thy Cause, and may detach themselves entirely from all except Thee.”

PRAYERS AND MEDITATIONS, P. 99

“This station is the dying from self and the living in God, the being poor in self and rich in the Desired One. Poverty as here referred to signifieth being poor in the things of the created world, rich in the things of God's world. For when the true lover and devoted friend reacheth to the presence of the Beloved, the sparkling beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings.”

THE SEVEN VALLEYS, P. 36

“Did ever, God forbid, My devotion lessen, or My deep affection fail, that thou hast thus forgot Me and blotted Me from thy thoughts?”

THE FOUR VALLEYS, P. 47

“He is, in truth, the Protector of those who are wholly devoted to Him and observe His precepts.”

TABLETS OF BAHÁ'U'LLÁH, P. 91

Devotion

“Thus, now that this lucid commandment hath descended from the heaven of the Will of God, it is lawful and proper to charge interest on money, that the people of the world may, in a spirit of amity and fellowship and with joy and gladness, devotedly engage themselves in magnifying the Name of Him Who is the Well-Beloved of all mankind.”

TABLETS OF BAHÁ'U'LLÁH, P. 133

“Every word of thy poetry is indeed like unto a mirror in which the evidences of the devotion and love thou cherishest for God and His chosen ones are reflected.”

TABLETS OF BAHÁ'U'LLÁH, PP. 175-176

“By My Life, the names of handmaidens who are devoted to God are written and set down by the Pen of the Most High in the Crimson Book. They excel over men in the sight of God. How numerous are the heroes and knights in the field who are bereft of the True One and have no share in His recognition, but thou hast attained and received thy fill.”

WOMEN, #4

“Art is worship. All efforts and exertions put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity.”

PARIS TALKS, P. 176

Buddhist

“Now I wish to found there a vihara which shall be a place of religious devotion for your brotherhood, and I pray you kindly to accept it.”

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 1

“It was right that, moved by thy mighty sympathy, thou shouldst reject the pleasures of royal power and achieve thy noble purpose in religious devotion.”

THE GOSPEL OF BUDDHA, BUDDHA'S FATHER, PARA. 6

“Her purity, her gentleness, her devotion had been invaluable to the Bodhisattva when he aspired to attain enlightenment, the highest aim of mankind.”

THE GOSPEL OF BUDDHA, YASODHARA, PARA. 16

“The Blessed One commanded the bhikkhus to assemble on the eighth day and also on the fourteenth or fifteenth day of each half-month, and to devote these days to religious exercises.”

THE GOSPEL OF BUDDHA, THE UPOSATHA AND PATIMOKKHA, PARA. 2

“Do ye, therefore, O bhikkhus, so let your light shine forth, that ye, having left the world and devoted your entire life to religion and to religious discipline, may observe the rules of decency, be respectful, affectionate, and hospitable to your teachers and superiors, or those who rank as your teachers and superiors.”

THE GOSPEL OF BUDDHA, THE BIKKHUS REBUKED, PARA. 3

“Said the disciple: ‘Teach me, O Lord, the meditations to which I must devote myself in order to let my mind enter into the paradise of the pure land.’”

THE GOSPEL OF BUDDHA, AMITABHA, PARA. 9

“As an act of pure devotion
She has done a pious deed;
She has attained salvation,
Being free from selfish greed.”

THE GOSPEL OF BUDDHA, WIDOWS MITE AND THE THREE MERCHANTS, PARA. 9

“In reply the vision said: ‘I am a samana. Troubled at the thought of old age, disease, and death I have left my home to seek the path of salvation. All things hasten to decay; only the truth abideth forever. Everything changes, and there is no permanency; yet the words of the Buddhas are immutable. I long for the happiness that does not decay; the treasure that will never perish; the life that knows of no

Devotion

beginning and no end. Therefore, I have destroyed all worldly thought. I have retired into an unfrequented dell to live in solitude; and, begging for food, I devote myself to the one thing needful.””

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 5**

Christian

“One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God.”

NIV, THE LETTER OF PAUL TO THE ROMANS 14:5-6

Hindu

“Scorn them that follow virtue for her gifts! The mind of pure devotion- even here- casts equally aside good deeds and bad, passing above them. Unto pure devotion devote thyself: ...”

THE SONG CELESTIAL, 2:50

“That Yogin, so devoted, so controlled, comes to the peace beyond,- My peace, the peace of high Nirvana!”

THE SONG CELESTIAL, 6:15

“Krishna. Whoever serve Me- as I show Myself- constantly true, in full devotion fixed, those hold I very holy.”

THE SONG CELESTIAL 12:2

“Such threefold faith, in highest piety kept, with no hope of gain, by hearts devote is perfect work of Sattwan, true belief.”

THE SONG CELESTIAL 17:17

Jewish

“But of all that anyone owns, be it man or beast or land of his holding, nothing he has proscribed for the LORD may be sold or redeemed; every proscribed thing is totally consecrated to the LORD.”

TANAKH, LEVITICUS 27:28

“Everything that has been proscribed in Israel shall be yours.”

TANAKH, NUMBERS 18:14

Muslim

“And whatever ye spend in charity or devotion, be sure God knows it all. But the wrong-doers have no helpers.”

AL-QUR’ÁN, THE COW 2:270

“Say: ‘My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer, and call upon him, making your devotion sincere as in his sight: such as he created you in the beginning, so shall ye return.’”

AL-QUR’ÁN, THE HEIGHTS 7:29

“Those that turn (to God) in repentance: that serve Him, and praise Him; that wander in devotion to the Cause of God; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by God; (these do rejoice). So proclaim the glad tidings to the Believers.”

AL-QUR’ÁN, REPENTANCE 9:112

“Nor should the believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).”

AL-QUR’ÁN, REPENTANCE 9:122

“Now, if they embark on a boat, they call on God, making their devotion sincerely (and exclusively) to Him; but when He had

Devotion

delivered them safely to (dry) land, Behold, they give a share (of their worship to others)!"

AL-QUR'ÁN, THE SPIDER 29:65

"When a wave covers them like the canopy (of clouds), they call to God, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)!"

AL-QUR'ÁN, LUQMAN, THE WISE 31:32

"Then see what was the end of those who were admonished (but heeded not) - Except the sincere (and devoted) servants of God."

AL-QUR'ÁN, THOSE WHO SET RANKS 37:73-74

"But they rejected him, and they will certainly be called up (for punishment) - Except the sincere and devoted Servants of God (among them)."

AL-QUR'ÁN, THOSE WHO SET RANKS 37:127-128

"We should certainly have been servants of God, sincere (and devoted)!"

AL-QUR'ÁN, THOSE WHO SET RANKS 37:169

"And We did try Solomon: We placed on his throne a body (without life): but he did turn (to Us in true devotion): He said, 'O my Lord! Forgive me, and grant me a Kingdom, which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure).'"

AL-QUR'ÁN, SAD 38:34-35

"Verily it is We Who have revealed the Book to thee in Truth: so serve God, offering Him sincere devotion."

AL-QUR'ÁN, THE CROWDS 39:2

“Is it not to God that sincere devotion is due? But those who take for protectors other than God (say): ‘We only serve them in order that they may bring us nearer to God.’ Truly God will judge between them in that wherein they differ. But God guides not such as are false and ungrateful.”

AL-QUR’ÁN, THE CROWDS 39:3

“Say: ‘Verily, I am commanded to serve God with sincere devotion; ...’”

AL-QUR’ÁN, THE CROWDS 39:11

“Say: ‘It is God I serve, with my sincere (and exclusive) devotion: ...’”

AL-QUR’ÁN, THE CROWDS 39:14

“Call ye, then, upon God with sincere devotion to Him, even though the Unbelievers may detest it.”

AL-QUR’ÁN, THE FORGIVER 40:14

“He is the living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to God, Lord of the Worlds!”

AL-QUR’ÁN, THE FORGIVER 40:65

“Who feared (God) Most Gracious unseen, and brought a heart turned in devotion (to Him): ‘Enter ye therein in Peace and Security; this is a Day of Eternal Life!’”

AL-QUR’ÁN, QAF 50:33-34

Devotion

“But keep in remembrance the name of the Lord and devote thyself to Him wholeheartedly.”

AL-QUR’ÁN, THE ENSHROUDED ONE 73:8

“And they have been commanded no more than this: to worship God, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight.”

AL-QUR’ÁN, CLEAR EVIDENCE 98:5

Zoroastrian

“They shall so sit up in devotional prayer that they may grow in wisdom and wax strong in holiness.”

VENDIDAD 4:45

“We have chosen your inmost holy devotion blended with glorious Righteousness; let it be Ours!”

YASNA 32:2

“This Enlightened One calls Love’s deeds fruitful, knowing that holy Devotion is the true foundation of Righteousness;”

YASNA 34:10

“Devotion, I ask of thee a growing strength; grant this to me that I may uphold Righteousness--rich blessing and a life of love.”

YASNA 43:1

“To these mortals Devotion the Preceptor teaches Thy wisdom whom no one can deceive.”

YASNA 43:6

“Let us magnify with our devotional chants Him who is
everlastingly proclaimed God the Lord, since in His Righteousness
and Love He has promised to give in His Kingdom Perfection and
Immortality to those in whom spiritual-strength is growing.”

YASNA 45:10

“And this, O God, do I put in Thy care: Love and the souls of the
righteous, and worship and aspiration whence (comes) Devotion, so
that the almighty Power may (guard them) with unceasing
vigilance.”

YASNA 49:10

Diligence

Diligence

Bahá'í

“There is no question but they [children] will exert all their efforts, their energies, their sense of pride, to acquire the arts and sciences.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 141

“Let the loved ones of God, whether young or old, whether male or female, each according to his capabilities, bestir themselves and spare no efforts to acquire the various current branches of knowledge, both spiritual and secular, and of the arts.”

COMPILED BY BAHÁ'Í EDUCATION, P. 12

Buddhist

“The slothful man even if he can recite many sacred verses, but does not act accordingly, has no share in the priesthood, but is like a cowherd counting another’s kine.”

THE DHAMMAPADA 19

“If anything is to be done, let a man do it, let him attack it vigorously! A lax ascetic only scatters the dust (of his passions) more widely.”

THE DHAMMAPADA 313

Christian

“Therefore, my dear friends, as you have always obeyed-- not only in my presence, but now much more in my absence-- continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 2:12-13

“We want each of you to show this same diligence to the very end, in order to make your hope sure. We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 6:11-12

“But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”

NKJ, THE LETTER OF PAUL TO THE HEBREWS 11:6

“But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love.”

NKJ, THE SECOND LETTER OF PETER 1:5-7

“Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; ...”

NKJ, THE SECOND LETTER OF PETER 1:10

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”

KJV, THE SECOND LETTER OF PETER 3:14

Hindu

“For, though to know is more than diligence, yet worship better is than knowing, and renouncing better still. Near to renunciation—very near-dwelleteth Eternal Peace!”

THE SONG CELESTIAL 12:12

“Whoso performeth- diligent, content- the work allotted him, whate'er it be, lays hold of perfectness! Hear how a man findeth perfection, being so content: ...”

THE SONG CELESTIAL 18:45

Diligence

Jewish

“You have commanded that Your precepts
be kept diligently.”

TANAKH, PSALMS 119:4

“More than all that you guard, guard your mind,
For it is the source of life.”

TANAKH, PROVERBS 4:23

“Negligent hands cause poverty,
But diligent hands enrich.”

TANAKH, PROVERBS 10:4

“...let it be carried out with dispatch.”

TANAKH, EZRA 6:12

Muslim

“Thus do We explain the Signs by various (symbols): that they may say ‘Thou hast taught us diligently,’ and that We may make the matter clear to those who know.”

AL-QUR’ÁN, THE CATTLE 6:105

“(Joseph) said: ‘For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear except a little, of which ye shall eat.’”

AL-QUR’ÁN, JOSEPH 12:47

“And He hath made subject to you the sun and the moon, both diligently pursuing their courses: and the Night and the Day hath He (also) made subject you.”

AL-QUR’ÁN, ABRAHAM 14:33

Zoroastrian

“It is man’s sacred duty to keep yourself from sin in every place and time, to be diligent in works of merit, and daily to think of and keep in memory the Lord God.”

DINA-I MAINOG-I KHIRAT 2:88

“... Be diligent in making a store of good works, that it may come to your rescue in the spiritual world.

DINA-I MAINOG-I KHIRAT 2:96-97

Discernment

Bahá'í

“Thine ears and thine eyes must needs now be cleansed and sanctified, that thou mayest be able to judge with fairness and justice.”

EPISTLE TO THE SON OF THE WOLF, PAGE 66

“Sanctify your souls from whatsoever is not of God, and taste ye the sweetness of rest within the pale of His vast and mighty Revelation, and beneath the shadow of His supreme and infallible authority. Suffer not yourselves to be wrapt in the dense veils of your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My handiwork may be fully revealed unto men. It follows, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure?”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PAGE 143

“Direct, then, his eyes, O my God, towards the horizon of Thy loving-kindness, and make steadfast his heart in its attachment to Thee, and unloose his tongue to praise Thee, and make him able to hold fast the cord of Thy love, and to cling to the hem of Thy bounteousness, and to proclaim Thy name amidst Thy creatures, and to recount Thy virtues throughout Thy realm, in such wise that no obstacle will deter him from turning to Thy name, the All-Bountiful, and no veil shut him out from Thee, in Whose hand is the dominion of utterance and the kingdom of all names and attributes!”

PRAYERS AND MEDITATIONS, PAGE 53

“I yield thanks Lord, that Thou hast wakened me from my sleep, and stirred me up, and created in me the desire to perceive what most of Thy servants have failed to apprehend. Make me able, therefore, O my Lord, to behold, for love of Thee and for the sake of Thy pleasure, whatsoever Thou hast desired. Thou art He to the power of Whose might and sovereignty all things testify.”

PRAYERS AND MEDITATIONS, P. 216

“Suffer him to become to become heedful, discerning and noble, and grant that he may attain eternal life and abide in Thy Kingdom for evermore.”

BAHÁ'Í PRAYERS, P. 38

“Illumine our hearts, grant us discerning eyes and attentive ears.”

BAHÁ'Í PRAYERS, P. 83

“For example, take a number of children of one family, of one place, of one school, instructed by one teacher, reared on the same food, in the same climate, with the same clothing, and studying the same lessons - it is certain that among these children some will be clever in the sciences, some will be of average ability, and some dull. Hence it is clear that in the original nature there exists a difference of degree and varieties of worthiness and capacity. This difference does not imply good or evil but is simply a difference of degree. One has the highest degree, another the medium degree, and another the lowest degree. So man exists; the animal, the plant and the mineral exist also - but the degrees of these four existences vary. What a difference between the existence of man and of the animal! Yet both are existences. It is evident that in existence there are differences of degrees.”

COMPILATION OF COMPILATIONS, VOL. 1, PAGE 259

“Should Prayer take the form of action?”

‘Abdu’l- Bahá. - ‘Yes: In the Bahá’í Cause arts, sciences and all crafts are (counted as) worship. The man who makes a piece of notepaper to the best of his ability, conscientiously, concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is

Discernment

worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, he is giving praise'.”

PARIS TALKS, PP. 176-177

“The purpose of the foregoing statements is to demonstrate at least this, that the happiness and greatness, the rank and station, the pleasure and peace, of an individual have never consisted in his personal wealth, but rather in his excellent character, his high resolve, the breadth of his learning, and his ability to solve difficult problems.”

THE SECRET OF DIVINE CIVILIZATION, PP. 23-24

“It is evident that although education improves the morals of mankind, confers the advantages of civilization and elevates man from lowest degrees to the station of sublimity, there is nevertheless a difference in the intrinsic or natal capacity of individuals. Ten children of the same age, with equal station of birth, taught in the same school, partaking of the same food, in all respects subject to the same environment, their interests equal and in common, will evidence separate and distinct degrees of capability and advancement; some exceedingly intelligent and progressive, some of mediocre ability, others limited and incapable. One may become a learned professor while another under the same course of education proves dull and stupid. From all standpoints the opportunities have been equal but the results and outcomes vary from the highest to lowest degree of advancement. It is evident therefore that mankind differs in natal capacity and intrinsic intellectual endowment. Nevertheless although capacities are not the same, every member of the human race is capable of education.

FOUNDATIONS OF WORLD UNITY PP. 55-56

“On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man.”

FOUNDATIONS OF WORLD UNITY, P. 110

“During thy supplications to God and thy reciting, ‘Thy Name is my healing,’ consider how thine heart is cheered, thy soul delighted by the spirit of the love of God, and thy mind attracted to the Kingdom of God! By these attractions one’s ability and capacity increase. When the vessel is enlarged the water increases, and when the thirst grows the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one’s wants.”

BAHÁ’U’LLÁH AND THE NEW ERA, P. 93

Buddhist

“Glorious is the truth, O Lord! The Buddha, the Holy One, our Master, sets up what has been overturned; he reveals what has been hidden; he points out the way to the wanderer who has gone astray; he lights a lamp in the darkness so that all who have eyes to see can discern the things that surround them.”

THE GOSPEL OF BUDDHA, YASA, PARA. 8

“I say to thee: The Blessed One has not come to teach death, but to teach life, and thou discernest not the nature of living and dying. This body will be dissolved and no amount of sacrifice will save it. Therefore, seek thou the life that is of the mind. Where self is, truth cannot be; yet when truth comes, self will disappear.”

THE GOSPEL OF BUDDHA, IDENTITY AND NON IDENTITY, PARA. 6

“The I is thy soul. Doubt in the existence of the soul is irreligious, and without discerning this truth there is no way of salvation. Deep speculation will easily involve the mind; it leads to confusion and unbelief; but a purification of the soul leads to the way of escape.”

THE GOSPEL OF BUDDHA, THE BODHISATTVA’S SEARCH, PARA. 2

Discernment

“And when the doctrine was propounded, the venerable Kondanna, the oldest one among the five bhikkhus, discerned the truth with his mental eye, and he said: ‘Truly, O Buddha, our Lord, thou hast found the truth!’ Then the other bhikkhus too, joined him and exclaimed: ‘Truly, thou art the Buddha, thou hast found the truth.’”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 17

Christian

“And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.”

KJV, THE GOSPEL ACCORDING TO MATTHEW, 25:15

“Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:”

KJV, THE ACTS OF THE APOSTLES 11:29

“If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”

KJV, FIRST LETTER OF PETER 4:11

Hindu

“Yea, the world is strong but what discerns it stronger, and the mind strongest; and high o'er all the ruling Soul.”

THE SONG CELESTIAL, 3:42

“And whoso thus discerneth Me in all, and all in Me, I never let him go; nor looseneth his hold upon Me; ...”

THE SONG CELESTIAL, 6:30

“He is within all beings- and without- motionless, yet still moving; not discerned for subtlety of instant presence; close to all, to each; yet measurelessly far!”

THE SONG CELESTIAL 13:16

“Holy souls see which strive thereto. Enlightened, they perceive that Spirit in themselves; but foolish ones, even though they strive, discern not, having hearts unkindled, ill-informed!”

THE SONG CELESTIAL 15:11

“There is imperfect Knowledge: that which sees the separate existences apart, and, being separated, holds them real.”

THE SONG CELESTIAL 18:21

Jewish

“Call to Me, and I will answer you, And I will tell you wondrous things, Secrets you have not known.”

TANAKH, JEREMIAH 33:3

“My son, if you accept my words
And treasure up my commandments;
If you make your ear attentive to wisdom
And your mind open to discernment;
If you call to understanding
And cry aloud to discernment,
If you seek it as you do silver
And search for it as for treasures,
Then you will understand the fear of the Lord
And attain knowledge of God.
For the Lord grants wisdom;
Knowledge and discernment are by His decree.
He reserves ability for the upright
And is a shield for those who live blamelessly,
Guarding the paths of justice,
Protecting the way of those loyal to Him.

Discernment

You will then understand what is right, just,
And equitable – every good course.
For wisdom will enter your mind
And knowledge will delight you.
Foresight will protect you,
And discernment will guard you.”

TANAKH, PROVERBS 2:1-11

“For as wisdom grows, vexation grows;
To increase learning is to increase heartache.”

TANAKH, ECCLESIASTES 1:18

“...youths without blemish, handsome, proficient in all wisdom, knowledgeable and intelligent, and capable of serving in the royal palace-- and teach them the writings and the language of the Chaldeans.”

TANAKH, DANIEL, 1:4

Muslim

“How many a sign there is in the heavens and the earth which most men pass by and ignore.”

AL-QUR’ÁN 12:105

Zoroastrian

“O Spitamid Haechataspans, to you I speak (all that is best for you to hear), since you have discerned the lawful from the unlawful; by these your actions which are in accord with the Lord’s first laws, you have won Righteousness for yourselves.”

YASNA 46:15

“O God, I beg of Thee and Righteousness to speak out what is the thought of Thy (Majesty)’s wisdom, that I may discern how to express this -- that Faith which is of Thy (Majesty)’s own, O Lord.”

YASNA 49:6

Duty

Bahá'í

“The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed.”

SYNOPSIS OF THE KITAB-I-AQDAS, P. 11

“Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.”

SYNOPSIS OF THE KITAB-I-AQDAS, P. 25

“Learning of wonderment, of longing love their duty, Not on learned chapters and dull themes they look.”

THE FOUR VALLEYS, P. 56

“The duty of long years of love obey
And tell the tale of happy days gone by,
That land and sky may laugh aloud today,
And it may gladden mind and heart and eye.”

THE FOUR VALLEYS, P. 60

“Whatever 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 4-5

Duty

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 8

“Please God, the poor may exert themselves and strive to earn the means of livelihood. This is a duty which, in this most great Revelation, hath been prescribed unto every one, and is accounted in the sight of God as a goodly deed.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 202

“God hath prescribed unto this people the duty of aiding whosoever will aid them, of serving his best interests, and of demonstrating to him their abiding loyalty.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 207

“For every one of you his paramount duty is to choose for himself that on which no other may infringe and none usurp from him. Such a thing -- and to this the Almighty is My witness -- is the love of God, could ye but perceive it.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 261

“Say: Teach ye the Cause of God, O people of Bahá, for God hath prescribed unto every one the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 278

“Open, O people, the city of the human heart with the key of your utterance. Thus have We, according to a pre-ordained measure, prescribed unto you your duty.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 304

“It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean, so that he may, in proportion to the eagerness of his search and the efforts he hath exerted, partake of such benefits as have been pre-ordained in God's irrevocable and hidden Tablets.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 326

“He is come from the invisible heaven, bearing the banner 'He doeth whatsoever He willeth' and is accompanied by hosts of power and authority while it is the duty of all besides Him to strictly observe whatever laws and ordinances have been enjoined upon them, and should anyone deviate therefrom, even to the extent of a hair's breadth, his work would be brought to naught.”

TABLETS OF BAHÁ'U'LLÁH, P. 108

“The day is approaching when everything now discernible will have faded away and ye shall weep for having failed in your duty towards God.”

TABLETS OF BAHÁ'U'LLÁH, P. 245

“It is the bounden duty of parents to rear their children to be staunch in faith, the reason being that a child who removeth himself from the religion of God will not act in such a way as to win the good pleasure of his parents and his Lord.”

BAHÁ'Í EDUCATION, #12

“The most vital duty, in this day, is to purify your characters, to correct your manners, and improve your conduct.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 10

“It is your duty to be exceedingly kind to every human being, and to wish him well; to work for the upliftment of society; to blow the breath of life into the dead; to act in accordance with the instructions of Bahá'u'lláh and walk His path--until ye change the world of man into the world of God.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 90

Duty

“To promote knowledge is thus an inescapable duty imposed on every one of the friends of God.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 126

“That is, it is enjoined upon the father and mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in the bosom of sciences and arts. Should they neglect this matter, they shall be held responsible and worthy of reproach in the presence of the stern Lord.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 127

“It is true that every one of God's servants, and in particular those who are on fire with the Faith, have been allotted this task of servitude to Almighty God; still, the duty imposed upon us is greater than that which hath been laid upon the rest. To Him do we look for grace and favour and strength.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 237

“Justice is a noble quality and injustice an iniquity. That it is one's duty to be pitiful and harm no one, and to avoid jealousy and malice at all costs. Wisdom is the glory of man, not ignorance; light, not darkness! It is a good thing to turn one's face toward God, and foolishness to ignore Him. That it is our duty to guide man upward, and not to mislead him and be the cause of his downfall.”

PARIS TALKS, PP. 79-80

“For the community needs financier, farmer merchant and laborer just as an army must be composed of commander, officers and privates. All cannot be commanders; all cannot be officers or privates. Each in his station in the social fabric must be competent; each in his function according to ability; but justness of opportunity for all.”

FOUNDATIONS OF WORLD UNITY, P. 36

“Therefore it is our duty to put forth our greatest efforts and summon all our energies in order that the bonds of unity and accord may be established among mankind. For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony.”

FOUNDATIONS OF WORLD UNITY, P. 50

“It is the duty of everyone to investigate reality, and investigation of reality by another will not do for us.”

FOUNDATIONS OF WORLD UNITY, PP. 76-77

Buddhist

“Such a man who does his duty is tolerant like the earth, like a stone set in a threshold; he is like a lake without mud; no new births are in store for him.”

THE DHAMMAPADA 95

“Therefore one should follow the wise, the intelligent, the learned, the much enduring, the dutiful, the noble; one should follow a good and wise man, as the moon follows the path of the stars.”

THE DHAMMAPADA 208

“Fools do not care for the duty to be performed or the aim to be reached, but think of themselves alone. Everything is but a pedestal of their vanity.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 2

“Thou dost well, O Sigala, to honor, reverence, and keep sacred the words of thy father; and it is thy duty to protect thy home, thy wife, thy children, and thy children's children against the hurtful influences of evil spirits.”

THE GOSPEL OF BUDDHA, GUARD THE SIX QUARTERS, PARA. 3

“Such is the religion thy father wants thee to have, and the performance of the ceremony shall remind thee of thy duties.”

THE GOSPEL OF BUDDHA, GUARD THE SIX QUARTERS, PARA. 4

Duty

‘Exercise self-control at thy meals, and take upon thyself some duties that will exercise thy abilities and make thee useful to thy fellow-men. In following this advice thou wilt prolong thy life.’

THE GOSPEL OF BUDDHA, LUXURIOUS LIVING, PARA. 2

“As a prudent woman goes forth to perform her religious duties, so she appeared in a simple dress without any ornaments, yet beautiful to look upon.”

THE GOSPEL OF BUDDHA, THE COURTESAN AMBAPALI, PARA. 2

“But the devout man, who continually fulfills the greater and lesser duties, walking according to the precepts, it is who rightly honors, holds sacred, and reveres the Tathagata with the worthiest homage. Therefore, O Ananda, be ye constant in the fulfillment of the greater and of the lesser duties, and walk according to the precepts; thus, Ananda, will ye honor the Master.”

THE GOSPEL OF BUDDHA, METTEYYA, PARA. 3

“With no selfish aim, but regarding his child and the people at large, Siddhattha, the prince, attended to his religious duties, bathing his body in the holy Ganges and cleansing his heart in the waters of the law. Even as men desire to give happiness to their children, so did he long to give peace to the world.”

THE GOSPEL OF BUDDHA, THE TIES OF LIFE, PARA. 6

“The prince listened to the noble words of his visitor and said: ‘Thou bringest good tidings, for now I know that my purpose will be accomplished. My father advises me to enjoy life and to undertake worldly duties, such as will bring honor to me and to our house. He tells me that I am too young still, that my pulse beats too full to lead a religious life.’”

THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 8

“Then the Blessed One turned to Mara, saying: ‘I shall not pass into the final Nirvana, O Evil One, until there be not only brethren and sisters of an Order, but also lay disciples of both sexes, who shall have become true hearers, wise, well trained, ready and learned, versed in the scriptures, fulfilling all the greater and lesser duties, correct in life, walking according to the precepts-until they, having thus themselves learned the doctrine, shall be able to give information to others concerning it, preach it, make it known, establish it, open it, minutely explain it, and make it clear-until they, when others start vain doctrines, shall be able to vanquish and refute them, and so to spread the wonderworking truth abroad. I shall not die until the pure religion of truth shall have become successful, prosperous, widespread, and popular in all its full extent-until, in a word, it shall have been well proclaimed among men!’”

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 7

“‘Sensuality is enervating; the self-indulgent man is a slave to his passions, and pleasure-seeking is degrading and vulgar. But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our minds strong and clear. Water surrounds the lotus flower, but does not wet its petals. This is the middle path, O bhikkhus, that keeps aloof from both extremes.’ And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavors, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 7

Christian

“Jesus said to him, ‘Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 4:10

“So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 7:12

Duty

“Then he said to them, ‘Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.’”

RSV, THE GOSPEL ACCORDING TO MATTHEW 22:21

“Master, which is the great commandment in the law? 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. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 22:36-40

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’ Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.’ Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’ They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’ He will reply, ‘I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.’ Then they will go away to eternal punishment, but the righteous to eternal life.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 25:34-46

“On one occasion an expert in the law stood up to test Jesus. ‘Teacher,’ he asked, ‘what must I do to inherit eternal life?’ ‘What is written in the Law?’ he replied. ‘How do you read it?’ He answered: ‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’ ‘You have answered correctly,’ Jesus replied. ‘Do this and you will live.’

But he wanted to justify himself, so he asked Jesus, ‘And who is my neighbor?’ In reply Jesus said: ‘A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’ ‘Which of these three do you think was a neighbor to the man who fell into the hands of robbers?’

The expert in the law replied, ‘The one who had mercy on him.’ Jesus told him, ‘Go and do likewise.’”

NIV, THE GOSPEL ACCORDING TO LUKE 10:25-37

“So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’”

NIV, THE GOSPEL ACCORDING TO LUKE 17:10

“‘My food,’ said Jesus, ‘is to do the will of him who sent me and to finish his work.’”

NIV, THE GOSPEL ACCORDING TO JOHN 4:34

Duty

“For I came down from heaven, not to do mine own will, but the will of him that sent me.”

KJV, THE GOSPEL ACCORDING TO JOHN 6:38

“If ye love me, keep my commandments.”

KJV, THE GOSPEL ACCORDING TO JOHN 14:15

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”

KJV, THE GOSPEL ACCORDING TO JOHN 14:21

“Ye are my friends, if ye do whatsoever I command you.”

KJV, THE GOSPEL ACCORDING TO JOHN 15:14

“But Peter and John replied, ‘Judge for yourselves whether it is right in God's sight to obey you rather than God.’”

NIV, THE ACTS OF THE APOSTLES 4:19

“Then Peter and the other apostles answered and said, We ought to obey God rather than men.”

KJV, THE ACTS OF THE APOSTLES 5:29

Hindu

“But, if thou shunn'st this honourable field- a Kshattriya- if, knowing thy duty and thy task, thou bidd'st duty and task go by- that shall be sin!”

THE SONG CELESTIAL, 2:34

“There is a task of holiness to do, unlike world-binding toil, which bindeth not the faithful soul; such earthly duty do free from desire, and thou shalt well perform thy heavenly purpose.”

THE SONG CELESTIAL, 3:9

“Therefore, thy task prescribed with spirit unattached gladly perform, since in performance of plain duty man mounts to his highest bliss.”

THE SONG CELESTIAL, 3:19

“Finally, this is better, that one do his own task as he may, even though he fail, than take tasks not his own, though they seem good. To die performing duty is no ill; but who seeks other roads shall wander still.”

THE SONG CELESTIAL, 3:35

“Nay, Arjuna! I call that the true piety which most removes earth-aches and ills, where one is moderate in eating and in resting, and in sport; measured in wish and act; sleeping betimes, waking betimes for duty.”

THE SONG CELESTIAL, 6:17

“Who doeth duties so, unvexed if his work fail, if it succeed unflattered, in his own heart justified, quit of debates and doubts, his is 'true' act: ...”

THE SONG CELESTIAL 18:10

“There is 'right' Action: that which- being enjoined- is wrought without attachment, passionately, for duty, not for love, nor hate, nor gain.”

THE SONG CELESTIAL 18:23

“He shall not fall in sin who fronts the task set him by Nature's hand! Let no man leave his natural duty, Prince! though it bear blame! For every work hath blame, as every flame is wrapped in smoke!”

THE SONG CELESTIAL 18:48

Duty

“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!”

THE SONG CELESTIAL 18:66

Jewish

“You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the LORD.”

TANAKH, LEVITICUS 19:18

“You shall love the LORD your God with all your heart and with all your soul and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as symbols on your forehead; inscribe them on the doorposts of your house and on your gates.”

TANAKH, DEUTERONOMY 6:5-9

“And now, O Israel, what does the LORD your God demand of you? Only this: to revere the LORD your God, to walk only in His paths, to love Him, and to serve the LORD your God with all your heart and soul, keeping the LORD's commandments and laws, which I enjoin upon you today, for your good.”

TANAKH, DEUTERONOMY 10:12-13

“Love, therefore, the LORD your God, and always keep His charge, His laws, His rules, and His commandments.”

TANAKH, DEUTERONOMY 11:1

“See, I set before you this day life and prosperity, death and adversity. For I command you this day, to love the LORD your God, to walk in His ways, and to keep His commandments, His laws and His rules, that you may thrive and increase, and that the LORD your God may bless you in the land that you are about to enter and possess. But if your heart turns away and you give no heed, and are lured into the worship of other gods, I declare to you

this day that you will certainly perish; you shall not long endure on the soil that you are crossing the Jordan to enter and possess. I call heaven and earth to witnesses against you this day: I have put before you life and death, blessing and curse. Choose life-- if you and your offspring would live-- by loving the LORD your God, heeding His commands, and holding fast to Him. For thereby you shall have life and shall long endure the soil that the Lord swore to your ancestors, Abraham, Isaac, and Jacob, to give to them."

TANAKH, DEUTERONOMY 30:15-20

"But be very careful to fulfill the Instruction and the Teaching that Moses the servant of the LORD enjoined upon you, to love the LORD your God and to walk in all His ways, and to keep His commandments and to hold fast to Him, and to serve Him with all your heart and soul."

TANAKH, JOSHUA 22:5

"For your own sakes, therefore, be most mindful to love the LORD your God."

TANAKH, JOSHUA 23:11

"No, this is the fast I desire:
To unlock the fetters of wickedness,
And untie the cords of the yoke
To let the oppressors go free;
To break off every yoke."

TANAKH, ISAIAH 58:6

"So, love the LORD, all you faithful;
the LORD guards the loyal,
and more than requites
him who acts arrogantly."

TANAKH, PSALMS 31:24

Duty

“Give your mind to me, my son;
Let your eyes watch my ways.”

TANAKH, PROVERBS 23:26

Muslim

“For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.”

AL-QUR’ÁN, THE COW 2:241

“In it are signs manifest; (for example), the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to God, those who can afford the journey; but if any deny faith, God stands not in need of any of his creatures.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:97

“O ye who believe! do your duty to God, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper.”

AL-QUR’ÁN, THE TABLE SPREAD 5:38

“On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear God.”

AL-QUR’ÁN, THE CATTLE 6:69

“Those who believe in God and the last day ask thee for no exemption from fighting with their goods and persons. And God knoweth well those who do their duty.”

AL-QUR’ÁN, REPENTANCE 9:44

“There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to God and His apostle: no ground (of complaint) can there be against such as do right: and God is Oft-Forgiving, Most Merciful.”

AL-QUR’ÁN, REPENTANCE 9:91

“He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): ‘Warn (Man) that there is no god but I: so do your duty unto Me.’”

AL-QUR’ÁN, THE BEES 16:2

“God has said: ‘Take not (for worship) two gods: for He is just One God: then fear Me (and Me alone).’ To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than God?”

AL-QUR’ÁN, THE BEES 16:51-52

“Say: ‘Obey God, and obey the Apostle: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Apostle's duty is only to preach the clear (Message).’”

AL-QUR’ÁN, THE LIGHT 24:54

“And follow the Best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden, while ye perceive not!- Lest the soul should (then) say: Ah! woe is me! - in that I neglected (my duty) towards God, and was but among those who mocked!”

AL-QUR’ÁN, THE CROWDS 39:55-56

“Soon will ye remember what I say to you (now), my (own) affair I commit to God: for God (ever) watches over His Servants.”

AL-QUR’ÁN, THE FORGIVER 40:44

Duty

Zoroastrian

“He who does not do his duty to those to whom duty is due becomes a thief of duty, for he robs them of what is due to them. During the night and during the day he must cling to his duty to those to whom duty is due, whatever be their rank.”

VENDIDAD 4:1

“It is man’s sacred duty to obey his heavenly Creator.”

DINKART 4:268

“Do not put off for tomorrow any good work you can do today, and carry out with your own hand the plan of your soul.”

SAD DAR 81:10

Enthusiasm

Bahá'í

“Yea, although to the wise it be shameful to seek the Lord of Lords in the dust, yet this betokeneth intense ardor in searching. ‘Whoso seeketh out a thing with zeal shall find it.’”

THE SEVEN VALLEYS, PP. 6-7

“Cry out and summon the people to Him Who is the Sovereign Lord of all worlds, with such zeal and fervor that all men may be set on fire by thee.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 310

“Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory. Whoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart's desire, and will surrender his soul into the hands of his Beloved. Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 321

“From the billows of the ocean of Thy generosity the seas of eagerness and enthusiasm were revealed.”

PRAYERS AND MEDITATIONS, P. 246

“Our meaning is that qualities of the spirit are the basic and divine foundation, and adorn the true essence of man; and knowledge is the cause of human progress. The beloved of God must attach great importance to this matter, and carry it forward with enthusiasm and zeal.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 137-138

Enthusiasm

“Other attributes of perfection are to fear God, to love God by loving His servants, to exercise mildness and forbearance and calm, to be sincere, amenable, clement and compassionate; to have resolution and courage, trustworthiness and energy, to strive and struggle, to be generous, loyal, without malice, to have zeal and a sense of honor, to be high-minded and magnanimous, and to have regard for the rights of others.”

SECRET OF DIVINE CIVILIZATION, P. 40

Buddhist

“Rouse thyself! Do not be idle! Follow the path of righteousness and shun transgression. The righteous man rests in bliss, in this world and in the next.”

THE DHAMMAPADA 168-169

“He who does not rouse himself when it is time to rise; who, though young and strong, is full of sloth; whose will and thoughts are weak; that lazy and idle man will never find the way to enlightenment.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 1

“So long as they, O bhikkhus, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested; so long as their elders practice justice; so long as the brethren esteem, revere, and support their elders, and hearken unto their words; so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet; so long as the brethren shall not be addicted to sloth and idleness; so long as the brethren shall exercise themselves in the sevenfold higher wisdom of mental activity, search after truth, energy, joy, modesty, self-control, earnest contemplation, and equanimity of mind, so long the Sangha may be expected to prosper. Therefore, O bhikkhus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind, and full of wisdom.”

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 5

“If we liberate our souls from our petty selves, wish no ill to others, and become clear as a crystal diamond reflecting the light of truth, what a radiant picture will appear in us mirroring things as they are, without the admixture of burning desires, without the distortion of erroneous illusion, without the agitation of clinging and unrest.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 11

Christian

“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.

You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 5:13-16

“He said to them, ‘Do you bring in a lamp to put it under a bowl or a bed? Instead, don't you put it on its stand? For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open. If anyone has ears to hear, let him hear.’”

NIV, THE GOSPEL ACCORDING TO MARK 4:21-23

“No one lights a lamp and hides it in a jar or puts it under a bed. Instead, he puts it on a stand, so that those who come in can see the light. For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open.”

NIV, THE GOSPEL ACCORDING TO LUKE 8:16-17

“If you give to charity, give without grudging; if you are a leader, lead with enthusiasm; if you help others in distress, do it cheerfully.”

THE LETTER OF PAUL TO THE ROMANS, 12:8

Enthusiasm

“With unflagging zeal, aglow with the Spirit, serve the Lord.”

THE LETTER OF PAUL TO THE ROMANS, 12:11

“So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 14:12

“Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 15:58

“See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 7:11

“For I know your eagerness to help, and I have been boasting about it to the Macedonians, telling them that since last year you in Achaia were ready to give; and your enthusiasm has stirred most of them to action.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 9:2

“It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 4:18

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 6:9

“Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 6:14-20

“Be wise in the way you act toward outsiders; make the most of every opportunity.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 4:5

“And as for you, brothers, never tire of doing what is right.”

NIV, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 3:13

“... who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.”

NIV, THE LETTER OF PAUL TO TITUS 2:14

“Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.”

NIV, THE FIRST LETTER OF PETER 1:22

“Above all, love each other deeply, because love covers over a multitude of sins.”

NIV, THE FIRST LETTER OF PETER 4:8

Enthusiasm

“Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.”

NIV, A LETTER OF JUDE 1:3

“These are the words of the Amen, the faithful and true witness, the source of God's creation: I know what you are doing; you are neither cold nor hot. How I wish you were either cold or hot! Because you are neither one nor the other, but just lukewarm, I will spit you out of my mouth.”

THE REVELATION OF JOHN, 3:14-16

“Those whom I love I rebuke and discipline. So be earnest, and repent.”

NIV, THE REVELATION OF JOHN 3:19

“I wept and wept because no one was found who was worthy to open the scroll or look inside.

NIV, THE REVELATION OF JOHN 5:4

“The Spirit and the bride say, ‘Come!’ And let him who hears say, ‘Come!’ Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.”

NIV, THE REVELATION OF JOHN 22:17

Hindu

“And, if I acted not- earnest and watchful- those that look to me for guidance, sinking back to sloth again because I slumbered, would decline from good, ...”

THE SONG CELESTIAL, 3:23

“This Yog, I say, cometh not lightly to th' ungoverned ones; but he who will be master of himself shall win it, if he stoutly strive thereto.”

THE SONG CELESTIAL, 6:36

“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!”

THE SONG CELESTIAL 9:5

“First the force; and then the agent; next, the various instruments; fourth, the especial effort; fifth, the God.”

THE SONG CELESTIAL 18:14

“Stained is the steadfastness whereby a man holds to his duty, purpose, effort, end, for life's sake, and the love of goods to gain, Arjuna! 'tis of Raias, passion-stamped!”

THE SONG CELESTIAL 18:34

Jewish

“Arise, shine, for your light has dawned;
The Presence of the LORD has shone upon you!”

TANAKH, ISAIAH 60:1

“Upon your walls, O Jerusalem,
I have set watchmen,
Who shall never be silent
By day or by night.
you, the LORD'S remembrancers,
Take no rest
And give no rest to Him,
Until He establish Jerusalem
And make her renown on earth.”

TANAKH, ISAIAH 62:6-7

Enthusiasm

“Like a hind crying for water,
my soul cries for You, O God;
my soul thirsts for God, the living God;
O when will I come to appear before God!”

TANAKH, PSALMS 42:1-2

“Sing to the LORD, bless His name,
proclaim His victory day after day.
Tell of His glory among the nations,
His wondrous deeds, among all peoples.”

TANAKH, PSALMS 96:2-3

“I am consumed with rage
over my foes’ neglect of Your words.”

TANAKH, PSALMS 119:139

“Lazybones, go to the ant;
Study its ways and learn.
Without leaders, officers, or rulers,
It lays up its stores during the summer,
Gathers in its food at harvest.
How long will you lie there, lazybones;
When will you wake up from your sleep?”

TANAKH, PROVERBS 6:6-9

“Whatever it is in your power to do, do with all your might. For there is no action, no reasoning, no learning, no wisdom in Shooel, where you are going.”

TANAKH, ECCLESIASTES 9:10

“And the knowledgeable will be radiant like the bright expanse of the sky, and those who lead the many to righteousness will be like the stars for ever and ever.”

TANAKH, DANIEL 12:3

“All Judah rejoiced over the oath, for they swore with all their heart and sought Him with all their will. He responded to them and gave them respite on every side.”

TANAKH, THE SECOND BOOK OF CHRONICLES 15:15

Muslim

“To each is a goal to which God turns him; then strive together (as in a race) toward all that is good. Wheresoever ye are, God will bring you together. For God hath power over all things.”

AL-QUR’ÁN, THE COW 2:148

“For such the reward is forgiveness from their Lord, and gardens with rivers flowing underneath, an eternal dwelling; how excellent a recompense for those who work (and strive)!.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:136

“Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of God with their goods and their persons. God hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home): unto all (in faith) hath God promised good: but those who strive and fight hath He distinguished above those who sit (at home) by a special reward.”

AL-QUR’ÁN, WOMEN 4:95

“O ye who believe! do your duty to God, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper.”

AL-QUR’ÁN, THE TABLE SPREAD 5:38

Enthusiasm

“If God 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 goal of you all is to God; it is He that will show you the truth of the matters in which ye dispute.”

AL-QUR’ÁN, THE TABLE SPREAD 5:

“Or think ye that ye Shall be abandoned, as though God did not know those among you who strive with might and main, and take none for friends and protectors except God, his apostle, and the (community of) believers?”

AL-QUR’ÁN, REPENTANCE 9:16

“Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in God and the Last Day, and strive with might and main in the cause of God? They are not comparable in the sight of God: and God guides not those who do wrong.”

AL-QUR’ÁN, REPENTANCE 9:19

“Those who believe, and suffer exile and strive with might and main, in God's cause, with their goods and their persons, have the highest rank in the sight of God: They are the people who will achieve (salvation).”

AL-QUR’ÁN, REPENTANCE 9:20

“Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of God. That is best for you, if ye (but) knew.”

AL-QUR’ÁN, REPENTANCE 9:41

“Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith - they are the ones whose striving is acceptable (to God).”

AL-QUR’ÁN, CHILDREN OF ISRAEL 17:19

“And strive in His cause as ye ought to strive, (with sincerity and under discipline): He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham.”

AL-QUR’ÁN, THE PILGRIMAGE 22:78

“Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur’án).”

AL-QUR’ÁN, THE CRITERION 25:52

“For those whose hopes are in the meeting with God (in the Hereafter, let them strive); for the Term (appointed) by God is surely coming: and He hears and knows (all things).”

AL-QUR’ÁN, THE SPIDER 29:5

“And if any strive (with might and main), they do so for their own souls: for God is free of all needs from all creation.”

AL-QUR’ÁN, THE SPIDER 29:6

“And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily God is with those who do right.”

AL-QUR’ÁN, THE SPIDER 29:69

“That ye believe in God and His Apostle, and that ye strive (your utmost) in the Cause of God, with your property and your persons: that will be best for you, if ye but knew!”

AL-QUR’ÁN, THE BATTLE ARRAY 61:11

“Verily, (the ends) ye strive for are diverse.”

AL-QUR’ÁN, THE NIGHT 92:4

Enthusiasm

“Namely, that no bearer of burdens can bear the burden of another; That man can have nothing but what he strives for; That (the fruit of) his striving will soon come in sight; Then will he be rewarded with a reward complete; That to thy Lord is the final Goal; ...”

AL-QUR’ÁN, THE STAR 53:38-42

Zoroastrian

“When Fryan rises up with Righteousness among the kinsmen and the more renowned of the people of Turan and zealously works to advance (their) homes, then does he weld together those (peoples) with love, (and) God the Lord is taught to them as a consolation.”

YASNA 46:12

“O God (my) Lord, now do I worship Thee with praise, with steady Righteousness and Love, whereby the ardent aspirant stands indeed upon the Path and listens to the devotees in the Home of Song.”

YASNA 50:4

“Praising in these hymns, O God, I come towards Thee with the righteous deeds of Love, while I long to have my reward, yes, earnestly appeal for its enlightenment!”

YASNA 50:9

Excellence

Bahá'í

“... in every art and skill, God loveth the highest perfection.”

BAHÁ'U'LÁH IN THE COMPILATION ON EXCELLENCE

“Strain every nerve to acquire both inner and outer perfections, for the fruit of the human tree hath ever been and will ever be perfections both within and without.”

COMPILATION ON EDUCATION, P. 3

“... a soul of excellent deeds and good manners will undoubtedly advance from whatever horizon he beholdeh the lights radiating. Herein lies the difference: By faith is meant, first, conscious knowledge, and second, the practice of good deeds.”

BAHÁ'Í WORLD FAITH, P. 382-383

Buddhist

“Surrender the grasping disposition of selfishness, and you will attain to that calm state of mind which conveys perfect peace, goodness, and wisdom.”

THE GOSPEL OF BUDDHA, SERMON AT RAJAGAHA, PARA. 10

“We reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity.”

THE GOSPEL OF BUDDHA, SERMON ON CHARITY, PARA. 5

“Starting from the simplest forms, the mind rises and falls according to deeds, but the aspirations of a Bodhisattva pursue the straight path of wisdom and righteousness, until they reach perfect enlightenment in the Buddha.”

THE GOSPEL OF BUDDHA, THE GOAL, PARA. 2

“All those who receive the truth will find perfect enlightenment. And, verily, such is the power of the doctrine that even by the reading of a single stanza, or by reciting, copying, and keeping in mind a single sentence of the good law, persons may be converted to the truth and enter the path of righteousness which leads to deliverance from evil.”

THE GOSPEL OF BUDDHA, THE PREACHER’S MISSION, PARA. 5

“The Tathagata is not avaricious, nor narrow-minded, and he is willing to impart the perfect Buddha-knowledge unto all who are ready and willing to receive it.”

THE GOSPEL OF BUDDHA, THE PREACHER’S MISSION, PARA. 8

“The Tathagata reveals the higher life in its purity and perfection.”

THE GOSPEL OF BUDDHA, TWO BRAHMANS , PARA. 22

“Alas! I remain still but a learner, one who has yet to work out his own perfection.”

THE GOSPEL OF BUDDHA, METTEYYA , PARA. 4

“The Buddha has proclaimed the truth; let the truth of the Buddha dwell in your hearts. Extinguish in yourselves every desire that antagonizes the Buddha, and in the perfection of your spiritual growth you will become like unto him. That of your heart which cannot or will not develop into Buddha must perish, for it is mere illusion and unreal; it is the source of your error; it is the cause of your misery.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 8

“I have recognized the deepest truth, which is sublime and peace-giving' but difficult to understand; for most men move in a sphere of worldly interests and find their delight in worldly desires. The worldling will not understand the doctrine, for to him there is happiness in selfhood only, and the bliss that lies in a complete surrender to truth is unintelligible to him. He will call resignation what to the enlightened mind is the purest joy. He will see annihilation where the perfected one finds immortality. He will

regard as death what the conqueror of self knows to be life everlasting. The truth remains hidden from him who is in the bondage of hate and desire. Nirvana remains incomprehensible and mysterious to the vulgar whose minds are beclouded with worldly interests. Should I preach the doctrine and mankind not comprehend it, it would bring me only fatigue and trouble.”

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 3

“But let not this doctrine, so full of truth and so excellent, fall into the hands of those unworthy of it, where it would be despised and contemned, treated shamefully, ridiculed and censured.”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 7

“THE Blessed One thought: ‘I have taught the truth which is excellent in the beginning, excellent in the middle, and excellent in the end; it is glorious in its spirit and glorious in its letter. But simple as it is, the people cannot understand it.’”

THE GOSPEL OF BUDDHA, PARABLES AND STORIES

“But he who increases his wealth is like unto one who practices eminent virtues. The virtuous, excellent man attains in heaven to the glorious state of the gods.”

THE GOSPEL OF BUDDHA, WIDOW'S MITE AND THE THREE MERCHANTS, PARA. 17

“The Naga kings, earnestly desiring to show their reverence for most excellent law, as they had paid honor to former Buddhas, now went to greet the Bodhisattva. They scattered before him mandara flowers, rejoicing with heartfelt joy to pay their religious homage.”

THE GOSPEL OF BUDDHA, THE ENLIGHTENMENT, PARA. 7

“Now the Blessed One set the wheel of the most excellent law rolling, and he began to preach to the five bhikkhus, opening to them the gate of immortality, and showing them the bliss of Nirvana.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 8

Christian

“So be perfect, just as your heavenly Father is perfect.”

CSB, GOSPEL ACCORDING TO ST. MATTHEW, 5:48

“Jesus answered, ‘If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 19:21

“Each of you should examine your own conduct, and then he can measure his achievement by comparing himself with himself and not with anyone else; for everyone has his own burden to bear.”

REB, THE LETTER OF PAUL TO THE GALATIANS, 6:4-5

“And now my friends, all that is true, all that is noble, all that is just and pure, all that is lovable and attractive, whatever is excellent and admirable---fill your thoughts with these things.”

REB, THE LETTER OF PAUL TO THE PHILIPPIANS, 4:8

“And let perseverance be perfect, so that you may be perfect and complete, lacking in nothing.”

CSB, THE LETTER OF JAMES, 1:4

“We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.”

NIV, THE LETTER OF JAMES 3:2

“In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.”

NIV, THE FIRST LETTER OF JOHN 4:17-18

Hindu

“With perfect meditation comes perfect act, and the righthearted rise- more certainly because they seek no gain- forth from the bands of body, step by step, to highest seats of bliss.”

THE SONG CELESTIAL, 2:51

“Yet these are one! No man shall 'scape from act by shunning action; nay, and none shall come by mere renuncements unto perfectness.”

THE SONG CELESTIAL, 3:4

“Do thine allotted task! Work is more excellent than idleness; the body's life proceeds not, lacking work.”

THE SONG CELESTIAL, 3:8

“Arjuna! if a man sees everywhere- taught by his own similitude- one Life, one Essence in the Evil and the Good, hold him a Yogi, yea! well perfected!”

THE SONG CELESTIAL, 6:32

“Thou Thyself alone dost know, Maker Supreme! Master of all the living! Lord of Gods! King of the Universe! to Thee alone belongs to tell the heavenly excellence of those perfections wherewith Thou dost fill these worlds of Thine; Pervading, Immanent!”

THE SONG CELESTIAL 10:15

“Only by fullest service, perfect faith, and uttermost surrender am I known and seen, and entered into, Indian Prince!”

THE SONG CELESTIAL 11:55

“Better thine own work is, though done with fault, than doing others' work, ev'n excellently.”

THE SONG CELESTIAL 18:47

Jewish

“When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, ‘I am El Shaddai. Walk in My ways and be blameless.’”

TANAKH, GENESIS 17:1

“Be careful, then, to do as the LORD your God has commanded you. Do not turn aside to the right or to the left.”

TANAKH, DEUTERONOMY 5:29

“You must be wholehearted with the LORD your God.”

TANAKH, DEUTERONOMY 18:13

“Be most resolute to observe faithfully all that is written in the Book of the Teaching of Moses, without ever deviating to the right or to the left. . .”

TANAKH, JOSHUA 23:6

“And may you be wholehearted with the LORD your God, to walk in His ways and keep His commandments, even as now.”

TANAKH, THE FIRST BOOK OF KINGS 8:61

“. . . the God who girded me with might,
who made my way perfect; . . .”

TANAKH, PSALMS 18:32

“Mark the blameless, note the upright,
for there is a future for the man of integrity.”

TANAKH, PSALMS 37:37

“I will study the ways of the blameless;
when shall I attain it?
I will live without blame within my house.”

TANAKH, PSALMS 101:2

“Happy are those who act justly,
who do right at all times.”

TANAKH, PSALMS 106:3

“Happy are those whose way is blameless,
who follow the teaching of the LORD.
Happy are those who observe His decrees,
who turn to Him wholeheartedly.

They have done no wrong,
but have followed His ways.”

TANAKH, PSALMS 119:1-3

“I have seen that all things have their limit,
but your commandment is broad beyond measure.”

TANAKH, PSALMS 119:96

“For there is not one good man on earth who does what is best and
does not err.”

TANAKH, ECCLESIASTES 7:20

“And you, my son Solomon, know the God of your father, and
serve Him with single mind and fervent heart, for the LORD
searches all minds and discerns the design of every thought; if you
seek Him He will be available to you, but if you forsake Him He
will abandon you forever.”

TANAKH, THE FIRST BOOK OF CHRONICLES 28:9

Muslim

“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 God hath revealed, and follow not their vain desires,
diverging from the truth that hath come to thee. To each among

you have We prescribed a Law and an Open Way. If God 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 goal of you all is to God; it is He that will show you the truth of the matters in which ye dispute.”

THE HOLY QUR’ÁN 5:51

“Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith - they are the ones whose striving is acceptable (to God).”

THE HOLY QUR’ÁN 17:19

“For those whose hopes are in the meeting with God (in the Hereafter, let them strive); for the Term (appointed) by God is surely coming: and He hears and knows (all things). And if any strive (with might and main), they do so for their own souls: for God is free of all needs from all creation. Those who believe and work righteous deeds, from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds.”

THE HOLY QUR’ÁN 29:5-7

“And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).”

THE HOLY QUR’ÁN 47:31

“Namely, that no bearer of burdens can bear the burden of another; That man can have nothing but what he strives for; That (the fruit of) his striving will soon come in sight; Then will he be rewarded with a reward complete;...”

THE HOLY QUR’ÁN 53:38-41

“Verily, (the ends) ye strive for are diverse. So he who gives (in charity) and fears (God), And (in all sincerity) testifies to the Best - We will indeed make smooth for him the path to Bliss.”

THE HOLY QUR’ÁN 92:4-7

Zoroastrian

“I invoke and adore God the Lord, the Radiant and Glorious, the Greatest and Most Excellent, the Best and Mightiest, Supremely Wise, whose Body is most perfect, who through Righteousness most infallibly attains His ends, the Most Understanding, who gratifies (all) longings, who has created us and modeled us, by whom also we are fed and guarded, who is the Holiest of Spirits.”

YASNA 1:1

“And now Zarathustra dedicates the life of his own body and the excellence of good thought to God, and (offers) to Righteousness (his) willing obedience and the merit of (his) deeds and utterances.”

YASNA 33:14

“To him who honours me with his best I lovingly promise my treasure, but troubles to him who gives troubles to us; O God, to satisfy Thy Will with Righteousness -- this is the resolve of my understanding and (my) mind.”

YASNA 46:18

“I who know utter advice to maidens being wed and to you (their partners), so lay this to heart and examine it through the conscience, earnestly seeking a life of Love; let each of you excel the other in Righteousness, for this brings one happiness.”

YASNA 53:5

Faithfulness

Bahá'í

“Have they not told thee that faithfulness is a duty on those who follow the mystical way, that it is the true guide to His Holy Presence?”

WRITINGS OF BAHÁ'U'LLÁH, P. 23

“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.”

WRITINGS OF BAHÁ'U'LLÁH, P. 248

“...turn from the left hand of idle fancies and imaginings unto the right hand of faith and certitude,...”

WRITINGS OF BAHÁ'U'LLÁH, P. 375

“Do thou beseech God to enable thee to remain steadfast in this path, and to aid thee to guide the peoples of the world to Him Who is the manifest and sovereign Ruler, Who hath revealed Himself in a distinct attire, Who giveth utterance to a Divine and specific Message. This is the essence of faith and certitude.”

WRITINGS OF BAHÁ'U'LLÁH, P. 536

“Thou hast asked Me concerning the nature of the soul. Know, verily, that the soul is a sign of God, a heavenly gem whose reality the most learned of men hath failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel. It is the first among all created things to declare the excellence of its Creator, the first to recognize His glory, to cleave to His truth, and to bow down in adoration before Him. If it be faithful to God, it will reflect His light, and will, eventually, return unto Him. If it fail, however, in its allegiance to its Creator, it will become a victim to self and passion, and will, in the end, sink in their depths.”

BAHÁ'Í WORLD FAITH, PP. 120-121

“Faith is the magnet which draws the confirmation of the Merciful One. Service is the magnet which attracteth the heavenly strength. I hope thou wilt attain both.”

NEARNESS TO GOD, APRIL 6

“By faith is meant, first, conscious knowledge, and second, the practice of good deeds.”

BAHÁ'Í WORLD FAITH, P. 383

Buddhist

“He who lives without looking for pleasures, his senses well controlled, moderate in his food, faithful and strong, him Mara (the tempter) will certainly not overthrow, any more than the wind throws down a rock mountain.”

THE DHAMMAPADA 8

“The disciples of Gotama are always awake and watchful, and their thoughts day and night are ever set on Buddha.

The disciples of Gotama are always wide awake and watchful, and their thoughts day and night are ever set on the Law.”

THE DHAMMAPADA 296-297

Christian

“Faith gives substance to our hopes and convinces us of realities we do not see. It was for their faith that the people of old won God's approval.”

REB, THE LETTER OF PAUL TO THE HEBREWS 11:1-2

“Be faithful till death, and I will give you the crown of life.”

REB, THE REVELATION OF JOHN, 2:10

“I know what you are doing, your love and faithfulness, your service and your endurance;...”

REB, THE REVELATION OF JOHN, 2:19

Faithfulness

Hindu

“Here shall no end be hindered, no hope marred, no loss be feared: faith- yea, a little faith- shall save thee from the anguish of thy dread.”

THE SONG CELESTIAL, 2:40

“But those untaught, and those without full faith, and those who fear are shent; no peace is here or other where, no hope, nor happiness for whoso doubts.”

THE SONG CELESTIAL, 4:40

“Him meditating still, Him seeking, with Him blended, stayed on Him, the souls illuminated take that road which hath no turning back- their sins flung off, by strength of faith.”

THE SONG CELESTIAL, 5:17

“All four are good, and seek me; but mine own, the true of heart, the faithful- stayed on me, taking me as their utmost, blessedness, they are not 'mine', but I- even I myself!”

THE SONG CELESTIAL, 7:18

“Unto all such- worship what shrine they will, what shapes, in faith- 'Tis I who give them faith! I am content!”

THE SONG CELESTIAL, 7:21

“Worship Me well, with hearts of love and faith, and find and hold me in the hour of death.”

THE SONG CELESTIAL, 7:30

“All come who cleave with never-wavering will of firmest faith, owning none other Gods: all come to Me, the Uttermost, Purusha, Holiest!”

THE SONG CELESTIAL, 8:8

“Whoso, I say,- hath known My form, which passeth mortal knowing; Seen my effulgence- which no eye hath seen- than the sun's burning gold more brightly glowing, dispersing darkness,- unto him hath been right life! And, in the hour when life is ending, with mind set fast and trustful piety, Drawing still breath beneath calm brows unbending, in happy peace that faithful one doth die, in glad peace passeth to Purusha's heaven.”

THE SONG CELESTIAL 8:10

“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.”

THE SONG CELESTIAL 10:3

“Verily those who love the spiritual wisdom as I have taught, whose faith never fails, and who concentrate their whole nature on Me, they indeed are My most beloved.”

BHAGAVAD-GITA, 12:20

“Krishna. Threefold the faith is of mankind, and springs from those three qualities,- becoming 'true', or 'passion-stained', or 'dark', as thou shalt hear! The faith of each believer, Indian Prince! conforms itself to what he truly is.”

THE SONG CELESTIAL 17:2-3

“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't but perish!”

THE SONG CELESTIAL 18:58

Jewish

“So love the Lord, all you faithful;
the Lord guards the loyal,
and more than requites
him who acts arrogantly.”

TANAKH, PSALMS 31:24

Faithfulness

“I will praise You among the peoples, O Lord;
I will sing a hymn to You among the nations;
for Your faithfulness is as high as heaven;
Your steadfastness reaches to the sky.”

TANAKH, PSALMS 57:10-11

Muslim

“Let us not go astray, O Lord, having guided us already. Bestow on us Your blessings for You are the benevolent.”

AL-QUR’ÁN, 3:8

“They glory in the Grace and the Bounty from God, and in the fact that God suffereth not the reward of the faithful to be lost (in the least).”

THE HOLY QUR’ÁN 3:171

“Those who faithfully observe their trust and their covenants; And who (strictly) guard their prayers - Those will be the heirs, Who will inherit Paradise: they will dwell therein (forever).”

THE HOLY QUR’ÁN 23:8-11

Zoroastrian

“There is no piety without knowledge”

ERPATISTAN 68

“The first place where the Earth feels most happy is the place whereon one of the faithful steps forward ...”

VENDIDAD 3:1

Flexibility

Bahá'í

“If it be Thy Pleasure, make me to grow as a tender herb in the meadows of Thy grace, that the gentle winds of Thy will may stir me up and bend me into conformity in such wise that my movement and my stillness may be wholly directed by Thee.”

PRAYERS & MEDITATIONS, P. 240

“...there are trials to be met with, and calamities.... It behoveth the individual first to value these ordeals, willingly accept them, and eagerly welcome them ...”

SELECTED WRITINGS OF ‘ABDU’L-BAHÁ, P. 240

“Tests are benefits from God, for which we should thank Him.”

‘ABDU’L-BAHÁ IN DIVINE ART OF LIVING, P. 89

Buddhist

“If a man commits a sin, let him not do it habitually; let him not rejoice therein; sorrow is the outcome of evil.

If a man does what is good, let him do it habitually, let him rejoice therein; happiness is the outcome of good.”

THE DHAMMAPADA 117-118

“The samana replied: ‘Where heat is, there is also a possibility of cold; creatures subject to pain possess the faculty of pleasure; the origin of evil indicates that good can be developed. For these things are correlatives. Thus where there is much suffering, there will be much bliss, if thou but open thine eyes to behold it. Just as a man who has fallen into a heap of filth ought to seek the great pond of water covered with lotuses, which is near by: even so seek thou for the great deathless lake of Nirvana to wash off the defilement of wrong. If the lake is not sought, it is not the fault of the lake. Even so when there is a blessed road leading the man held fast by wrong to the salvation of Nirvana, if the road is not walked upon, it is not the fault of

Flexibility

the road, but of the person. And when a man who is oppressed with sickness, there being a physician who can heal him, does not avail himself of the physician's help, that is not the fault of the physician. Even so when a man oppressed by the malady of wrong-doing does not seek the spiritual guide of enlightenment, that is no fault of the evil-destroying guide.””

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS
RENUNCIATION, PARA. 7**

“Struggle earnestly and thou shalt conquer. The benediction of all deities, of all saints of all that seek light is upon thee, and heavenly wisdom guides thy steps.””

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS
RENUNCIATION, PARA. 11**

“Right views will be the torch to light his way. Right aspirations will be his guide. Right speech will be his dwelling-place on the road. His gait will be straight, for it is right behavior. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps: right thoughts his breath; and right contemplation will give him the peace that follows in his footprints.””

**THE GOSPEL OF BUDDHA, THE SERMON AT BENARES,
PARA. 10**

“Arise from dreams and delusions,
Awaken with open mind.
Seek only Truth. Where you find it,
Peace also you will find.””

THE GOSPEL OF BUDDHA, YASODHARA, PARA. 6

“Learn to distinguish between Self and Truth. Self is the cause of selfishness and the source of evil; truth cleaves to no self; it is universal and leads to justice and righteousness. Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self, but seek the truth.””

**THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA.
10**

“In reply the vision said: ‘I am a samana. Troubled at the thought of old age, disease, and death I have left my home to seek the path of salvation. All things hasten to decay; only the truth abideth forever. Everything changes, and there is no permanency; yet the words of the Buddhas are immutable. I long for the happiness that does not decay; the treasure that will never perish; the life that knows of no beginning and no end. Therefore, I have destroyed all worldly thought. I have retired into an unfrequented dell to live in solitude; and, begging for food, I devote myself to the one thing needful.’”

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS
RENUNCIATION, PARA. 5**

Christian

“And he that taketh not his cross, and followeth after me, is not worthy of me.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 10:38

“The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 10:38

“And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 9:59-62

Flexibility

“And anyone who does not carry his cross and follow me cannot be my disciple. Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, saying, ‘This fellow began to build and was not able to finish.’”

NIV, THE GOSPEL ACCORDING TO LUKE 14:27-30

“Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all those who live on the face of the whole earth. Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.”

NIV, THE GOSPEL ACCORDING TO LUKE 21:34-36

“If the Spirit is the source of our life, let the Spirit also direct its course.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 5:25

“... we too must throw off every encumbrance and the sin that all too readily restricts us, and run with resolution the race which lies ahead of us ...”

REB, A LETTER TO THE HEBREWS 12:1

Hindu

“In pity lost, by doubtings tossed, my thoughts- distracted- turn to Thee, the Guide I reverence most, that I may counsel learn: ...”

THE SONG CELESTIAL, 2:7

“When thy firm soul hath shaken off those tangled oracles which ignorantly guide, then shall it soar to high neglect of what's denied or said, this way or that way, in doctrinal writ.”

THE SONG CELESTIAL, 2:52

“Fix heart and thought on Me! Adore Me! Bring offerings to Me! Make Me prostrations! Make Me your supremest joy! and, undivided, unto My rest your spirits shall be guided.”

THE SONG CELESTIAL 9:34

“The Light of Lights He is, in the heart of the Dark shining eternally. Wisdom He is and Wisdom's way, and Guide of all the wise, planted in every heart.”

THE SONG CELESTIAL 13:18

“Sooth, the instructed one doth of his kind, following what fits him most: and lower creatures of their kind; in vain contending 'against the law.'”

THE SONG CELESTIAL, 3:33

Jewish

“I will lead the blind
By a road they did not know,
And I will make them walk
By paths they never knew.
I will turn darkness before them to light,
Rough places into level ground.
These are the promises—
I will keep them without fail.”

TANAKH, ISAIAH 42:16

“Seek the LORD while he can be found,
Call to Him while He is near.
Let the wicked give up his ways,
The sinful man his plans;
Let him turn back to the LORD,
And He will pardon him;
To our God,
For He freely forgives.

Flexibility

For My plans are not your plans,
Nor are My ways your ways

-- declares the LORD.

But as the heavens are high above the earth,
So are My ways high above your ways
And My plans above your plans."

TANAKH, ISAIAH 55:6-9

"Hear, O LORD, what is just;
 heed my cry, give ear to my prayer,
 uttered without guile.
My vindication will come from You;
 Your eyes will behold what is right.
You have visited me at night, probed my mind,
 You have tested me and found nothing amiss;
 I determined that my mouth should not transgress.
As for man's dealings,
 in accord with the command of Your lips,
 I have kept in view the fate of the lawless.
My feet have held to Your paths;
 my legs have not given way."

TANAKH, PSALMS 17:1-5

"All the LORD'S paths are steadfast love
 for those who keep the decrees of His covenant.
As befits Your name, O LORD,
 pardon my iniquity though it be great.
Whoever fears the LORD,
 he shall be shown what path to choose."

TANAKH, PSALMS 25:10-12

"The Lord knows the designs of men to be futile."

TANAKH, PSALMS 94:11

“Examine me, O God, and know my mind;
probe me and know my thoughts.
See if I have vexatious ways,
and guide me in ways everlasting.”

TANAKH, PSALMS 139:23-24

“The LORD watches over the stranger;
He gives courage to the orphan and widow,
but makes the paths of the wicked tortuous.”

TANAKH, PSALMS 146:9

“Now, sons, listen to me;
Happy are they who keep my ways.
Heed discipline and become wise;
Do not spurn it.
Happy is the man who listens to me,
Coming early to my gates each day,
Waiting outside my doors.
For he who finds me finds life
And obtains favour from the LORD.”

TANAKH, PROVERBS 8:32-35

Muslim

“But they (the unbelievers) contrived a plot, and God did the like; and God's plan is the best.”

AL-QUR'ÁN, 3:54

“And whoso maketh efforts for us, in our ways will we guide them: for God is assuredly with those who do righteous deeds.”

THE KORAN, THE SPIDER (AL-ANKABUT) 29:69

Flexibility

Zoroastrian

“He who gives the mind to the better and to the worse, O God, whose inner self in deeds and words follows his inclinations and pet beliefs, comes finally to a goal (which is) in accordance with Thy wisdom.”

YASNA 48:4

Forgiveness

Bahá'í

“The sinner should, between himself and God, implore mercy from the Ocean of mercy, beg forgiveness from the Heaven of generosity and say: O God, my God!”

WRITINGS OF BAHÁ'U'LLÁH, P. 183

“...let your adorning be forgiveness and mercy...”

WRITINGS OF BAHÁ'U'LLÁH, P. 240

“...forgive the sinful, and never despise their low estate, for none knoweth what his own end shall be.”

WRITINGS OF BAHÁ'U'LLÁH, P. 503

“...if a person falls into error for a hundred thousand times he may yet turn his face to you hopeful that you will forgive his sins; for he must not become hopeless, neither grieved nor despondent!”

TABLETS OF ‘ABDU’L-BAHÁ, II P. 436

“If some one commits an error and wrong toward you, you must instantly forgive him.”

PROMULGATION OF UNIVERSAL PEACE, P. 453

Buddhist

“For never does hatred cease by hatred here below; hatred ceases by love; this is an eternal law.”

THE DHAMMAPADA 5

Forgiveness

Christian

“You have heard that they were told, ‘Love your neighbour and hate your enemy.’ But what I tell you is this: Love your enemies and pray for your persecutors; only so you can be children of your heavenly Father, who causes the sun to rise on good and bad alike, and sends the rain on the innocent and the wicked.”

THE GOSPEL ACCORDING TO MATTHEW, 5:43-45

“For if you forgive others the wrongs they have done, your heavenly Father will also forgive you; but if you do not forgive others, then your Father will not forgive the wrongs that you have done.”

REB, THE GOSPEL ACCORDING TO MATTHEW 6:14-15

“Then Peter came to him and asked, ‘Lord, how often am I to forgive my brother if he goes on wronging me? As many as seven times?’ Jesus replied, ‘I do not say seven times but seventy times seven.’”

THE GOSPEL ACCORDING TO MATTHEW, 18:21-22

“Be generous to one another, tender-hearted, forgiving one another as God in Christ forgave you.”

REB, THE LETTER OF PAUL TO THE EPHESIANS, 4:32

“Be tolerant with one another and forgiving, if any of you has cause for complaint: you must forgive as the Lord forgave you.”

REB, THE LETTER OF PAUL TO THE COLOSSIANS 3:13

“Do not repay wrong with wrong, or abuse with abuse; on the contrary, respond with a blessing, for a blessing is what God intends you to receive.”

REB, THE FIRST LETTER OF PETER 3:9

Hindu

“If you want to see the brave, look at those who can forgive. If you want to see the heroic, look at those who can love in return for hatred.”

BHAGAVAD-GITA, 14:23

Jewish

“Though I walk among enemies,
 You preserve me in the face of my foes;
 You extend Your hand;
 with Your right hand You deliver me.

The Lord will settle accounts for me.”

TANAKH, PSALMS 138:7-8

“If your enemy falls, do not exult;
If he trips, let your heart not rejoice,
Lest the Lord see it and be displeased.”

TANAKH, PROVERBS 24:17-18

“If your enemy is hungry, give him bread to eat;
If he is thirsty, give him water to drink.
You will be heaping live coals on his head,
And the Lord will reward you.”

TANAKH, PROVERBS 25:21-22

Muslim

“God will not call you to account for that which is senseless in your oaths, but only for what is in your hearts; for God is forgiving and forebearing.”

AL-QUR’ÁN, 2:225

Forgiveness

“Saying a word that is kind, and forgiving is better than charity that hurts. (Do not forget that) God is affluent and kind.”

AL-QUR’ÁN, 2:263

“Say: ‘If you love God then follow me that God may love you and forgive your faults; for God is forgiving and kind.’”

AL-QUR’ÁN, 3:31

“Be quick in the race for forgiveness from your Lord, and for a garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous.

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for God loves those who do good. And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring God to mind, and ask for forgiveness for their sins, and who can forgive sins except God? And are never obstinate in persisting knowingly in (the wrong) they have done.

For such the reward is forgiveness from their Lord, and gardens with rivers flowing underneath, an eternal dwelling; how excellent a recompense for those who work (and strive)!.”

THE HOLY QUR’ÁN 3:133-136

“It is part of the Mercy of God that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee; so pass over (their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in God. For God loves those who put their trust (in Him).”

THE HOLY QUR’ÁN 3:159

“And seek God's forgiveness, for God is surely forgiving and kind.”

AL-QUR’ÁN, 4:106

“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 HOLY QUR’ÁN 15:85

“To those who do wrong out of ignorance, then repent and correct themselves, your Lord is indeed forgiving and kind.”

AL-QUR’ÁN, 16:119

“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 God is He, the Oft-Forgiving, Most Merciful.”

THE HOLY QUR’ÁN 42:5

“If one avenges himself after he has been wronged, there is no way of blaming him. Blame lies on those who oppress, and terrorise the land unjustly. For them there is painful punishment. But he who bears with patience and forgives, surely complies with divine resolve.”

AL-QUR’ÁN, 42:41-43

Zoroastrian

Friendliness

Bahá'í

“...no man should enter the house of friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him.”

WRITINGS OF BAHÁ'U'LLÁH, P. 41

“It is permitted that the peoples and kindreds of the world associate with one another with joy and radiance. O people! Consort with the followers of all religions in a spirit of friendliness and fellowship.”

WRITINGS OF BAHÁ'U'LLÁH, P. 181

“With the utmost friendliness and in a spirit of perfect fellowship take ye counsel together, ...”

WRITINGS OF BAHÁ'U'LLÁH, P. 467

“Deal ye one with another with utmost love and harmony, with friendliness and fellowship.”

WRITINGS OF BAHÁ'U'LLÁH, P. 513

“Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship.”

WRITINGS OF BAHÁ'U'LLÁH, P. 514

“In this day, the one favoured at the Threshold of the Lord is he who handeth round the cup of faithfulness; who bestoweth, even upon his enemies, the jewel of bounty, and lendeth, even to his fallen oppressor, a helping hand; it is he who will, even to the fiercest of his foes, be a loving friend.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 2

“Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path.”

PARIS TALKS, P. 16

“Let it be seen that you are filled with universal love. When you meet a ... stranger, speak to him as a friend; if he seems to be lonely try to help him, give him of your willing service; if he be sad console him, if poor succour him, if oppressed rescue him, if in misery comfort him. In so doing you will manifest that not in words only, but in deed and in truth, you think of all men as your brothers.”

PARIS TALKS, P. 16

“If you desire with all your heart, friendship with every race on earth, your thought, spiritual and positive, will spread; it will become the desire of others, growing stronger and stronger, until it reaches the minds of all men.”

PARIS TALKS, PP. 29-30

“You must love your friend better than yourself; yes, be willing to sacrifice yourself.”

PROMULGATION OF UNIVERSAL PEACE, P. 218

Buddhist

“If a traveler does not meet with one who is better or his equal, let him keep firmly to his solitary journey; there is no companionship with a fool.”

THE DHAMMAPADA 61

“Do not have evil-doers for friends, do not have low people for friends: have virtuous people for friends, have for friends the best of men.”

THE DHAMMAPADA 78

Friendliness

“If a man find a prudent companion to walk with, one who is upright and steadfast, he may walk with him, overcoming all dangers, happy but considerate.”

THE DHAMMAPADA 328

“And this is the beginning here for a wise monk: watchfulness over the senses, contentedness, under the precepts; let him keep noble friends whose lives are pure and who are not slothful; ...”

THE DHAMMAPADA 375

“If a man finds a wise friend who lives righteously and is constant in his character, he may live with him, overcoming all dangers, happy and mindful. But if he finds not a friend who lives righteously and is constant in his character, let him rather walk alone, like a king who leaves his empire and the cares of government behind him to lead a life of retirement like a lonely elephant in the forest. With fools there is no companionship. Rather than to live with men who are selfish, vain, quarrelsome, and obstinate let a man walk alone.”

THE GOSPEL OF BUDDHA, SCHISM, PARA. 10

“The deva asked: ‘What causes ruin in the world? What breaks off friendships? What is the most violent fever? Who is the best physician?’ The Blessed One replied: ‘Ignorance causes the ruin of the world. Envy and selfishness break off friendships. Hatred is the most violent fever, and the Buddha is the best physician.’”

THE GOSPEL OF BUDDHA, BUDDHA REPLIES TO DEVA, PARA. 6

“The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it.”

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 2

“At this time there was Anathapindika, a man of unmeasured wealth, visiting Rajagaha. Being of a charitable disposition, he was called ‘the supporter of orphans and the friend of the poor.’”

**THE GOSPEL OF BUDDHA, ANATHAPINDIKA, THE MAN OF WEALTH,
PARA. 1**

“The Tathagata has come into the world to befriend the poor, to succor the unprotected, to nourish those in bodily affliction, both the followers of the Dharma and unbelievers, to give sight to the blind and enlighten the minds of the deluded, to stand up for the rights of orphans as well as the aged, and in so doing to set an example to others.”

THE GOSPEL OF BUDDHA, THE SICK BHIKKHU, PARA. 2

Christian

“Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.”

KJV, THE GOSPEL ACCORDING TO JOHN 15:13-14

“Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. He says, ‘I will declare your name to my brothers; in the presence of the congregation I will sing your praises.’”

NIV, THE LETTER OF PAUL TO THE HEBREWS 2:11-12

Hindu

“Now once again to thee it is declared- this ancient lore, this mystery supreme- seeing I find thee votary and friend.”

THE SONG CELESTIAL, 4:3

“Let each man raise the Self by Soul, not trample down his Self, since Soul that is Self’s friend may grow Self’s foe. Soul is Self’s friend when Self doth rule o’er Self, but Self turns enemy if Soul’s own self hates Self as not itself.”

THE SONG CELESTIAL, 6:5

Friendliness

“Who, unto friend and foe keeping an equal heart, with equal mind bears shame and glory; with an equal peace takes heat and cold, pleasure and pain; ...”

THE SONG CELESTIAL 12:18

Jewish

“Can two walk together
Without having met?.”

TANAKH, AMOS, 3:3

“A friend is devoted at all times;
A brother is born to share adversity.”

TANAKH, PROVERBS 17:17

“Ointment and incense gladden the heart;
And the sweetness of a friend is better than one's own counsel.”

TANAKH, PROVERBS, 27:9

“Do not desert your friend and your father's friend;
Do not enter your brother's house in your time of misfortune;
A close neighbor is better than a distant brother.”

TANAKH, PROVERBS, 27:10

“Two are better off than one in that they have greater benefit from their earnings. For should they fall, one can raise the other; but woe betide him who is alone when he falls with no companion to raise him!”

TANAKH, ECCLESIASTES, 4:9-10

Muslim

“Your (real) friends are (no less than) God, His Apostle, and the (fellowship of) believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship).”

THE HOLY QUR’ÁN 5:58

“Those who believe, men and women, befriend on another, and enjoin what is right and forbid what is wrong.”

AL-QUR’ÁN, 9:71

Zoroastrian

“To both men and women of Zarathustra may the dear Friendship, the Grace of Love, come down! I pray for that precious reward, the blessing of Righteousness, which is won through the Faith -- a longing which the Lord God satisfies.”

YASNA 54:1

“I tell you to make yourself a friend more righteous than the righteous and truer than the true, for this is the better way; for he who favours the evil is evil, and he is holy to whom the holy is a friend.”

YASNA 71:13

“Friendship is seventy-fold been the pupil and his teacher.”

YASHTS 10:116

Generosity

Bahá'í

“O CHILDREN OF DUST!

Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.”

THE HIDDEN WORDS, PERSIAN #49

“The King should be as generous, as liberal in his mercy as the clouds, the outpourings of whose bounty are showered upon every land, by the behest of Him Who is the Supreme Ordainer, the All-Knowing.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 236-237

“Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 297

“Thou art the All-Powerful, the Almighty, the All-Bountiful. No God is there but Thee, the Generous, the Lord of grace abounding.”

EPISTLE TO THE SON OF THE WOLF, P. 36

“Be generous in prosperity, and thankful in adversity.”

EPISTLE TO THE SON OF THE WOLF, P. 93

“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.”

TABLETS OF BAHÁ'U'LLÁH, P. 138

Generosity

“The whole universe testifieth to Thy generosity.”

PRAYERS AND MEDITATIONS, P. 58

“This is the Book of Generosity which hath been revealed by the King of Eternity. Whoso adorneth himself with this virtue hath distinguished himself and will be blessed by the All-Merciful from His exalted Kingdom of Glory. ... O ye that are the exponents of generosity and the manifestations thereof! Be generous unto them whom ye find in manifest poverty. O ye that are possessed of riches! Take heed lest outward appearance deter you from benevolent deeds in the path of God, the Lord of all mankind.”

HUQUQU'LLAH, #25

“Send down, then, upon me from the clouds of Thy generosity that which will rid me of all save Thee, and draw me nigh unto Thyself.”

PROCLAMATION OF BAHÁ'U'LLÁH, P. 35

“In this wondrous age, however, praised be God, the commandments of God are not delimited, not restricted to any one group of people, rather have all the friends been commanded to show forth fellowship and love, consideration and generosity and loving-kindness to every community on earth. 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.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 21

“Let them willingly subject themselves to every just king, and to every generous ruler be good citizens.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 319

“Be ye daysprings of generosity, dawning-points of the mysteries of existence, sites where inspiration alighteth, rising-places of splendours, souls that are sustained by the Holy Spirit, enamoured of the Lord, detached from all save Him, holy above the characteristics of humankind, clothed in the attributes of the angels of heaven, that ye may win for yourselves the highest bestowal of all, in this new time, this wondrous age.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 242

“The Lord is our witness; naught have we seen from him but faithfulness, generosity and extreme compassion.”

WILL & TESTAMENT, P. 18

“For the attributes of the people of faith are justice and fairmindedness; forbearance and compassion and generosity; consideration for others; candor, trustworthiness, and loyalty; love and loving-kindness; devotion and determination and humanity. If therefore an individual is truly righteous, he will avail himself of all those means which will attract the hearts of men, and through the attributes of God he will draw them to the straight path of faith and cause them to drink from the river of everlasting life.”

SECRET OF DIVINE CIVILIZATION, PP. 55-56

“In Joshua's time there were thirty-one governments in the hands of the Israelites, and in every noble human attribute - learning, stability, determination, courage, honor, generosity - this people came to surpass all the nations of the earth.”

SECRET OF DIVINE CIVILIZATION, P. 76

“To be so faithful and sincere in all your actions that every member may be known as embodying the qualities of honesty, love, faith, kindness, generosity, and courage.”

PARIS TALKS, P. 74

Generosity

“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.”

PARIS TALKS, P. 141

“When the Sun of Reality returns to quicken the world of mankind a divine bounty descends from the heaven of generosity.”

FOUNDATIONS OF WORLD UNITY, P. 12

“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 praiseworthy; but if he does not use these qualities in a right way, they are blameworthy.”

SOME ANSWERED QUESTIONS, P. 215

Buddhist

“Verily there is great merit in the generosity of a king when he is kind to a slave; but there is a greater merit in the slave when he ignores the wrongs which he suffers and cherishes kindness and good-will to all mankind.”

THE GOSPEL OF BUDDHA, THE WOMAN AT THE WELL, PARA. 2

“They form a brotherhood in kindness and charity, and their saints are worthy of reverence. The community of the Buddha's disciples is founded as a holy brotherhood in which men bind themselves together to teach the behests of rectitude and to do good. Therefore, to the community will I look in faith.”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 5

“At this time there was Anathapindika, a man of unmeasured wealth, visiting Rajagaha. Being of a charitable disposition, he was called ‘the supporter of orphans and the friend of the poor.’”

**THE GOSPEL OF BUDDHA, ANATHAPINDIKA, THE MAN OF WEALTH,
PARA. 5**

“The Buddha saw into the heart of the supporter of orphans; and knowing that unselfish charity was the moving cause of his offer, in acceptance of the gift, the Blessed One said: ‘The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. Hard it is to understand: By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty; by donating abodes of purity and truth, we acquire great treasures.

There is a proper time and a proper mode in charity; just as the vigorous warrior goes to battle, so is the man who is able to give. He is like an able warrior a champion strong and wise in action. Loving and compassionate he gives with reverence and banishes all hatred, envy, and anger.

The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity, even so is the joy of him who helps those that are in need of assistance; even so is the great Nirvana. We reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity.”

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 3-5

“There is help for him who has compassion on others, but there is no help for thee so long as thou clingest to thine own self alone. Hard times try the souls of men and teach them righteousness and charity. Canst thou witness these sad sights around thee and still be filled with selfishness? Canst thou see thy brothers, sisters, and friends suffer, yet not forget the petty cravings and lust of thine own heart?”

THE GOSPEL OF BUDDHA, VANITY OF WORLDLINESS, PARA. 5

“The robe of the Tathagata is sublime forbearance and patience. The abode of the Tathagata is charity and love of all beings.”

THE GOSPEL OF BUDDHA, THE PREACHER’S MISSION, PARA. 2

Generosity

“No hostile feelings shall reside in his heart, and he must never abandon the disposition of charity toward all beings. His sole aim must be that all beings become Buddhas.”

THE GOSPEL OF BUDDHA, THE PREACHER’S MISSION, PARA. 4

“I proclaim, Simha, the annihilation of egotism, of lust, of ill-will, of delusion. However, I do not proclaim the annihilation of forbearance, of love, of charity, and of truth. I deem, Simha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by thought; but I deem virtue and righteousness praiseworthy.”

THE GOSPEL OF BUDDHA, SIMHAS QUESTION, PARA. 7

“A treasure that is laid up in a deep pit profits nothing and may easily be lost. The real treasure that is laid up through charity and piety, temperance, self-control, or deeds of merit, is hid secure and cannot pass away. it is never gained by despoiling or wronging others, and no thief can steal it. A man, when he dies, must leave the fleeting wealth of the world, but this treasure of virtuous acts he takes with him. Let the wise do good deeds; they are a treasure that can never be lost.”

THE GOSPEL OF BUDDHA, WORDS OF INSTRUCTION, PARA. 5

“Charity is rich in returns; charity is the greatest wealth, for though it scatters, it brings no repentance.”

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 6

Christian

“Be generous to all the living, and withhold not your kindness from the dead.”

CSB, SIRACH, 7:33

“But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.”

NIV, THE GOSPEL ACCORDING TO LUKE 6:35

“Then Jesus said to his host, ‘When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.’”

NIV, THE GOSPEL ACCORDING TO LUKE 14:12-14

“All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need.”

NIV, THE ACTS OF THE APOSTLES 2:44-45

“There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need. Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means Son of Encouragement), sold a field he owned and brought the money and put it at the apostles' feet.”

NIV, THE ACTS OF THE APOSTLES 4:34-37

“The disciples, each according to his ability, decided to provide help for the brothers living in Judea.”

NIV, THE ACTS OF THE APOSTLES 11:29

“Share with God's people who are in need. Practice hospitality.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:13

“Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 8:2

Generosity

“For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 8:9

“For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have. Our desire is not that others might be relieved while you are hard pressed, but that there might be equality.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 8:12-13

“Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. As it is written: ‘He has scattered abroad his gifts to the poor; his righteousness endures forever.’

Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God. This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God. Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else. And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you. Thanks be to God for his indescribable gift!”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 9:6-15

“I have received full payment and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God. And my God will meet all your needs according to his glorious riches in Christ Jesus.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:18-19

“Tell them to do good, to be rich in good works, to be generous, ready to share, thus accumulating as treasure a good foundation for the future, so as to win the life that is true life.”

CS B, THE FIRST LETTER OF PAUL TO TIMOTHY, 6:18-19

“And do not forget to do good and to share with others, for with such sacrifices God is pleased.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 4:18-19

“If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?”

NIV, THE FIRST LETTER OF JOHN 3:17

Hindu

“The gift which is given without thought of recompense, in the belief that it ought to be made, in a fit place, at an opportune time and to a deserving person--such a gift is Pure.

That which is given for the sake of the results it will produce, or with the hope of recompense, or grudgingly--that may truly be said to be the outcome of Passion.

And that which is given at an unsuitable place or time or to one who is unworthy, or with disrespect or contempt--such a gift is the result of Ignorance.”

BHAGAVAD-GITA, 17:20-22

Generosity

“Yet they, when that prodigious joy is o'er, paradise spent, and wage for merits given, come to the world of death and change once more. They had their recompense! they stored their treasure, following the threefold Scripture and its writ; who seeketh such gaineth the fleeting pleasure of joy which comes and goes! I grant them it!”

THE SONG CELESTIAL 9:21

“Humbleness, uprightness, heed to injure nought 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;”

THE SONG CELESTIAL 16:2

“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 whate'er befalls, and mirth, and tears, and piety and thrift, and wish to give, and will to help,- all cometh of My gift!”

THE SONG CELESTIAL 10:5

Jewish

“If, however, there is a needy person among you, one of your kinsmen in any of your settlements in the land that the LORD your God is giving you, do not harden your hearts and shut your hand against your needy kinsmen. Rather, you must open your hand and lend him sufficient for whatever he needs. Beware lest you harbor the base thought, ‘The seventh year, the year of remission, is approaching,’ so that you are mean to your needy kinsmen and give him nothing. He will cry out to the LORD against you, and you will incur guilt. Give to him readily and have no regrets when you do so, for in return the LORD your God will bless you in all your efforts and in all your undertakings. For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kinsman in your land.”

TANAKH, DEUTERONOMY 15:7-11

“No this is the fast I desire:
To fetters of wickedness,
And untie the cords of the yoke
To let the oppressed go free;
To break off every yoke.

It is to share your bread with the hungry,
And to take the wretched poor into your home;
When you see the naked, to clothe him,
And not to ignore your own kin.

Then shall your light burst through like the dawn
And your healing spring up quickly;
Your Vindicator shall march before you,
The Presence of the LORD shall be your rear guard.”

TANAKH, ISAIAH 58:6-8

“He gives freely to the poor;
his beneficence lasts forever;
his horn is exalted in honor.”

TANAKH, PSALMS 112:9

“Send your bread forth upon the waters; for after many days you will find it. Distribute portions to seven or even to eight, for you cannot know what misfortune may occur on earth.”

TANAKH, ECCLESIASTES 11:1-2

Muslim

“Spend in the way of God, and do not seek destruction at your own hands. So do good; for God loves those who do good.”

AL-QUR’ÁN 2:195

Generosity

“They ask thee what they should spend (in charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, God knoweth it well.”

THE HOLY QUR’ÁN 2:215

“The semblance of those who expend their wealth in the way of God is that of a grain of corn from which grow seven ears, each ear containing 100 grains. Truly God increases for whomsoever He will, for God is infinite and all-wise.

Those who spend in the way of God, and having spent do not boast or give pain (by word or deed), will get their reward from their Lord, and will neither have fear nor regret.”

AL-QUR’ÁN, 2:261-262

“O ye who believe! cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in God nor in the last day. They are in Parable like a hard, barren rock, on which is a little soil; on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And God guideth not those who reject faith.

And the likeness of those who spend their substance, seeking to please God 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. God seeth well whatever ye do.”

THE HOLY QUR’ÁN 2:264-265

“And whatever ye spend in charity or devotion, be sure God knows it all. But the wrong-doers have no helpers.

If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And God is well acquainted with what ye do.

It is not required of thee (O Apostles), to set them on the right path, but God sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so

seeking the ‘Face’ of God. Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly.

(Charity is) for those in need, who, in God's cause, are restricted (from travel), and cannot move about in the land, seeking (for trade or work). The ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give, be assured God knoweth it well.

Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.”

THE HOLY QUR’ÁN 2:270-274

“What you give on interest to increase (your capital) through other's wealth, does not find increase with God; yet what you give with a pure heart, seeking the way of God, will be doubled.”

AL-QUR’ÁN, 30:39

“Your riches and your children may be but a trial: but in the Presence of God, is the highest Reward.

So fear God as much as ye can; listen and obey; and spend in charity for the benefit of your own souls: and those saved from the covetousness of their own souls - they are the ones that achieve prosperity.

If ye loan to God a beautiful loan, He will double it to your (credit), and He will grant you Forgiveness: for God is most Ready to appreciate (service), Most Forbearing -

Knower of what is hidden and what is open, exalted in Might, Full of Wisdom.”

THE HOLY QUR’ÁN 64:15-18

Generosity

Zoroastrian

“For no one is it easier to come into Heaven than for the generous.”

SAD DAR 79:9

“... no lack because no greed exists.”

DATISTAN-I DENIK 37:120-122

“He who pleases Spitama Zarathustra with generosity is himself lifted up to fame among mortals; then God the Lord gives life to him and prospers (his) homes through Love; him We consider your true ally in (the cause of) Righteousness.”

YASNA 46:12-13

“How, O God, shall he (win Thee) who desires rich pasturage (only) for his own land?”

YASNA 56:1

Gentleness

Bahá'í

“We have designated thee 'a leaf that thou mayest, like unto leaves, be stirred by the gentle wind of the Will of God - exalted be His glory - even as the leaves of the trees are stirred by onrushing winds.”

TABLETS OF BAHÁ'U'LLÁH, P. 254

“O ye loved ones of God! Is there any giver save God? He singleth out for His mercy whomsoever He willeth. Ere long will He open before you the gates of His knowledge and fill up your hearts with His love. He will cheer your souls with the gentle winds of His holiness and make bright your faces with the splendours of His lights, and exalt the memory of you amongst all peoples. Your Lord is verily the Compassionate, the Merciful.

“

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 186

“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.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 272

“Therefore, it hath been made clear and manifest that in the animal kingdom also love and affinity are the fruits of a gentle disposition, a pure nature and praiseworthy character, while discord and isolation are characteristic of the fierce beasts of the wild.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 287

Gentleness

“If they oppose you be gentle with them, if they contradict be firm in your faith, if they desert you and flee from before you, seek them out and treat them kindly. Do harm to nobody; pray for all; try to make your light shine in the world and let your banner fly high in the Heavens.”

PARIS TALKS, P. 118

“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.”

FOUNDATIONS OF WORLD UNITY, P. 92

Buddhist

“Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech breeds trouble, thou wilt receive blows for blows.”

THE DHAMMAPADA 133

“Him I call indeed a Brahman who does not offend by body, word or thought, and is controlled in these three respects.”

THE DHAMMAPADA, 391

“She had indeed been again and again of great assistance to him. Her purity, her gentleness, her devotion had been invaluable to the Bodhisattva when he aspired to attain enlightenment, the highest aim of mankind.”

THE GOSPEL OF BUDDHA, YASODHARA, PARA. 17

“Ananda was a man after the heart of the Blessed One; he was his most beloved disciple, profound in comprehension and gentle in spirit. And Ananda remained always near the Blessed Master of truth, until death parted them.”

THE GOSPEL OF BUDDHA, RAHULA, THE SON, PARA. 2

“Whatever is to be done by him who aspires to attain the tranquillity of Nirvana let him be able and upright, conscientious and gentle, and not proud.”

THE GOSPEL OF BUDDHA, WORDS OF INSTRUCTION, PARA. 4

“He who inflicts pain on the gentle, or falsely accuses the innocent, will inherit one of the ten great calamities. But he who has learned to suffer with patience will be purified and will be the chosen instrument for the alleviation of suffering.”

THE GOSPEL OF BUDDHA, SICK BHIKKU, PARA. 5

“And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavors, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 7

Christian

“Blessed are the gentle; they shall have the earth for their possession.”

REB, THE GOSPEL ACCORDING TO MATTHEW, 5:5

“If anyone is caught doing something wrong, you, my friends, who live by the Spirit must gently set him right. Look to yourself, each one of you; you may also be tempted.”

THE LETTER OF PAUL TO THE GALATIANS 6:1

“He should be a good teacher, tolerant, and gentle when he must discipline those who oppose him. God may then grant them a change of heart and lead them to recognize the truth.”

THE SECOND LETTER OF PAUL TO TIMOTHY 2:25

“Remind everyone to ... always show forbearance and a gentle disposition to all.”

REB, THE LETTER OF PAUL TO TITUS, 3:1-2

Gentleness

“But everyone should be quick to listen, slow to speak, and slow to be angry.”

REB, A LETTER OF JAMES, 1:19

Hindu

“Therefore, with body bent and reverent intent, I praise, and serve, and seek Thee, asking grace. As father to a son, as friend to friend, as one who loveth to his lover, turn Thy face in gentleness on me!”

THE SONG CELESTIAL 11:45

“He unto whom- self-centred- 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!”

THE SONG CELESTIAL 14:24-25

Jewish

“You have granted me the shield of Your protection
And Your providence has made me great.”

TANAKH, THE SECOND BOOK OF SAMUEL 22:36

“Like a shepherd He pastures His flock:
He gathers the lambs in his arms
And carries them in His bosom;
Gently He drives the mother sheep.”

TANAKH, ISAIAH 40:11

“You have given me the shield of Your protection;
Your right hand has sustained me,
Your care has made me great.”

TANAKH, PSALMS 18:36

“A soft response allays wrath;
A harsh word provokes anger.”

TANAKH, PROVERBS, 15:1

Muslim

“Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the Believers.”

THE HOLY QUR’ÁN 15:88

“Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the Believers.”

AL-QUR’ÁN, THE ROCKY TRACT 15:88

“In the name of God, Most Gracious, Most Merciful.
By the (Winds) that scatter broadcast;
And those that lift and bear away heavy weights;
And those that flow with ease and gentleness; ...”

AL-QUR’ÁN, THE WINDS 51:1-3

“It is part of the Mercy of God that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee; so pass over (their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in God. For God loves those who put their trust (in Him).”

THE FAMILY OF IMRAN 3:159

“In the name of God, Most Gracious, Most Merciful.
By the (angels) who tear out (the souls of the wicked) with violence;

Gentleness

By those who gently draw out (the souls of the blessed);
And by those who glide along (on errands of mercy),
Then press forward as in a race,
Then arrange to do (the commands of their Lord) -”

AL-QUR'ÁN, THOSE WHO TEAR OUT 79:1-5

“Behold this is the Word that distinguishes (Good from Evil):
It is not a thing for amusement.
As for them, they are but plotting a scheme,
And I am planning a scheme,
Therefore grant a delay to the unbelievers: Give respite to them
gently (for a while).”

THE KORAN, THE MORNING STAR 86:13-17

Zoroastrian

Gratitude

Bahá'í

“Grievous as is My plight, O God, My Well-Beloved, I render thanks unto Thee, and My Spirit is grateful for whatsoever hath befallen me in the path of Thy good-pleasure. I am well pleased with that which Thou didst ordain for Me, and welcome, however calamitous, the pains and sorrows I am made to suffer.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 89-90

“Be thou grateful to God, that We have refused to divulge unto thee the secrets of those unsearchable decrees that have been sent down unto Us from the heaven of the Will of thy Lord, the Most Powerful, the Almighty.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 119

“Were men to discover the motivating purpose of God's Revelation, they would assuredly cast away their fears, and, with hearts filled with gratitude, rejoice with exceeding gladness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 175

“The Pen of the Most High turneth from the eloquent language to the luminous one that thou, O Jalil, mayest appreciate the tender mercy of thy Lord, the Incomparable One and mayest be of them that are truly grateful.”

TABLETS OF BAHÁ'U'LLÁH, P. 122

“In this Day the Hand of divine grace hath removed all distinction. The servants of God and His handmaidens are regarded on the same plane. Blessed is the servant who hath attained unto that which God hath decreed, and likewise the leaf moving in accordance with the breezes of His will. This favour is great and this station lofty. His bounties and bestowals are ever present and manifest. Who is able to offer befitting gratitude for His successive bestowals and continuous favours?”

WOMEN, #3

Gratitude

“Praise be to God, the hosts of the Supreme Concourse secure the victory and the power of the Kingdom is ready to assist and to support. Should ye at every instant unloosen the tongue in thanksgiving and gratitude, ye would not be able to discharge yourselves of the obligation of gratitude for these bestowals.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 104-105

“It behoveth the craftsmen of the world at each moment to offer a thousand tokens of gratitude at the Sacred Threshold, and to exert their highest endeavour and diligently pursue their professions so that their efforts may produce that which will manifest the greatest beauty and perfection before the eyes of all men.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 145

“This in spite of the fact that the Cause of the Ancient Beauty is the very essence of love, the very channel of oneness, existing only that all may become the waves of one sea, and bright stars of the same endless sky, and pearls within the shell of singleness, and gleaming jewels quarried from the mines of unity; that they may become servants one to another, adore one another, bless one another, praise one another; that each one may loose his tongue and extol the rest without exception, each one voice his gratitude to all the rest; that all should lift up their eyes to the horizon of glory, and remember that they are linked to the Holy Threshold; that they should see nothing but good in one another, hear nothing but praise of one another, and speak no word of one another save only to praise.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 229-230

“Praise thou God, that thou hast been tried and hast experienced such a test. Be patient and grateful. Turn thy face to the divine Kingdom and strive that thou mayest acquire merciful characteristics, mayest become illumined and acquire the attributes of the Kingdom and of the Lord. Endeavour to become indifferent to the pleasures of this world and to its comfort, to remain firm and steadfast in the Covenant and to promulgate the Cause of God.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 239

“Can any power withstand the penetrative influence of the Word of God? Nay, by God! The proof is clear and the evidence is complete! If anyone looketh with the eyes of justice he shall be struck with wonder and amazement and will testify that all the peoples, sects and races of the world should be glad, content and grateful for the teachings and admonitions of Bahá’u’lláh. For these divine injunctions tame every ferocious beast, transform the creeping insect into a soaring bird, cause human souls to become angels of the Kingdom, and make the human world a focus for the qualities of mercy.”

“The Pen of the Most High turneth from the eloquent language to the luminous one that thou, O Jalil, mayest appreciate the tender mercy of thy Lord, the Incomparable One and mayest be of them that are truly grateful.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 293

“When, on the contrary, a man gives to another a cup of water, the latter is grateful and thanks him. A man, without reflecting, will say, “This sun which gives light to the world, this supreme bounty which is apparent in it, must be adored and praised. Why should we not be grateful and thankful to the sun for its bounty, when we praise a man who performs a simple act of kindness?” But if we look for the truth, we see that this insignificant kindness of the man is due to conscious feelings which exist; therefore, it is worthy of praise, whereas the light and heat of the sun are not due to the feelings and consciousness; therefore, they are not worthy of eulogy or of praise and do not deserve gratitude or thanks.”

SOME ANSWERED QUESTIONS, P. 304

“Without the help of God man is even as the beasts that perish, but God has bestowed such wonderful power upon him that he might ever look upward, and receive, among other gifts, healing from His divine Bounty.

But alas! man is not grateful for this supreme good, but sleeps the sleep of negligence, being careless of the great mercy which God has shown towards him, turning his face away from the light and going on his way in darkness.”

PARIS TALKS, P. 20

Gratitude

“I wish to express my gratitude for your hospitality, and my joy that you are spiritually minded. I am happy to be present at a gathering such as this, assembled together to listen to a Divine Message. If you could see with the eye of truth, great waves of spirituality would be visible to you in this place. The power of the Holy Spirit is here for all.”

PARIS TALKS, P. 83

“Both races should rejoice in gratitude, for the institution of liberty and equality here became the cause of liberating your fellow-beings elsewhere.”

FOUNDATIONS OF WORLD UNITY, P. 35

“Therefore strive earnestly and put forth your greatest endeavor toward the accomplishment of this fellowship and the cementing of this bond of brotherhood between you. Such an attainment is not possible without will and effort on the part of each; from one, expressions of gratitude and appreciation; from the other kindness and recognition of equality. Each one should endeavor to develop and assist the other toward mutual advancement. This is possible only by conjoining of effort and inclination. Love and unity will be fostered between you, thereby bringing about the oneness of mankind. For the accomplishment of unity between the colored and whites will be an assurance of the world's peace. Then racial prejudice, national prejudice, limited patriotism and religious bias will pass away and remain no longer.”

FOUNDATIONS OF WORLD UNITY, P. 35

Buddhist

“The deva said: ‘Who gains the greatest benefit? Who loses most? Which armor is invulnerable? What is the best weapon?’ The Blessed One replied: ‘He is the greatest gainer who gives to others, and he loses most who greedily receives without gratitude. Patience is an invulnerable armor; wisdom is the best weapon.’”

**THE GOSPEL OF BUDDHA, THE BUDDHA REPLIES TO THE DEVA,
PARA. 3**

“Having entered the city of Rajagaha, the prince went from house to house silently waiting till the people offered him food. Wherever the Blessed One came, the people gave him what they had; they bowed before him in humility and were filled with gratitude because he condescended to approach their homes. Old and young people were moved and said: ‘This is a noble muni! His approach is bliss. What a great joy for us!’”

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 3

Christian

“At that time Jesus said, ‘I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 11:25

“He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God.”

NIV, THE LETTER OF PAUL TO THE ROMANS 14:6

“I have not stopped giving thanks for you, remembering you in my prayers.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 1:16

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;”

KJV, THE LETTER OF PAUL TO THE EPHESIANS 5:20

“In every thing give thanks: for this is the will of God in Christ Jesus concerning you.”

KJV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:18

“We ought always to thank God for you, brothers, and rightly so, because your faith is growing more and more, and the love every one of you has for each other is increasing.”

NIV, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 1:3

Gratitude

“For everything God created is good, and nothing is to be rejected if it is received with thanksgiving,”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 4:4

Hindu

“From sage and singer breaks the hymn of glory in dulcet harmony, sounding the praise of Thee; while countless companies take up the story, Rudras, who ride the storms, th' Adityas' shining forms, Vasus and Sadhyas, Viswas, Ushmapas; Maruts, and those great Twins the heavenly, fair, Aswins, Gandharvas, Rakshasas, Siddhas, and Asuras,- These see Thee, and revere in sudden-stricken fear;”

THE SONG CELESTIAL 11:22

“Moon and starlight are Thine! Prajapati art Thou, and 'tis to Thee they knelt in worshipping the old world's far light, the first of mortal men. Again, Thou God! again a thousand thousand times be magnified! Honour and worship be- Glory and praise,- to Thee Namo, Namaste, cried on every side; cried here, above, below, uttered when Thou dost go, uttered where Thou dost come! Namo! we call; Namostu! God adored! Namostu! Nameless Lord Hail to Thee! Praise to Thee Thou One in all; for Thou art All! Yea, Thou!”

THE SONG CELESTIAL 11:41

“Therefore, with body bent and reverent intent, I praise, and serve, and seek Thee, asking grace. As father to a son, as friend to friend, as one who loveth to his lover, turn Thy face in gentleness on me!”

THE SONG CELESTIAL 11:45

Jewish

“Sacrifice a thank offering to God,
and pay your vows to the Most High.”

TANAKH, PSALMS 50:14

“Come, let us sing joyously to the LORD,
raise a shout for our rock and deliverer;
let us come into His presence with praise;
let us raise a shout for Him in song!

For the LORD is a great God,
the great king of all the divine beings.”

TANAKH, PSALMS 95:1-3

“Sing to the LORD a new song,
for He has worked wonders;
His right hand, His holy arm,
has won Him victory.”

TANAKH, PSALMS 98:1

“I had the officers of Judah go up onto the wall, and I appointed two large thanksgiving (choirs) and processions. (One marched) south on the wall, to the Dung Gate; ...”

TANAKH, NEHEMIAH 12:31

“Both thanksgiving choirs halted at the House of God, and I, and the half the prefects with me, ...”

TANAKH, NEHEMIAH 12:40

Muslim

“And remember We appointed forty nights for Moses, and in his absence you took the calf (for worship), and ye did grievous wrong. Even then We did forgive you; there was a chance for you to be grateful.”

AL-QUR’ÁN, THE COW 2:51-52

Gratitude

“And remember ye said: ‘O Moses! we shall never believe in thee until we see God manifestly,’ but ye were dazed with thunder and lightning even as ye looked on. Then We raised you up after your death; ye had the chance to be grateful.”

AL-QUR’ÁN, THE COW 2:55-56

“Then do ye remember Me; I will remember you. Be grateful to Me, and reject not faith.”

AL-QUR’ÁN, THE COW 2:152

“O ye who believe! eat of the good things that We have provided for you, and be grateful to God, if it is Him ye worship.”

AL-QUR’ÁN, THE COW 2:172

“Ramadhan is the (month) in which was sent down the Qur’án, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill or on a journey, the prescribed period, (should be made up) by days later. God intends every facility for you, He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.”

AL-QUR’ÁN, THE COW 2:185

“And hold fast, all together, by the rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God'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 God make his signs clear to you: that ye may be guided.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:103

“God had helped you at Badr, when ye were a contemptible little force; then fear God; thus may ye show your gratitude.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:123

“Muhammad is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to God; but God (on the other hand) will swiftly reward those who (serve him) with gratitude.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:144

“Nor can a soul die except by God's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the hereafter, We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:145

“What can God gain by your punishment, if ye are grateful and ye believe? Nay, it is God that recogniseth (all good), and knoweth all things.”

AL-QUR’ÁN, WOMEN 4:147

“God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed then indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth God make clear to you His Signs, that ye may be grateful.”

AL-QUR’ÁN, THE TABLE SPREAD 5:92

“Thus did We try some of them by comparison with others, that they should say: Is it these then that God hath favored from amongst us? Doth not God know best those who are grateful?”

AL-QUR’ÁN, THE CATTLE 6:53

Gratitude

“Then will I assault them from before them and behind them from their right and their left: nor wilt Thou find, in most of them, gratitude (for Thy mercies).”

AL-QUR’ÁN, THE HEIGHTS 7:17

“From the land that is clean and good, by the will of its cherisher, springs up produce, (rich) after its kind: but from the land that is bad, spring up nothing but that which is niggardly: thus do We explain the signs by various (symbols) to those who are grateful.”

AL-QUR’ÁN, THE HEIGHTS 7:58

“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.”

AL-QUR’ÁN, THE SPOILS OF WAR 8:26

“And I follow the ways of my fathers - Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to God: that (comes) of the grace of God to us and to mankind: yet most men are not grateful.”

AL-QUR’ÁN, JOSEPH 12:38

“We sent Moses with Our Signs (and the command), "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of God. Verily in this there are Signs for such as are firmly patient and constant - grateful and appreciative.”

AL-QUR’ÁN, ABRAHAM 14:5

“And remember! your Lord caused to be declared (publicly): ‘If ye are grateful, I will add more (favors) unto you; but if ye show ingratitude, truly My punishment is terrible indeed.’”

AL-QUR’ÁN, ABRAHAM 14:7

“It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of God and that ye may be grateful.”

AL-QUR’ÁN, THE BEES 16:14

“He showed his gratitude for the favors of God, Who chose him, and guided him to a straight way.”

AL-QUR’ÁN, THE BEES 16:121

“So eat of the sustenance which God has provided for you, lawful and good; and be grateful for the favors of God, if it is He whom ye serve.”

AL-QUR’ÁN, THE BEES 16:114

“The sacrificial camels we have made for you as among the Symbols from God: in them is (much) good for you: then pronounce the name of God over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have we made animals subject to you, that ye may be grateful.”

AL-QUR’ÁN, THE PILGRIMAGE 22:36

“And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.”

AL-QUR’ÁN, THE CRITERION 25:62

“So he smiled, amused at her speech; and he said: ‘O my Lord! so order me that I may be grateful for Thy favors, which Thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: and admit me, by Thy Grace, to the ranks of Thy righteous Servants.’”

AL-QUR’ÁN, THE ANT 27:19

Gratitude

“Said one who had knowledge of the Book: ‘I will bring it to thee within the twinkling of an eye!’ Then when (Solomon) saw it placed firmly before him, he said: ‘This is by the grace of my Lord! - to test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of All Needs, Supreme in Honor!’”

AL-QUR’ÁN, THE ANT 27:40

“It is out of His Mercy that He has made for you Night and Day - that ye may rest therein, and that ye may seek of His Grace - and in ;order that ye may be grateful.”

AL-QUR’ÁN, THE NARRATIONS 28:73

“For ye do worship idols besides God, and ye invent falsehood. The things that ye worship besides God have no power to give you sustenance: then seek ye sustenance from God, serve Him, and be grateful to Him: to Him will be your return.”

AL-QUR’ÁN, THE SPIDER 29:17

“Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy, - that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful.”

AL-QUR’ÁN, THE ROMANS 30:46

“We bestowed (in the past) wisdom on Luqman: ‘Show (thy) gratitude to God.’ Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily God is free of all wants, worthy of all praise.”

AL-QUR’ÁN, LUQMAN, THE WISE 31:12

“And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), “Show gratitude to Me and to thy parents: to Me is (thy final) Goal.”

AL-QUR’ÁN, LUQMAN, THE WISE 31:14

Gratitude

“They worked for him as he desired, (making) Arches, Images, Basins as large as Reservoirs, and (cooking) Cauldrons fixed (in their places): ‘Work ye, sons of David, with thanks! But few of My servants are grateful!’”

AL-QUR’ÁN, SHEBA 34:13

“There was, for Saba', aforetime, a Sign in their homeland - two Gardens to the right and to the left. Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!”

AL-QUR’ÁN, SHEBA 34:15

“But they said: ‘Our Lord! place longer distances between our journey-stages.’ But they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful.”

AL-QUR’ÁN, SHEBA 34:19

“Nor are the two bodies of flowing water alike - the one palatable, sweet, and pleasant to drink, and the other, salty and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender, and ye extract ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the Bounty of God that ye may be grateful.”

AL-QUR’ÁN, ORIGINATOR / CREATION 35:12

“And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?”

AL-QUR’ÁN, YA-SIN 36:73

“It ye reject (God), truly God has no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your return, when He will tell you the truth of all that ye did (in this life). For He knoweth well all that is in (men's) hearts.”

AL-QUR’ÁN, THE CROWDS 39:7

“If it be His Will, He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful.”

AL-QUR’ÁN, THE CONSULTATION 42:33

“It is God Who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of His Bounty, and that ye may be grateful.”

AL-QUR’ÁN, BOWING THE KNEE 45:12

“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.’”

AL-QUR’ÁN, WINDING SAND-TRACTS 46:15

“We showed him the Way: whether he be grateful or ungrateful (rests on his will).”

AL-QUR’ÁN, THE MAN 76:3

Zoroastrian

Helpfulness

Bahá'í

“Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.”

THE HIDDEN WORDS, ARABIC #17

“In the fourth Ishraq (splendor) of the Ishraqat (Tablet of Splendors) We have mentioned: ‘Every cause needeth a helper. In this Revelation the hosts which can render it victorious are the hosts of praiseworthy deeds and upright character. The leader and commander of these hosts hath ever been the fear of God, a fear that encompasseth all things, and reigneth over all things.’”

EPISTLE TO THE SON OF THE WOLF, P. 26

“Arise thou to serve God and help His Cause. He, verily, will assist thee with the hosts of the seen and unseen, and will set thee king over all that whereon the sun riseth. Thy Lord, in truth, is the All-Powerful, the Almighty.”

EPISTLE TO THE SON OF THE WOLF, P. 47

“Commotions shall seize all the people in that land, unless thou arisest to help this Cause, and followest Him Who is the Spirit of God (Jesus Christ) in this, the Straight Path.”

EPISTLE TO THE SON OF THE WOLF, P. 51

“Raise up, I implore Thee, O my God, as helpers to this Revelation such as shall be counted worthy of Thy Name and of Thy sovereignty, that they may remember Thee among Thy creatures, and hoist the ensigns of Thy victory in Thy land, and adorn them with Thy virtues and Thy commandments. No God is there but Thee, the Help in Peril, the Self-Subsisting.”

EPISTLE TO THE SON OF THE WOLF, P. 95

“Assist him, O my Lord, to draw nigh unto Thee. Help him, then, with the hosts of the heavens and of earth.”

EPISTLE TO THE SON OF THE WOLF, P. 105

“Help, then, your Lord with the hosts of goodly deeds and a praiseworthy character.”

EPISTLE TO THE SON OF THE WOLF, P. 135

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 8

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 13

“His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God - exalted be His glory. This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 194

“Let him who will, relieve Us from Our trouble; and as to him that willeth not, My Lord is assuredly the best of helpers.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 248

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 251

Helpfulness

“He that seeketh to be a helper of God in this Day, let him close his eyes to whatever he may possess, and open them to the things of God. Let him cease to occupy himself with that which profiteth him, and concern himself with that which shall exalt the all-compelling name of the Almighty.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 272

“O people of God! That which can ensure the victory of Him Who is the Eternal Truth, His hosts and helpers on earth, have been set down in the sacred Books and Scriptures, and are as clear and manifest as the sun. These hosts are such righteous deeds, such conduct and character, as are acceptable in His sight. 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 286

“Arise to aid thy Lord at all times and in all circumstances, and be thou one of His helpers.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 296

“Let your principal concern be to rescue the fallen from the slough of impending extinction, and to help him embrace the ancient Faith of God. Your behavior towards your neighbor should be such as to manifest clearly the signs of the one true God, for ye are the first among men to be re-created by His Spirit, the first to adore and bow the knee before Him, the first to circle round His throne of glory.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 316-317

“The fourth Glad-Tidings

Should any of the kings - may God aid them - arise to protect and help this oppressed people, all must vie with one another in loving and in serving him. This matter is incumbent upon everyone. Well is it with them that act accordingly.”

TABLETS OF BAHÁ'U'LLÁH, P. 22

“Where is the one who can help Me and shield Me from the swords of these faithless souls? Where is the man of insight who will behold the Words of God with his own eyes and rid himself of the opinions and notions of the peoples of the earth?”

TABLETS OF BAHÁ'U'LLÁH, P. 188

“It is incumbent upon them, one and all, to diligently seek ways to help the Cause of God in such manner as We have explained. This is but a token of His grace especially conferred upon His loved ones that every one of them may attain the station characterized by the words: ‘Whoso quickeneth a soul hath verily quickened all mankind.’”

TABLETS OF BAHÁ'U'LLÁH, P. 199

“Make us, then, to be of them who helped Thee when fallen into the hands of those Thine enemies who are numbered with the rebellious among Thy creatures and the wicked amidst Thy people. Write down, then, for us the recompense ordained for him that hath attained Thy presence, and gazed on Thy beauty, and supply us with every good thing ordained in Thy Book for such of Thy creatures as enjoy near access to Thee.”

PRAYERS AND MEDITATIONS, PP. 37-38

“Praised be Thou, O my God, inasmuch as Thou hast aided us to recognize and love Him. I, therefore, beseech Thee by Him and by Them Who are the Day-Springs of Thy Divinity, and the Manifestations of Thy Lordship, and the Treasuries of Thy Revelation, and the Depositories of Thine inspiration, to enable us to serve and obey Him, and to empower us to become the helpers of His Cause and the dispersers of His adversaries.”

PRAYERS AND MEDITATIONS, P. 86

“...become a source of all goodness unto men, and an example of uprightness to mankind.”

WRITINGS OF BAHÁ'U'LLÁH, P. 525

Helpfulness

“Let him do some good to every person whose path he crosseth, and be of some benefit to him.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 3

Buddhist

“The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity, even so is the joy of him who helps those that are in need of assistance; even so is the great Nirvana.”

THE GOSPEL OF BUDDHA, SERMON ON CHARITY, PARA. 4

“Among all these worldly men and women trembling with anxiety, the Buddhist poet lived in the time of the pestilence, as usual, calm and undisturbed, helping wherever he could and ministering unto the sick, soothing their pains by medicine and religious consolation. And a man came to him and said:

‘My heart is nervous and excited, for I see people die. I am not anxious about others, but I tremble because of myself. Help me; cure me of my fear.’

The poet replied: ‘There is help for him who has compassion on others, but there is no help for thee so long as thou clingest to thine own self alone. Hard times try the souls of men and teach them righteousness and charity. Canst thou witness these sad sights around thee and still be filled with selfishness?’”

THE GOSPEL OF BUDDHA, THE VANITY OF WORLDLINESS, PARA. 3-5

“Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor.”

THE GOSPEL OF BUDDHA, AVOIDING THE TEN EVILS, PARA. 3

“The Tathagata anxiously watches over his children and with loving care helps them to see the light.”

THE GOSPEL OF BUDDHA, TWO BRAHMANS, PARA. 23

“You are my children, I am your father; through me you have been released from your sufferings. I myself having reached the other shore, help others to cross the stream; I myself having attained salvation, am a savior of others; being comforted, I comfort others and lead them to the place of refuge. I shall fill with joy all the beings whose limbs languish; I shall give happiness to those who are dying from distress; I shall extend to them succor and deliverance.”

THE GOSPEL OF BUDDHA, THE BUDDHA OMNIPRESENT, PARA. 3

“O Lord help me, and let me live in the place where Ananda thy disciple dwells, so that I may see him and minister unto him, for I love Ananda.”

THE GOSPEL OF BUDDHA, THE WOMAN AT THE WELL, PARA. 2

Christian

“But he, willing to justify himself, said unto Jesus, And who is my neighbour?”

KJV, THE GOSPEL ACCORDING TO LUKE 10:29

“In each of us the Spirit is seen to be at work for some useful purpose.”

REB, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 12:7

“So I will very gladly spend for you everything I have and expend myself as well. If I love you more, will you love me less?”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 12:15

“Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 6:1

“And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:14

Helpfulness

“Therefore, strengthen your feeble arms and weak knees.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 12:12

Hindu

“He that abstains to help the rolling wheels of this great world, glutting his idle sense, lives a lost life, shameful and vain.”

THE SONG CELESTIAL, 3:16

“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.”

THE SONG CELESTIAL, 7:16

“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 whate'er befalls, and mirth, and tears, and piety and thrift, and wish to give, and will to help,- all cometh of My gift!”

THE SONG CELESTIAL 10:5

Jewish

“The God of your father who helps you,
And Shaddai who blesses you
With blessings of heaven above,
Blessings of the deep that couches below,
Blessings of the breasts and womb.”

TANAKH, GENESIS 49:25

“When you encounter your enemy’s ox or ass wandering, you must take it back to him.

When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him.”

TANAKH, EXODUS 23:4-5

“If you see your fellow's ass or ox fallen on the road, do not ignore it; you must help him raise it.”

TANAKH, DEUTERONOMY 22:4

“And this he said of Judah:

Hear, O LORD, the voice of Judah
And restore him to his people.
Through his own hands strive for him,
Help him against his foes.”

TANAKH, DEUTERONOMY 33:7

“Let your wives, children and livestock remain in the land that Moses assigned to you on this side of the Jordan; but every one of your fighting men shall go across armed in the van of your kinsman. And you shall assist them”

TANAKH, JOSHUA 1:14

“‘Curse Meroz!’ said the angel of the LORD.
‘Bitterly curse its inhabitants,
Because they came not to the aid of the LORD,
To the aid of the LORD among the warriors.’”

TANAKH, THE BOOK OF JUDGES 5:23

“We set our hope on the LORD,
He is our help and shield;”

TANAKH, PSALMS 33:20

Helpfulness

“God is our refuge and stronghold,
a help in trouble, very near.”

TANAKH, PSALMS 46:2

“Grant us your aid against the foe,
for the help of man is worthless.”

TANAKH, PSALMS 60:13

“Our help is in the name of the LORD,
maker of heaven and earth.”

TANAKH, PSALMS 124:8

“If your enemy is hungry, give him bread to eat;
If he is thirsty, give him water to drink.
You will be heaping live coals on his head,
And the LORD will reward you.”

TANAKH, PROVERBS 25:21-22

“Asa called to the LORD his God and said, ‘O LORD, it is the same to You to help the numerous and the powerless. Help us, O LORD our God, for we rely on You, and in Your name we have come against this great multitude. You are the LORD our God. Let no mortal hinder You.’”

TANAKH, THE SECOND BOOK OF CHRONICLES 14:10

“Should misfortune befall us-- the punishing sword, pestilence or famine, we shall stand before this House and before You—for Your name is in this House-- and shall cry out to You in our distress, and You will listen and deliver us.””

TANAKH, THE SECOND BOOK OF CHRONICLES 20:9

Muslim

“... ‘When will the help of God arrive?’ Remember, the help of God is ever at hand.”

AL-QUR’ÁN, 2:214

“Remember thou saidst to the faithful: is it not enough for you that God should help you with three thousand angels (specially) sent down?

‘Yea,’ if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught.

God made it but a message of hope for you; and an assurance to your hearts: (in any case) there is no help except from God the Exalted, the Wise.”

THE HOLY QUR’ÁN 3:124-126

“... God is your protector, and He is the best of helpers.”

AL-QUR’ÁN, 3:150

“Whoever recommends and helps a good cause becomes a partner therein: and whoever recommends and helps an evil cause, shares in its burden: and God hath power over all things.”

THE HOLY QUR’ÁN 4:85

“... Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: fear God: for God is strict in punishment.”

THE HOLY QUR’ÁN 5:3

“But stop them, for they must be asked:

‘What is the matter with you that ye help not each other?’

Nay, but that day they shall submit (to Judgment);

And they will turn to one another, and question one another.”

THE HOLY QUR’ÁN 37:24-27

Helpfulness

“In the name of God, Most Gracious, Most Merciful.
Verily We have granted thee a manifest Victory:
That God may forgive thee thy faults of the past and those to
follow; fulfill His favor to thee; and guide thee on the Straight Way;
And that God may help thee with powerful help.”

THE HOLY QUR’ÁN 48:1-3

Zoroastrian

“Surely Passion and Murder are crushing me, together with
Arrogance and Violence; no other help have I than You, so reveal
to me a good Protector!”

YASNA 29:1

Honesty

Bahá'í

“O ye friends of God in His cities and His loved ones in His lands! This Wronged One enjoineth on you honesty and piety. Blessed the city that shineth by their light. Through them man is exalted, and the door of security is unlocked before the face of all creation. Happy the man that cleaveth fast unto them, and recognizeth their virtue, and woe betide him that denieth their station.”

EPISTLE TO THE SON OF THE WOLF, P. 23

“Be discerning, then, and speak ye the truth, the very truth, if ye claim to be honest and high-minded.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 259

“Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 297

“In every country where any of this people reside, they must behave towards the government of that country with loyalty, honesty and truthfulness. This is that which hath been revealed at the behest of Him Who is the Ordainer, the Ancient of Days.”

TABLETS OF BAHÁ'U'LLÁH, PP. 22-23

“Say: Honesty, virtue, wisdom and a saintly character redound to the exaltation of man, while dishonesty, imposture, ignorance and hypocrisy lead to his abasement.”

TABLETS OF BAHÁ'U'LLÁH, P. 57

Honesty

“Moreover We counsel them to observe justice, equity, honesty, piety and that whereby both the Word of God and their own station will be exalted amongst men.”

TABLETS OF BAHÁ'U'LLÁH, P. 78

“Trustworthiness, wisdom and honesty are, of a truth, God's beauteous adornments for His creatures. These fair garments are a befitting vesture for every temple. Happy are those that comprehend, and well is it with them that acquire such virtues.”

TRUSTWORTHINESS, #26

“Should any one of you enter a city, he should become a centre of attraction by reason of his sincerity, his faithfulness and love, his honesty and fidelity, his truthfulness and loving-kindness towards all the peoples of the world,

...”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 71

“Nay rather, the friends are stars in the high heavens of guidance, celestial bodies in the skies of divine grace, who with all their powers put the dark to flight. They break down the foundations of malevolence and hate. They cherish but one desire for the world and all its peoples: well-being and peace. By them, the ramparts of warfare and aggression are battered down. They have truthfulness and honest dealing and friendship for their goal, and kindness even toward a vicious foe; until at last they change this prison of treachery, the world, into a mansion of utmost trust, and turn this gaol-house of hatred and malevolence and spite, into God's Paradise.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 221

“They must cleanse their hearts from even the slightest trace of hatred and spite, and they must set about being truthful and honest, conciliatory and loving to all humankind--so that East and West will, even as two lovers, hold each other close; that hatred and hostility will perish from the earth, and universal peace be firmly rooted in their place.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 244

“Well is it with that learned man whose head is adorned with the crown of justice, and whose body glorieth in the ornament of honesty. The Pen of Admonition exhorteth the friends and enjoineth on them charity, pity, wisdom, and gentleness.”

TRAVELERS NARRATIVE, P. 45

“Furthermore, any agency whatever, though it be the instrument of mankind's greatest good, is capable of misuse. Its proper use or abuse depends on the varying degrees of enlightenment, capacity, faith, honesty, devotion and highmindedness of the leaders of public opinion.”

SECRET OF DIVINE CIVILIZATION, P. 16

“To be so faithful and sincere in all your actions that every member may be known as embodying the qualities of honesty, love, faith, kindness, generosity, and courage.”

PARIS TALKS, P. 74

Buddhist

“The fool who knows his foolishness is wise at least so far. But the fool who thinks himself wise, he is called a fool indeed.”

THE DHAMMAPADA 63

“If you see an intelligent man who detects faults and blames what is blame-worthy, follow that wise man as though he was a revealer of (hidden) treasures.

Let him admonish, let him teach, let him forbid what is improper! - he will be beloved of the good, by the bad he will be hated.”

THE DHAMMAPADA 76-77

“To the community will I look in faith; the community of the Buddha's disciples instructs us how to lead a life of righteousness; the community of the Buddha's disciples teaches us how to exercise honesty and justice; the community of the Buddha's disciples shows us how to practice the truth.”

Honesty

THE GOSPEL OF BUDDHA, THE SHANGA OR COMMUNITY, PARA. 5

Christian

“You know the commandments, ‘Do not murder, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother.’”

NAS, THE GOSPEL ACCORDING TO MARK 10:19

“In view of this, I also do my best to maintain always a blameless conscience {both} before God and before men.”

NAS, THE ACTS OF THE APOSTLES 24:16

“Therefore, since through God's mercy we have this ministry, we do not lose heart.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 4:1

“Make room for us {in your hearts;} we wronged no one, we corrupted no one, we took advantage of no one.”

NAS, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 7:2

“Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men.”

KJV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 8:20-21

“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.”

KJV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:8

“Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 4:11-12

“Pray for us: for we trust we have a good conscience, in all things willing to live honestly.”

KJV, THE LETTER OF PAUL TO THE HEBREWS 13:18

Hindu

“What is midnight-gloom to unenlightened souls shines wakeful day to his clear gaze; what seems as wakeful day is known for night, thick night of ignorance, to his true-seeing eyes. Such is the Saint!”

THE SONG CELESTIAL, 2:69

“All four are good, and seek me; but mine own, the true of heart, the faithful- stayed on me, taking me as their utmost, blessedness, they are not 'mine', but I- even I myself!”

THE SONG CELESTIAL, 7:18

Jewish

“You shall not falsify measures of length, weight, or capacity. You shall have an honest balance, honest weights, an honest ephah and an honest hin.

I am the LORD your God, who freed you from the land of Egypt.””

TANAKH, LEVITICUS 19:35-36

“You shall not have in your pouch alternative weights, larger and a smaller. You shall not have in your house alternative measures, a larger and a smaller. You must have completely honest weight and completely honest measures, if you are to endure long on the soil that the LORD your God is giving you. For everyone who does those things, everyone who deals dishonestly, is abhorrent to the LORD your God.”

TANAKH, DEUTERONOMY 25:13-16

“He who walks in righteousness,
Speaks uprightly,
Spurns profit from fraudulent dealings,

Honesty

Waves away a bribe instead of grasping it,
Stops his ears against listening to infamy,
Shuts his eyes against looking at evil—
Such a one shall dwell in lofty security,
With inaccessible cliffs for his stronghold,
With his food supplied
And his drink assured.”

TANAKH, ISAIAH 33:15

“Thus said the Lord of Hosts:
... you must love honesty and integrity.”

TANAKH, ZECHARIAH, 8:19

“O LORD my God, if I have done such things,
if my hands bear the guilt of wrongdoing,
if I have dealt evil to my ally,
--I who rescued my foe without reward—
then let the enemy pursue and overtake me;
let him trample my life to the ground,
and lay my body in the dust. Selah”

TANAKH, PSALMS 7:4-6

“... who has never lent money at interest,
or accepted a bribe against the innocent.
The man who acts thus shall never be shaken.”

TANAKH, PSALMS 15:5

“He who has clean hands and a pure heart,
who has not taken a false oath by My life
or sworn deceitfully.

He shall carry away a blessing from the LORD,
a just reward from God, his deliverer.”

TANAKH, PSALMS 24:4-5

“Let your eyes look forward,
Your gaze be straight ahead.
Survey the course you take,
And all your ways will prosper.
Do not swerve to the right or the left;
Keep your feet from evil.”

TANAKH, PROVERBS 4:25-27

“False scales are a abomination to the LORD;
An honest weight pleases Him.”

TANAKH, PROVERBS 11:1

“Honest scales and balances are the LORD’S;
All the weights in the bag are His work.”

TANAKH, PROVERBS 16:11

“False weights and false measures,
Both are an abomination to the LORD.”

TANAKH, PROVERBS 20:10

“False weights are an abomination to the LORD,
Dishonest scales are not right.”

TANAKH, PROVERBS 20:23

Honesty

“I persist in my righteousness and will not yield;
I shall be free of reproach as long as I live.”

TANAKH, JOB 27:6

Muslim

“Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination. And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing, or of (feeling in) the heart will be enquired into (on the Day of Reckoning).”

THE HOLY QUR’ÁN 17:35-36

“Give just measure, and cause no loss (to others by fraud). And weigh with scales true and upright. And withhold not things justly due to men, nor do evil in the land, working mischief.”

THE HOLY QUR’ÁN 26:181-183

Zoroastrian

Honour

Bahá'í

“...I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself.”

WRITINGS OF BAHÁ’U’LLÁH, P. 52

“All honour belongeth unto God and unto them that love Him.”

WRITINGS OF BAHÁ’U’LLÁH, P. 521

“...how excellent, how honourable is man if he arises to fulfill his responsibilities...”

SECRET OF DIVINE CIVILIZATION, P. 4

“...man's supreme honour and real happiness lie in self-respect, in high resolves and noble purposes, in integrity and moral quality, in impeccability of mind.”

SECRET OF DIVINE CIVILIZATION, P. 19

Buddhist

“Therefore one should follow the wise, the intelligent, the learned, the much enduring, the dutiful, the noble; one should follow a good and wise man, as the moon follows the path of the stars.”

THE DHAMMAPADA 208

“Whatever place a faithful, virtuous, celebrated and wealthy man frequents, there he is held in honour.”

THE DHAMMAPADA 303

Honour

“He who teaches self-control with those who have learned self-control; the redeemer with those whom he has redeemed; the Blessed One with those to whom he has given peace, is entering Rajagaha Hail to the Buddha, our Lord! Honor to his name and blessings to all who take refuge in him.”

THE GOSPEL OF BUDDHA, THE KING’S GIFT, PARA. 2

“Let the preacher apply himself with zeal to his work, and the Tathagata will show to him the body of the holy law in its transcendent glory. He shall be honored as one whom the Tathagata has blessed. The Tathagata blesses the preacher and also those who reverently listen to him and joyfully accept the doctrine.”

THE GOSPEL OF BUDDHA, THE PREACHER’S MISSION, PARA. 4

“Thou dost well, O Sigala, to honor, reverence, and keep sacred the words of thy father; and it is thy duty to protect thy home, thy wife, thy children, and thy children’s children against the hurtful influences of evil spirits. I find no fault with the performance of thy father’s rite.”

THE GOSPEL OF BUDDHA, GUARD THE SIX QUARTERS, PARA. 3

“‘So long, Ananda,’ said the Blessed One, ‘as the Vajjis hold these full and frequent public assemblies, they may be expected not to decline, but to prosper. So long as they meet together in concord, so long as they honor their elders, so long as they respect womanhood, so long as they remain religious, performing all proper rites, so long as they extend the rightful protection, defense and support to the holy ones, the Vajjis may be expected not to decline, but to prosper.’”

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 3

“And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold path; believing this church of the Buddha, of the righteous, the upright, the just, the law abiding, to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing-ground of merit for the world; to be possessed of the virtues

beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thought.”

THE GOSPEL OF BUDDHA, MIRROR OF TRUTH, PARA. 6

“And Ananda was filled with wonder that the Blessed One was thus honored. But the Blessed One said: ‘Not by such events, Ananda, is the Tathagata rightly honored, held sacred, or revered. But the devout man, who continually fulfills the greater and lesser duties, walking according to the precepts, it is who rightly honors, holds sacred, and reveres the Tathagata with the worthiest homage. Therefore, O Ananda, be ye constant in the fulfillment of the greater and of the lesser duties, and walk according to the precepts; thus, Ananda, will ye honor the Master.’”

THE GOSPEL OF BUDDHA, METTEYYA, PARA. 3

Christian

“Never pay back evil for evil. Let your aims be such as all count honourable.”

REB, THE LETTER OF PAUL TO THE ROMANS, 12:17

“Therefore do not let what is for you a good thing be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who in this way serves Christ is acceptable to God and approved by men.”

NAS, THE LETTER OF PAUL TO THE ROMANS, 14:16-18

“I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren, but brother goes to law with brother, and that before unbelievers? Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? On the contrary, you yourselves wrong and defraud, and that your brethren.”

NAS, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 6:5-8

Honour

“And we have sent along with him the brother whose fame in the things of the gospel has spread through all the churches; and not only this, but he has also been appointed by the churches to travel with us in this gracious work, which is being administered by us for the glory of the Lord Himself, and to show our readiness, taking precaution that no one should discredit us in our administration of this generous gift; for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men.

NAS, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 8:18-21

“Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.”

NAS, THE LETTER OF PAUL TO THE PHILIPPIANS 4:8

“Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another; for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more, and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you; so that you may behave properly toward outsiders and not be in any need.”

NAS, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 4:9-12

“Abstain from all appearance of evil.”

KJV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:22

“Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.”

NAS, THE LETTER OF PAUL TO TITUS 2:3-5

“Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”

NKJ, THE FIRST LETTER OF PETER 2:11-12

“But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.”

NIV, THE FIRST LETTER OF PETER 3:15-16

Hindu

“Men will talk forever of thy disgrace; and to the noble, dishonour is worse than death.”

BHAGAVAD-GITA, 2:34

“But he who, with strong body serving mind, gives up his mortal powers to worthy work, not seeking gain, Arjuna! such an one is honourable.”

THE SONG CELESTIAL, 3:7

“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 whate'er befalls, and mirth, and tears, and piety and thrift, and wish to give, and will to help,- all cometh of My gift!”

THE SONG CELESTIAL 10:5

“Moon and starlight are Thine! Prajapati art Thou, and 'tis to Thee they knelt in worshipping the old world's far light, the first of mortal men. Again, Thou God! again a thousand thousand times be magnified! Honour and worship be- Glory and praise,- to Thee

Honour

Namo, Namaste, cried on every side; cried here, above, below,
uttered when Thou dost go, uttered where Thou dost come! Namo!
we call; Namostu! God adored! Namostu! Nameless Lord Hail to
Thee! Praise to Thee Thou One in all; for Thou art All! Yea,
Thou!"

THE SONG CELESTIAL 11:41

"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!"

THE SONG CELESTIAL 13:8-12

Jewish

"The wise shall obtain honor,
But dullards get disgrace as their portion."

TANAKH, PROVERBS 3:35

"Repute is preferable to great wealth,
Grace is better than silver and gold.
Rich man and poor man meet;
The Lord made them both."

TANAKH, PROVERBS 22:1-2

"Better is a poor man who lives blamelessly
Than a rich man whose ways are crooked."

TANAKH, PROVERBS 28:6

“A good name is better than fragrant oil, and the day of death than the day of birth.”

TANAKH, ECCLESIASTES 7:1

Muslim

“O ye who believe! give of the good things which ye have (honorably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that God is free of all wants, and worthy of all praise.”

THE HOLY QUR’ÁN 2:267

“Say: ‘O God! Lord of Power (and Rule), thou givest Power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest, thou enduest with honor whom thou pleasest, and thou bringest low whom Thou pleasest; in Thy hand is all Good. Verily, over all things thou hast power.’”

THE HOLY QUR’ÁN 3:26

“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.

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.’

Your Lord knoweth best what is in your hearts: if ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).

And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift.”

THE HOLY QUR’ÁN 17:23-26

Honour

“Say: ‘O my Lord! let my entry be by the Gate of Truth and Honor, and likewise my exit by the Gate of Truth and Honor; and grant me from Thy Presence an authority to aid (me).’”

THE HOLY QUR’ÁN 17:80

“Seest thou not that to God bow down in worship all things that are in the heavens and on earth - the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as God shall disgrace - none can rise to honor: for God carries out all that He wills.”

THE HOLY QUR’ÁN 22:18

“God is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well-nigh luminous, though fire scarce touched it: Light upon Light! God doth guide whom He will to His Light. God doth set forth Parables for men: and God doth know all things.

(Lit is such a light) in houses, which God hath permitted to be raised to honor; for the celebration, in them of His name: in them is He glorified in the mornings and in the evenings, (again and again) - ...”

THE HOLY QUR’ÁN 24:35-36

“O mankind! We 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 each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).”

THE HOLY QUR’ÁN 49:13

“Nay! but ye do Reject Right and Judgment! But verily over you (are appointed angels) to protect you - Kind and honorable, writing down (your deeds): They know (and understand) all that ye do. As for the Righteous, they will be in Bliss; And the Wicked - they will be in the Fire, Which they will enter on the Day of Judgment.”

THE HOLY QUR’ÁN 82:9-15

Zoroastrian

“All these questions the Shepherd asks, so that he may prosper the earth righteously, (being) upright in action and deeply wise in humility, who rightly governs creatures, having been appointed as a holy Teacher.”

YASNA 51:4-5

“Those whose worship God the Lord has known most full of Righteousness, I will revere by their very name and draw near with honour--both those who have been and (those who) are.”

YASNA 51:22

Hopefulness

Bahá'í

“O God, my God, and my Desire, and my Adored One, and my Master, and my Mainstay, and my utmost Hope, and my supreme Aspiration!”

EPISTLE TO THE SON OF THE WOLF, P. 3

“Thou seest me in the midst of a sea of despair and of hopelessness, after Thou didst cause me to hear Thy words ‘Despair not.’ By Thy power! My sore injustice hath severed the cord of my hope, and my rebellion hath darkened my face before the throne of Thy justice.”

EPISTLE TO THE SON OF THE WOLF, P. 6

“We pray God - exalted be His glory - and cherish the hope that He may graciously assist the manifestations of affluence and power and the daysprings of sovereignty and glory, the kings of the earth - may God aid them through His strengthening grace - to establish the Lesser Peace.”

EPISTLE TO THE SON OF THE WOLF, P. 30

“He also saith: ‘To him who hopeth to attain the Presence of God, the set time of God will surely come.’ And likewise He saith: ‘Verily, they who hope not to attain Our Presence, and find their satisfaction in this world's life, and rest on it, and who of Our signs are heedless - these! their abode the fire, in recompense of their deeds!’”

EPISTLE TO THE SON OF THE WOLF, P. 116

“Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him!”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 30

“Myriad are Thine ardent lovers whom the consuming flame of remoteness from Thee hath caused to sink and perish, and numberless are the faithful souls who have willingly laid down their lives in the hope of gazing on the light of Thy countenance. The sighs and moans of these longing hearts that pant after Thee can never reach Thy holy court, neither can the lamentations of the wayfarers that thirst to appear before Thy face attain Thy seat of glory.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 64

“Set all thy hope in God, and cleave tenaciously to His unfailing mercy. Who else but Him can enrich the destitute, and deliver the fallen from his abasement?”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 323

“I desire communion with thee, but thou wouldest put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.”

THE HIDDEN WORDS, PERSIAN #21

“O Thou Whose face is the object of the adoration of all that yearn after Thee, Whose presence is the hope of such as are wholly devoted to Thy will, Whose nearness is the desire of all that have drawn nigh unto Thy court, Whose countenance is the companion of those who have recognized Thy truth, Whose name is the mover of the souls that long to behold Thy face, Whose voice is the true life of Thy lovers, the words of Whose mouth are as the waters of life unto all who are in heaven and on earth!”

PRAYERS AND MEDITATIONS, P. 13

Hopefulness

“Doth it beseem Thee to cast out of the door of Thy grace and bounty such as have set their hopes on Thee, and can it befit Thy sovereignty to hinder them that yearn after Thee from attaining the adored sanctuary of Thy presence and from beholding Thy face?”

PRAYERS AND MEDITATIONS, P. 24

“The first heralded the promise of reward, while the second voiced the ominous warning of punishment. The promise gave rise to hope and the warning begat fear. Thus the basis of world order hath been firmly established upon these twin principles. Exalted is the Lord of Wisdom, the Possessor of Great Bounty.”

TABLETS OF BAHÁ'U'LLÁH, P. 66

“Whenever I ponder my grievous shortcomings and my great trespasses, despair assaileth me from every direction, and whenever I pause to meditate upon the ocean of Thy bounteousness and the heaven of Thy grace and the day-star of Thy tender compassion, I inhale the fragrance of hope diffused from right and left, from north and south, as if every created thing imparteth unto me the joyous tidings that the clouds of the heaven of Thy mercy will pour down their rain upon me.”

TABLETS OF BAHÁ'U'LLÁH, P. 112

“O ye friends of God! True friends are even as skilled physicians, and the Teachings of God are as healing balm, a medicine for the conscience of man. They clear the head, so that a man can breathe them in and delight in their sweet fragrance. They waken those who sleep. They bring awareness to the unheeding, and a portion to the outcast, and to the hopeless, hope.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 23

“This Servant of the Lord's Threshold hath been in peril at all times. He is in peril now. At no time have I had any hope of safety, and my dearest wish is this: to drink of the martyr's bounteous and brim-full cup, and die on the field of sacrifice, delighting in that wine which is the most precious of God's gifts. This is my highest hope, this my most vehement desire.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 79

“It is recorded in the Torah: And I will give you the valley of Achor for a door of hope. This valley of Achor is the city of Akka, and whoso hath interpreted this otherwise is of those who know not.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 162

“Be thou ever hopeful, for the bounties of God never cease to flow upon man. If viewed from one perspective they seem to decrease, but from another they are full and complete. Man is under all conditions immersed in a sea of God's blessings. Therefore, be thou not hopeless under any circumstances, but rather be firm in thy hope.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 205

“Wherefore must the loved ones of God, laboriously, with the waters of their striving, tend and nourish and foster this tree of hope. In whatsoever land they dwell, let them with a whole heart befriend and be companions to those who are either close to them, or far removed. Let them, with qualities like unto those of heaven, promote the institutions and the religion of God. Let them never lose heart, never be despondent, never feel afflicted. The more antagonism they meet, the more let them show their own good faith; the more torments and calamities they have to face, the more generously let them pass round the bounteous cup.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 258

“If there is any hope, it is solely in the bounties of God: that His strengthening grace will come, and the struggling and contending will cease, and the acid bite of blood-dripping steel will be turned into the honey-dew of friendship and probity and trust. How sweet would that day be in the mouth, how fragrant as musk the scent thereof.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 276

“God has ever dealt with man in mercy and kindness. He who conferred the divine spirit in former times is abundantly able and capable at all times and periods to grant the same bestowals. Therefore let us be hopeful. The God who gave to the world

Hopefulness

formerly will do so now and in the future. God who breathed the breath of the Holy Spirit upon His servants will breathe it upon them now and hereafter. There is no cessation to His bounty. The divine spirit is penetrating from eternity to eternity for it is the bounty of God and the bounty of God is eternal.”

FOUNDATIONS OF WORLD UNITY, P. 102

“In the same manner the bestowals of God are moving and circulating throughout all created things. This illimitable divine bounty has no beginning and will have no ending. It is moving, circulating and becomes effective wherever capacity is developed to receive it. In every station there is a specialized capacity. Therefore we must be hopeful that through the bounty and favor of God, this spirit of life infusing all created things shall quicken humanity and from its bestowals the human world become a divine world, this earthly kingdom the mirror of the realm of divinity, the virtues and perfections of the world of humanity become unveiled and the image and likeness of God be reflected from this temple.”

FOUNDATIONS OF WORLD UNITY, P. 103

“For this would mean the cessation of the divine bounty, and the divine bounty by its very nature is continuous and ceaseless. Its sun is ever shining, its cloud is ever producing rain, its breezes are ever blowing, its bestowals are all-comprehending, its gifts are ever perfect. Consequently we must always anticipate, always be hopeful and pray to God that he will send unto us his holy Manifestations in their most perfect might, with the divine penetrative power of his Word, so that these heavenly ones may be distinguished above all other beings in every respect, in every attribute, just as the glorious sun is distinguished above all stars.”

FOUNDATIONS OF WORLD UNITY, PP. 111-112

“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. I swear by the Sun of Truth, the light of agreement shall brighten and illumine the horizons. The all-knowing Truth hath been and is the witness to this saying. Endeavor to attain to this high supreme station which is the station of protection and

preservation of mankind. This is the intent of the King of intentions, and this the hope of the Lord of hopes.”

TRAVELERS NARRATIVE, P. 43

“From the effect of these mental impressions an excitement of the nerves is produced, and this impression and this excitement of the nerves will become the cause of the recovery of the sick person. So when a sick person has a strong desire and intense hope for something and hears suddenly the tidings of its realization, a nervous excitement is produced which will make the malady entirely disappear. In the same way, if a cause of terror suddenly occurs, perhaps an excitement may be produced in the nerves of a strong person which will immediately cause a malady. The cause of the sickness will be no material thing, for that person has not eaten anything, and nothing harmful has touched him; the excitement of the nerves is then the only cause of the illness. In the same way the sudden realization of a chief desire will give such joy that the nerves will be excited by it, and this excitement may produce health.”

SOME ANSWERED QUESTIONS, P. 255

“Let us pray to God that the breath of the Holy Spirit may again give hope and refreshment to the people, awakening in them a desire to do the Will of God. May heart and soul be vivified in every man: so will they all rejoice in a new birth.”

PARIS TALKS, P. 34

“Therefore strive that your actions day by day may be beautiful prayers. Turn towards God, and seek always to do that which is right and noble. Enrich the poor, raise the fallen, comfort the sorrowful, bring healing to the sick, reassure the fearful, rescue the oppressed, bring hope to the hopeless, shelter the destitute!”

PARIS TALKS, P. 81

“If the heart turns away from the blessings God offers how can it hope for happiness? If it does not put its hope and trust in God's Mercy, where can it find rest? Oh, trust in God! for His Bounty is everlasting, and in His Blessings, for they are superb.”

PARIS TALKS, P. 108

Hopefulness

“You belong to the world of purity, and are not content to live the life of the animal, spending your days in eating, drinking, and sleeping. You are indeed men! Your thoughts and ambitions are set to acquire human perfection. You live to do good and to bring happiness to others. Your greatest longing is to comfort those who mourn, to strengthen the weak, and to be the cause of hope to the despairing soul. Day and night your thoughts are turned to the Kingdom, and your hearts are full of the Love of God.”

PARIS TALKS, pp. 112-113

“In the conduct of life, man is actuated by two main motives: ‘The Hope for Reward’ and ‘The Fear of Punishment’.

This hope and this fear must consequently be greatly taken into account by those in authority who have important posts under Government. Their business in life is to consult together for the framing of laws, and to provide for their just administration.

The tent of the order of the world is raised and established on the two pillars of ‘Reward and Retribution’.”

PARIS TALKS, p. 157

“There is no greater prevention of oppression than these two sentiments, hope and fear. They have both political and spiritual consequences.”

PARIS TALKS, p. 157

“Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful.

PARIS TALKS, p. 179

Buddhist

“Unless you take refuge in the Buddha and find rest in Nirvana,
Your life is but vanity-empty and desolate vanity.
To see the world is idle, and to enjoy life is empty.
The world, including man, is but like a phantom, and the hope of
heaven is as a mirage.”

THE GOSPEL OF BUDDHA, THE VANITY OF WORLDLINESS, PARA. 6-9

“A preacher must be full of energy, and cheerful hope, never tiring and never despairing of final success. A preacher must be like a man in quest of water who digs a well in an arid tract of land. So long as he sees that the sand is dry and white, he knows that the water is still far off. But let him not be troubled or give up the task as hopeless.”

THE GOSPEL OF BUDDHA, THE PREACHERS MISSION, PARA. 6

“The Buddha, our Lord, brings comfort to the weary and sorrow-laden; he restores peace to those who are broken down under the burden of life. He gives courage to the weak when they would fain give up self-reliance and hope. You who suffer from the tribulations of life, you who have to struggle and endure, you who yearn for a life of truth, rejoice at the glad tidings! There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessing for the upright.”

THE GOSPEL OF BUDDHA, REJOICE, PARA. 2

“Then Brahma Sahampati descended from the heavens and, having worshipped the Blessed One, said: ‘Alas! the world must perish, should the Holy One, the Tathagata, decide not to teach the Dharma. Be merciful to those that struggle; have compassion upon the sufferers; pity the creatures who are hopelessly entangled in the snares of sorrow. There are some beings that are almost free from the dust of worldliness. If they hear not the doctrine preached, they will be lost. But if they hear it, they will believe and be saved.’”

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 5

Hopefulness

Christian

“But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law, and that is written in the Prophets; having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.”

NAS, THE ACTS OF THE APOSTLES 24:14-15

“This is the promise our twelve tribes are hoping to see fulfilled as they earnestly serve God day and night. O king, it is because of this hope that the Jews are accusing me. Why should any of you consider it incredible that God raises the dead?”

NIV, THE ACTS OF THE APOSTLES 26:7-8

“For this reason it is by faith, that it might be in accordance with grace, in order that the promise may be certain to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, (as it is written, ‘A father of many nations have I made you’) in the sight of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, ‘So shall your descendants be.’”

NAS, THE LETTER OF PAUL TO THE ROMANS 4:16-18

“Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.”

NAS, THE LETTER OF PAUL TO THE ROMANS 5:1-2

“For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees? But if we hope for what we do not see, with perseverance we wait eagerly for it.”

NAS, THE LETTER OF PAUL TO THE ROMANS 8:24-258

“Be devoted to one another in brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality.”

NAS, THE LETTER OF PAUL TO THE ROMANS 12:10-13

“For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope.”

NAS, THE LETTER OF PAUL TO THE ROMANS 15:4

“Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.”

NAS, THE LETTER OF PAUL TO THE ROMANS 15:13

“And now these three remain: faith, hope and love. But the greatest of these is love.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 13:13

“You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. For we through the Spirit, by faith, are waiting for the hope of righteousness.”

NAS, THE LETTER OF PAUL TO THE GALATIANS 5:4-5

“I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 1:18-21

Hopefulness

“There is one body and one Spirit-- just as you were called to one hope when you were called-- one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 4:4-6

“I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 1:20

“And although you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach-- if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

NAS, THE LETTER OF PAUL TO THE COLOSSIANS 1:21-23

“We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 1:3

“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.”

KJV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:8

“Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your hearts in every good work and word.”

NAS, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 2:16-17

“In hope of eternal life, which God, that cannot lie, promised before the world began; ...”

KJV, THE LETTER OF PAUL TO TITUS 1:2

“He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to the hope of eternal life.”

NAS, THE LETTER OF PAUL TO TITUS 3:5-7

“But Christ is faithful as a son over God's house. And we are his house, if we hold on to our courage and the hope of which we boast.”

NIV, THE LETTER OF PAUL TO THE ROMANS, 3:6

“This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.”

NAS, THE LETTER OF PAUL TO THE ROMANS, 6:19-20

“Now faith is the assurance of {things} hoped for, the conviction of things not seen.”

NAS, THE LETTER OF PAUL TO THE HEBREWS 11:1

“Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, ...”

NIV, THE FIRST LETTER OF PETER 1:3

“Therefore, gird your minds for action, keep sober {in spirit,} fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.”

NAS, THE FIRST LETTER OF PETER 1:3

Hopefulness

“Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”

KJV, THEN FIRST LETTER OF PETER 1:21

“But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.”

NIV, THEN FIRST LETTER OF PETER 3:15-16

Hindu

“The soul of the ungoverned is not his, nor hath he knowledge of himself; which lacked, how grows serenity? and, wanting that, whence shall he hope for happiness?”

THE SONG CELESTIAL, 2:66

“Nothing achieved, nought wrought or unwrought toucheth him; no hope of help for all the living things of earth depends from him.”

THE SONG CELESTIAL, 3:18

“But those untaught, and those without full faith, and those who fear are shent; no peace is here or other where, no hope, nor happiness for whoso doubts.”

THE SONG CELESTIAL, 4:40

“So hath he back again what heights of heart he did achieve, and so he strives anew to perfectness, with better hope, dear Prince!”

THE SONG CELESTIAL, 6:43

Jewish

“For it is not Sheol that praises You,
Nor {the land of} Death that extols You;
Nor do they who go down into the Pit
Hope for Your grace.”

TANAKH, ISAIAH 38:18

“Blessed is he who trusts in the LORD,
Whose trust is in the LORD alone.”

TANAKH, JEREMIAH 17:7

“But this do I call to my mind,
Therefore I have hope:
The kindness of the LORD has not ended,
His mercies are not spent.
They are renewed every morning—
Ample is Your grace!
‘The LORD is my portion,’ I say with full heart;
Therefore will I hope in Him.
The LORD is good to those who trust in Him,
To the one who seeks Him;
It is good to wait patiently
Till rescue comes from the LORD.”

TANAKH, LAMENTATIONS 3:21-26

“I will give her vineyards from there,
And the Valley of Achor as a plowland of hope.
There she shall respond as in the days of her youth,
When she came up from the land of Egypt.”

TANAKH, HOSEA 2:17

Hopefulness

“{Saying}, ‘Return to Bizzaron,
You prisoners of hope.’
In return {I}announce this day:
I will repay you double.”

TANAKH, ZECHARIAH 9:12

“Nor always shall the needy be ignored,
nor the hope of the afflicted forever lost.”

TANAKH, PSALMS 9:19

“So my heart rejoices,
my whole being exults,
and my body rests secure.”

TANAKH, PSALMS 16:9

“Be strong and of good courage,
all you wait for the LORD.”

TANAKH, PSALMS 31:25

“Truly the eye of the LORD is on those who fear Him,
who wait for His faithful care
to them from death,
to sustain them in famine.”

TANAKH, PSALMS 33:18-19

“May we enjoy, O LORD, Your faithful care,
as we have put our hope in You.”

TANAKH, PSALMS 33:22

“But I wait for You, O LORD;
You will answer, O Lord my God.”

TANAKH, PSALMS 38:16

“What, then, can I count on, O Lord?
In You my hope lies.”

TANAKH, PSALMS 39:8

“Why so downcast, my soul
why so disquieted within me?
Have hope in God;
I will yet praise Him,
my ever-present help, my God.”

TANAKH, PSALMS 43:5

“For You are my hope,
Lord GOD,
my trust from my youth.”

TANAKH, PSALMS 71:5

“As for me, I will hope always,
and add to the many praises of You.”

TANAKH, PSALMS 71:14

“Those who fear You will see me and rejoice,
for I have put my hope in Your word.”

TANAKH, PSALMS 119:74

“I long for Your deliverance;
I hope for your word.”

TANAKH, PSALMS 119:81

Hopefulness

“Support me as You promised, so that I may live;
do not thwart my expectation.”

TANAKH, PSALMS 119:116

“I hope for Your deliverance, O Lord;
I observe Your commandments.”

TANAKH, PSALMS 119:166

“O Israel, wait for the LORD;
for with the LORD is steadfast love
and great power to redeem.”

TANAKH, PSALMS 130:7

“Happy is he who has the God of Jacob for his help,
whose hope is in the LORD his God, ...”

TANAKH, PSALMS 146:5

“The righteous can look forward to joy,
But the hope of the wicked is doomed.”

TANAKH, PROVERBS 10:28

“Hope deferred sickens the heart,
But desire realized is a tree of life.”

TANAKH, PROVERBS 13:12

“The wicked man is felled by his own evil;
The righteous finds security in his death.”

TANAKH, PROVERBS 14:32

“For then you will have a future,
And your hope will never fail.”

TANAKH, PROVERBS 23:18

“Know: such is wisdom for your soul;
If you attain I, there is a future;
Your hope will not be cut off.”

TANAKH, PROVERBS 24:14

Muslim

“Those who believed and those who suffered exile and fought (and strove and struggled) in the path of God, they have the hope of the Mercy of God; and God is Oft-Forgiving, Most Merciful.”

AL-QUR’ÁN, THE COW 2:218

“‘Yea,’ if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught. God made it but a message of hope for you; and an assurance to your hearts: (in any case) there is no help except from God the Exalted, the Wise.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:125-126

“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 God spacious enough for you to move yourselves away (from evil)?’ Such men will find their abode in Hell, what an evil refuge! Except those who are (really) weak and oppressed, men, women, and children who have no means in their power, nor (a guide-post) to direct their way. For these, there is hope that God will forgive: for God doth blot out (sins) and forgive again and again.”

AL-QUR’ÁN, WOMEN 4:97-99

Hopefulness

“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.’ God made it but a message of hope, and an assurance to your heart: (in any case) there is no help except from God: and God is exalted in power, wise.”

AL-QUR’ÁN, THE SPOILS OF WAR 8:9-10

“O my sons! go ye and enquire about Joseph and his brother, and never give up hope of God’s Soothing Mercy: truly no one despairs of God’s Soothing Mercy, except those who have no faith.”

AL-QUR’ÁN, JOSEPH 12:87

“It is He Who doth show you the lightning, by way both of fear and of hope: it is He Who doth raise up the clouds, heavy with (fertilizing) rain!”

AL-QUR’ÁN, THE THUNDER 13:12

“Without adding, ‘So please God!’ And call thy Lord to mind when thou forgettest, and say, ‘I hope that my Lord will guide me ever closer (even) than this to the right road.’”

AL-QUR’ÁN, THE CAVE 18:24

“He said: ‘O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask God for forgiveness, ye may hope to receive mercy.’”

AL-QUR’ÁN, THE ANT 27:46

“Then when he turned his face towards (the land of) Madyan, he said: ‘I do hope that my Lord will show me the smooth and straight Path.’”

AL-QUR’ÁN, THE NARRATIONS 28:22

“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. Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them.”

AL-QUR’ÁN, THE PROSTRATION 32:15-16

“Ye have indeed in the Apostle of God a beautiful pattern of (conduct) for anyone whose hope is in God and the Final Day, and who engages much in the praise of God.”

AL-QUR’ÁN, THE CONFEDERATES 33:21

“Those who rehearse the Book of God, establish regular Prayer and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a Commerce that will never fail: For He will pay them their meed, nay, He will give them (even) more out of His Bounty; for He is Oft-Forgiving, Most Ready to appreciate (service).”

AL-QUR’ÁN, ORIGINATOR / CREATION 35:29-30

“Is 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? It is those who are endued with understanding that receive admonition.’”

AL-QUR’ÁN, THE CROWDS 39:9

“Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair.”

AL-QUR’ÁN, EXPLAINED 41:49

“He is the One that sends down rain (even) after (men) have given up all hope, and scatters His Mercy (far and wide). And He is the Protector, Worthy Of all Praise.”

AL-QUR’ÁN, THE CONSULTATION 42:28

Hopefulness

“O ye who believe! turn to God with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow - the Day that God will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say, ‘Our Lord! perfect our Light for us, and grant us Forgiveness; for Thou has power over all things.’

AL-QUR’ÁN, HOLDING (FORBIDDEN) 66:8

“What is the matter with you, that ye place not your hope for kindness and long-suffering in God - Seeing that it is He that has created you in diverse stages?”

AL-QUR’ÁN, NOAH 71:13-14

“In the name of God, Most Gracious, Most Merciful.
To thee have We granted the Fount (Of Abundance).
Therefore to thy Lord turn in Prayer and Sacrifice.
For he who hateth thee - he will be cut off (from Future Hope).”

AL-QUR’ÁN, THE ABUNDANCE 108:1-3

“(All) faces shall be humbled before (Him) - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).”

AL-QUR’ÁN, TA HA 20:111

“If only they had been content with what God and His apostle gave them, and had said, ‘sufficient unto us is God! God and His apostle will soon give us of his bounty: to God do we turn our hopes!’ (that would have been the right course).”

AL-QUR’ÁN, REPENTANCE 9:59

“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.”

AL-QUR'ÁN, THE CAVE 18:46

“But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.”

AL-QUR'ÁN, THE NARRATIONS 28:67

Zoroastrian

“You are not to consider anyone hopeless of Heaven, nor should minds be set fixedly on Hell, ... because in my Religion there is no sin for which there is no atonement.”

SHAYAST-LA-SHAYAST 12:28

Humility

Bahá'í

“Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.”

THE HIDDEN WORDS, ARABIC #42

“Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldest find no rest save in submission to Our command and humbleness before Our Face.”

THE HIDDEN WORDS, ARABIC #40

“Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.”

WRITINGS OF BAHA'U'LLAH, P. 317

“Give me to drink from the generous cup of Thy grace and forgiveness, stir me with the sweet scents of Thy love, gladden my bosom with the light of Thy knowledge, purify my soul with the mysteries of Thy oneness, raise me to life with the gentle breeze that cometh from the gardens of Thy mercy --till I sever myself from all else but Thee, and lay hold of the hem of Thy garment of grandeur, and consign to oblivion all that is not Thee, and be companioned by the sweet breathings that waft during these Thy days, and attain unto faithfulness at Thy Threshold of Holiness, and arise to serve Thy Cause, and to be humble before Thy loved ones, and, in the presence of Thy favoured ones, to be nothingness itself.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 4-5

“O God, my God! These are Thy feeble servants; they are Thy loyal bondsmen and Thy handmaidens, who have bowed themselves down before Thine exalted Utterance and humbled themselves at Thy Threshold of light, and borne witness to Thy oneness through which the Sun hath been made to shine in midday splendour.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 24-25

“The musician's art is among those arts worthy of the highest praise, and it moveth the hearts of all who grieve. Wherefore, O thou Shahnaz, play and sing out the holy words of God with wondrous tones in the gatherings of the friends, that the listener may be freed from chains of care and sorrow, and his soul may leap for joy and humble itself in prayer to the realm of Glory.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 112

“Strive thou with heart and soul, in prayerful humility and self-effacement, to uphold the Law of God and spread His sweet savours abroad.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 164-165

“O my God! O my God! Verily thy servant, humble before the majesty of Thy divine supremacy, lowly at the door of Thy oneness, hath believed in Thee and in Thy verses, hath testified to Thy word, hath been enkindled with the fire of Thy love, hath been immersed in the depths of the ocean of Thy knowledge, hath been attracted by Thy breezes, hath relied upon Thee, hath turned his face to Thee, hath offered his supplications to Thee, and hath been assured of Thy pardon and forgiveness. He hath abandoned this mortal life and hath flown to the kingdom of immortality, yearning for the favour of meeting Thee.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 196-197

“Let your thoughts dwell on your own spiritual development, and close your eyes to the deficiencies of other souls. Act ye in such wise, showing forth pure and goodly deeds, and modesty and humility, that ye will cause others to be awakened.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 203

Humility

“It is incumbent upon you to ponder in your hearts and meditate upon His words, and humbly to call upon Him, and to put away self in His heavenly Cause. These are the things that will make of you signs of guidance unto all mankind, and brilliant stars shining down from the all-highest horizon, and towering trees in the Abhá Paradise.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 241

“Be ye anchored fast as the high mountains, be stars that dawn over the horizon of life, be bright lamps in the gatherings of unity, be souls humble and lowly in the presence of the friends, be innocent in heart.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 242

“Only he who is severed from the world shall achieve this ultimate grace, he who is a captive of divine love, empty of passion and self, from every aspect true unto his God, humble, lowly, supplicating, in tears, submissive in the presence of the Lord.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 242

“The teacher, when teaching, must be himself fully enkindled, so that his utterance, like unto a flame of fire, may exert influence and consume the veil of self and passion. He must also be utterly humble and lowly so that others may be edified, and be totally self-effaced and evanescent so that he may teach with the melody of the Concourse on high--otherwise his teaching will have no effect.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 270

“O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 319

“O Lord! Make manifest in Thy lands humble and submissive souls, their faces illumined with the rays of guidance, severed from the world, extolling Thy Name, uttering Thy praise, and diffusing the fragrance of Thy holiness amongst mankind.”

TABLETS OF THE DIVINE PLAN, P. 54

“O ye that have minds to know! Raise up your suppliant hands to the heaven of the one God, and humble yourselves and be lowly before Him, and thank Him for this supreme endowment, and implore Him to succor us until, in this present age, godlike impulses may radiate from the conscience of mankind, and this divinely-kindled fire which has been entrusted to the human heart may never die away.”

SECRET OF DIVINE CIVILIZATION, P. 2

“To be humble in your attitude towards God, to be constant in prayer to Him, so as to grow daily nearer to God.”

PARIS TALKS, P. 74

“Work! Work with all your strength, spread the Cause of the Kingdom among men; teach the self-sufficient to turn humbly towards God, the sinful to sin no more, and await with glad expectation the coming of the Kingdom.”

PARIS TALKS, P. 101

“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.”

PARIS TALKS, PP. 147-148

“A humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly-born profound scholar without that inspiration. He who is educated by the Divine Spirit can, in his time, lead others to receive the same Spirit.”

PARIS TALKS, P. 165

Humility

“Turn to God, supplicate humbly at His threshold, seeking assistance and confirmation, that God may rend asunder the veils that obscure your vision. Then will your eyes be filled with illumination, face to face you will behold the reality of God and your heart become completely purified from the dross of ignorance, reflecting the glories and bounties of the Kingdom.”

FOUNDATIONS OF WORLD UNITY, P. 76

“Men are ignorant; the Manifestations of God make them wise. They are animalistic; the Manifestations make them human. They are savage and cruel; the Manifestations lead them into kingdoms of light and love. They are unjust; the Manifestations cause them to become just. Man is selfish; they sever him from self and desire. Man is haughty; they make him meek, humble and friendly. He is earthly; they make him heavenly. Men are material; the Manifestations transform them into semblance divine. They are immature children; the Manifestations develop them into maturity. Man is poor; they endow him with wealth. Man is base, treacherous and mean; the Manifestations of God uplift him into dignity, nobility and loftiness.”

FOUNDATIONS OF WORLD UNITY, PP. 110-111

“One is the fundamental basis which comprises all spiritual things-- that is to say, it refers to the spiritual virtues and divine qualities; this does not change nor alter: it is the Holy of Holies, which is the essence of the Law of Adam, Noah, Abraham, Moses, Christ, Muhammad, the BÁB, and Baha'u'llah, and which lasts and is established in all the prophetic cycles. It will never be abrogated, for it is spiritual and not material truth; it is faith, knowledge, certitude, justice, piety, righteousness, trustworthiness, love of God, benevolence, purity, detachment, humility, meekness, patience and constancy. It shows mercy to the poor, defends the oppressed, gives to the wretched and uplifts the fallen.”

SOME ANSWERED QUESTIONS, P. 47

“How often the Prophets of God and His supreme Manifestations in Their prayers confess Their sins and faults! This is only to teach other men, to encourage and incite them to humility and meekness, and to induce them to confess their sins and faults. For these Holy Souls are pure from every sin and sanctified from faults. In the Gospel it is said that a man came to Christ and called Him ‘Good Master.’ Christ answered, ‘Why callest thou Me good? there is none good but One, that is, God.’ This did not mean--God forbid!--that Christ was a sinner; but the intention was to teach submission, humility, meekness and modesty to the man to whom He spoke.”

SOME ANSWERED QUESTIONS, P. 170

“Rarely does it happen that a father and mother in this world see the reward of the care and trouble they have undergone for their children. Therefore, children, in return for this care and trouble, must show forth charity and beneficence, and must implore pardon and forgiveness for their parents. So you ought, in return for the love and kindness shown you by your father, to give to the poor for his sake, with greatest submission and humility implore pardon and remission of sins, and ask for the supreme mercy.”

SOME ANSWERED QUESTIONS, PP. 231-232

Buddhist

“There is no distinction between the monk who has taken the vows, and the man of the world living with his family. There are hermits who fall into perdition, and there are humble householders who mount to the rank of rishis.”

THE GOSPEL OF BUDDHA, JETAVANA, PARA. 10

“He whose lusts have been destroyed, who is free from pride, who has overcome all the ways of passion, is subdued, perfectly happy, and of a firm mind. Such a one will wander rightly in the world.”

THE GOSPEL OF BUDDHA, WORDS OF INSTRUCTION, PARA. 2

“It is not Ananda that thou lovest, but his kindness. Accept, then, the kindness thou hast seen him practice unto thee, and in the humility of thy station practice it unto others.”

THE GOSPEL OF BUDDHA, THE WOMAN AT THE WELL, PARA. 2

Humility

Christian

“My son, conduct your affairs with humility, and you will be loved more than a giver of gifts. Humble yourself the more, the greater you are, and you will find favor with God.”

CATHOLIC STUDY BIBLE, SIRACH, 3:17-18

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 5:3

“Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light.”

NAS, THE GOSPEL ACCORDING TO MATTHEW 11:29-30

“And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 18:2-4

“But it shall not be so among you: but whosoever will be great among you, let him be your minister; ...”

KJV, THE GOSPEL ACCORDING TO MATTHEW 20:26

“And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 23:12

“And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.”

KJV, THE GOSPEL ACCORDING TO ST. MARK 9:33

“But it is not so among you, but whoever wishes to become great among you shall be your servant; ...”

NAS, THE GOSPEL ACCORDING TO MARK 10:43

“He has brought down rulers from {their} thrones, and has exalted those who were humble.”

NAS, THE GOSPEL ACCORDING TO LUKE 1:52

“And an argument arose among them as to which of them might be the greatest.”

NAS, THE GOSPEL ACCORDING TO LUKE 9:46

“At that very time He rejoiced greatly in the Holy Spirit, and said, ‘I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from {the} wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight.’”

NAS, THE GOSPEL ACCORDING TO LUKE 10:21

“But when you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all your fellow guests.”

NIV, THE GOSPEL ACCORDING TO LUKE 1:52

“So you too, when you do all the things which are commanded you, say, ‘We are unworthy slaves; we have done {only} that which we ought to have done.’”

NAS, THE GOSPEL ACCORDING TO LUKE 17:10

“But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’”

NAS, THE GOSPEL ACCORDING TO LUKE 18:13

Humility

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.”

KJV, THE GOSPEL ACCORDING TO JOHN 13:14

“If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you.”

NIV, THE LETTER OF PAUL TO THE ROMANS 11:17-18

“I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.”

NIV, THE LETTER OF PAUL TO THE ROMANS 11:25

“For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.”

NAS, THE LETTER OF PAUL TO THE ROMANS 12:3

“Be devoted to one another in brotherly love. Honor one another above yourselves.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:10

“Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:16

“For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, that no man should boast before God.”

NAS, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 1:26-29

“When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 2:1

“Do not deceive yourselves. If any one of you thinks he is wise by the standards of this age, he should become a ‘fool’ so that he may become wise. For the wisdom of this world is foolishness in God’s sight. As it is written: ‘He catches the wise in their craftiness’; and again, ‘The Lord knows that the thoughts of the wise are futile.’ So then, no more boasting about men!”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 3:18-21

“Therefore let him who thinks he stands take heed lest he fall.”

NAS, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 10:12

“Love is patient, love is kind, {and} is not jealous; love does not brag {and} is not arrogant, ...”

NAS, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 13:4

“If I have to boast, I will boast of what pertains to my weakness.”

NAS, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 11:30

“I will boast about a man like that, but I will not boast about myself, except about my weaknesses.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 12:5

Humility

“Let us not become boastful, challenging one another, envying one another.”

NAS, THE LETTER OF PAUL TO THE GALATIANS 5:26

“But may it never be that I should boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.”

NAS, THE LETTER OF PAUL TO THE GALATIANS 6:14

“As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 4:1-2

“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; and be subject to one another in the fear of Christ.”

NAS, THE LETTER OF PAUL TO THE EPHESIANS 5:18-21

“Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 2:3

“And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”

NAS, THE LETTER OF PAUL TO THE COLOSSIANS 3:12-13

“But let the brother of humble circumstances glory in his high position; ...”

NAS, A LETTER OF JAMES 1:9

“But He gives a greater grace. Therefore {it} says, ‘God is opposed to the proud, but gives grace to the humble.’”

NAS, A LETTER OF JAMES 4:6

“Humble yourselves before the Lord, and he will lift you up.”

NIV, A LETTER OF JAMES 4:10

“Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.”

NAS, THE FIRST LETTER OF PETER 5:1-3

“Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, ‘God opposes the proud but gives grace to the humble.’”

NIV, THE FIRST LETTER OF PETER 5:5

Hindu

“The sacrifice which Knowledge pays is better than great gifts offered by wealth, since gifts' worth- O my Prince!

Lies in the mind which gives, the will that serves: and these are gained by reverence, by strong search, by humble heed of those who see the Truth and teach it.”

THE SONG CELESTIAL, 4:33-34

Humility

“Humbleness, truthfulness, and harmlessness, patience and honour, reverence for the wise. 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!”

THE SONG CELESTIAL 13:7-12

“Humbleness, uprightness, heed to injure nought 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!”

THE SONG CELESTIAL 16:2-3

“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.”

THE SONG CELESTIAL 18:26

Jewish

“And when the LORD your God has thrust them from your path, say not to yourselves, ‘The LORD has enabled us to possess this land because of our virtues,’ it is rather because of the wickedness of those nations that the LORD is dispossessing them before you.”

TANAKH, DEUTERONOMY 9:4

“Then the humble shall have increasing joy through the LORD,
And the neediest of men shall exult
In the Holy One of Israel.”

TANAKH, ISAIAH 29:19

“Listen to me, you who pursue justice,
You who seek the LORD:
Look to the rock you were hewn from,
To the quarry you were dug from.”

TANAKH, ISAIAH 51:1

“For thus said He who high aloft
Forever dwells, who name is holy:
I dwell on high, in holiness;
Yet with the contrite and the lowly in spirit—
Reviving the spirits of the lowly,
Reviving the hearts of the contrite.”

TANAKH, ISAIAH 57:15

“All this was made by My hand
And thus it all came into being,’

declares the LORD.

‘Yet to such a one I look:
To the poor and brokenhearted,
Who is concerned about My word.’”

TANAKH, ISAIAH 66:2

“And do expect great things for yourself? Don’t expect them. For I am going to bring disaster on all flesh,’-- declares the LORD, -- ‘but I will at least grant you your life in all the places where you may go.’”

Humility

TANAKH, JEREMIAH 45:5

“I will establish My covenant with you and you shall know that I am the LORD. Thus you shall remember and feel shame, and shall be too abashed to open your mouth again, when I have forgiven you for all that you did”—declares the Lord GOD.”

TANAKH, EZEKIEL 16:62-63

“He has told you, O man, what is good,
And what the LORD requires of you:
Only to do justice,
And to love goodness,
And to walk modestly with your God;”

TANAKH, MICAH 6:8

“In that day,
You will no longer be shamed for all the deeds
By which you have defied Me.
For then I will remove
The proud and exultant within you,
And you be haughty no more
On My sacred mount.
But I will leave within you
A poor, humble folk,
And they will find refuge
In the name of the LORD.”

TANAKH, ZEPHANIAH 3:11-12

“You will listen to the entreaty of the lowly, O LORD,
 You will make their hearts firm;
 You will incline your ear
 to champion the orphan and the downtrodden,
 that men who is of the earth tyrannize no more.”

TANAKH, PSALMS 10:17-18

“Let the lowly eat and be satisfied;
 let all who seek the LORD praise Him.
Always be of good cheer!”

TANAKH, PSALMS 22:27

“He guides the lowly in the right path,
 and teaches the lowly His way.”

TANAKH, PSALMS 25:9

“But the lowly shall inherit the land,
 and delight in abundant well-being.”

TANAKH, PSALMS 37:11

“The lowly will see and rejoice;
 you who are mindful of God, take heart!. ”

TANAKH, PSALMS 69:33

“Incline your ear, O LORD,
 answer me,
 for I am poor and needy.”

TANAKH, PSALMS 86:1

Humility

“O LORD, my heart is not proud,
nor my look haughty;
I do not aspire to great things
or to what is beyond me.”

TANAKH, PSALMS 131:1

“High though the LORD is, He sees the lowly;
lofty, He perceives from afar.”

TANAKH, PSALMS 138:6

“The LORD gives courage to the lowly,
and brings the wicked down to dust.”

TANAKH, PSALMS 147:6

“Do not be wise in your own eyes;
Fear the Lord and shun evil.
It will be a cure for your body,
A tonic for your bones.”

TANAKH, PROVERBS 3:7-8

“At scoffers He scoffs,
But to the lowly He shows grace.”

TANAKH, PROVERBS 3:34

“He whose heart is wise accepts commands,
But he whose speech is foolish comes to grief.”

TANAKH, PROVERBS 10:8

“When arrogance appears, disgrace follows,
But wisdom comes with the unassuming.”

TANAKH, PROVERBS 11:2

“The way of a fool is right in his own eyes;
But a wise man accepts advice.”

TANAKH, PROVERBS 12:15

“The fear of the Lord is the discipline of wisdom;
Humility precedes honor.”

TANAKH, PROVERBS 15:33

“Pride goes before ruin,
Arrogance, before failure.
Better to be humble among the lowly
Than to share the spoils with the proud.”

TANAKH, PROVERBS 16:18-19

“Before ruin a man's heart is proud;
Humility goes before honor.”

TANAKH, PROVERBS 18:12

“The effect of humility is the fear of the Lord,
Wealth, honor, and life.”

TANAKH, PROVERBS 22:4

“Do not exalt yourself in the king presence;
Do not stand in the place of nobles.
For it is better to be told, ‘Step up here,’
Than to be degraded in the presence of the great.”

TANAKH, PROVERBS 25:6-7

Humility

“Let the mouth of another praise you, not yours,
The lips of a stranger, not your own.”

TANAKH, PROVERBS 27:2

“A man's pride will humiliate him,
But a humble man will obtain honor.”

TANAKH, PROVERBS 29:23

“If you have been scandalously arrogant,
If you have been a schemer,
Then clap your hand to your mouth.”

TANAKH, PROVERBS 30:32

“Who raises the lowly up high,
So that the dejected are secure in victory;
Who thwarts the designs of the crafty,
So that their hands cannot gain success.
Who traps the clever in their own wiles;
The plans of the crafty go awry.”

TANAKH, JOB 5:11-13

“When others sink low, you will say it is pride;
For He saves the humble.”

TANAKH, JOB 22:29

“Keep your mouth from being rash, and let not your throat be quick
to bring forth speech before God. For God is in heaven and you are
on earth; that is why your words should be few.”

TANAKH, ECCLESIASTES 5:1

Muslim

“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.’”

AL-QUR’ÁN, THE COW 2:58

“And there are, certainly, among the people of the Book, those who believe in God, in the revelation to you, and in the revelation to them, bowing in humility to God: they will not sell the signs of God for a miserable gain! for them is a reward with their Lord, and God is swift in account.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:199

“Before thee We sent (Apostles) to many nations and We afflicted the nations with suffering and adversity, that they might learn humility.”

AL-QUR’ÁN, THE CATTLE 6:42

“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’.”

AL-QUR’ÁN, THE CATTLE 6:63

“Call on your Lord with humility and in private: for God loveth not those who trespass beyond bounds.”

THE HOLY QUR’ÁN 7:55

“Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.”

AL-QUR’ÁN, THE HEIGHTS 7:94

Humility

“And remember it was said to them: ‘Dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility; We shall forgive you your faults; We shall increase (the portion of) those who do good.’”

AL-QUR’ÁN, THE HEIGHTS 7:161

“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.”

AL-QUR’ÁN, THE HEIGHTS 7:205

“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!”

AL-QUR’ÁN, HUD 11:23

“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. 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.’”

AL-QUR’ÁN, CHILDREN OF ISRAEL 17:23-24

“(All) faces shall be humbled before (Him) - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).”

AL-QUR’ÁN, TA HÁ 20:111

“And that those on whom knowledge has been bestowed may learn that the (Qur’án) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily God is the Guide of those who believe, to the Straight Way.”

THE HOLY QUR’ÁN 22:54

“And the servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, ‘Peace!’”

THE HOLY QUR’ÁN 25:63

“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 God’s praise - for them has God prepared forgiveness and great reward.”

THE HOLY QUR’ÁN 33:35

“Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of God and of the truth which has been revealed (to them) and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors.”

AL-QUR’ÁN, THE IRON 57:16

Zoroastrian

“But if he justly estimates his own merit, or if he rates it lower than the truth, then I Ahuramazda, the Creator, will make his soul see the joy of Paradise, boundless light, unearned felicity, and eternal happiness, while the wicked is in pain.”

TAHMURAS FRAGMENTS 78-82

“This I ask Thee, tell me truly, Lord, how indeed am I to bow humbly in adoration of Thy (Majesty)? O God, let One like Thee teach a friend like me, (and) thus bring about in us a loving co-operation in Righteousness, so that Love may speedily come to us.”

YASNA 44:1

Humility

“O God, with uplifted hands I draw near to Thee in aspiration through verses which sound afar, yes, to Thee with a devotee’s due humility, yes, to Thee with Love’s fair virtue!”

YASNA 50:8

Idealism

Bahá'í

“I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.”

THE HIDDEN WORDS, ARABIC #13

“Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.”

THE HIDDEN WORDS, ARABIC #22

“Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth.”

WRITINGS OF BAHÁ'U'LLÁH, P. 521

“Strain every nerve to acquire both inner and outer perfections, for the fruit of the human tree hath ever been and will ever be perfections both within and without.”

BAHÁ'U'LLÁH IN BAHÁ'Í EDUCATION, P. 3

“... make ye a mighty effort, and choose for yourselves a noble goal.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 35

Idealism

“...civilization...compriseth the laws, regulations, arts and sciences through which the world of humanity hath developed; laws and regulations which are the outcome of lofty ideals and the result of sound minds,...”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 283

“...express the splendours of spiritual perfections and divine ideals and became capable of hearkening to the call of God.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 285

Buddhist

“Not to blame, not to strike, to live restrained under the precepts, to be moderate in eating, to sleep and sit alone, and to dwell on lofty thoughts,—this is the teaching of the Awakened.”

THE DHAMMAPADA 185

“When Yasa's friends heard that Yasa had cut off his hair and put on bhikkhu robes to give up the world and go forth into homelessness, they thought: ‘Surely that cannot be a common doctrine, that must be a noble renunciation of the world.’”

THE GOSPEL OF BUDDHA, YASA, PARA. 15

“Considering this, a disciple of the Dharma will see the four noble truths and walk in the eightfold path of holiness. He will become wary of his eye, wary of all his senses, wary of his thoughts. He will divest himself of passion and become free. He will be delivered from selfishness and attain the blessed state of Nirvana.”

THE GOSPEL OF BUDDHA, KASSAPA, PARA. 11

“And the Buddha replied: ‘The bliss of a religious life is attainable by every one who walks in the noble eightfold path. He that cleaves to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth, and possessing riches, uses them rightly, will be a blessing unto his fellows. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power.’”

THE GOSPEL OF BUDDHA, ANATHAPINDIKA, PARA. 15

“It was right that, moved by thy mighty sympathy, thou shouldst reject the pleasures of royal power and achieve thy noble purpose in religious devotion. Now that thou hast found the path, thou canst preach the law of immortality to all the world that yearns for deliverance.”

THE GOSPEL OF BUDDHA, BUDDHA’S FATHER, PARA. 7

“This, then, is her karma, and it is the result of great merits. Her grief has been unspeakable, but the consciousness of the glory that surrounds her spiritual inheritance increased by her noble attitude during her life, will be a balm that will miraculously transform all sorrows into heavenly joy.”

THE GOSPEL OF BUDDHA, YASODHARA, PARA. 17

“The very gods envy the bliss of him who has escaped from the floods of passion and has climbed the shores of Nirvana. His heart is cleansed from all defilement and free from all illusion. He is like unto the lotus which grows in the water, yet not a drop of water adheres to its petals. The man who walks in the noble path lives in the world, and yet his heart is not defiled by worldly desires.”

THE GOSPEL OF BUDDHA, GOAL, PARA. 5

“Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needful, lest you fall a prey either to skepticism or to errors. Skepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble path that leads to life eternal.”

THE GOSPEL OF BUDDHA, AVOIDING THE TEN EVILS, PARA. 3

“Continue in the great struggle against sin. Walk steadily in the roads of saintship. Be strong in moral powers. Let the organs of your spiritual sense be quick. When the seven kinds of wisdom enlighten your mind, you will find the noble, eightfold path that leads to Nirvana.”

**THE GOSPEL OF BUDDHA, THE BUDDHA ANNOUNCES HIS DEATH,
PARA. 7**

“When a hen has eight or ten or twelve eggs, over which she has properly brooded, the wish arises in her heart, 'O would that my little chickens would break open the eggshell with their claws, or with their beaks, and come forth into the light in safety!' yet all the while those little chickens are sure to break the egg-shell and will come forth into the light in safety. Even so, a brother who with firm determination walks in the noble path is sure to come forth into the light, sure to reach up to the higher wisdom, sure to attain to the highest bliss of enlightenment.”

THE GOSPEL OF BUDDHA, TWO BRAHMANS, PARA. 24

“The Enlightened One saw the four noble truths which point out the path that leads to Nirvana or the extinction of self: The first noble truth is the existence of sorrow. The second noble truth is the cause of suffering. The third noble truth is the cessation of sorrow. The fourth noble truth is the eightfold path that leads to the cessation of sorrow.”

THE GOSPEL OF BUDDHA, ENLIGHTENMENT, PARA. 6

“The Buddha said: "The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. He who recognizes the existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path."

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 9

“Alas! I remain still but a learner, one who has yet to work out his own perfection.”

THE GOSPEL OF BUDDHA, METTEYYA, PARA. 4

Christian

“Like the lamp, you must shed light among your fellows, so that, when they see the good you do, they may give praise to your Father in heaven.”

REB, THE GOSPEL ACCORDING TO MATTHEW, 5:16

“Our Father in heaven, may your name be hallowed; your kingdom come, your will be done, on earth as in heaven.”

REB, THE GOSPEL ACCORDING TO MATTHEW, 6:9-10

“And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light. Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.”

NAS, THE LETTER OF PAUL TO THE ROMANS 13:11-13

“For you were once darkness, but now you are light in the Lord. Live as children of light.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 5:8

“Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe as you hold out the word of life-- in order that I may boast on the day of Christ that I did not run or labor for nothing.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 2:14-16

“You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers; just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children, so that you may walk in a manner worthy of the God who calls you into His own kingdom and glory.”

NAS, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 2:10-12

Idealism

“So then, let us not be like others, who are asleep, but let us be alert and self-controlled. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:6-8

“But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.”

NAS, THE FIRST LETTER OF PETER 2:9-10

“And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.”

NAS, THE FIRST LETTER OF JOHN 1:57

Hindu

“In sorrows not dejected, and in joys not overjoyed; dwelling outside the stress of passion, fear, and anger; fixed in calms of lofty contemplation;- such an one is Muni, is the Sage, the true Recluse!”

THE SONG CELESTIAL, 2:56

“Passion breeds Recklessness; then the memory- all betrayed- lets noble purpose go, and saps the mind, till purpose, mind, and man are all undone.”

THE SONG CELESTIAL, 2:63

“Whoso performeth- diligent, content- the work allotted him, whate'er 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.”

THE SONG CELESTIAL 18:45

Jewish

“Then shall your light will burst through like the dawn
And your healing spring up quickly;
Your Vindicator shall march before you,
The Presence of the LORD shall be your rear guard.”

TANAKH, ISAIAH 58:8

“Arise, shine; for your light has dawned;
The Presence of the LORD has shone upon you!”

TANAKH, ISAIAH 60:1

“But the path of the righteous is like radiant sunlight,
Ever brightening until noon.”

TANAKH, PROVERBS 4:18

“For a lack of vision a people lose restraint.
But happy is he who heeds instruction.”

TANAKH, PROVERBS 29:18

Muslim

“Fain would they extinguish God's light with their mouths, but God will not allow but that His light should be perfected, even though the unbelievers may detest (it).”

AL-QUR'ÁN, REPENTANCE 9:32

Idealism

“Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favor to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! For God is full of knowledge and wisdom.”

AL-QUR’ÁN, JOSEPH 12:6

“Do they not look at the earth - how many noble things of all kinds we have produced therein? Verily, in this is a Sign: but most of them do not believe.”

AL-QUR’ÁN, THE POETS 26:7-8

“ And have patience with what they say, and leave them with noble (dignity).”

AL-QUR’ÁN, THE ENSHROUDED ONE 73:10

Zoroastrian

“I who, steady in Righteousness, beg for (my) needs indeed from the Best Spirit with this thought in me that I may attain the goal (He) planned; O Lord (my) God, these two things I long for--a Vision, and a Talk with Thee.”

YASNA 33:6

“Do not put off for tomorrow any good work you can do today, and carry out the plan of your own soul.”

SAD-DAR 81:10

“He created the creatures for progress, which is His desire -- that is, the practice of worship and the struggle with evil; ...”

DATISTAN-IDENIK 3:2

Integrity

Bahá'í

“Let integrity and uprightness distinguish all thine acts.”

EPISTLE TO THE SON OF THE WOLF, P. 93

“The integrity of every rank and station must needs be preserved. By this is meant that every created thing should be viewed in the light of the station it hath been ordained to occupy.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LÁH, P. 188

“As to the children: We have directed that in the beginning they should be trained in the observances and laws of religion; and thereafter, in such branches of knowledge as are of benefit, and in commercial pursuits that are distinguished for integrity, and in deeds that will further the victory of God's Cause or will attract some outcome which will draw the believer closer to his Lord.

We beg of God to assist the children of His loved ones and adorn them with wisdom, good conduct, integrity and righteousness.”

COMPILATION ON BAHÁ'Í EDUCATION, #25

“Thou art most dear to Us; and, as We love thee, so love We all in whom may be perceived the goodly adornments of trustworthiness and uprightness, and such qualities of virtue and integrity as have been enjoined upon men in the Book of God, the Lord of the Mighty Throne.”

COMPILATION ON TRUSTWORTHINESS, #24

Buddhist

“He who knows the nature of self and understands how the senses act, finds no room for selfishness, and thus he will attain peace unending.”

THE GOSPEL OF BUDDHA, SERMON AT RAJAGARA, PARA. 5

“THE Buddha said: ‘What, my friends, is evil? Killing is evil; stealing is evil; yielding to sexual passion is evil; lying is evil; slandering is evil; abuse is evil; gossip is evil; envy is evil; hatred is evil; to cling to false doctrine is evil; all these things, my friends, are evil.

And what, my friends, is the root of evil? Desire is the root of evil; hatred is the root of evil; illusion is the root of evil; these things are the root of evil.

What, however, is good? Abstaining from killing is good; abstaining from theft is good; abstaining from sensuality is good; abstaining from falsehood is good; abstaining from slander is good; suppression of unkindness is good; abandoning gossip is good; letting go all envy is good; dismissing hatred is good; obedience to the truth is good; all these things are good.

And what, my friend, is the root of the good? Freedom from desire is the root of the good; freedom from hatred and freedom from illusion; these things, my friends, are the root of the good.”

THE GOSPEL OF BUDDHA, THE ANNIHILATION OF SUFFERING, PARA 1-4

“He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim of life and grasping at pleasure, will in time envy him who has exerted himself in meditation. The fault of others is easily noticed, but that of oneself is difficult to perceive. A man winnows his neighbor's faults like chaff, but his own fault he hides, as a cheat hides the false die from the gambler. If a man looks after the faults of others, and is always inclined to take offense, his own passions will grow, and he is far from the destruction of passions. Not about the perversities of others, not about their sins of commission or omission, but about his own misdeeds and negligences alone should a sage be worried. Good people shine from afar, like the snowy mountains; bad people are concealed, like arrows shot by night.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 13

“Yet you love self and will not abandon self-love. So be it, but then, verily, you should learn to distinguish between the false self and the true self. The ego with all its egotism is the false self. It is an unreal illusion and a perishable combination. He only who identifies his self with the truth will attain Nirvana; and he who has entered Nirvana has attained Buddhahood; he has acquired the highest good; he has become eternal and immortal.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 12

“Is not man an organism of many aggregates? Are we not composed of various attributes? Man consists of the material form, of sensation, of thought, of dispositions, and, lastly, of understanding. That which men call the ego when they say 'I am' is not an entity behind the attributes; it originates by their co-operation. There is mind; there is sensation and thought, and there is truth; and truth is mind when it walks in the path of righteousness. But there is no separate ego-soul outside or behind the thought of man. He who believes the ego is a distinct being has no correct conception. The very search for the atman is wrong; it is a wrong start and it will lead you in a false direction.”

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 4

Christian

“And he said to them, ‘Collect no more than what you have been ordered to.’ And some soldiers were questioning him, saying, ‘And what about us, what shall we do?’ And he said to them, ‘Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages.’”

NAS, THE GOSPEL ACCORDING TO LUKE 3:13-14

“And just as you want people to treat you, treat them in the same way.”

NAS, THE GOSPEL ACCORDING TO LUKE 6:31

Integrity

“But woe to you Pharisees! For you pay tithe of mint and rue and every {kind of} garden herb, and {yet} disregard justice and the love of God; but these are the things you should have done without neglecting the others.”

NAS, THE GOSPEL ACCORDING TO LUKE 11:42

“Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much.”

NIV, THE GOSPEL ACCORDING TO LUKE 16:10

“And Paul, looking intently at the Council, said, ‘Brethren, I have lived my life with a perfectly good conscience before God up to this day.’”

NAS, ACTS OF THE APOSTLES 23:1

“In view of this, I also do my best to maintain always a blameless conscience {both} before God and before men.”

NAS, ACTS OF THE APOSTLES 24:16

“I speak the truth in Christ-- I am not lying, my conscience confirms it in the Holy Spirit--”

NIV, THE LETTER OF PAUL TO THE ROMANS 9:1

“Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.”

NIV, THE LETTER OF PAUL TO THE ROMANS 13:5

“One man regards one day above another, another regards every day {alike.} Let each man be fully convinced in his own mind.”

NAS, THE LETTER OF PAUL TO THE ROMANS 14:5

“As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean.”

NIV, THE LETTER OF PAUL TO THE ROMANS 14:14

“So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves.”

NIV, THE LETTER OF PAUL TO THE ROMANS 9:1

“Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 4:2

“Therefore knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences.”

NAS, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 5:11

“Make room for us {in your hearts;} we wronged no one, we corrupted no one, we took advantage of no one.”

NAS, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 7:2

“For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 8:21

“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.”

KJV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:8

Integrity

“Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 3:22-24

“Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 6:6

“On the contrary, we speak as men approved by God to be entrusted with the gospel. We are not trying to please men but God, who tests our hearts.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 2:4

“But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.”

NAS, THE FIRST LETTER OF PAUL TO TIMOTHY 1:5

“They must keep hold of the deep truths of the faith with a clear conscience.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 3:9

“For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.”

NAS, THE LETTER OF PAUL TO TITUS 1:7-9

“Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.”

NAS, THE LETTER OF PAUL TO THE HEBREWS 13:18

“Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.”

NIV, THE FIRST LETTER OF PETER 2:12

“But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.”

NIV, THE FIRST LETTER OF PETER 3:15-16

Hindu

“What is midnight-gloom to unenlightened souls shines wakeful day to his clear gaze; what seems as wakeful day is known for night, thick night of ignorance, to his true-seeing eyes. Such is the Saint!”

THE SONG CELESTIAL, 2:69

“Therefore, thou noblest child of Bharata! Govern thy heart! Constrain th' entangled sense! Resist the false, soft sinfulness which saps knowledge and judgment!”

THE SONG CELESTIAL, 3:41

“That is the true Renouncer, firm and fixed, who- seeking nought, rejecting nought- dwells proof against the 'opposites'.”

THE SONG CELESTIAL, 5:3

“When it knows the nameless joy beyond all scope of sense,
revealed to soul- only to soul! and, knowing, wavers not, true to
the farther Truth; ...”

THE SONG CELESTIAL, 6:21

“All four are good, and seek me; but mine own, the true of heart,
the faithful- stayed on me, taking me as their utmost, blessedness,
they are not 'mine', but I- even I myself!”

THE SONG CELESTIAL, 7:18

“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'!”

THE SONG CELESTIAL 16:11

“Krishna. Threefold the faith is of mankind, and springs from those
three qualities,- becoming 'true', or 'passion-stained', or 'dark', as
thou shalt hear!”

THE SONG CELESTIAL 17:2

“Serenity of soul, benignity, sway of the silent Spirit, constant stress
to sanctify the Nature,- these things make good rite, and true
religiousness of Mind.”

THE SONG CELESTIAL 17:16

“There is ‘true’ Knowledge. Learn thou it is this: to see one
changeless Life in all the Lives, and in the Separate, One
Inseparable.”

THE SONG CELESTIAL 18:20

“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'.”

THE SONG CELESTIAL 18:22

Jewish

“You shall also seek out from all the people capable men who fear God, trustworthy men who spurn ill-gotten gain. Set these over them as chiefs of thousands, hundreds, fifties and tens, ...”

TANAKH, EXODUS 18:21

“You shall not judge unfairly: you shall show partiality; you shall not take bribes, for bribes blinds the eyes of the discerning and upsets the pleas of the just. Justice, justice shall you pursue, that you may thrive and occupy the land the LORD your God is giving you.”

TANAKH, DEUTERONOMY 16:19-20

“Thus said the Lord of Hosts: ... you must love honesty and integrity.”

TANAKH, ZECHARIAH, 8:19

“I had with him a covenant with him of life and well-being, which I gave to him, and of reverence, which he showed Me. For he stood in awe of My name.”

TANAKH, MALACHI 2:5

“Let integrity and uprightness watch over me,
for I look to You.”

TANAKH, PSALMS 25:21

“Hallelujah.
Happy is the man who fears the LORD,
who is ardently devoted to His commandments.”

TANAKH, PSALMS 112:1

“He who maintains his integrity fears the Lord;
A man of devious ways scorns Him.”

TANAKH, PROVERBS 14:2

Integrity

“The highway of the upright avoids evil;
He who would preserve his life watches his way.”

TANAKH, PROVERBS 16:17

“Better is a poor man who lives blamelessly
Than a rich man whose ways are crooked.”

TANAKH, PROVERBS 28:6

“There was a man in the land of Uz named Job. That man was blameless and upright; he feared God, and shunned evil.”

TANAKH, JOB 1:1

“He said to man,
‘See! Fear of the Lord is wisdom;
To shun evil is understanding.’”

TANAKH, JOB 28:28

“The sum of the matter, when all is said and done: Revere God and observe His commandments! For this applies to all mankind: that God will call every creature to account for everything unknown, be it good or bad.”

TANAKH, ECCLESIASTES 12:13-14

Muslim

“Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them. And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter. They are on (true) guidance, from their Lord, and it is these who will prosper.”

AL-QUR’ÁN, THE COW 2:3-5

“These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction. Their similitude is that of a man who kindled a fire; when it lighted all around him, God took away their light and left them in utter darkness, so they could not see.”

AL-QUR’ÁN, THE COW 2:16-17

“Those who show patience, firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of God); and who pray for forgiveness in the early hours of the morning. There is no god but He: that is the witness of God, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:17-18

“If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that God may know those that believe, and that He may take to Himself from your ranks martyr-witnesses (to Truth). And God loveth not those that do wrong. God's object also is to purge those that are true in faith and to deprive of blessing those that resist faith.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:140-141

“That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear God, and listen (to His counsel): for God guideth not a rebellious people.”

AL-QUR’ÁN, THE TABLE SPREAD 5:111

“How can there be a league before God and His apostle, with the pagans, except those with whom ye made a treaty near the sacred mosque? As long as these stand true to you, stand ye true to them: For God doth love the righteous.”

AL-QUR’ÁN, REPENTANCE 9:7

“They will present their excuses to you when ye return to them. Say thou: ‘Present no excuses: we shall not believe you: God hath already informed us of the true state of matters concerning you: it is your actions that God and His apostle will observe: in the end will ye be brought back to Him who knoweth what is hidden and what is open: then will He show you the truth of all that ye did.’”

AL-QUR’ÁN, REPENTANCE 9:94

“But she, in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: ‘Now come, thou (dear one)!’ He said: ‘God forbid! truly (thy husband) is my lord! He made my sojourn agreeable! Truly to no good come those who do wrong!’”

AL-QUR’ÁN, JOSEPH 12:23

“(The king) said (to the ladies): ‘What was your affair when ye did seek to seduce Joseph from his (true) self?’ The ladies said: ‘God preserve us! no evil know we against him!’ Said the 'Aziz's wife: ‘Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: he is indeed of those who are (ever) true (and virtuous).’”

AL-QUR’ÁN, JOSEPH 12:51

“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 God will certainly know those who are true from those who are false.”

AL-QUR’ÁN, THE SPIDER 29:2-3

“He created you (all) from a single person: then created, of like nature, his mate; and He sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. Such is God, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Center)?”

AL-QUR’ÁN, THE CROWDS 39:6

“They impress on thee as favor that they have embraced Islam. Say, ‘Count not your Islam as a favor upon me: Nay, God has conferred a favor upon you that He has guided you to the Faith, if ye be true and sincere.’”

AL-QUR’ÁN, INNER APARTMENTS 49:17

Zoroastrian

“Happy that man ... for whom a holy priest, as pious as any in the world, who is the incarnate Word, offers up a sacrifice to Mithra Mithra will come ... straight to that man to visit his home, while Mithra’s boon will come to him as he follows God’s teaching and thinks according to (it).”

YASHTS 10:74

Joyfulness

Bahá'í

“Take heed that ye do not vacillate in your determination to embrace the truth of this Cause - a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it - verily, God is Self-Sufficient, above any need of His creatures.”

SYNOPSIS OF THE KITAB-I-AQDAS, PP. 27-28

“In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him. Happy the man that cleaveth unto it, and woe betide the heedless.”

EPISTLE TO THE SON OF THE WOLF, P. 27

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 93

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 147

“In such wise, we bestow upon you the fruit of the Tree of divine knowledge, that ye may gladly and joyously abide in the Ridvan of divine wisdom.”

KITAB-I-IQAN, P. 38

“Seize thou the Chalice of Immortality in the name of thy Lord, the All-Glorious, and give thanks unto Him, inasmuch as He, in token of His mercy unto thee, hath turned thy sorrow into gladness, and transmuted thy grief into blissful joy.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 15

“Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come!”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 16

“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 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 99

“It is clear and evident that all men shall, after their physical death, estimate the worth of their deeds, and realize all that their hands have wrought. I swear by the Day Star that shineth above the horizon of Divine power! They that are the followers of the one true God shall, the moment they depart out of this life, experience such joy and gladness as would be impossible to describe, while they that live in error shall be seized with such fear and trembling, and shall be filled with such consternation, as nothing can exceed.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 171

“Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the Mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and,

Joyfulness

through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of heedlessness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 267

“How sad if any man were, in this Day, to rest his heart on the transitory things of this world! Arise, and cling firmly to the Cause of God. Be most loving one to another. Burn away, wholly for the sake of the Well-Beloved, the veil of self with the flame of the undying Fire, and with faces joyous and beaming with light, associate with your neighbor.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 316

“Turn the anguish of your separation from Him into the joy of an everlasting reunion, and let the sweetness of His presence dissolve the bitterness of your remoteness from His court.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 320

“Ye are even as the bird which soareth, with the full force of its mighty wings and with complete and joyous confidence, through the immensity of the heavens, until, impelled to satisfy its hunger, it turneth longingly to the water and clay of the earth below it, and, having been entrapped in the mesh of its desire, findeth itself impotent to resume its flight to the realms whence it came.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 327

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 329

“Whatsoever the Creator commandeth His creatures to observe, the same must they diligently, and with the utmost joy and eagerness, arise and fulfill. They should in no wise allow their fancy to obscure their judgment, neither should they regard their own imaginings as the voice of the Eternal.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 337

“The Pen of the Most High hath, at all times and under all conditions, remembered, with joy and tenderness, His loved ones, and hath counseled them to follow in His way. Well is it with him whom the changes and chances of this world have failed to deter from recognizing the Day Spring of the Unity of God, who hath quaffed, with unswerving resolve, and in the name of the Self-Subsisting, the sealed wine of His Revelation. Such a man shall be numbered with the inmates of Paradise, in the Book of God, the Lord of all worlds.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 340-341

“Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasting life.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 345

“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?”

THE HIDDEN WORDS, ARABIC #32

“With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.”

THE HIDDEN WORDS, ARABIC #33

Joyfulness

“The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?”

THE HIDDEN WORDS, ARABIC #34

“Sorrow not save that thou art far from Us. Rejoice not save that thou are drawing near and returning unto Us.”

THE HIDDEN WORDS, ARABIC #35

“Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.”

THE HIDDEN WORDS, ARABIC #36

“Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.”

THE HIDDEN WORDS, ARABIC #61

“Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.”

THE HIDDEN WORDS, PERSIAN #20

“Gather ye together with the utmost joy and fellowship and recite the verses revealed by the merciful Lord. By so doing the doors to true knowledge will be opened to your inner beings, and ye will then feel your souls endowed with steadfastness and your hearts filled with radiant joy.”

IMPORTANCE OF DEEPENING, #6

“Peruse My verses with joy and radiance. Verily they will attract you unto God and will enable you to detach yourselves from all else save Him. Thus have ye been admonished in God's Holy Writ and in this resplendent Tablet.”

IMPORTANCE OF DEEPENING, #7

“The power of Thy might beareth me witness, O my God! Every trouble that hath touched me in Thy path hath added to my joy and increased my gladness. I swear by Thee, O Thou Who art the King of Kings! None of the kings of the earth hath power to hinder me from remembering Thee or from extolling Thy virtues.”

PRAYERS AND MEDITATIONS, P. 105

“O my Desire! From the fragrant breezes of Thy joy let a breath pass over me, O my Goal, and into the heights of the paradise of Thy reality let me gain admission, O my Adored One!”

PRAYERS AND MEDITATIONS, P. 258

“Take heed lest excessive reading and too many acts of piety in the daytime and in the night season make you vainglorious. Should a person recite but a single verse from the Holy Writings in a spirit of joy and radiance, this would be better for him than reciting wearily all the Scriptures of God, the Help in Peril, the Self-Subsisting.”

SPIRITUAL FOUNDATIONS, #2

“He burneth away the veils of want, and with inward and outward eye, perceiveth within and without all things the day of: ‘God will compensate each one out of His abundance.’ From sorrow he turneth to bliss, from anguish to joy. His grief and mourning yield to delight and rapture.”

THE SEVEN VALLEYS, P. 29

“It is permitted that the peoples and kindreds of the world associate with one another with joy and radiance.”

TABLETS OF BAHÁ'U'LLÁH, P. 22

Joyfulness

“They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations.”

TABLETS OF BAHÁ'U'LLÁH, P. 36

“In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him.”

TABLETS OF BAHÁ'U'LLÁH, P. 52

“O people of the earth! Living in seclusion or practising asceticism is not acceptable in the presence of God. It behoveth them that are endued with insight and understanding to observe that which will cause joy and radiance.”

TABLETS OF BAHÁ'U'LLÁH, P. 71

“In this Day a great festival is taking place in the Realm above; for whatsoever was promised in the sacred Scriptures hath been fulfilled. This is the Day of great rejoicing. It behoveth everyone to hasten towards the court of His nearness with exceeding joy, gladness, exultation and delight and to deliver himself from the fire of remoteness.”

TABLETS OF BAHÁ'U'LLÁH, PP. 78-79

“Whenever I ponder my grievous shortcomings and my great trespasses, despair assaileth me from every direction, and whenever I pause to meditate upon the ocean of Thy bounteousness and the heaven of Thy grace and the day-star of Thy tender compassion, I inhale the fragrance of hope diffused from right and left, from north and south, as if every created thing imparteth unto me the joyous tidings that the clouds of the heaven of Thy mercy will pour down their rain upon me.”

TABLETS OF BAHÁ'U'LLÁH, P. 112

“Thy might beareth me witness! Were it not to celebrate Thy praise, my tongue would be of no use to me, and were it not for the sake of rendering service to Thee, my existence would avail me not. But for the pleasure of beholding the splendours of Thy realm of glory, why should I cherish sight? And but for the joy of giving ear to Thy most sweet voice, of what use is hearing?”

TABLETS OF BAHÁ'U'LLÁH, P. 113

“Thus, now that this lucid commandment hath descended from the heaven of the Will of God, it is lawful and proper to charge interest on money, that the people of the world may, in a spirit of amity and fellowship and with joy and gladness, devotedly engage themselves in magnifying the Name of Him Who is the Well-Beloved of all mankind.”

TABLETS OF BAHÁ'U'LLÁH, P. 133

“Drink thou the life-giving water of blissful joy from the chalice of utterance proffered by the Fountainhead of divine Revelation - He Who hath made mention of thee in this mighty stronghold.”

TABLETS OF BAHÁ'U'LLÁH, P. 139

“Concerning thine own affairs, if thou wouldest content thyself with whatever might come to pass it would be praiseworthy. To engage in some profession is highly commendable, for when occupied with work one is less likely to dwell on the unpleasant aspects of life. God willing thou mayest experience joy and radiance, gladness and exultation in any city or land where thou mayest happen to sojourn.”

TABLETS OF BAHÁ'U'LLÁH, P. 175

Joyfulness

“O My Name! The Day-Star of utterance, shining resplendent from the dayspring of divine Revelation, hath so illumined the Scrolls and Tablets that the kingdom of utterance and the exalted dominion of understanding vibrate with joy and ecstasy and shine forth with the splendour of His light, yet the generality of mankind comprehend not.”

TABLETS OF BAHÁ'U'LLÁH, P. 199

“Say: O concourse of the rulers and of the learned and the wise! The Promised Day is come and the Lord of Hosts hath appeared. Rejoice ye with great joy by reason of this supreme felicity. Aid Him then through the power of wisdom and utterance. Thus biddeth you the One Who hath ever proclaimed, 'Verily, no God is there but Me, the All-Knowing, the All-Wise.'“

TABLETS OF BAHÁ'U'LLÁH, P. 239-240

“Rejoice thou with great joy that We have remembered thee both now and in the past. Indeed the sweet savours of this remembrance shall endure and shall not change throughout the eternity of the Names of God, the Lord of mankind.”

TABLETS OF BAHÁ'U'LLÁH, P. 246

“At this moment We call to remembrance Our loved ones and bring them the joyous tidings of God's unfailing grace and of the things that have been provided for them in My lucid Book.”

TABLETS OF BAHÁ'U'LLÁH, P. 246

“We remember every one of you, men and women, and from this Spot - the Scene of incomparable glory - regard you all as one soul and send you the joyous tidings of divine blessings which have preceded all created things, and of My remembrance that pervadeth everyone, whether young or old.”

TABLETS OF BAHÁ'U'LLÁH, P. 264

“Rejoice with great joy inasmuch as thy call hath ascended unto the Divine Lote-Tree and is answered from the all-glorious Horizon. Verily, no God is there but Me, the Wronged One, the Exile.”

TABLETS OF BAHÁ'U'LLÁH, P. 251

“The Books, the Scriptures and Holy Writings of previous ages have all proclaimed the joyful tidings that the purpose underlying this most mighty Revelation is none other than the rehabilitation of the world and its nations: that perchance the power of utterance may prevail over the power of arms, and the world's affairs be administered through the potency of love.”

TRUSTWORTHINESS, #21

“Joy gives us wings! In times of joy our strength is more vital, our intellect keener, and our understanding less clouded. We seem better able to cope with the world and to find our sphere of influence.”

‘ABDU’L-BAHÁ, PARIS TALKS, P. 109

“In this world we are influenced by two sentiments, Joy and Pain. ... There is no human being untouched by these two influences; but all the sorrow and the grief that exist come from the world of matter--the spiritual world bestows only the joy!”

‘ABDU’L-BAHÁ, PARIS TALKS, P. 109, 110

Buddhist

“No clouds gathered in the skies and the polluted streams became clear, whilst celestial music rang through the air and the angels rejoiced with gladness. With no selfish or partial joy but for the sake of the law they rejoiced, for creation engulfed in the ocean of pain was now to obtain release. The cries of beasts were hushed; all malevolent beings received a loving heart, and peace reigned on earth. Mara, the evil one, alone was grieved and rejoiced not.”

THE GOSPEL OF BUDDHA, THE ENLIGHTENMENT, PARA. 6

Joyfulness

“The Bodhisattva replied: ‘Well do I know that the wheel of empire will appear to me; but it is not sovereignty that I desire. I will become a Buddha and make all the world shout for joy.’”

THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 15

“How sure his pathway in this wood,
Who follows truth's unchanging call!
How blessed, to be kind and good,
And practice self-restraint in all!
How light, from passion to be free,
And sensual joys to let go by!
And yet his greatest bliss will be
When he has quelled the pride of 'I'.”

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 2

“I have recognized the deepest truth, which is sublime and peace-giving' but difficult to understand; for most men move in a sphere of worldly interests and find their delight in worldly desires. The worldling will not understand the doctrine, for to him there is happiness in selfhood only, and the bliss that lies in a complete surrender to truth is unintelligible to him. He will call resignation what to the enlightened mind is the purest joy. He will see annihilation where the perfected one finds immortality. He will regard as death what the conqueror of self knows to be life everlasting. The truth remains hidden from him who is in the bondage of hate and desire. Nirvana remains incomprehensible and mysterious to the vulgar whose minds are beclouded with worldly interests. Should I preach the doctrine and mankind not comprehend it, it would bring me only fatigue and trouble.”

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 3

“Wise people, after they have listened to the laws, become serene like a deep, clear and still lake.”

THE DHAMMAPADA 82

“Again, it is said that Self is the maker. But if self is the maker, why did it not make things pleasing? The causes of sorrow and joy are real and touchable. How can they have been made by self?”

THE GOSPEL OF BUDDHA, ANATHAPINDIKA, PARA. 5

“And whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task; let them be diligent and energetic, and, if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds.”

THE GOSPEL OF BUDDHA, ANATHAPINDIKA, PARA. 10

“The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. Hard it is to understand: By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty; by donating abodes of purity and truth, we acquire great treasures.

There is a proper time and a proper mode in charity; just as the vigorous warrior goes to battle, so is the man who is able to give. He is like an able warrior a champion strong and wise in action. Loving and compassionate he gives with reverence and banishes all hatred, envy, and anger.

The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity, even so is the joy of him who helps those that are in need of assistance; even so is the great Nirvana. We reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity.”

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 2-4

Joyfulness

“Then will gladness spring up within me; thus gladdened, joy will come to me; and so rejoicing all my mind will be at peace. Being thus at peace I shall experience a blissful feeling of content; and in that bliss my heart will be at rest. That will be to me an exercise of my moral sense, an exercise of my moral powers, an exercise of the seven kinds of wisdom!”

THE GOSPEL OF BUDDHA, VISAKHA AND HER GIFTS, PARA. 14

“The Tathagata blesses the preacher and also those who reverently listen to him and joyfully accept the doctrine.”

THE GOSPEL OF BUDDHA, THE PREACHER’S MISSION, PARA. 4

“Gather round you hearers who love to listen to the benign and comforting words of the law; rouse the unbelievers to accept the truth and fill them with delight and joy. Quicken them, edify them, and lift them higher and higher until they see the truth face to face in all its splendor and infinite glory.”

THE GOSPEL OF BUDDHA, THE PREACHER’S MISSION, PARA. 8

“You are my children, I am your father; through me you have been released from your sufferings. I myself having reached the other shore, help others to cross the stream; I myself having attained salvation, am a savior of others; being comforted, I comfort others and lead them to the place of refuge. I shall fill with joy all the beings whose limbs languish; I shall give happiness to those who are dying from distress; I shall extend to them succor and deliverance.”

THE GOSPEL OF BUDDHA, THE BUDDHA OMNIPRESENT, PARA. 3

“The deva said: ‘What is attractive? What is disgusting? What is the most horrible pain? What is the greatest enjoyment?’ The Blessed One replied: ‘Good is attractive; evil is disgusting. A bad conscience is the most tormenting pain; deliverance is the height of bliss.’”

THE GOSPEL OF BUDDHA, BUDDHA REPLIES TO DEVA, PARA. 5

“The third meditation is the meditation of joy in which thou thinkest of the prosperity of others and rejoicest with their rejoicings.”

THE GOSPEL OF BUDDHA, AMITABHA, PARA. 13

“There are four Jhanas. The first Jhana is seclusion in which one must free his mind from sensuality; the second Jhana is a tranquility of mind full of joy and gladness; the third Jhana is a taking delight in things spiritual; the fourth Jhana is a state of perfect purity and peace in which the mind is above all gladness and grief.”

THE GOSPEL OF BUDDHA, AMITABHA, PARA. 22

“So long, O bhikkhus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Sangha; so long as they, O bhikkhus, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested; so long as their elders practice justice; so long as the brethren esteem, revere, and support their elders, and hearken unto their words; so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet; so long as the brethren shall not be addicted to sloth and idleness; so long as the brethren shall exercise themselves in the sevenfold higher wisdom of mental activity, search after truth, energy, joy, modesty, self-control, earnest contemplation, and equanimity of mind, so long the Sangha may be expected to prosper. Therefore, O bhikkhus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind, and full of wisdom.”

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 5

“He who does not do what I command sees me in vain. This brings no profit; while he who lives far off from where I am and yet walks righteously is ever near me. A man may dwell beside me, and yet, being disobedient, be far away from me. Yet he who obeys the Dharma will always enjoy the bliss of the Tathagata's presence.”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 3

Christian

Joyfulness

“Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.”

NAS, THE GOSPEL ACCORDING TO MATTHEW 5:12

“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 25:21

“And my spirit hath rejoiced in God my Saviour.”

ASV, THE GOSPEL ACCORDING TO LUKE 1:47

“But the angel said to them, ‘Do not be afraid. I bring you good news of great joy that will be for all the people.’”

NIV, THE GOSPEL ACCORDING TO LUKE 2:10

“Blessed are you when men hate you, and ostracize you, and cast insults at you, and spurn your name as evil, for the sake of the Son of Man. Be glad in that day, and leap for joy, for behold, your reward is great in heaven; for in the same way their fathers used to treat the prophets.”

NAS, THE GOSPEL ACCORDING TO LUKE 6:22-23

“However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”

NIV, THE GOSPEL ACCORDING TO LUKE 10:20

“I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent. Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it? And when she finds it, she calls her friends and neighbors together and says, ‘Rejoice with me; I have found my lost coin.’ In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”

NIV, THE GOSPEL ACCORDING TO LUKE 15:7-10

“And they returned to Jerusalem with great joy, and were continually in the temple, praising God.”

NAS, THE GOSPEL ACCORDING TO LUKE 24:52-53

“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with

Joyfulness

my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. 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.”

KJV, THE GOSPEL ACCORDING TO LUKE 15:10-32

“I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy. A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy.”

NIV, THE GOSPEL ACCORDING TO JOHN 16:20-22

“Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full.”

NAS, THE GOSPEL ACCORDING TO JOHN 16:24

“But now I come to Thee; and these things I speak in the world, that they may have My joy made full in themselves.”

NAS, THE GOSPEL ACCORDING TO JOHN 17:13

“You have made known to me the paths of life; you will fill me with joy in your presence.”

NIV, THE ACTS OF THE APOSTLES 2:28

“For in the case of many who had unclean spirits, they were coming out of them shouting with a loud voice; and many who had been paralyzed and lame were healed. And there was much rejoicing in that city.”

NAS, THE ACTS OF THE APOSTLES 8:7-8

“And the disciples were continually filled with joy and with the Holy Spirit.”

NAS, THE ACTS OF THE APOSTLES 2:28

“Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.”

NIV, THE LETTER OF PAUL TO THE ROMANS 5:1-4

“With unflagging zeal, aglow with the Spirit, serve the Lord. Let hope keep you joyful; in trouble stand firm; persist in prayer;”

REB, THE LETTER OF PAUL TO THE ROMANS, 12:11-12

“Therefore do not let what is for you a good thing be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”

NAS, THE LETTER OF PAUL TO THE ROMANS 14:16-17

“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.”

KJV, THE LETTER OF PAUL TO THE ROMANS 15:13

“Not that we lord it over your faith, but we work with you for your joy, because it is by faith you stand firm.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 1:24

Joyfulness

“Great is my confidence in you, great is my boasting on your behalf; I am filled with comfort. I am overflowing with joy in all our affliction.”

NAS, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 7:4

“Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 8:2

“But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 12:9-10

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”

NAS, THE LETTER OF PAUL TO THE GALATIANS 5:22-23

“Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 3:1

“Rejoice in the Lord always. I will say it again: Rejoice!”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:4

“And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 1:10-12

“You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 1:6

“Be joyful always;...”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:16

“For you showed sympathy to the prisoners, and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and an abiding one.”

NAS, A LETTER TO THE HEBREWS 10:34

“Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance.”

NAS, A LETTER OF JAMES 1:2-3

“Is any among you afflicted? let him pray. Is any merry? let him sing psalms.”

KJV, A LETTER OF JAMES 5:13

Joyfulness

“Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.”

NAS, THE FIRST LETTER OF PETER 4:12-13

“In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls.”

NAS, THE FIRST LETTER OF PETER 1:6-9

“And these things we write, so that our joy may be made complete.”

NAS, THE FIRST LETTER OF JOHN 1:4

“Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, ...”

NAS, A LETTER OF JUDE 1:24

Hindu

“This that irks- thy sense-life, thrilling to the elements- bringing thee heat and cold, sorrows and joys, 'tis brief and mutable! Bear with it, Prince! As the wise bear. The soul which is not moved, the soul that with a strong and constant calm takes sorrow and takes joy indifferently, lives in the life undying!”

THE SONG CELESTIAL, 2:14-15

“Happy the warrior to whom comes joy of battle- comes, as now, glorious and fair, unsought; opening for him a gateway unto Heav’n.”

THE SONG CELESTIAL, 2:32

“In sorrows not dejected, and in joys not overjoyed; dwelling outside the stress of passion, fear, and anger; fixed in calms of lofty contemplation;- such an one is Muni, is the Sage, the true Recluse!”

THE SONG CELESTIAL, 2:56

“With equal calm taking what may befall, by grief unmoved, unmoved by joy, unenvyingly; the same in good and evil fortunes; nowise bound by bond of deeds.”

THE SONG CELESTIAL, 4:22

“Of the which be they who, in white flame of continence, consume joys of the sense, delights of eye and ear, foregoing tender speech and sound of song: And they who, kindling fires with torch of Truth, burn on a hidden altar-stone the bliss of youth and love, renouncing happiness: And they who lay for offering there their wealth, their penance, meditation, piety, their steadfast reading of the scrolls, their lore painfully gained with long austerities: And they who, making silent sacrifice, draw in their breath to feed the flame of thought, and breathe it forth to waft the heart on high, governing the vantage of each entering air lest one sigh pass which helpeth not the soul: And they who, day by day denying needs, lay life itself upon the altar-flame, burning the body wan. Lo! all these keep the rite of offering, as if they slew victims; and all thereby efface much sin.”

THE SONG CELESTIAL, 4:26-30

“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 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!”

Joyfulness

THE SONG CELESTIAL, 5:20-22

“He is the Yogi, he is Yukta, glad with joy of light and truth; dwelling apart upon a peak, with senses subjugate whereto the clod, the rock, the glistening gold show all as one.”

THE SONG CELESTIAL, 6:8

“When it knows the nameless joy beyond all scope of sense, revealed to soul- only to soul! and, knowing, wavers not, true to the farther Truth; When, holding this, it deems no other treasure comparable, but, harboured there, cannot be stirred or shook by any gravest grief, call that state 'peace', that happy severance Yoga; call that man the perfect Yogin!”

THE SONG CELESTIAL, 6:21-22

“Yet they, when that prodigious joy is o'er, paradise spent, and wage for merits given, come to the world of death and change once more. They had their recompense! they stored their treasure, following the threefold Scripture and its writ; who seeketh such gaineth the fleeting pleasure of joy which comes and goes! I grant them it!”

THE SONG CELESTIAL 9:21

“Fix heart and thought on Me! Adore Me! Bring offerings to Me! Make Me prostrations! Make Me your supremest joy! and, undivided, unto My rest your spirits shall be guided.”

THE SONG CELESTIAL 9:34

“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 whate'er befalls, and mirth, and tears, and piety and thrift, and wish to give, and will to help,- all cometh of My gift!”

THE SONG CELESTIAL 10:5

“He unto whom- self-centred- 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!”

THE SONG CELESTIAL 14:24-25

“Hear this of Me! there is a food which brings force, substance, strength, and health, and joy to live, being well-seasoned, cordial, comforting, the 'Soothfast' meat.”

THE SONG CELESTIAL 17:8

“There is th' ‘impassioned’ doer. He that works from impulse, seeking profit, rude and bold to overcome, unchastened; slave by turns of sorrow and of joy: of Rajas he!”

THE SONG CELESTIAL 18:27

“(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.]”

THE SONG CELESTIAL 18:71

Joyfulness

Jewish

“These you must consume before the LORD your God in the place the LORD your God will choose—you and your sons and your daughters, your male and female slaves, and the Levites in your settlements-- happy before the LORD your God in all your undertakings.”

TANAKH, DEUTERONOMY 12:18

“You have magnified that nation,
Have given it great joy;
They have rejoiced before You
As they rejoice at reaping time,
As they exult
When dividing spoil.”

TANAKH, ISAIAH 9:2

“In that day, you shall say:
'I give thanks to you, O LORD!
Although you were wroth with me,
Your wrath has turned back and You comfort me,
Behold the God who gives me triumph!
I am confident and unafraid;
For Yah the LORD, is my strength and might,
And He has been my deliverance.'
Joyfully shall you will draw water
From the fountains of triumph
And you shall say on that day:
'Praise the LORD, proclaim His name.
Make His deeds known among the peoples;

Declare that His name is exalted.
Hymn the LORD,
For He has done gloriously;
Let this be made known
In all the world!
Shout for joy,
You who dwell in Zion!
For great in your midst
Is the Holy One of Israel.”

TANAKH, ISAIAH 12:1-6

“In that day they shall say:
This is our God;
We trusted in Him, and He delivered us.
This is the LORD, in whom we trusted;
Let us rejoice and exult in His deliverance!”

TANAKH, ISAIAH 25:9

“For you, there shall be singing
As on the night when a festival is hallowed;
There shall be rejoicing as when they march
With flutes, with timbrels, and with lyres
To the Rock of Israel on the Mount of the LORD.”

TANAKH, ISAIAH 30:29

“The arid desert shall be glad,
The wilderness shall rejoice
And shall blossom like a rose.
It shall blossom abundantly,
It shall also exult and shout.

Joyfulness

It shall receive the glory of Lebanon,
The splendor of Carmel and Sharon.
They shall behold the glory of the LORD,
The splendor of our God.”

TANAKH, ISAIAH 35:1-2

“And the ransomed of the LORD shall return,
And come with shouting to Zion,
Crowned with joy everlasting.
They shall obtain joy and gladness,
While sorrow and sighing flee.”

TANAKH, ISAIAH 35:10

“Shout, O heavens, for the LORD has acted;
Shout aloud, O depths of the earth!
Shout for joy, O mountains,
O forests with all your trees!
For the LORD has redeemed Jacob,
Has glorified Himself through Israel.”

TANAKH, ISAIAH 44:23

“Sing, O heavens, and rejoice, O earth!
Break into shouting, O hills!
For the LORD has comforted His people,
And has taken back His afflicted ones in love.”

TANAKH, ISAIAH 49:13

“So let the ransomed of the LORD return,
And come with shouting to Zion,
Crowned with joy everlasting.

Let them attain joy and gladness,
While sorrow and sighing flee.”

TANAKH, ISAIAH 51:11

“Raise a shout together,
O ruins of Jerusalem!
For the LORD will comfort His people,
Will redeemed Jerusalem.”

TANAKH, ISAIAH 52:9

“Yea, you shall leave in joy and be led home secure.
Before you mount and hill shall shout aloud,
And all the trees of the field shall clap their hands.”

TANAKH, ISAIAH 55:12

“As for the foreigners
Who attach themselves to the LORD,
To minister to Him,
And to love the name of the LORD,
To be His servants—
All who keep the Sabbath and do not profane it,
And who hold fast to My covenant—
I will bring them to My sacred mount
And let them rejoice in My house of prayer,
Their burnt offerings and sacrifices
Shall be welcome on My altar;
For My House shall be called
A house of prayer for all peoples.”

TANAKH, ISAIAH 56:6-7

Joyfulness

“Because your shame was double—
Men cried, ‘Disgrace is their portion’—
Assuredly,
They shall have a double share in their land,
Joy shall be theirs for all time.”

TANAKH, ISAIAH 61:7

“I greatly rejoice in the LORD,
My whole being exults in my God.
For he has clothed me with garments of triumph,
Wrapped me in a robe of victory,
Like a bridegroom adorned with a turban,
Like a bride bedecked with her finery.”

TANAKH, ISAIAH 61:10

“My servants shall shout in gladness,
And you shall cry out in anguish,
Howling in heartbreak.”

TANAKH, ISAIAH 65:14

“And I will rejoice in Jerusalem
And delight in her people.
Never again shall be heard there
The sound of weeping and wailing.”

TANAKH, ISAIAH 65:19

“When your words were offered, I devoured them;
Your word brought me the delight and joy
Of knowing the Your name is attached to me,
O LORD God of Hosts.”

TANAKH, JEREMIAH 15:16

“They shall come and shout on the heights of Zion,
Radiant over the bounty of the LORD—
Over new grain and wine and oil,
Over sheep and cattle.
They shall fare like a watered garden,
They shall never languish again.
Then shall maidens dance gaily,
Young men and old alike.
I will turn their mourning to joy,
I will comfort them and cheer them in their grief.
I will give the priests their share of fatness,
And My people shall enjoy My full bounty

-- declares the LORD.”

TANAKH, JEREMIAH 31:12-14

“Thus said the LORD: Again there shall be heard in this place, of which you say is ruined, without man or beast-- in the towns of Judah and the streets of Jerusalem that are desolate, without man, without inhabitants, without beast-- the sound of mirth and gladness, the voice of the bridegroom and bride, the voice of those who cry, ‘Give thanks to the LORD of Hosts, for the LORD is good, for His kindness is everlasting! ’ as they bring thanksgiving offerings to the House of the LORD. For I will restore the fortunes of the land as of old-- said the LORD.”

TANAKH, JEREMIAH 33:10-11

“O children of Zion, be glad,
Rejoice in the LORD your God.
For He has given you the early rain in [His] kindness,
Now He makes the rain fall [as] formerly—
The early rain and the late—”

Joyfulness

TANAKH, JOEL 2:23

“Though the fig tree does not bud
And the fields produce no grain,
Through sheep have vanished from the fold
And no cattle are in the pen,
Yet will I rejoice in the LORD,
Exult in the God who delivers me.”

TANAKH, HABAKKUK 3:17-18

“Shout for joy, Fair Zion! For lo I come; and I will dwell in your midst-- declares the LORD. In that day many nations will attach themselves to the LORD and become His people, and He will dwell in your midst. Then you will know that I was sent to you by the LORD of Hosts.”

TANAKH, ZECHARIAH 2:14-15

“Serve the LORD in awe;
tremble in fright,
pay homage in good faith,
lest He be angered, and your way be doomed
in the mere flash of His anger.
Happy are they that take refuge in Him”

TANAKH, PSALMS 2:11

“You put joy into my heart
when their grain and wine show increase.
Safe and sound, I lie down and sleep,
for You alone, O LORD, keep me secure.”

TANAKH, PSALMS 4:8-9

“But let all who take refuge in You rejoice,
ever jubilant as You shelter them;
and let those who love Your name exult in You.”

TANAKH, PSALMS 5:12

“I will rejoice and exult in You,
singing a hymn to Your name, O Most High.”

TANAKH, PSALMS 9:2

“But I trust in Your faithfulness,
my heart will exult in Your deliverance.
I will sing to the LORD,
for He has been good to me.”

TANAKH, PSALMS 13:6

“Oh that the deliverance of Israel might come from Zion!
When the LORD restores the fortunes of His people,
Jacob will exult, Israel will rejoice.”

TANAKH, PSALMS 14:7

“So my heart rejoices,
my whole being exults,
and my body rests secure.”

TANAKH, PSALMS 16:9

“You will teach me the path of life.
In Your presence is perfect joy;
delights are ever in Your right hand.”

TANAKH, PSALMS 16:11

Joyfulness

“The precepts of the LORD are just,
rejoicing the heart;
the instruction of the LORD is lucid,
making the eyes light up.”

TANAKH, PSALMS 19:9

“May we shout for joy in Your victory,
arrayed by standards in the name of our God.
May the LORD fulfill your every wish.”

TANAKH, PSALMS 20:6

“O LORD, the king rejoices in Your strength;
how greatly he exults in Your victory!”

TANAKH, PSALMS 21:2

“You have made him blessed forever,
gladdened him with the joy of your presence.”

TANAKH, PSALMS 21:7

“The LORD is my strength and my shield;
my heart trusts in Him.
I was helped, and my heart exulted,
so I will glorify Him with my song.”

TANAKH, PSALMS 28:7

“For He is angry but a moment,
and when He is pleased there is life.
One may lie down weeping at nightfall;
but at dawn there are shouts of joy.”

TANAKH, PSALMS 30:6

“You turned my lament into dancing,
 You undid my sackcloth and girded me with joy,
 that [my] being might sing hymns to You endlessly;
 O LORD my God, I will praise you forever.”

TANAKH, PSALMS 30:12-13

“Rejoice in the LORD and exult, O your righteous;
 shout for joy, all upright men!”

TANAKH, PSALMS 32:11

“We set our hope on the LORD,
 He is our help and shield;
 in Him our hearts rejoice,
 for in His holy name we trust.”

TANAKH, PSALMS 33:20-21

“Then I shall exult in the LORD,
 rejoice in His deliverance.”

TANAKH, PSALMS 35:9

“They feast on the rich fare of Your house;
 You let them drink at Your refreshing stream.
With you is the fountain of life;
 by Your light do we see light.”

TANAKH, PSALMS 36:9-10

“But let all who seek You be glad and rejoice in You;
 let those who are eager for Your deliverance always say,
 ‘Extolled be the LORD!’”

TANAKH, PSALMS 40:17

Joyfulness

“When I think of this, I pour out my soul:
 how I walked with the crowd, moved with them,
 the festive throng, to the House of God
 with joyous shouts of praise.”

TANAKH, PSALMS 42:5

“Send forth Your light and Your truth;
 they will lead me;
 they will bring me to Your holy mountain,
 to your dwelling place,
 that I may come to the altar of God,
 God, my delight, my joy;
 that I may praise You with the lyre,
 O God, my God.”

TANAKH, PSALMS 43:3-4

“Let me again rejoice in Your help;
 let a vigorous spirit sustain me.”

TANAKH, PSALMS 51:14

“I am sated as with a rich feast,
 I sing praises with joyful lips
 when I call You to mind upon my bed,
 when I think of You in the watches of the night;
 for You are my help,
 and in the shadow of Your wings
 I sing for joy.”

TANAKH, PSALMS 63:6-8

“The righteous shall rejoice in the LORD,
and take refuge in Him;
all the upright shall exult.”

TANAKH, PSALMS 64:11

“But the righteous shall rejoice;
they shall exult in the presence of God;
they shall be exceedingly joyful.”

TANAKH, PSALMS 68:4

“But let all who seek You be glad and rejoice in You;
let those who are eager for Your deliverance always say,
‘Extolled be God!’”

TANAKH, PSALMS 70:5

“You who have made me undergo many troubles and misfortunes
will revive me again,
and raise me up from the depths of the earth.

You will me much greatness,
You will turn and comfort me.

Then I will acclaim You to the music of the lyre
for Your faithfulness, O my God;
I will sing a hymn to You with a harp,
Holy One of Israel.

My lips shall be jubilant, as I sing a hymn to You,
my whole being, which You have redeemed.”

TANAKH, PSALMS 71:20-23

“Happy is the people who know the joyful shout;
LORD, they walk in the light of Your presence.

Joyfulness

They rejoice in your name all day long;
they are exalted through Your righteousness.”

TANAKH, PSALMS 89:16-17

“O you righteous, rejoice in the LORD
and acclaim His holy name!”

TANAKH, PSALMS 97:12

“Raise a shout for the LORD, all the earth;
worship the LORD in gladness;
come into his presence with shouts of joy.”

TANAKH, PSALMS 100:1-2

“May my prayer be pleasing to Him;
I will rejoice in the LORD.”

TANAKH, PSALMS 104:34

“Exult in His holy name;
let all who seek the LORD rejoice.”

TANAKH, PSALMS 105:3

“Mindful of His sacred promise
to His servant Abraham,
He led His people out in gladness,
His chosen ones with joyous song.

He gave them the lands of nations;
they inherited the wealth of peoples,
that they might keep his laws
and observe His teachings.
Hallelujah.”

TANAKH, PSALMS 105:42-45

“I have rejoiced over the way of You decrees,
as over all riches.”

TANAKH, PSALMS 119:14

“I take delight in Your laws;
I will not neglect Your word.”

TANAKH, PSALMS 119:16

“Your decrees are my eternal heritage;
they are my heart’s delight.”

TANAKH, PSALMS 119:111

“They who sow in tears
shall reap with songs of joy.
Those who go along weeping,
carrying the seed-bag,
he shall come back with songs of joy,
carrying his sheaves.”

TANAKH, PSALMS 126:5-6

“I will clothe its priests with victory,
its loyal ones shall sing for joy.”

TANAKH, PSALMS 132:16

“They shall sing of the ways of the LORD,
‘Great is the majesty of the LORD!’”

TANAKH, PSALMS 138:5

Joyfulness

“Happy is he who has the God of Jacob for his help,
 whose hope is in the Lord his God,
 maker of heaven and earth,
 the sea and all that is in them;
 who keeps faith forever;
 who secures justice for those who are wronged,
 gives food to the hungry.”

TANAKH, PSALMS 146:5-7

“Let Israel rejoice in its maker;
 let the children of Zion exult in their king.
Let them praise His name in dance;
 with timbrel and lyre let them chant His praises.
For the LORD delights in His people;
 He adorns the lowly with victory.
Let the faithful exult in glory;
 let them shout for joy upon their couches, ...”

TANAKH, PSALMS 149:2-5

“The righteous can look forward to joy,
But the hope of the wicked is doomed.”

TANAKH, PROVERBS 10:28

“If there is anxiety in a man's mind let him quash it,
And turn it into joy with a good word.”

TANAKH, PROVERBS 12:25

“A joyful heart makes a cheerful face;
A sad heart makes a despondent mood.”

TANAKH, PROVERBS 15:13

“What brightens the eye gladdens the heart;
Good news puts fat on the bones.”

TANAKH, PROVERBS 15:30

“A joyful heart makes for good health,
Despondency dries up the bones.”

TANAKH, PROVERBS 17:22

“He will yet fill your mouth with laughter,
And your lips with shouts of joy.”

TANAKH, JOB 8:21

“He prays to God and is accepted by Him;
He enters His presence with shouts of joy,
For He requites a man for his righteousness.”

TANAKH, JOB 33:26

“I saw that there is nothing better for a man than to enjoy his possessions, since that is his portion. For who can enable him to see what will happen afterward?”

TANAKH, ECCLESIASTES 3:22

“They joyfully celebrated the Feast of Unleavened Bread for seven days, for the LORD had given them cause for joy by inclining the heart of the Assyrian king toward them so as to give them support in the work of the House of God, the God of Israel.”

TANAKH, EZRA 6:22

“He further said to them, ‘Go, eat choice food and drink sweet drinks and send portions to whoever has nothing prepared, for the day is holy to our Lord. Do not be sad, for your rejoicing in the LORD is the source of your strength.’”

Joyfulness

TANAKH, NEHEMIAH 8:10

“And on that day, they offered great sacrifices and rejoiced for God made them rejoice greatly; the women and children also rejoiced, and the rejoicing in Jerusalem could be heard from afar.”

TANAKH, NEHEMIAH 12:43

“Glory and majesty are before Him;
strength and joy are in His place.”

TANAKH, THE FIRST BOOK OF CHRONICLES 16:27

“On the twenty-third day of the seventh month he dismissed the people to their homes, rejoicing and in good spirits over the goodness that the LORD had shown to David and Solomon and to His people Israel.”

TANAKH, THE SECOND BOOK OF CHRONICLES 7:10

Muslim

“If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course; but many of them follow a course that is evil.”

THE HOLY QUR’ÁN 5:69

“If God touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things.”

THE HOLY QUR’ÁN 6:17

“Those who believe, and suffer exile and strive with might and main, in God's cause, with their goods and their persons, have the highest rank in the sight of God: They are the people who will achieve (salvation). Their Lord doth give them Glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure.”

AL-QUR’ÁN, REPENTANCE 9:20-21

Joyfulness

“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: (they will be) brothers (joyfully) facing each other on thrones (of dignity).”

AL-QUR’ÁN, THE ROCKY TRACT 15:45-47

“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 HOLY QUR’ÁN 20:130

“On that Day the Dominion will be that of God: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.”

AL-QUR’ÁN, THE PILGRIMAGE 22:56

“The Day they see the angels - no joy will there be to the sinners that Day: the (angels) will say: ‘There is a barrier forbidden (to you) altogether!’”

AL-QUR’ÁN, THE CRITERION 25:22

“Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight.”

AL-QUR’ÁN, THE ROMANS 30:15

“Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) Deeds.”

AL-QUR’ÁN, THE PROSTRATION 32:17

“Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds. Verily the Companions of the Garden shall that Day have joy in all that they do; ...”

AL-QUR’ÁN, YA-SIN 36:54-55

“But the sincere (and devoted) servants of God - For them is a Sustenance Determined, Fruits (Delights), and they (shall enjoy) honor and dignity.”

AL-QUR’ÁN, THOSE WHO SET RANKS 37:40-42

“As to the Righteous, they will be in the midst of Gardens and Springs, Taking joy in the things which their Lord gives them, because, before then, they lived a good life.”

THE HOLY QUR’ÁN 51:15-16

“As to the Righteous, they will be in Gardens, and in Happiness Enjoying the (Bliss) which their Lord hath bestowed on them, and their Lord shall deliver them from the Penalty of the Fire. (To them will be said:) ‘Eat and drink ye, with profit and health, because of your (good) deeds.’”

AL-QUR’ÁN, THE MOUNT 52:17-19

“In the name of God, Most Gracious, Most Merciful.

The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), Until ye visit the graves. But nay, ye soon shall know (the reality). Again,, ye soon shall know! Nay, were ye to know with certainty of mind, (Ye would beware!) Ye shall certainly see Hellfire! Again, ye shall see it with certainty of sight! Then, shall ye be Questioned that Day about the joy (ye indulged in)! ”

AL-QUR’ÁN, THE PILING UP 102:1-8

Zoroastrian

“To him (comes) joy, whoever he be, who (gives) joy; (it is) given by the Almighty God (our) Lord. ... Well, all the best is for such a one--light is given to us who seek the light revealed by Thy Holiest Spirit, O God, which Thou givest in Righteousness as Love’s truths, a lasting joy that increases every day!”

YASNA 43:1-2

Joyfulness

“For whom hast Thou created the fruitful joy-giving earth?”

YASNA 44:6

“Yea, how may my soul with joyfulness increase in goodness? Let it thus be.”

YASNA, 44:8

“To this worship we commit our homes and persons for protective care and guarding watchfulness, and in this worship, O Lord (our) God, we will joyfully abide.”

YASNA 58:2

“Live joyfully all the nights you live down here!”

VENDIDAD 18:27

“Joyfully the soul of the righteous moves on to the golden throne of Ahuramazda, to the golden seats of the Holy Immortals, (and enters) into the Home of Song, the abode of the Lord God ...”

VENDIDAD 19:32

“And the spirit of good works done or prompted by them in the world goes with them and earns them pleasure and joy in the ... proportion of these good deeds. But the reward of the righteous soul is better in nature and greater.”

DATISTAN-I DENIK 32:15-16

Justice

Bahá'í

“Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens.”

SYNOPSIS OF THE KITAB-I-AQDAS, P. 20-21

“Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.”

SYNOPSIS OF THE KITAB-I-AQDAS, P. 21

“He shall, if it be His Will, bless thy throne with one who will rule with justice, who will gather together the flock of God which the wolves have scattered.”

SYNOPSIS OF THE KITAB-I-AQDAS, P. 21-22

“Say: no man can attain his true station except through his justice.”

CONSULTATION, #2

“Everything Thou doest is pure justice, nay, the very essence of grace.”

EPISTLE TO THE SON OF THE WOLF, P. 10

“Say: ‘O God, my God! Attire mine head with the crown of justice, and my temple with the ornament of equity. Thou, verily, art the Possessor of all gifts and bounties.’”

EPISTLE TO THE SON OF THE WOLF, P. 12-13

“Justice and equity are twin Guardians that watch over men. From them are revealed such blessed and perspicuous words as are the cause of the well-being of the world and the protection of the nations.”

Justice

EPISTLE TO THE SON OF THE WOLF, P. 13

“We entreat God to deliver the light of equity and the sun of justice from the thick clouds of waywardness, and cause them to shine forth upon men. No light can compare with the light of justice. The establishment of order in the world and the tranquillity of the nations depend upon it.”

EPISTLE TO THE SON OF THE WOLF, P. 28-29

“And if thine eyes be turned towards justice, choose thou for thy neighbor that which thou choosest for thyself.”

EPISTLE TO THE SON OF THE WOLF, P. 30

“We hope that thou wilt cause the light of justice to shine more brightly. By the righteousness of God! Justice is a powerful force. It is, above all else, the conqueror of the citadels of the hearts and souls of men, and the revealer of the secrets of the world of being, and the standard-bearer of love and bounty.”

EPISTLE TO THE SON OF THE WOLF, P. 32

“I beseech Thee, by Thy Cause that hath encompassed the world of being, and by Thy Name wherewith Thou hast subjected the seen and unseen, to adorn the peoples of the earth with the light of Thy justice, and to illuminate their hearts with the brightness of Thy knowledge.”

EPISTLE TO THE SON OF THE WOLF, P. 37

“Blessed is he that entereth the Assembly for the sake of God, and judgeth between men with pure justice. He, indeed, is of the blissful.”

EPISTLE TO THE SON OF THE WOLF, P. 61-62

“Thine ears and thine eyes must needs now be cleansed and sanctified, that thou mayest be able to judge with fairness and justice.”

EPISTLE TO THE SON OF THE WOLF, P. 66

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 76

“Bestow justice upon the rulers, and fairness upon the divines.”

EPISTLE TO THE SON OF THE WOLF, P. 104

“I beseech Thee by the sun of Thy grace, and the sea of Thy knowledge, and the heaven of Thy justice, to aid them that have denied Thee to confess, and such as have turned aside from Thee to return, and those who have calumniated Thee to be just and fair-minded. Assist them, O my Lord, to return unto Thee, and to repent before the door of Thy grace. Powerful art Thou to do what Thou willest, and in Thy grasp are the reins of all that is in the heavens and all that is on earth. Praise be unto God, the Lord of the worlds.”

EPISTLE TO THE SON OF THE WOLF, P. 107

“Happy the man that hath attained unto justice and equity in this Grace that hath encompassed all that is in the heavens and all that is on earth, as bidden by God, the Lord of the worlds.”

EPISTLE TO THE SON OF THE WOLF, P. 143

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 81

“O people of Justice! Be as brilliant as the light, and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 96

“Were the mysteries, that are known to none except God, to be unraveled, the whole of mankind would witness the evidences of perfect and consummate justice.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 117

“Say: If your rules and principles be founded on justice, why is it, then, that ye follow those which accord with your corrupt inclinations and reject such as conflict with your desires? By what right claim ye, then, to judge fairly between men?”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 124

“Know verily that the essence of justice and the source thereof are both embodied in the ordinances prescribed by Him who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation. Were His law to be such as to strike terror into the hearts of all that are in heaven and on earth, that law is naught but manifest justice.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 175

“We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its light will envelop the whole earth. 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. In another passage He hath written: Take heed, O concourse of the rulers of the world! There is no force on earth that can equal in its conquering power the force of justice and wisdom. Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security. There can be no doubt whatever that if the day star of justice, which the clouds of tyranny have

obscured, were to shed its light upon men, the face of the earth would be completely transformed.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 218-219

“Beware lest thou be led to connive at injustice. 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. Follow not, under any condition, the promptings of thine evil desires. Keep thou the law of God, thy Lord, the Beneficent, the Ancient of Days. Thou shalt most certainly return to dust, and shalt perish like all the things in which thou takest delight. This is what the Tongue of truth and glory hath spoken.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 230-231

“Shouldst thou cause rivers of justice to spread their waters amongst thy subjects, God would surely aid thee with the hosts of the unseen and of the seen, and would strengthen thee in thine affairs. No God is there but Him. All creation and its empire are His.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 234

“Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. This is but manifest justice.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 235

“Tread ye the path of justice, for this, verily, is the straight path.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 250

“Decide justly between men, and be ye the emblems of justice amongst them. This, if ye judge fairly, is the thing that behoveth you, and beseemeth your station.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 251

“Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 254

“Be fair to yourselves and to others, that the evidences of justice may be revealed, through your deeds, among Our faithful servants. Beware lest ye encroach upon the substance of your neighbor. Prove yourselves worthy of his trust and confidence in you, and withhold not from the poor the gifts which the grace of God hath bestowed upon you. He, verily, shall recompense the charitable, and doubly repay them for what they have bestowed.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 278

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 285

“Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 305

“It biddeth the people to observe justice and to work righteousness, and forbiddeth them to follow their corrupt inclinations and carnal desires, if perchance the children of men might be roused from their slumber.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 306-307

“Cleave ye to justice and fairness, and turn away from the whisperings of the foolish, them that are estranged from God, that have decked their heads with the ornament of the learned, and have condemned to death Him Who is the Fountain of wisdom.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 342

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 342

“Whatever competent physicians or surgeons prescribe for a patient should be accepted and complied with, provided that they are adorned with the ornament of justice. If they were to be endued with divine understanding, that would certainly be preferable and more desirable.”

HEALTH AND HEALING, #2

“Whoso dealeth dishonestly with God will in justice be exposed, and whoso fulfilleth the things he hath been commanded, divine blessings will descend upon him from the heaven of the bounty of his Lord, the Bestower, the Bountiful, the Most Generous, the Ancient of Days.”

HUQUQU'LLAH, #10

“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 behoveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.”

THE HIDDEN WORDS, ARABIC # 2

“O OPPRESSORS ON EARTH!

Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.”

THE HIDDEN WORDS, PERSIAN #64

“Thy might beareth me witness, O Thou Who art the King of the realms of justice and the Ruler of the cities of mercy!”

PRAYERS AND MEDITATIONS, P. 135

“The tenderness of Thy mercy, O my Lord, surpasseth the fury of Thy wrath, and Thy loving-kindness exceedeth Thy hot displeasure, and Thy grace excelleth Thy justice.”

PRAYERS AND MEDITATIONS, P. 136

“Our hope is that Thou wilt deny no one Thy grace, and wilt deprive no soul of the ornament of fairness and justice.”

PRAYERS AND MEDITATIONS, P. 246

“Take fast hold of justice and adhere unto equity that perchance thou mayest not, for selfish motives, use religion as a snare, nor disregard the truth for the sake of gold.”

TABLETS OF BAHÁ'U'LLÁH, P. 42

“The word of God which the Supreme Pen hath recorded on the sixth leaf of the Most Exalted Paradise is the following: The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men.:

TABLETS OF BAHÁ'U'LLÁH, PP. 66-67

“Moreover We counsel them to observe justice, equity, honesty, piety and that whereby both the Word of God and their own station will be exalted amongst men. Verily I am the One Who exhorteth with justice.”

TABLETS OF BAHÁ'U'LLÁH, P. 78

“This is the day when the gems of constancy that lie hid in the mine of men's inner selves should be made manifest. O people of Justice! Be as brilliant as the light and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin.”

TABLETS OF BAHÁ'U'LLÁH, P. 88

“Nevertheless We exhort the loved ones of God to observe justice and fairness, and to do that which would prompt the friends of God to evince tender mercy and compassion towards each other.”

TABLETS OF BAHÁ'U'LLÁH, P. 134

“Once again We exhort all believers to observe justice and fairness and to show forth love and contentment.”

TABLETS OF BAHÁ'U'LLÁH, P. 134

“The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.”

TABLETS OF BAHÁ'U'LLÁH, P. 157

“We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its light will envelop the whole earth. 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.”

TABLETS OF BAHÁ'U'LLÁH, P. 164

“And in another connection He hath uttered the following in the eloquent tongue: Justice hath a mighty force at its command. It is none other than reward and punishment for the deeds of men. By the power of this force the tabernacle of order is established throughout the world, causing the wicked to restrain their natures for fear of punishment.”

TABLETS OF BAHÁ'U'LLÁH, P. 164

“Take heed, O concourse of the rulers of the world! There is no force on earth that can equal in its conquering power the force of justice and wisdom. I, verily, affirm that there is not, and hath never been, a host more mighty than that of justice and wisdom. Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security. There can be no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.”

TABLETS OF BAHÁ'U'LLÁH, PP. 164-165

“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 of equity and justice and then to judge between men and counsel them to do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these words every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives.”

TABLETS OF BAHÁ'U'LLÁH, PP. 166-167

“It ill beseemeth the station of man to commit tyranny; rather it behoveth him to observe equity and be attired with the raiment of justice under all conditions.”

TABLETS OF BAHÁ'U'LLÁH, P. 170

“We ask God, exalted be His glory, to confirm each one of the friends in that land in the acquisition of such praiseworthy characteristics as shall conduce to the spread of justice and equity among the peoples of the world.”

TRUSTWORTHINESS, #7

“I beseech Thee, O my God, by all the transcendent glory of Thy Name, to clothe Thy loved ones in the robe of justice and to illumine their beings with the light of trustworthiness.”

TRUSTWORTHINESS, #8

“Beseech the Lord that He deprive not His dominions of the effulgent light of the sun of trustworthiness, nor deny them the radiance of the day-star of truthfulness or the splendour of the orb of justice and equity.”

TRUSTWORTHINESS, #20

“As to the question regarding the soul of a murderer, and what his punishment would be. The answer given was that the murderer must expiate his crime: that is, if they put the murderer to death, his death is his atonement for his crime, and following the death, God in His justice will impose no second penalty upon him, for divine justice would not allow this.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L- BAHÁ, P.179

“The Almighty hath not created in man the claws and teeth of ferocious animals, nay rather hath the human form been fashioned and set with the most comely attributes and adorned with the most perfect virtues. The honour of this creation and the worthiness of this garment therefore require man to have love and affinity for his own kind, nay rather, to act towards all living creatures with justice and equity.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P.287

“And among the teachings of Baha'u'llah are justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P.304

“This is certain, that the divine policy is justice and kindness toward all mankind. For all the nations of the world are the sheep of God, and God is the kind shepherd. He has created these sheep. He has protected them, sustained and trained them. What greater kindness than this?”

TABLETS OF THE DIVINE PLAN, P. 68

“All are one people, one nation, one species, one kind. The common interest is complete equality; justice and equality amongst mankind are amongst the chief promoters of empire and the principal means to the extension of the skirt of conquest. From whatever section of earth's denizens signs of contentiousness appear, prompt punishment is required by a just government; while any person who girds up the loins of endeavor and carries off the ball of priority is deserving of royal favors and worthy of splendid gifts. Times are changed, and the need and fashion of the world are changed. Interference with creed and faith in every country causes manifest detriment, while justice and equal dealing towards all peoples on the face of the earth are the means whereby progress is effected.”

TRAVELERS NARRATIVE, P. 87

Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourselves, should they show their enmity be friendly towards them, should they poison your lives, sweeten their souls, should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful.”

WILL & TESTAMENT, P. 14

“I call upon Thee, O Lord my God! with my tongue and with all my heart, not to requite them for their cruelty and their wrong-doings, their craft and their mischief, for they are foolish and ignoble and know not what they do. They discern not good from evil, neither do they distinguish right from wrong, nor justice from injustice. They follow their own desires and walk in the footsteps of the most imperfect and foolish amongst them.”

WILL & TESTAMENT, P. 18

“Supreme happiness is man's, and he beholds the signs of God in the world and in the human soul, if he urges on the steed of high endeavor in the arena of civilization and justice. ‘We will surely show them Our signs in the world and within themselves.’”

SECRET OF DIVINE CIVILIZATION, P. 4

“It is unquestionable that the object in establishing parliaments is to bring about justice and righteousness, but everything hinges on the efforts of the elected representatives. If their intention is sincere, desirable results and unforeseen improvements will be forthcoming; if not, it is certain that the whole thing will be meaningless, the country will come to a standstill and public affairs will continuously deteriorate. ‘I see a thousand builders unequal to one subverter; what then of the one builder who is followed by a thousand subverters?’”

SECRET OF DIVINE CIVILIZATION, P. 23

“The second attribute of perfection is justice and impartiality. This means to have no regard for one's own personal benefits and selfish advantages, and to carry out the laws of God without the slightest concern for anything else. It means to see one's self as only one of the servants of God, the All-Possessing, and except for aspiring to spiritual distinction, never attempting to be singled out from the others. It means to consider the welfare of the community as one's own. It means, in brief, to regard humanity as a single individual, and one's own self as a member of that corporeal form, and to know of a certainty that if pain or injury afflicts any member of that body, it must inevitably result in suffering for all the rest.”

SECRET OF DIVINE CIVILIZATION, P. 39

“For the attributes of the people of faith are justice and fair-mindedness; forbearance and compassion and generosity; consideration for others; candor, trustworthiness, and loyalty; love and loving-kindness; devotion and determination and humanity. If therefore an individual is truly righteous, he will avail himself of all those means which will attract the hearts of men, and through the attributes of God he will draw them to the straight path of faith and cause them to drink from the river of everlasting life.”

SECRET OF DIVINE CIVILIZATION, PP. 55-56

“No power on earth can prevail against the armies of justice, and every citadel must fall before them; for men willingly go down under the triumphant strokes of this decisive blade, and desolate places bloom and flourish under the tramplings of this host. There are two mighty banners which, when they cast their shadow across the crown of any king, will cause the influence of his government quickly and easily to penetrate the whole earth, even as if it were the light of the sun: the first of these two banners is wisdom; the second is justice. Against these two most potent forces, the iron hills cannot prevail, and Alexander's wall will break before them.”

SECRET OF DIVINE CIVILIZATION, P. 70

“‘And they enjoin what is just, and forbid what is unjust, and speed on in good works. These are of the righteous.’ And again: ‘that there may be among you a people who invite to the good, and enjoin the just, and forbid the wrong. These are they with whom it shall be well.’ And further: ‘Verily, God enjoineth justice and the doing of good... and He forbiddeth wickedness and oppression. He warneth you that haply ye may be mindful.’ And yet again, of the civilizing of human behavior: ‘Make due allowances; and enjoin what is just, and withdraw from the ignorant.’ And likewise: ‘...who master their anger, and forgive others! God loveth the doers of good.’”

SECRET OF DIVINE CIVILIZATION, P. 95

“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.”

SECRET OF DIVINE CIVILIZATION, P. 98

“It is the same when the pure intentions and the justice of the ruler, the wisdom and consummate skill and statecraft of the governing authorities, and the determination and unstinted efforts of the people, are all combined; then day by day the effects of the advancement, of the far-reaching reforms, of the pride and prosperity of government and people alike, will become clearly manifest.”

SECRET OF DIVINE CIVILIZATION, P. 108

“... the Law of God is divided into two parts. One is the fundamental basis which comprises all spiritual things--that is to say, it refers to the spiritual virtues and divine qualities; this does not change nor alter: it is the Holy of Holies, which is the essence of the Law of Adam, Noah, Abraham, Moses, Christ, Muhammad, the BÁB, and Baha'u'llah, and which lasts and is established in all

the prophetic cycles. It will never be abrogated, for it is spiritual and not material truth; it is faith, knowledge, certitude, justice, piety, righteousness, trustworthiness, love of God, benevolence, purity, detachment, humility, meekness, patience and constancy. It shows mercy to the poor, defends the oppressed, gives to the wretched and uplifts the fallen.”

SOME ANSWERED QUESTIONS, P. 47

“Material comforts are only a branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!”

SOME ANSWERED QUESTIONS, PP. 79-80

“The Christ sacrificed Himself so that men might be freed from the imperfections of the physical nature and might become possessed of the virtues of the spiritual nature. This spiritual nature, which came into existence through the bounty of the Divine Reality, is the union of all perfections and appears through the breath of the Holy Spirit. It is the divine perfections; it is light, spirituality, guidance, exaltation, high aspiration, justice, love, grace, kindness to all, philanthropy, the essence of life. It is the reflection of the splendor of the Sun of Reality.”

SOME ANSWERED QUESTIONS, P. 118

“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. ... Thus it is evident that the physical world of man is a world of sin. In this physical world man is not distinguished from the animal."

SOME ANSWERED QUESTIONS, P. 119

"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."

SOME ANSWERED QUESTIONS, P. 232

"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."

SOME ANSWERED QUESTIONS, P. 248

"KNOW that to do justice is to give to everyone according to his deserts. For example, when a workman labors from morning until evening, justice requires that he shall be paid his wages; but when he has done no work and taken no trouble, he is given a gift: this is bounty. If you give alms and gifts to a poor man although he has taken no trouble for you, nor done anything to deserve it, this is bounty. So Christ besought forgiveness for his murderers: this is called bounty."

SOME ANSWERED QUESTIONS, P. 266

“As forgiveness is one of the attributes of the Merciful One, so also justice is one of the attributes of the Lord. The tent of existence is upheld upon the pillar of justice and not upon forgiveness. The continuance of mankind depends upon justice and not upon forgiveness. So if, at present, the law of pardon were practiced in all countries, in a short time the world would be disordered, and the foundations of human life would crumble. For example, if the governments of Europe had not withstood the notorious Attila, he would not have left a single living man.”

SOME ANSWERED QUESTIONS, P. 270

“My hope for you is that you will ever avoid tyranny and oppression; that you will work without ceasing till justice reigns in every land, that you will keep your hearts pure and your hands free from unrighteousness.”

PARIS TALKS, P. 17

“In man there are two natures; his spiritual or higher nature and his material or lower nature. In one he approaches God, in the other he lives for the world alone. Signs of both these natures are to be found in men. In his material aspect he expresses untruth, cruelty and injustice; all these are the outcome of his lower nature. The attributes of his Divine nature are shown forth in love, mercy, kindness, truth and justice, one and all being expressions of his higher nature. Every good habit, every noble quality belongs to man's spiritual nature, whereas all his imperfections and sinful actions are born of his material nature. If a man's Divine nature dominates his human nature, we have a saint.”

PARIS TALKS, P. 60

“Saints are men who have freed themselves from the world of matter and who have overcome sin. They live in the world but are not of it, their thoughts being continually in the world of the spirit. Their lives are spent in holiness, and their deeds show forth love, justice and godliness. They are illumined from on high; they are as bright and shining lamps in the dark places of the earth. These are the saints of God. The apostles, who were the disciples of Jesus Christ, were just as other men are; they, like their fellows, were attracted by the things of the world, and each thought only of his

own advantage. They knew little of justice, nor were the Divine perfections found in their midst. But when they followed Christ and believed in Him, their ignorance gave place to understanding, cruelty was changed to justice, falsehood to truth, darkness into light. They had been worldly, they became spiritual and divine. They had been children of darkness, they became sons of God, they became saints! Strive therefore to follow in their steps, leaving all worldly things behind, and striving to attain to the Spiritual Kingdom.”

PARIS TALKS, PP. 60-61

“God sent His Prophets into the world to teach and enlighten man, to explain to him the mystery of the Power of the Holy Spirit, to enable him to reflect the light, and so in his turn, to be the source of guidance to others. The Heavenly Books, the Bible, the Qur’án, and the other Holy Writings have been given by God as guides into the paths of Divine virtue, love, justice and peace.”

PARIS TALKS, PP. 61-62

“War and rapine with their attendant cruelties are an abomination to God, and bring their own punishment, for the God of love is also a God of justice and each man must inevitably reap what he sows. Let us try to understand the commands of the Most High and to order our lives as He directs. True happiness depends on spiritual good and having the heart ever open to receive the Divine Bounty.”

PARIS TALKS, P. 108

“The Laws of God are not imposition of will, or of power, or pleasure, but the resolutions of truth, reason and justice.

All men are equal before the law, which must reign absolutely.

The object of punishment is not vengeance, but the prevention of crime.

Kings must rule with wisdom and justice; prince, peer and peasant alike have equal rights to just treatment, there must be no favour shown to individuals. A judge must be no 'respecter of persons', but administer the law with strict impartiality in every case brought before him.

If a person commit a crime against you, you have not the right to forgive him; but the law must punish him in order to prevent a repetition of that same crime by others, as the pain of the individual is unimportant beside the general welfare of the people.”

PARIS TALKS, PP. 154-155

“When a ruler knows that his judgments will be weighed in a balance by the Divine Judge, and that if he be not found wanting he will come into the Celestial Kingdom and that the light of the Heavenly Bounty will shine upon him, then will he surely act with justice and equity. Behold how important it is that Ministers of State should be enlightened by religion!”

PARIS TALKS, P. 158

“Politics are occupied with the material things of life. Religious teachers should not invade the realm of politics; they should concern themselves with the spiritual education of the people; they should ever give good counsel to men, trying to serve God and human kind; they should endeavour to awaken spiritual aspiration, and strive to enlarge the understanding and knowledge of humanity, to improve morals, and to increase the love for justice.”

PARIS TALKS, P. 159

“Oh, friends of God, be living examples of justice! So that by the Mercy of God, the world may see in your actions that you manifest the attributes of justice and mercy.

Justice is not limited, it is a universal quality. Its operation must be carried out in all classes, from the highest to the lowest. Justice must be sacred, and the rights of all the people must be considered. Desire for others only that which you desire for yourselves. Then shall we rejoice in the Sun of Justice, which shines from the Horizon of God.

Each man has been placed in a post of honour, which he must not desert. A humble workman who commits an injustice is as much to blame as a renowned tyrant. Thus we all have our choice between justice and injustice.

I hope that each one of you will become just, and direct your thoughts towards the unity of mankind; that you will never harm

your neighbours nor speak ill of any one; that you will respect the rights of all men, and be more concerned for the interests of others than for your own. Thus will you become torches of Divine justice, acting in accordance with the Teaching of Bahá'u'lláh, who, during His life, bore innumerable trials and persecutions in order to show forth to the world of mankind the virtues of the World of Divinity, making it possible for you to realize the supremacy of the spirit, and to rejoice in the Justice of God."

PARIS TALKS, PP. 159-160

"Divine Justice demands that the rights of both sexes should be equally respected since neither is superior to the other in the eyes of Heaven. Dignity before God depends, not on sex, but on purity and luminosity of heart. Human virtues belong equally to all!"

PARIS TALKS, P. 162

"The man who thinks only of himself and is thoughtless of others is undoubtedly inferior to the animal because the animal is not possessed of the reasoning faculty. The animal is excused; but in man there is reason, the faculty of justice, the faculty of mercifulness. Possessing all these faculties he must not leave them unused. He who is so hard-hearted as to think only of his own comfort, such an one will not be called man."

FOUNDATIONS OF WORLD UNITY, P. 42

"We ask God to endow human souls with justice so that they may be fair, and may strive to provide for the comfort of all, that each member of humanity may pass his life in the utmost comfort and welfare. Then this material world will become the very paradise of the Kingdom, this elemental earth will be in a heavenly state and all the servants of God will live in the utmost joy, happiness and gladness. We must all strive and concentrate all our thoughts in order that such happiness may accrue to the world of humanity."

FOUNDATIONS OF WORLD UNITY, P. 43

Justice

“The divine sovereignty is ancient, eternal. God from everlasting was love, justice, power, creator, provider, the omniscient, the bountiful.”

FOUNDATIONS OF WORLD UNITY, P. 102

“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.

On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man. Therefore we say that man is a reality which stands between light and darkness. From this standpoint of view, his nature is threefold, animal, human and divine. The animal nature is darkness; the heavenly is light in light.”

FOUNDATIONS OF WORLD UNITY, P. 110

Buddhist

“He who possesses character and discrimination, who is just, speaks the truth, and does what is his own business, him the world will hold dear.”

THE DHAMMAPADA 217

“Learn to distinguish between Self and Truth. Self is the cause of selfishness and the source of evil; truth cleaves to no self; it is universal and leads to justice and righteousness. Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self, but seek the truth.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 10

“The Buddha said: ‘The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. He who recognizes the existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path.’”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 9

“To the community will I look in faith; the community of the Buddha's disciples instructs us how to lead a life of righteousness; the community of the Buddha's disciples teaches us how to exercise honesty and justice; the community of the Buddha's disciples shows us how to practice the truth.”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 5

“Assign separate dwelling-places to each party and treat them with impartial justice. Listen with patience to both parties. He alone who weighs both sides is called a muni. When both parties have presented their case, let the Sangha come to an agreement and declare the re-establishment of concord.”

THE GOSPEL OF BUDDHA, RE-ESTABLISHMENT OF CONCORD, PARA. 3

“Lead others, not by violence, but by righteousness and equity. He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 16

“He whose intentions are righteousness and justice, will meet with no failure, but be successful in his enterprises and his success will endure.”

THE GOSPEL OF BUDDHA, SIMHAS QUESTION, PARA. 13

“‘Verily, O Lord,’ rejoined Kutadanta, ‘this is not a fair retribution. I cannot recognize the justice that others after me will reap what I am sowing now.’

The Blessed One waited a moment and then replied: ‘Is all teaching in vain? Dost thou not understand that those others are thou thyself? Thou thyself wilt reap what thou sowest, not others. Think of a man who is ill-bred and destitute, suffering from the wretchedness of his condition. As a boy he was slothful and indolent, and when he grew up he had not learned a craft to earn a living. Wouldst thou say his misery is not the product of his own action, because the adult is no longer the same person as was the boy?’”

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARAS. 34-35

“‘Thy description of paradise,’ the Buddha continued, ‘is beautiful; yet it is insufficient and does little justice to the glory of the pure land. The worldly can speak of it in a worldly way only; they use worldly similes and worldly words. But the pure land in which the pure live is more beautiful than thou canst say or imagine.’”

THE GOSPEL OF BUDDHA, AMITABHA, PARA. 8

“Blessed art thou, Pakati, for though thou art a Matanga thou wilt be a model for noblemen and noble women. Thou art of low caste, but Brahmans may learn a lesson from thee. Swerve not from the path of justice and righteousness and thou wilt outshine the royal glory of queens on the throne.”

THE GOSPEL OF BUDDHA, THE WOMEN AT THE WELL, PARA. 3

“Then the tyrant grew desperate and asked: ‘Will nothing satisfy the cravings of that woe beast?’ ‘Nothing,’ replied the hunter, ‘nothing except perhaps the flesh of all his enemies.’ ‘And who are his enemies?’ anxiously asked the tyrant. The hunter replied: ‘The dog will howl as long as there are people hungry in the kingdom, and his enemies are those who practice injustice and oppress the poor.’ The oppressor of the people, remembering his evil deeds, was seized with remorse, and for the first time in his life he began to listen to the teachings of righteousness.”

THE GOSPEL OF BUDDHA, THE HUNGRY DOG, PARA. 2

“He who inflicts pain on the gentle, or falsely accuses the innocent, will inherit one of the ten great calamities. But he who has learned to suffer with patience will be purified and will be the chosen instrument for the alleviation of suffering.”

THE GOSPEL OF BUDDHA, SICK BHIKKHU, PARA. 5

“So long, O bhikkhus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Sangha; so long as they, O bhikkhus, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested; so long as their elders practice justice; so long as the brethren esteem, revere, and support their elders, and hearken unto their words; so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet; so long as the brethren shall not be addicted to sloth and idleness; so long as the brethren shall exercise themselves in the sevenfold higher wisdom of mental activity, search after truth, energy, joy, modesty, self-control, earnest contemplation, and equanimity of mind, so long the Sangha may be expected to prosper.”

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 4

“And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold path; believing this church of the Buddha, of the righteous, the upright, the just, the law abiding, to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing-ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thought.”

THE GOSPEL OF BUDDHA, MIRROR OF TRUTH, PARA. 6

Justice

Christian

“Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 5:23-24

“If you had known what these words mean, ‘I desire mercy, not sacrifice,’ you would not have condemned the innocent.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 12:7

“Stop judging by appearances; be just in your judgements.”

REB, THE GOSPEL ACCORDING TO JOHN, 7:24

“‘Does our law,’ he asked them, ‘permit us to pass judgement on someone without first giving him a hearing and learning the facts?’”

REB, THE GOSPEL ACCORDING TO JOHN, 7:51

“Love does not delight in evil but rejoices with the truth.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 13:6

Hindu

“And live in action! Labour! Make thine acts thy piety, casting all self aside, contemning gain and merit; equable in good or evil: equability is Yog, is piety!”

THE SONG CELESTIAL, 2:48

“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.”

THE SONG CELESTIAL, 6:9

“Krishna. He is not lost, thou Son of Pritha! No! nor earth, nor heaven is forfeit, even for him, because no heart that holds one right desire treadeth the road of loss! He who should fail, desiring righteousness, cometh at death unto the Region of the Just; dwells there measureless years, and being born anew, beginneth life again in some fair home amid the mild and happy.”

THE SONG CELESTIAL, 6:41

“Who, unto friend and foe keeping an equal heart, with equal mind bears shame and glory; with an equal peace takes heat and cold, pleasure and pain; Abides quit of desires, hears praise or calumny in passionless restraint, unmoved by each; linked by no ties to earth, steadfast in Me, that man I love!”

THE SONG CELESTIAL 12:18-19

Jewish

“You must not carry false rumors; you shall not join hands with the guilty to act as a malicious witness: You shall neither side with the mighty to do wrong--you shall not give perverse testimony in a dispute so as to pervert it in favor of the mighty--nor shall you show deference to a poor man in his dispute.”

TANAKH, EXODUS 23:1-3

“You shall not subvert the rights of your needy in there disputes. Keep far from a false charge; do not bring death on those who are innocent and in the right, for I will not acquit the wrongdoer. Do not take bribes, for bribes blind the clear-sighted and upset the pleas of those who are in the right.”

TANAKH, EXODUS 23:6-8

“You shall not defraud your fellow. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God; I am the LORD.

You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman fairly.”

TANAKH, LEVITICUS 19:13-15

Justice

“Justice, justice shalt you pursue, that you may thrive and occupy the land that the Lord you God is giving you.”

TANAKH, DEUTERONOMY, 16:20

“When there is a dispute between men and they go to law; and a decision is rendered declaring the one in the right and the other in the wrong-- if the guilty one is to be flogged, the magistrate shall have him lie down and be given lashes in his presence, by count, as his guilt warrants. He may be given up to forty lashes, but not more, lest being flogged further, to excess, your brother be degraded before your eyes.”

TANAKH, DEUTERONOMY 25:1-3

“Learn to do good.
Devote yourselves to justice;
Aid the wronged.
Uphold the rights of the orphan;
Defend the cause of the widow.”

TANAKH, ISAIAH 1:17

“Thus said the LORD: ‘Observe what is right and do what is just; For soon My salvation shall come, And my deliverance be revealed.’”

TANAKH, ISAIAH 56:1

“The Lord saw and was displeased That there was no redress. And He saw that there was no man, He gazed long, but no one intervened.”

THE HOLY SCRIPTURES, ISAIAH, 59:15-16

“I the Lord probe the heart, Search the mind-- To repay every man according to his ways, With the proper fruit of his deeds.”

THE HOLY SCRIPTURES, JEREMIAH 17:10

“Thus said the LORD: ‘Go down to the palace of the king of Judah where you shall utter this word. Say: ‘Hear the word of the LORD,: O king of Judah, you who sit on the throne of David, and your courtiers and your subjects who enter these gates! Thus said the LORD: Do what is just and right; Rescue from the defrauder him who is robbed; do not wrong the stranger, the fatherless, and the widow; commit no lawless act, and do not shed the blood of the innocent in this place. For if you fulfill this command, then through the gates of this palace shall enter kings of David's line who sit upon his throne, riding horse-drawn chariots, with their courtiers and their subjects. But if you do not heed these commands, I swear by Myself—declares the Lord—that this palace shall become a ruin.’”

TANAKH, JEREMIAH 22:1-5

“Crushing under His feet
All prisoners of the earth,
To deny a man his rights
The presence of the Most High,
To wrong a man in his cause –
This the Lord does not choose.”

TANAKH, LAMENTATIONS 3:34-36

“Let anyone who does not obey the law of your God and the law of the king be punished with dispatch, whether by death, corporal punishment, confiscation of possessions, or imprisonment.”

TANAKH, EZRA 7:26

“Render to each man according to his ways as You know his heart to be--for You alone know the hearts of all men--so that they may revere You all the days that they live on the land that You gave to our fathers.”

THE HOLY SCRIPTURES, 1 KINGS 8:39-40

Justice

“Shun evil and do good, And you shall abide forever. For the Lord loves what is right, He does not abandon His faithful ones. They are preserved forever, while the children of the wicked will be cut off.”

THE HOLY SCRIPTURES, PSALMS 37:27-28

“O God, endow the king with Your judgments,
the king’s son with Your righteousness;
that he may judge Your people rightly,
Your lowly ones, justly.”

TANAKH, PSALMS 72:1-2

“How long will you judge perversely,
showing favor to the wicked?
Judge the wretched and the orphan,
vindicate the lowly and the poor,
rescue the wretched and the needy;
save them from the hand of the wicked.”

TANAKH, PSALMS 82:2-4

“Do not withhold good from one who deserves it When you have the power to do it [for him]. Do not say to your fellow, 'Come back again; I'll give it to you tomorrow'--when you have it with you.”

THE HOLY SCRIPTURES, PROVERBS 3:27-28

“To acquit the guilty and convict the innocent –
Both are an abomination to the LORD.”

TANAKH, PROVERBS 17:15

“To punish the innocent is surely not right,
Or to flog the great for their uprightness.”

TANAKH, PROVERBS 17:26

“It is not right to be partial to the guilty
And subvert the innocent in judgement.”

TANAKH, PROVERBS 18:5

“The first to plead his case seems right
Till the other party examines him.”

TANAKH, PROVERBS 18:17

“The king seated on the throne of judgment
Can winnow out all evil by his glance.”

TANAKH, PROVERBS 20:8

“Justice done is a joy to the righteous,
To evildoers, ruination.”

TANAKH, PROVERBS 21:15

“Do not be one of those who give their hand.
Who stand surety for debts,
Lest your bed be taken from under you
When you have no money to pay.
Do not remove the ancient boundary stone
That your ancestors set up.”

TANAKH, PROVERBS 22:26-28

Justice

“These also by the sages:
It is not right to be partial in judgment.
He who says to the guilty, ‘You are innocent,’
Shall be cursed by peoples,
Damned by nations;
But it shall go well with them who decide justly;
Blessings of good things will light upon them.”

TANAKH, PROVERBS 24:23-25

“To be partial is not right,
A man may do wrong for a piece of bread.”

TANAKH, PROVERBS 28:21

“Many seek audience with a ruler,
But it is from the LORD that man gets justice.”

TANAKH, PROVERBS 29:26

“And, indeed, I have observed under the sun:
Along side of justice there is wickedness,
Along side of righteousness there is wickedness.

I mused: ‘God will doom both the righteous and the wicked, for this is a time for every experience and for every happening.’

TANAKH, ECCLESIASTES 3:16-17

“If you see in a province oppression of the poor and suppression of right and justice, don’t wonder at the fact; for one high official is protected by a higher one, and both of them both them by still higher ones.”

TANAKH, ECCLESIASTES 5:7

“They hate the arbiter in the gate,
And detest him whose plea is just.
Assuredly,
Because you impose a tax on the poor
And exact from him a levy of grain,
You have built houses of hewn stone,
But you shall not live in them;
You have planted delightful vineyards,
But shall not drink the wine.
For I have noticed how many are your crimes.
And how countless your sins –
You enemies of the righteous,
You takers of bribes,
You who subvert in the gate
The cause of the needy!”

TANAKH, AMOS 5:10-12

“These are the things you are to do: Speak the truth to one another, and render true and perfect justice in your gates. Do not contrive evil against one another, and do not love perjury, because all those things I hate--declares the LORD.”

TANAKH, ZECHARIAH 8:16-17

Muslim

“And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God; but if they cease, let there be no hostility except to those who practice oppression.”

AL-QUR’ÁN, THE COW 2:193

“God does not guide those who are unjust.”

AL-QUR’ÁN, 2:258

“There is no god but He: that is the witness of God, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:18

“To those weak of understanding make not over your property, which God hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.”

THE HOLY QUR’ÁN 4:5

“But if at the time of division other relatives, of orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.”

AL-QUR’ÁN, WOMEN 4:8

“Hast thou not turned thy vision to those who claim sanctity for themselves? Nay, but God doth sanctify whom He pleaseth but never will they fail to receive justice in the least little thing.”

AL-QUR’ÁN, WOMEN 4:49

“God enjoins that you render to the owners what is held in trust with you, and that when you judge among the people do so equitably.”

AL-QUR’ÁN, 4:58

“In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible): to him who does this, seeking the good pleasure of God, We shall soon give a reward of the highest (value).”

AL-QUR’ÁN, WOMEN 4:114

“They ask thy instruction concerning the women. Say: God doth instruct you about them: and (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to

marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but God is well-acquainted therewith."

AL-QUR'ÁN, WOMEN 4:127

"O ye who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily God is well-acquainted with all that ye do."

THE HOLY QUR'ÁN 4:135

"O ye who believe! stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear God, for God is well-acquainted with all that ye do."

THE HOLY QUR'ÁN 5:9

"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 HOLY QUR'ÁN 6:115

"Say: 'Come, I will rehearse what God hath (really) prohibited you from': join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; - We provide sustenance for you and for them; - come not nigh to shameful deeds, whether open or secret; take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice; no burden do We place on any soul, but that which it can bear; whenever ye speak, speak justly, even if a near relative is concerned; and fulfill the Covenant of God: thus doth He command you, that ye may remember."

AL-QUR'ÁN, THE CATTLE 6:151-152

Justice

“Say: ‘My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer, and call upon him, making your devotion sincere as in his sight: such as he created you in the beginning, so shall ye return.’”

AL-QUR’ÁN, THE HEIGHTS 7:29

“O my people! worship God; Ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have faith.”

THE HOLY QUR’ÁN 7:85

“The most beautiful names belong to God: so call on Him by them; but shun such men as use profanity in His names: for what they do, they will soon be requited. Of those We have created are people who direct (others) with truth, and dispense justice therewith.”

AL-QUR’ÁN, THE HEIGHTS 7:180-181

“And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere; but if they cease, verily God doth see all that they do.”

AL-QUR’ÁN, THE SPOILS OF WAR 8:39

“The believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey God and His apostle. On them will God pour His mercy: for God is Exalted in power, Wise.”

THE HOLY QUR’ÁN 9:71

“To Him will be your return - of all of you. The promise of God is true and sure. It is He Who beginneth the process of Creation, and repeateth it, that He may reward with justice those who believe and work righteousness, but those who reject Him will have nothing but draughts of boiling fluids, and a Penalty grievous: because they did reject Him.”

AL-QUR’ÁN, JONAH 10:4

“To every people (was sent) an Apostle: when their Apostle comes (before them), the matter will be judged between them with justice, and they will not be wronged.”

AL-QUR’ÁN, JONAH 10:47

“Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: they would declare (their) repentance when they see the Penalty: but the judgment between them will be with justice, and no wrong will be done unto them.”

AL-QUR’ÁN, JONAH 10:54

“We send not the angels down except for just cause: if they came (to the ungodly), behold! no respite would they have!”

THE HOLY QUR’ÁN 15:8

“God sets forth the Parable (of two men: one) a slave under the dominion of another; he has no power of any sort; and (the other) a man on whom We have bestowed goodly favors from ourselves, and he spends thereof (freely), privately and publicly: are the two equal? (By no means); praise be to God. But most of them understand not. God sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a straight way?”

AL-QUR’ÁN, THE BEES 16:75-76

Justice

“God 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.”

AL-QUR’ÁN, THE BEES 16:90

“(Saying): ‘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!’”

AL-QUR’ÁN, TA HA 20:81

“We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.”

AL-QUR’ÁN, THE PROPHETS 21:47

“But if they strive to make the join in worship with Me things of which thou hast no knowledge, obey them not; Yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love): in the End the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did.”

AL-QUR’ÁN, LUQMAN, THE WISE 31:15

“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.’”

AL-QUR’ÁN, SHEBA 34:26

“And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice. And the cry (on all sides) will be, ‘Praise be to God, the Lord of the Worlds!’

AL-QUR’ÁN, THE CROWDS 39:75

“But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous.”

AL-QUR’ÁN, THE CONSULTATION 42:41-42

“We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that God may test who it is that will help, unseen Him and His apostles; for God is Full of Strength, exalted in Might (and able to enforce His will).”

AL-QUR’ÁN, THE IRON 57:25

“God 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 God loveth those who are just.”

THE HOLY QUR’ÁN 60:8

Zoroastrian

“O God, what is asked openly or in secret, or when for a trivial offense the heaviest penalty is imposed--with Thy keen eye Thou observest and watchest all, as required by justice.”

YASNA 31:13

Kindness

Bahá'í

“If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindliness and good-will. If it be accepted, if it fulfill its purpose, your object is attained. If anyone should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him.”

EPISTLE TO THE SON OF THE WOLF, P. 15

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 8

“Look not upon the creatures of God except with the eye of kindness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 33

“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 succor the dispossessed, and never withhold his favor from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 265

Kindness

“The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindliness, to uprightness and wisdom. 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 299

“Illumine and hallow your hearts; let them not be profaned by the thorns of hate or the thistles of malice. Ye dwell in one world, and have been created through the operation of one Will. Blessed is he who mingleth with all men in a spirit of utmost kindliness and love.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 334

“Blessed are such as hold fast to the cord of kindliness and tender mercy and are free from animosity and hatred.”

TABLETS OF BAHÁ'U'LLÁH, P. 36

“It behoveth man to adhere tenaciously unto that which will promote fellowship, kindliness and unity.”

TABLETS OF BAHÁ'U'LLÁH, P. 90

“My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.”

THE HIDDEN WORDS, ARABIC # 1

“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!”

KITAB-I-IQAN, P. 234

“We have enjoined you in the Book ‘to worship no one but God and to show kindness to your parents.’”

FAMILY LIFE, #7

“The friends of God must be adorned with the ornament of justice, equity, kindness and love. As they do not allow themselves to be the object of cruelty and transgression, in like manner they should not allow such tyranny to visit the handmaidens of God. He, verily, speaketh the truth and commandeth that which benefitteth His servants and handmaidens. He is the Protector of all in this world and the next.”

WOMEN, #54

“Let them at all times concern themselves with doing a kindly thing for one of their fellows, offering to someone love, consideration, thoughtful help. Let them see no one as their enemy, or as wishing them ill, but think of all humankind as their friends; regarding the alien as an intimate, the stranger as a companion, staying free of prejudice, drawing no lines.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 1-2

“Be ye sincerely kind, not in appearance only. Let each one of God’s loved ones centre his attention on this: to be the Lord’s mercy to man; to be the Lord’s grace. Let him do some good to every person whose path he crosseth, and be of some benefit to him. Let him improve the character of each and all, and reorient the minds of men.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 3

“The divine religions must be the cause of oneness among men, and the means of unity and love; they must promulgate universal peace, free man from every prejudice, bestow joy and gladness, exercise kindness to all men and do away with every difference and distinction.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 28

Kindness

“Care for the stranger as for one of your own; show to alien souls the same loving kindness ye bestow upon your faithful friends. 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.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 34

“Those souls who are of the Kingdom eagerly wish to be of service to the poor, to sympathize with them, to show kindness to the miserable and to make their lives fruitful. Happy art thou that thou hast such a wish.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 115-116

“As to thy respected husband: it is incumbent upon thee to treat him with great kindness, to consider his wishes and be conciliatory with him at all times, till he seeth that because thou hast directed thyself toward the Kingdom of God, thy tenderness for him and thy love for God have but increased, as well as thy concern for his wishes under all conditions.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 122

“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. Strive ye then with all your heart to treat compassionately all humankind --except for those who have some selfish, private motive, or some disease of the soul. Kindness cannot be shown the tyrant, the deceiver, or the thief, because, far from awakening them to the error of their ways, it maketh them to continue in their perversity as before. No matter how much kindness ye may expend upon the liar, he will but lie the more, for he believeth you to be deceived, while ye understand him but too well, and only remain silent out of your extreme compassion.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 158

“Train your children from their earliest days to be infinitely tender and loving to animals. If an animal be sick, let the children try to heal it, if it be hungry, let them feed it, if thirsty, let them quench its thirst, if weary, let them see that it rests.

Most human beings are sinners, but the beasts are innocent. Surely those without sin should receive the most kindness and love--all except animals which are harmful, such as bloodthirsty wolves, such as poisonous snakes, and similar pernicious creatures, the reason being that kindness to these is an injustice to human beings and to other animals as well. If, for example, ye be tender-hearted toward a wolf, this is but tyranny to a sheep, for a wolf will destroy a whole flock of sheep. A rabid dog, if given the chance, can kill a thousand animals and men. Therefore, compassion shown to wild and ravening beasts is cruelty to the peaceful ones-- and so the harmful must be dealt with. But to blessed animals the utmost kindness must be shown, the more the better. Tenderness and loving-kindness are basic principles of God's heavenly Kingdom. Ye should most carefully bear this matter in mind.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 159-160

“Nay rather, the friends are stars in the high heavens of guidance, celestial bodies in the skies of divine grace, who with all their powers put the dark to flight. They break down the foundations of malevolence and hate. They cherish but one desire for the world and all its peoples: well-being and peace. By them, the ramparts of warfare and aggression are battered down. They have truthfulness and honest dealing and friendship for their goal, and kindness even toward a vicious foe; until at last they change this prison of treachery, the world, into a mansion of utmost trust, and turn this gaol-house of hatred and malevolence and spite, into God's Paradise.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 221

“O thou who hast been sore afflicted on the pathway of the Covenant! Anguish and torment, when suffered on the pathway of the Lord, Him of manifest signs, is only favour and grace; affliction is but mercy, and grief a gift from God. Poison is sugar on the tongue, and wrath is kindness, nourishing the soul.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 227

Kindness

“They are awake and vigilant, they shun the obscurity of the world of nature, their highest wish centereth on the eradication from among men of the struggle for existence, the shining forth of the spirituality and the love of the realm on high, the exercise of utmost kindness among peoples, the realization of an intimate and close connection between religions and the practice of the ideal of self-sacrifice. Then will the world of humanity be transformed into the Kingdom of God.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 281-282

“Therefore must the friends of God engender that tenderness which cometh from Heaven, and bestow love in the spirit upon all humankind. With every soul must they deal according to the Divine counsellings and admonitions; to all must they show forth kindness and good faith; to all must they wish well. They must sacrifice themselves for their friends, and wish good fortune to their foes. They must comfort the ill-natured, and treat their oppressors with loving-kindness. They must be as refreshing water to the thirsty, and to the sick, a swift remedy, a healing balm to those in pain and a solace to every burdened heart. They must be a guiding light to those who have gone astray, a sure leader for the lost. They must be seeing eyes to the blind, hearing ears to the deaf, and to the dead eternal life, and to the despondent joy forever.”

SELECTIONS OF THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 318-319

“This is certain, that the divine policy is justice and kindness toward all mankind. For all the nations of the world are the sheep of God, and God is the kind shepherd. He has created these sheep. He has protected them, sustained and trained them. What greater kindness than this?”

TABLETS OF THE DIVINE PLAN, P. 68

“O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful eye of Thy loving kindness from all rancor, hate and envy, shelter them in the impregnable stronghold of Thy care and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy Divine Unity, gladden their hearts with the verses revealed

from Thy Holy Kingdom, strengthen their loins by Thy all-swaying power that cometh from Thy Realm of Glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious!"

WILL & TESTAMENT, P. 9

"O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straight forwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving kindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted."

WILL & TESTAMENT, PP. 13-14

"Material comforts are only a branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!"

Kindness

SOME ANSWERED QUESTIONS, PP. 79-80

“The Christ sacrificed Himself so that men might be freed from the imperfections of the physical nature and might become possessed of the virtues of the spiritual nature. This spiritual nature, which came into existence through the bounty of the Divine Reality, is the union of all perfections and appears through the breath of the Holy Spirit. It is the divine perfections; it is light, spirituality, guidance, exaltation, high aspiration, justice, love, grace, kindness to all, philanthropy, the essence of life. It is the reflection of the splendor of the Sun of Reality.”

SOME ANSWERED QUESTIONS, P. 118

“Praise be to God that you have come here and have met the servants of God! Have you perceived in them anything except the fragrance of the pleasure of God? Indeed, no. You have seen with your own eyes that day and night they endeavor and strive, and that they have no aim except the exaltation of the word of God, the education of men, the improvement of the masses, spiritual progress, the promulgation of universal peace, goodwill to all mankind, and kindness toward all nations. Sacrificing themselves for the good of humanity, they are detached from material advantages, and labor to give virtues to mankind.”

SOME ANSWERED QUESTIONS, P. 168

“Rarely does it happen that a father and mother in this world see the reward of the care and trouble they have undergone for their children. Therefore, children, in return for this care and trouble, must show forth charity and beneficence, and must implore pardon and forgiveness for their parents. So you ought, in return for the love and kindness shown you by your father, to give to the poor for his sake, with greatest submission and humility implore pardon and remission of sins, and ask for the supreme mercy.”

SOME ANSWERED QUESTIONS, PP. 231-232

“Question.--Those who are blessed with good actions and universal benevolence, who have praiseworthy characteristics, who act with love and kindness toward all creatures, who care for the poor, and who strive to establish universal peace--what need have they of the divine teachings, of which they think indeed that they are independent? What is the condition of these people?

Answer.--Know that such actions, such efforts and such words are praiseworthy and approved, and are the glory of humanity. But these actions alone are not sufficient; they are a body of the greatest loveliness, but without spirit. No, 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.”

SOME ANSWERED QUESTIONS, P. 300

“I ask you not to think only of yourselves. Be kind to the strangers, whether come they from Turkey, Japan, Persia, Russia, China or any other country in the world.

Help to make them feel at home; find out where they are staying, ask if you may render them any service; try to make their lives a little happier.

In this way, even if, sometimes, what you at first suspected should be true, still go out of your way to be kind to them - this kindness will help them to become better.”

PARIS TALKS, P. 15

“Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path.”

PARIS TALKS, P. 16

Kindness

“If you meet those of different race and colour from yourself, do not mistrust them and withdraw yourself into your shell of conventionality, but rather be glad and show them kindness. Think of them as different coloured roses growing in the beautiful garden of humanity, and rejoice to be among them.”

PARIS TALKS, P. 53

“The attributes of his Divine nature are shown forth in love, mercy, kindness, truth and justice, one and all being expressions of his higher nature.”

PARIS TALKS, P. 60

“The only difference between members of the human family is that of degree. Some are like children who are ignorant, and must be educated until they arrive at maturity. Some are like the sick and must be treated with tenderness and care. None are bad or evil! We must not be repelled by these poor children. We must treat them with great kindness, teaching the ignorant and tenderly nursing the sick.”

PARIS TALKS, PP. 138-139

“Is it possible for one member of a family to be subjected to the utmost misery and to abject poverty and for the rest of the family to be comfortable? It is impossible unless those members of the family be senseless, atrophied, inhospitable, unkind. Then they would say, ‘Though these members do belong to our family - let them alone. Let us look after ourselves. Let them die. So long as I am comfortable, I am honored, I am happy - this my brother - let him die. If he be in misery let him remain in misery, so long as I am comfortable. If he is hungry let him remain so; I am satisfied. If he is without clothes, so long as I am clothed, let him remain as he is. If he is shelterless, homeless, so long as I have a home, let him remain in the wilderness.’

Such utter indifference in the human family is due to lack of control, to lack of a working law, to lack of kindness in its midst. If kindness had been shown to the members of this family surely all the members thereof would have enjoyed comfort and happiness.”

FOUNDATIONS OF WORLD UNITY, P. 39

“If you meet a poor man, assist him; if you see the sick, heal him; reassure the affrighted one, render the cowardly noble and courageous, educate the ignorant, associate with the stranger. Emulate God. Consider how kindly, how lovingly He deals with all and follow His example. You must treat people in accordance with the divine precepts; in other words, treat them as kindly as God treats them, for this is the greatest attainment possible for the world of humanity.”

FOUNDATIONS OF WORLD UNITY, P. 73

“The world of existence is an emanation of the merciful attribute of God. God has shone forth upon the phenomena of being through His effulgence of mercy and He is clement and kind to all His creation. Therefore the world of humanity must ever be the recipient of bounties from the eternal Lord; even as His Holiness Christ has declared, ‘Be ye perfect even as your Father which is in heaven.’ For His bounties like the light and heat of the sun in the material heavens descend alike upon all mankind. Consequently man must learn the lesson of kindness and beneficence from God Himself. Just as God is kind to all humanity, man also must be kind to his fellow creatures. If his attitude is just and loving toward his fellow men, toward all creation, then indeed is he worthy of being pronounced the image and likeness of God.”

FOUNDATIONS OF WORLD UNITY, P. 79

“It is evident therefore that the foundation of real brotherhood, the cause of loving co-operation and reciprocity and the source of real kindness and unselfish devotion is none other than the breaths of the Holy Spirit. Without this influence and animus it is impossible. We may be able to realize some degrees of fraternity through other motives but these are limited associations and subject to change. When human brotherhood is founded upon the Holy Spirit, it is eternal, changeless, unlimited.”

FOUNDATIONS OF WORLD UNITY, P. 80

“God has ever dealt with man in mercy and kindness. He who conferred the divine spirit in former times is abundantly able and capable at all times and periods to grant the same bestowals.”

Buddhist

"The great Sakyamuni lifted his eyes and replied: "Thou art known, O king, to be liberal and religious, and thy words are prudent. A kind man who makes good use of wealth is rightly said to possess a great treasure; but the miser who hoards up his riches will have no profit. Charity is rich in returns; charity is the greatest wealth, for though it scatters, it brings no repentance."

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 6

"When they had thus received the Blessed One, he said: "Do not call the Tathagata by his name nor address him as 'friend,' for he is the Buddha, the Holy One. The Buddha looks with a kind heart equally on all living beings, and they therefore call him 'Father.' To disrespect a father is wrong; to despise him, is wicked. The Tathagata, the Buddha continued, does not seek salvation in austerities, but neither does he for that reason indulge in worldly pleasures, nor live in abundance. The Tathagata has found the middle path."

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 2

"To the community will I look in faith; the community of the Buddha's disciples instructs us how to lead a life of righteousness; the community of the Buddha's disciples teaches us how to exercise honesty and justice; the community of the Buddha's disciples shows us how to practice the truth. They form a brotherhood in kindness and charity, and their saints are worthy of reverence. The community of the Buddha's disciples is founded as a holy brotherhood in which men bind themselves together to teach the behests of rectitude and to do good. Therefore, to the community will I look in faith."

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 5

“Gifts are great, the founding of viharas is meritorious, meditations and religious exercises pacify the heart, comprehension of the truth leads to Nirvana, but greater than all is loving-kindness. As the light of the moon is sixteen times stronger than the light of all the stars, so loving-kindness is sixteen times more efficacious in liberating the heart than all other religious accomplishments taken together.””

THE GOSPEL OF BUDDHA, SERMON AT RAJAGAHA, PARA. 31

“We reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity.””

THE GOSPEL OF BUDDHA, SERMON ON CHARITY, PARA. 4

“And the Buddha said: ‘I know that the king's heart is full of love and that for his son's sake he feels deep grief. But let the ties of love that bind him to the son whom he lost embrace with equal kindness all his fellow-beings, and he will receive in his place a greater one than Siddhattha; he will receive the Buddha, the teacher of truth, the preacher of righteousness, and the peace of Nirvana will enter into his heart.’”

THE GOSPEL OF BUDDHA, BUDDHA'S FATHER, PARA. 3

“What, however, is good? Abstaining from killing is good; abstaining from theft is good; abstaining from sensuality is good; abstaining from falsehood is good; abstaining from slander is good; suppression of unkindness is good; abandoning gossip is good; letting go all envy is good; dismissing hatred is good; obedience to the truth is good; all these things are good.””

THE GOSPEL OF BUDDHA, THE ANNIHILATION OF EVIL, PARA. 3

“Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with kindness.””

THE GOSPEL OF BUDDHA, AVOIDING THE TEN EVILS, PARA. 3

Kindness

“O thou who rejoicest in kindness having its source in compassion, thou great cloud of good qualities and of benevolent mind, thou quenches the fire that vexeth living beings, thou pourest out nectar, the rain of the law! We shall do, O Lord, what the Tathagata commands. We shall fulfill his behest; the Lord shall find us obedient to his words.”

THE GOSPEL OF BUDDHA, PREACHER'S MESSAGE, PARA. 9

“He who deserves punishment must be punished, and he who is worthy of favor must be favored. Yet at the same time he teaches to do no injury to any living being but to be full of love and kindness. These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill-will of the judge but on account of his evildoing. His own acts have brought upon him the injury that the executer of the law inflicts. When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act. As soon as he will understand that the punishment will purify his soul, he will no longer lament his fate but rejoice at it.”

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION, PARA. 10

“The merit is great, however, while the gift is small, when a man makes his offering from love and with a desire to grow in wisdom and in kindness. And lastly, the gift is large and the merit is large, when a wealthy man, in an unselfish spirit and with the wisdom of a Buddha, gives donations and founds institutions for the best of mankind to enlighten the minds of his fellow-men and to administer unto their needs.”

THE GOSPEL OF BUDDHA, FOUR KINDS OF MERIT, PARA. 4

“Pakati, thy heart is full of love, but thou understandest not thine own sentiments. It is not Ananda that thou lovest, but his kindness. Accept, then, the kindness thou hast seen him practice unto thee, and in the humility of thy station practice it unto others. Verily there is great merit in the generosity of a king when he is kind to a slave; but there is a greater merit in the slave when he ignores the wrongs which he suffers and cherishes kindness and good-will to all mankind. He will cease to hate his oppressors, and even when

powerless to resist their usurpation will with compassion pity their arrogance and supercilious demeanor.”

THE GOSPEL OF BUDDHA, WOMAN AT THE WELL, PARA. 2

Christian

“Give to him who asks of you, and do not turn away from him who wants to borrow from you.”

NAS, THE GOSPEL ACCORDING TO MATTHEW 5:42

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 25:34-36

“Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back.”

NIV, THE GOSPEL ACCORDING TO LUKE 6:30

“And if you lend to those from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners,' expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.”

NIV, THE GOSPEL ACCORDING TO LUKE 6:34-35

“In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive.’”

NIV, THE ACTS OF THE APOSTLES 20:35

Kindness

“Rejoice with those who rejoice; mourn with those who mourn.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:15

“We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please his neighbor for his good, to build him up.”

NIV, THE LETTER OF PAUL TO THE ROMANS 15:1-2

“Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 6:1

“Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 6:10

“And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

NAS, THE LETTER OF PAUL TO THE EPHESIANS 4:32

“And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; ...”

NAS, THE LETTER OF PAUL TO THE COLOSSIANS 3:12

“Never neglect to show kindness and to share what you have with others; for such are the sacrifices which God approves.”

REB, A LETTER TO THE HEBREWS 13:16

“... and a servant of the Lord must not be quarrelsome; he must be kindly towards all.”

REB, THE SECOND LETTER OF PAUL TO TIMOTHY, 2:24

“To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.”

NAS, THE FIRST LETTER OF PETER 3:8-9

“Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness; and in your godliness, brotherly kindness, and in your brotherly kindness, love.”

NAS, THE SECOND LETTER OF PETER 3:8-9

“If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth.”

NIV, THE FIRST LETTER OF JOHN 3:17-18

Hindu

“Those meats ye the gods will grant to Labour, when it pays tithes in the altar-flame. But if one eats fruits of the earth, rendering to kindly Heaven no gift of toil, that thief steals from his world'.”

THE SONG CELESTIAL, 3:12

“Who troubleth not his kind, and is not troubled by them; clear of wrath, living too high for gladness, grief, or fear, that man I love!”

THE SONG CELESTIAL 12:15

“The gift churlishly flung, at evil time, in wrongful place, to base recipient, made in disdain or harsh unkindliness, is gift of Tamas, dark; it doth not bless!”

THE SONG CELESTIAL 17:22

Kindness

Jewish

“When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in Egypt. I am the LORD your God.”

TANAKH, LEVITICUS 19:33-34

“If you see your fellow’s ox or sheep go astray, do not ignore it; you must take it back to your fellow. If your fellow does not live near you or you do not know who he is, you shall bring it home and it shall remain with you until your fellow claims it; then you shall give it back. You shall do the same with his ass; you shall do the same with his garment; and so too shall you do with anything your fellow loses and you find: You must not remain indifferent.”

TANAKH, DEUTERONOMY 22:1-3

“All goes well with the man who lends generously,

who conducts his affairs with equity.

He shall never be shaken;

the beneficent man will be remembered forever.”

TANAKH, PSALMS 112:5

“A kindly man benefits himself;

A cruel man makes trouble for himself.”

THE HOLY SCRIPTURES, PROVERBS 11:17

“He who despises his fellow is wrong;

He who shows pity for the lowly is happy.”

TANAKH, PROVERBS 14:21

“Pleasant words are like a honeycomb,

Sweet to the palate and a cure for the body.”

THE HOLY SCRIPTURES, PROVERBS 16:24

“Her mouth is full of wisdom,
Her tongue with kindly teaching.”

TANAKH, PROVERBS 31:26

“Thus said the LORD of hosts: ‘Execute true justice; deal loyally and compassionately with one another. Do not defraud the widow, the orphan, the stranger, and the poor; and do not plot evil against one another.’”

TANAKH, ZECHARIAH 7:9-10

Muslim

“And remember We took a covenant from the children of Israel (to this effect): worship none but God; 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 HOLY QUR’ÁN 2:83

“And there is the type of man who gives his life to earn the pleasure of God; and God is full of kindness to (His) devotees.”

AL-QUR’ÁN, THE COW 2:207

“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 God cautions you (to remember) Himself. And God is full of kindness to those that serve Him.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:30

“To God belongs all that is in the heavens and the earth: He may pardon whom He please and punish whom He will. Yet God is forgiving and kind.”

AL-QUR’ÁN 3:129

Kindness

“... but forgive them and overlook (their misdeeds): for God loveth those who are kind.”

THE HOLY QUR’ÁN 5:14

“Now hath come unto you an apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the believers is he most kind and merciful.”

AL-QUR’ÁN, REPENTANCE 9:128

“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.

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.’”

AL-QUR’ÁN, CHILDREN OF ISRAEL 17:23-24

“He said: ‘I am indeed a servant of God: He hath given me revelation and made me a prophet; And He hath made me Blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; (He) hath made me kind to my mother, and not overbearing or miserable; So Peace is on me the day I was born, the day that I die, and the Day that I shall be raised up to life (again)!’ Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.”

AL-QUR’ÁN, MARY 19:30-34

“Seest thou not that God sends down rain from the sky, and forthwith the earth becomes clothed with green? For God is He Who understands the finest mysteries, and is well-acquainted (with them). To Him belongs all that is in the heavens and on earth: for verily God - He is Free of all wants, Worthy of all praise. Seest thou not that God has made subject to you (men) all that is on the earth, and the ships that sail through the sea by His command? He withholds the sky (rain) from falling on the earth except by His leave: for God is Most Kind and Merciful to man.”

THE HOLY QUR’ÁN 22:63-65

“Were it not for the grace and mercy of God on you, and that God is full of kindness and mercy (ye would be ruined indeed).”

AL-QUR’ÁN, THE LIGHT 24:20

“We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to Me, and I will tell you (the truth) of all that ye did.”

AL-QUR’ÁN, THE SPIDER 29:8

“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.’”

AL-QUR’ÁN, WINDING SAND-TRACTS 46:15

“It may be that God will grant love (and friendship) between you and those whom ye (now) hold as enemies: for God has power (over all things); and God is Oft-Forgiving, Most Merciful.

God 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 God loveth those who are just.

God only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection).

It is such as turn to them (in these circumstances), that do wrong.

AL-QUR’ÁN, WOMAN EXAMINED 60:7-9

Kindness

“But verily over you (are appointed angels) to protect you - Kind and honorable, writing down (your deeds): They know (and understand) all that ye do.”

AL-QUR’ÁN, CLEAVING ASUNDER 82:10-12

“What is the matter with you, that ye place not your hope for kindness and long-suffering in God - Seeing that it is He that has created you in diverse stages?”

AL-QUR’ÁN, NOAH 71:13-14

“Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion. Such are the Companions of the Right Hand.”

AL-QUR’ÁN, THE CITY 90:17-18

Zoroastrian

“We worship all those Angels, heavenly and earthly, who are kind and holy ...”

YASNA 16:9

“All-pervading Righteousness, hurtful to no earthly creature, replied: ‘Not one of those below is known who can surely defend the true from the false; such (a Protector) must be the strongest of mortals to whose call I may speedily respond.’”

YASNA 29:3

“Raise yourself up thrice daily and go to tend the kindly cattle.”

YASHTS 23:41

“One should make them [cattle] happy, give them protection from the cruel and the idle, and keep them in a pleasant and warm ... place; in the summer he should provide them with a store of straw and corn so that they need not be kept on the pastures in winter; nor should he separate them from their young or take away the young from their milk.”

SHAYAST-LA-SHAYASI 15:9-10

“It is not right to beat a dog, for no one whatever of the poor is poorer than a dog. ... A tied (animal) must be given bread, because that is a great good deed; ...”

SAD-DAR 31:2

Loving

Bahá'í

“The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: ‘Observe My commandments, for the love of My beauty.’ Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe.”

SYNOPSIS OF THE KITAB-I-AQDAS, P. 12

“Should any one arise for the triumph of our Cause, him will God render victorious though tens of thousands of enemies be leagued against him. And if his love for Me wax stronger, God will establish his ascendancy over all the powers of earth and heaven.”

POWER OF DIVINE ASSISTANCE, #15

“For the love of God, and them that serve Him, arise to aid this sublime and momentous Revelation.”

EPISTLE TO THE SON OF THE WOLF, P. 14

“The utterance of God is a lamp, whose light are these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship.”

EPISTLE TO THE SON OF THE WOLF, P. 14

“Strive, O people of God, that haply the hearts of the divers kindreds of the earth may, through the waters of your forbearance and loving-kindness, be cleansed and sanctified from animosity and hatred, and be made worthy and befitting recipients of the splendors of the Sun of Truth.”

EPISTLE TO THE SON OF THE WOLF, P. 26

Loving

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 37

“They that surround thee love thee for their own sakes, whereas this Youth loveth thee for thine own sake, and hath had no desire except to draw thee nigh unto the seat of grace, and to turn thee toward the right-hand of justice.”

EPISTLE TO THE SON OF THE WOLF, P. 40

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 54

“But for the tribulations which are sustained in Thy path, how could Thy true lovers be recognized; and were it not for the trials which are borne for love of Thee, how could the station of such as yearn for Thee be revealed? Thy might beareth Me witness! The companions of all who adore Thee are the tears they shed, and the comforters of such as seek Thee are the groans they utter, and the food of them who haste to meet Thee is the fragments of their broken hearts.”

EPISTLE TO THE SON OF THE WOLF, P. 95

“If the loving seekers wish to live within the precincts of the Attracting One (Majdhub), no soul may dwell on this Kingly Throne save the beauty of love. This realm is not to be pictured in words.

Love shunneth this world and that world too,
In him are lunacies seventy-and-two.
The minstrel of love harpeth this lay:
Servitude enslaveth, kingship doth betray.

THE FOUR VALLEYS, P. 54

“The lover's teacher is the Loved One's beauty,
His face their lesson and their only book.
Learning of wonderment, of longing love their duty,
Not on learned chapters and dull themes they look.

THE FOUR VALLEYS, P. 56

“Yet, by the Living God, were there any true seeker, I would divulge it to him; for they have said: ‘Love is a light that never dwelleth in a heart possessed by fear.’”

THE FOUR VALLEYS, P. 58

“My soul doth smell the perfume shed by the Beloved One; My sense is filled with the fragrance of My dear Companion.

The duty of long years of love obey
And tell the tale of happy days gone by,
That land and sky may laugh aloud today,
And it may gladden mind and heart and eye.

This is the realm of full awareness, of utter self-effacement. Even love is no pathway to this region, and longing hath no dwelling here; wherefore is it said, ‘Love is a veil betwixt the lover and the beloved.’ Here love becometh an obstruction and a barrier, and all else save Him is but a curtain. The wise Sana'i hath written:

Never the covetous heart shall come to the stealer of hearts, Never the shrouded soul unite with beauty's rose.”

THE FOUR VALLEYS, PP. 59-60

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 7

“Show forbearance and benevolence and love to one another.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 8

“Say: 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. Say: Barter not away this Youth, O people, for the vanities of this world or the delights of heaven. By the righteousness of the one true God! One hair of Him excelleth all that is in the heavens and all that is on the earth. Beware, O men, lest ye be tempted to part with Him in exchange for the gold and silver ye possess. Let His love be a storehouse of treasure for your souls, on the Day when naught else but Him shall profit you, the Day when every pillar shall tremble, when the very skins of men shall creep, when all eyes shall stare up with terror.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 38

“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. Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 65

“Such hath been the perversity of men and their transgressions, so grievous have been the trials that have afflicted the Prophets of God and their chosen ones, that all man-kind deserveth to be tormented and to perish. God's hidden and most loving providence, however, hath, through both visible and invisible agencies, protected and will continue to protect it from the penalty of its wickedness. Ponder this in thine heart, that the truth may be revealed unto thee, and be thou steadfast in His path.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 76

“Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared - and Our Word is the truth -: ‘Consort with the followers of all religions in a spirit of friendliness and fellowship.’ Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 95

“Of old it hath been revealed: ‘Love of one's country is an element of the Faith of God.’ The Tongue of Grandeur hath, however, in this day of His manifestation proclaimed: ‘It is not his to boast who loveth his country, but it is his who loveth the world.’ Through the power released by these exalted words He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 95-96

“O people of Justice! Be as brilliant as the light, and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 96

“Vouchsafe Thy blessings, O Lord, my God, unto them that have quaffed the wine of Thy love before the face of men, and, in spite of Thine enemies, have acknowledged Thy unity, testified to Thy oneness, and confessed their belief in that which hath made the limbs of the oppressors among Thy creatures to quake, and the flesh of the proud ones of the earth to tremble.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 134

Loving

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 170

“If the veil were lifted, and the full glory of the station of those that have turned wholly towards God, and have, in their love for Him, renounced the world, were made manifest, the entire creation would be dumbfounded. The true believer in the Unity of God will, as it hath already been explained, recognize, in the believer and the unbeliever, the evidences of the revelation of both of these Names.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 190

“Hearken ye to the Call of this wronged One, and magnify ye the name of the one true God, and adorn yourselves with the ornament of His remembrance, and illumine your hearts with the light of His love. This is the key that unlocketh the hearts of men, the burnish that shall cleanse the souls of all beings. He that is careless of what hath poured out from the finger of the Will of God liveth in manifest error. Amity and rectitude of conduct, rather than dissension and mischief, are the marks of true faith.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 205

“O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 215

“Thou art God's shadow on earth. Strive, therefore, to act in such a manner as befitteth so eminent, so august a station. If thou dost depart from following the things We have caused to descend upon thee and taught thee, thou wilt, assuredly, be derogating from that great and priceless honor. Return, then, and cleave wholly unto God, and cleanse thine heart from the world and all its vanities, and suffer not the love of any stranger to enter and dwell therein. Not

until thou dost purify thine heart from every trace of such love can the brightness of the light of God shed its radiance upon it, for to none hath God given more than one heart.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 237

“Cleave thou, therefore, with the whole affection of thine heart, unto His love, and withdraw it from the love of any one besides Him, that He may aid thee to immerse thyself in the ocean of His unity, and enable thee to become a true upholder of His oneness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 238

“In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 250

“If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: ‘Thou shall see in it no hollows or rising hills.’”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 260

“For every one of you his paramount duty is to choose for himself that on which no other may infringe and none usurp from him. Such a thing -- and to this the Almighty is My witness -- is the love of God, could ye but perceive it.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 261

“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

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of the Divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 264

“Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 267

“Cleanse from your hearts the love of worldly things, from your tongues every remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations. Let God be your fear, O people, and be ye of them that tread the path of righteousness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 275

“The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 288

“Be most loving one to another. Burn away, wholly for the sake of the Well-Beloved, the veil of self with the flame of the undying Fire, and with faces joyous and beaming with light, associate with your neighbor.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 316

“Blessed is he who mingleth with all men in a spirit of utmost kindness and love.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 334

“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.”

THE HIDDEN WORDS, ARABIC # 2

“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.”

THE HIDDEN WORDS, ARABIC # 3

“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.”

THE HIDDEN WORDS, ARABIC # 4

“Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.”

THE HIDDEN WORDS, ARABIC # 5

“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.”

THE HIDDEN WORDS, ARABIC # 6

“If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.”

THE HIDDEN WORDS, ARABIC # 7

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“There is no peace for thee save by renouncing thyself and turning unto Me; for it behoveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.”

THE HIDDEN WORDS, ARABIC #8

“My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.”

THE HIDDEN WORDS, ARABIC #9

“Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.”

THE HIDDEN WORDS, ARABIC #10

“I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.”

THE HIDDEN WORDS, ARABIC #13

“Thou art My dominion and My dominion perisheth not, wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished, why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.”

THE HIDDEN WORDS, ARABIC #14

“I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?”

THE HIDDEN WORDS, ARABIC #19

“My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.”

THE HIDDEN WORDS, ARABIC #20

“Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.”

THE HIDDEN WORDS, ARABIC #38

“Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldest attain My good pleasure.”

THE HIDDEN WORDS, ARABIC #39

“For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.”

THE HIDDEN WORDS, ARABIC #48

“The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.”

THE HIDDEN WORDS, ARABIC #49

“The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?”

THE HIDDEN WORDS, ARABIC #49-#50

“My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden

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storehouses and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.”

THE HIDDEN WORDS, ARABIC # 65

“O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE!

Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.”

THE HIDDEN WORDS, ARABIC #66

“The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.”

THE HIDDEN WORDS, PERSIAN # 1

“O FRIEND!

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.”

THE HIDDEN WORDS, PERSIAN # 3

“Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.”

THE HIDDEN WORDS, PERSIAN # 4

“Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of

eternity. Give ear then to that which hath been revealed by the pen of glory.”

THE HIDDEN WORDS, PERSIAN # 7

“The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.”

THE HIDDEN WORDS, PERSIAN #17

“O YE DWELLERS IN THE HIGHEST PARADISE!

Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!”

THE HIDDEN WORDS, PERSIAN #18

“O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!

Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.”

THE HIDDEN WORDS, PERSIAN #20

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“O DWELLERS IN THE CITY OF LOVE!

Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!”

THE HIDDEN WORDS, PERSIAN #23

“Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. 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. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.”

THE HIDDEN WORDS, PERSIAN #29

“O BOND SLAVE OF THE WORLD!

Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.”

THE HIDDEN WORDS, PERSIAN #30

“O BEFRIENDED STRANGER!

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.”

THE HIDDEN WORDS, PERSIAN #32

“O DWELLERS OF MY PARADISE!

With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.”

THE HIDDEN WORDS, PERSIAN #34

“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.”

THE HIDDEN WORDS, PERSIAN #36

“Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.”

THE HIDDEN WORDS, PERSIAN #38

“ALAS! ALAS! O LOVERS OF WORLDLY DESIRE!

Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.”

THE HIDDEN WORDS, PERSIAN #45

Loving

“Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!”

THE HIDDEN WORDS, PERSIAN #46

“Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.”

THE HIDDEN WORDS, PERSIAN #50

“O CHILDREN OF NEGLIGENCE AND PASSION!

Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the day-star of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent.”

THE HIDDEN WORDS, PERSIAN #52

“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!”

THE HIDDEN WORDS, PERSIAN #53

“The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.”

THE HIDDEN WORDS, PERSIAN #56

“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.”

THE HIDDEN WORDS, PERSIAN #76

“O MY SERVANT!

The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds. The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.”

THE HIDDEN WORDS, PERSIAN #82

Loving

“It teacheth lamentation and moaning to the nightingales warbling upon the bough of remoteness and bereavement, instructeth them in the art of love's ways, and sheweth them the secret of heart-surrender.”

KITAB-I-IQAN, P. 59

“‘Verily thou art rich, and hast drunk the draught of wealth.’ That poverty-stricken soul was perplexed at the words uttered by that luminous countenance, and said: ‘Where are my riches, I who stand in need of a single coin?’ Sadiq thereupon observed: ‘Dost thou not possess our love?’ He replied: ‘Yea, I possess it, O thou scion of the Prophet of God!’ And Sadiq asked him saying: ‘Exchangest thou this love for one thousand dinars?’ He answered: ‘Nay, never will I exchange it, though the world and all that is therein be given me!’ Then Sadiq remarked: ‘How can he who possesses such a treasure be called poor?’”

KITAB-I-IQAN, PP. 131-132

“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.”

KITAB-I-IQAN, PP. 194

“Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being.”

KITAB-I-IQAN, PP. 195-196

“Methinks I heard a Voice calling in my inmost being: ‘Do thou sacrifice the thing which Thou lovest most in the path of God, even as Husayn, peace be upon him, hath offered up his life for My sake.’”

KITAB-I-IQAN, PP. 231-232

“One must judge of search by the standard of the Majnun of Love. It is related that one day they came upon Majnun sifting the dust, and his tears flowing down. They said, ‘What doest thou?’ He said, ‘I seek for Layli.’ They cried, ‘Alas for thee! Layli is of pure spirit, and thou seekest her in the dust!’ He said, ‘I seek her everywhere; haply somewhere I shall find her.’

Yea, although to the wise it be shameful to seek the Lord of Lords in the dust, yet this betokeneth intense ardor in searching. ‘Whoso seeketh out a thing with zeal shall find it.’

The true seeker hunteth naught but the object of his quest, and the lover hath no desire save union with his beloved. Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood, all must he set at naught, that he may enter the realm of the spirit, which is the City of God. Labor is needed, if we are to seek Him; ardor is needed, if we are to drink of the honey of reunion with Him; and if we taste of this cup, we shall cast away the world.

On this journey the traveler abideth in every land and dwelleth in every region. In every face, he seeketh the beauty of the Friend; in every country he looketh for the Beloved. He joineth every company, and seeketh fellowship with every soul, that haply in some mind he may uncover the secret of the Friend, or in some face he may behold the beauty of the Loved One.”

THE SEVEN VALLEYS, PP. 6-7

“And if, by the help of God, he findeth on this journey a trace of the traceless Friend, and inhaleth the fragrance of the long-lost Joseph from the heavenly messenger, he shall straightway step into

THE VALLEY OF LOVE

and be dissolved in the fire of love. In this city the heaven of ecstasy is upraised and the world-illumining sun of yearning shineth, and the fire of love is ablaze; and when the fire of love is ablaze, it burneth to ashes the harvest of reason.

Now is the traveler unaware of himself, and of aught besides himself. He seeth neither ignorance nor knowledge, neither doubt nor certitude; he knoweth not the morn of guidance from the night of error. He fleeth both from unbelief and faith, and deadly poison is a balm to him. Wherefore 'Attar saith: For the infidel, error - for

the faithful, faith; For 'Attar's heart, an atom of Thy pain. The steed of this Valley is pain; and if there be no pain this journey will never end. In this station the lover hath no thought save the Beloved, and seeketh no refuge save the Friend. At every moment he offereth a hundred lives in the path of the Loved One, at every step he throweth a thousand heads at the feet of the Beloved.

O My Brother! Until thou enter the Egypt of love, thou shalt never come to the Joseph of the Beauty of the Friend; and until, like Jacob, thou forsake thine outward eyes, thou shalt never open the eye of thine inward being; and until thou burn with the fire of love, thou shalt never commune with the Lover of Longing.

A lover feareth nothing and no harm can come nigh him: Thou seest him chill in the fire and dry in the sea. A lover is he who is chill in hell fire; A knower is he who is dry in the sea.

Love accepteth no existence and wisheth no life: He seeth life in death, and in shame seeketh glory. To merit the madness of love, man must abound in sanity; to merit the bonds of the Friend, he must be full of spirit. Blessed the neck that is caught in His noose, happy the head that falleth on the dust in the pathway of His love. Wherefore, O friend, give up thy self that thou mayest find the Peerless One, pass by this mortal earth that thou mayest seek a home in the nest of heaven. Be as naught, if thou wouldest kindle the fire of being and be fit for the pathway of love. Love seizeth not upon a living soul, The falcon preyth not on a dead mouse.

Love setteth a world aflame at every turn, and he wasteth every land where he carrieth his banner. Being hath no existence in his kingdom; the wise wield no command within his realm. The leviathan of love swalloweth the master of reason and destroyeth the lord of knowledge. He drinketh the seven seas, but his heart's thirst is still unquenched, and he saith, 'Is there yet any more?' He shunneth himself and draweth away from all on earth. Love's a stranger to earth and heaven too; In him are lunacies seventy-and-two. He hath bound a myriad victims in his fetters, wounded a myriad wise men with his arrow. Know that every redness in the world is from his anger, and every paleness in men's cheeks is from his poison. He yieldeth no remedy but death, he walketh not save in the valley of the shadow; yet sweeter than honey is his venom on the lover's lips, and fairer his destruction in the seeker's eyes than a hundred thousand lives.

Wherefore must the veils of the satanic self be burned away at the fire of love, that the spirit may be purified and cleansed and thus

may know the station of the Lord of the Worlds. Kindle the fire of love and burn away all things, Then set thy foot into the land of the lovers.

And if, confirmed by the Creator, the lover escapes from the claws of the eagle of love, he will enter

THE VALLEY OF KNOWLEDGE

and come out of doubt into certitude, and turn from the darkness of illusion to the guiding light of the fear of God.”

THE SEVEN VALLEYS, PP. 7-11

“And if he meeteth with injustice he shall have patience, and if he cometh upon wrath he shall manifest love.

There was once a lover who had sighed for long years in separation from his beloved, and wasted in the fire of remoteness. From the rule of love, his heart was empty of patience, and his body weary of his spirit; he reckoned life without her as a mockery, and time consumed him away. How many a day he found no rest in longing for her; how many a night the pain of her kept him from sleep; his body was worn to a sigh, his heart's wound had turned him to a cry of sorrow. He had given a thousand lives for one taste of the cup of her presence, but it availed him not. The doctors knew no cure for him, and companions avoided his company; yea, physicians have no medicine for one sick of love, unless the favor of the beloved one deliver him.

At last, the tree of his longing yielded the fruit of despair, and the fire of his hope fell to ashes. Then one night he could live no more, and he went out of his house and made for the marketplace. On a sudden, a watchman followed after him. He broke into a run, with the watchman following; then other watchmen came together, and barred every passage to the weary one. And the wretched one cried from his heart, and ran here and there, and moaned to himself: ‘Surely this watchman is 'Izra'il, my angel of death, following so fast upon me; or he is a tyrant of men, seeking to harm me.’ His feet carried him on, the one bleeding with the arrow of love, and his heart lamented. Then he came to a garden wall, and with untold pain he scaled it, for it proved very high; and forgetting his life, he threw himself down to the garden.

And there he beheld his beloved with a lamp in her hand, searching for a ring she had lost. When the heart-surrendered lover looked on

his ravishing love, he drew a great breath and raised up his hands in prayer, crying: ‘O God! Give Thou glory to the watchman, and riches and long life. For the watchman was Gabriel, guiding this poor one; or he was Israfil, bringing life to this wretched one!’

Indeed, his words were true, for he had found many a secret justice in this seeming tyranny of the watchman, and seen how many a mercy lay hid behind the veil. Out of wrath, the guard had led him who was athirst in love's desert to the sea of his loved one, and lit up the dark night of absence with the light of reunion. He had driven one who was afar, into the garden of nearness, had guided an ailing soul to the heart's physician.

Now if the lover could have looked ahead, he would have blessed the watchman at the start, and prayed on his behalf, and he would have seen that tyranny as justice; but since the end was veiled to him, he moaned and made his plaint in the beginning. Yet those who journey in the garden land of knowledge, because they see the end in the beginning, see peace in war and friendliness in anger.

Such is the state of the wayfarers in this Valley; but the people of the Valleys above this see the end and the beginning as one; nay, they see neither beginning nor end, and witness neither ‘first’ nor ‘last.’ Nay rather, the denizens of the undying city, who dwell in the green garden land, see not even ‘neither first nor last’; they fly from all that is first, and repulse all that is last. For these have passed over the worlds of names, and fled beyond the worlds of attributes as swift as lightning.”

THE SEVEN VALLEYS, PP. 13-15

“A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine within it and the eternal morning dawn.”

THE SEVEN VALLEYS, P. 21

“The journeys in the pathway of love are reckoned as four: From the creatures to the True One; from the True One to the creatures; from the creatures to the creatures; from the True One to the True One.”

THE SEVEN VALLEYS, P. 25

“In thy soul of love build thou a fire And burn all thoughts and words entire.”

THE SEVEN VALLEYS, P. 28

“Should any of the kings - may God aid them - arise to protect and help this oppressed people, all must vie with one another in loving and in serving him. This matter is incumbent upon everyone. Well is it with them that act accordingly.”

TABLETS OF BAHÁ'U'LLÁH, P. 22

“Under all conditions, whether in adversity or at ease, whether honoured or afflicted, this Wronged One hath directed all men to show forth love, affection, compassion and harmony.”

TABLETS OF BAHÁ'U'LLÁH, PP. 72-73

“Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men.

TABLETS OF BAHÁ'U'LLÁH, P. 87

“The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.”

TABLETS OF BAHÁ'U'LLÁH, P. 88

“Once again We exhort all believers to observe justice and fairness and to show forth love and contentment.”

TABLETS OF BAHÁ'U'LLÁH, P. 134

“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.”

TABLETS OF BAHÁ'U'LLÁH, P. 138

“A true philosopher would never deny God nor His evidences, rather would he acknowledge His glory and overpowering majesty which overshadow all created things. Verily We love those men of knowledge who have brought to light such things as promote the best interests of humanity, and We aided them through the potency of Our behest, for well are We able to achieve Our purpose.”

TABLETS OF BAHÁ'U'LLÁH, P. 150

“The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.”

TABLETS OF BAHÁ'U'LLÁH, P. 155

“The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.”

TABLETS OF BAHÁ'U'LLÁH, P. 156

“O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension.”

TABLETS OF BAHÁ'U'LLÁH, P. 220

“Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfill that which will exalt Thy Name and will set ablaze the fire of Thy love.”

TABLETS OF BAHÁ'U'LLÁH, P. 234

“The Books, the Scriptures and Holy Writings of previous ages have all proclaimed the joyful tidings that the purpose underlying this most mighty Revelation is none other than the rehabilitation of the world and its nations: that perchance the power of utterance may prevail over the power of arms, and the world's affairs be administered through the potency of love.”

TRUSTWORTHINESS, #21

“Thou art most dear to Us; and, as We love thee, so love We all in whom may be perceived the goodly adornments of trustworthiness and uprightness, and such qualities of virtue and integrity as have been enjoined upon men in the Book of God, the Lord of the Mighty Throne.”

TRUSTWORTHINESS, #24

“It behooveth the friends in whatever land they be, to gather together in meetings, and therein to speak wisely and with eloquence, and to read the verses of God; for it is God's Words that kindle love's fire and set it ablaze.”

BAHÁ’Í MEETINGS, #1

“Whatsoever occurreth in the world of being is light for His loved ones and fire for the people of sedition and strife. Even if all the losses of the world were to be sustained by one of the friends of God, he would still profit thereby, whereas true loss would be borne by such as are wayward, ignorant and contemptuous.”

CRISIS AND VICTORY, #47

“You should exhort all the friends to patience, to acquiescence, and to tranquillity, saying: O ye loved ones of God in that land! Ye are glorified in all the worlds of God because of your relationship to Him Who is the Eternal Truth, but in your lives on this earthly plane, which pass away as a fleeting moment, ye are afflicted with

Loving

abasement. For the sake of the one true God, ye have been reviled and persecuted, ye have been imprisoned, and surrendered your lives in His path. Ye should not, however, by reason of the tyrannical acts of some heedless souls, transgress the limits of God's commandments by contending with anyone."

CRISIS AND VICTORY, #77

"Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind...."

PROCLAMATION OF BAHÁ'U'LÁH, P. 1

"In this day, the one favoured at the Threshold of the Lord is he who handeth round the cup of faithfulness; who bestoweth, even upon his enemies, the jewel of bounty, and lendeth, even to his fallen oppressor, a helping hand; it is he who will, even to the fiercest of his foes, be a loving friend."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L- BAHÁ, P. 2

"Lift up your voices and sing out the song of the Kingdom. Spread far and wide the precepts and counsels of the loving Lord, so that this world will change into another world, and this darksome earth will be flooded with light, and the dead body of mankind will arise and live; so that every soul will ask for immortality, through the holy breaths of God.

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. Summon ye, then, the people to God, and invite humanity to follow the example of the Company on high. Be ye loving fathers to the orphan, and a refuge to the helpless, and a treasury for the poor, and a cure for the ailing."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L- BAHÁ, P. 3

"Let him improve the character of each and all, and reorient the minds of men. In this way, the light of divine guidance will shine forth, and the blessings of God will cradle all mankind: for love is light, no matter in what abode it dwelleth; and hate is darkness, no matter where it may make its nest."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L- BAHÁ, P. 3

“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, we are sinners and astray and far from home. Wherefore, O Cloud of Mercy, grant us some drops of rain. O Flowering Bed of grace, send forth a fragrant breeze. O Sea of all bestowals, roll towards us a great wave. O Sun of Bounty, send down a shaft of light.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 6-7

“Ye have fed on the honey-dew of loyalty from the hands of Him Who is the one alone Beloved, ye have feasted on immortal dishes at the bounteous banquet table of the Lord. This plenty is a special favour bestowed by a loving God, these are blessings and rare gifts deriving from His grace. In the Gospel He saith: ‘For many are called, but few are chosen.’ That is, to many is it offered, but rare is the soul who is singled out to receive the great bestowal of guidance. ‘Such is the bounty of God: to whom He will He giveth it, and of immense bounty is God.’”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 9

“In every dispensation, there hath been the commandment of fellowship and love, but it was a commandment limited to the community of those in mutual agreement, not to the dissident foe. In this wondrous age, however, praised be God, the commandments of God are not delimited, not restricted to any one group of people, rather have all the friends been commanded to show forth fellowship and love, consideration and generosity and loving-kindness to every community on earth.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 20-21

Loving

“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.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 21

“These human creatures are even as children, they are brash and unconcerned. These children must be reared with infinite, loving care, and tenderly fostered in the embraces of mercy, so that they may taste the spiritual honey-sweetness of God’s love; that they may become like unto candles shedding their beams across this darksome world, and may clearly perceive what blazing crowns of glory the Most Great Name, the Ancient Beauty, hath set on the brows of His beloved, what bounties He hath bestowed on the hearts of those He holdeth dear, what a love He hath cast into the breasts of humankind, and what treasures of friendship He hath made to appear amongst all men.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 21-22

“O God, my God! Aid Thou Thy trusted servants to have loving and tender hearts.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 22

“Wherefore must the loved ones of God associate in affectionate fellowship with stranger and friend alike, showing forth to all the utmost loving-kindness, disregarding the degree of their capacity, never asking whether they deserve to be loved.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 24

“Be thou severed from this world, and reborn through the sweet scents of holiness that blow from the realm of the All-Highest. Be thou a summoner to love, and be thou kind to all the human race. Love thou the children of men and share in their sorrows. Be thou of those who foster peace. Offer thy friendship, be worthy of trust. Be thou a balm to every sore, be thou a medicine for every ill. Bind thou the souls together. Recite thou the verses of guidance. Be engaged in the worship of thy Lord, and rise up to lead the people aright. Loose thy tongue and teach, and let thy face be bright with the fire of God’s love. Rest thou not for a moment, seek thou to

draw no easeful breath. Thus mayest thou become a sign and symbol of God's love, and a banner of His grace."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 26-27

"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."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 27

"Quench ye the fires of war, lift high the banners of peace, work for the oneness of humankind and remember that religion is the channel of love unto all peoples. Be ye aware that the children of men are sheep of God and He their loving Shepherd, that He careth tenderly for all His sheep and maketh them to feed in His own green pastures of grace and giveth them to drink from the wellspring of life. Such is the way of the Lord. Such are His bestowals."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 36

"Love ye all religions and all races with a love that is true and sincere and show that love through deeds and not through the tongue; for the latter hath no importance, as the majority of men are, in speech, well-wishers, while action is the best."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 69

“Whosoever ye behold a person whose entire attention is directed toward the Cause of God; whose only aim is this, to make the Word of God to take effect; who, day and night, with pure intent, is rendering service to the Cause; from whose behaviour not the slightest trace of egotism or private motives is discerned--who, rather, wandereth distracted in the wilderness of the love of God, and drinketh only from the cup of the knowledge of God, and is utterly engrossed in spreading the sweet savours of God, and is enamoured of the holy verses of the Kingdom of God--know ye for a certainty that this individual will be supported and reinforced by heaven; that like unto the morning star, he will forever gleam brightly out of the skies of eternal grace. But if he show the slightest taint of selfish desires and self love, his efforts will lead to nothing and he will be destroyed and left hopeless at the last.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 71-72

“Ours should be the prayer that His blessings may be vouchsafed in still greater abundance, and ours to hold fast to such means as shall ensure a fuller outpouring of His grace and a greater measure of His divine assistance.

One of the greatest of these means is the spirit of true fellowship and loving communion amongst the friends. Remember the saying: ‘Of all pilgrimages the greatest is to relieve the sorrow-laden heart.’”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 92

“That is, let them concentrate all their thoughts, all their words, on teaching the Cause of God and spreading the Faith of God, and inspiring all to characterize themselves with the characteristics of God; on loving mankind; on being pure and holy in all things, and spotless in their public and private life; on being upright and detached, and fervent, and afire. All is to be yielded up, save only the remembrance of God; all is to be dispraised, except His praise.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 93

“In the same way, when any souls grow to be true believers, they will attain a spiritual relationship with one another, and show forth a tenderness which is not of this world. They will, all of them, become elated from a draught of divine love, and that union of theirs, that connection, will also abide forever. Souls, that is, who will consign their own selves to oblivion, strip from themselves the defects of humankind, and unchain themselves from human bondage, will beyond any doubt be illumined with the heavenly splendours of oneness, and will all attain unto real union in the world that dieth not.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 117-118

“... marriage is the commitment of the two parties one to the other, and their mutual attachment of mind and heart. Each must, however, exercise the utmost care to become thoroughly acquainted with the character of the other, that the binding covenant between them may be a tie that will endure forever. Their purpose must be this: to become loving companions and comrades and at one with each other for time and eternity....”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 118

“With all humility, prayers of supplication have been offered at the Holy Threshold, that this marriage may be a harbinger of joy to the friends, that it may be a loving bond for all eternity, and yield everlasting benefits and fruits.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 119

“Thou didst write as to the children: from the very beginning, the children must receive divine education and must continually be reminded to remember their God. Let the love of God pervade their inmost being, commingled with their mother's milk.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 127

Loving

“If a child be trained from his infancy, he will, through the loving care of the Holy Gardener, drink in the crystal waters of the spirit and of knowledge, like a young tree amid the rilling brooks. And certainly he will gather to himself the bright rays of the Sun of Truth, and through its light and heat will grow ever fresh and fair in the garden of life.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 129-130

“Every child is potentially the light of the world--and at the same time its darkness; wherefore must the question of education be accounted as of primary importance. From his infancy, the child must be nursed at the breast of God's love, and nurtured in the embrace of His knowledge, that he may radiate light, grow in spirituality, be filled with wisdom and learning, and take on the characteristics of the angelic host.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 130-131

“O ye loving mothers, know ye that in God's sight, the best of all ways to worship Him is to educate the children and train them in all the perfections of humankind; and no nobler deed than this can be imagined.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 139

“Train your children from their earliest days to be infinitely tender and loving to animals. If an animal be sick, let the children try to heal it, if it be hungry, let them feed it, if thirsty, let them quench its thirst, if weary, let them see that it rests.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 159

“All things are beneficial if joined with the love of God; and without His love all things are harmful, and act as a veil between man and the Lord of the Kingdom. When His love is there, every bitterness turneth sweet, and every bounty rendereth a wholesome pleasure. For example, a melody, sweet to the ear, bringeth the very spirit of life to a heart in love with God, yet staineth with lust a soul engrossed in sensual desires. And every branch of learning, conjoined with the love of God, is approved and worthy of praise; but bereft of His love, learning is barren--indeed, it bringeth on

madness. Every kind of knowledge, every science, is as a tree: if the fruit of it be the love of God, then is it a blessed tree, but if not, that tree is but dried-up wood, and shall only feed the fire."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 181

"For love of God and spiritual attraction do cleanse and purify the human heart and dress and adorn it with the spotless garment of holiness; and once the heart is entirely attached to the Lord, and bound over to the Blessed Perfection, then will the grace of God be revealed.

This love is not of the body but completely of the soul. And those souls whose inner being is lit by the love of God are even as spreading rays of light, and they shine out like stars of holiness in a pure and crystalline sky. For true love, real love, is the love for God, and this is sanctified beyond the notions and imaginings of men."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 202-203

"These few brief days shall pass away, this present life shall vanish from our sight; the roses of this world shall be fresh and fair no more, the garden of this earth's triumphs and delights shall droop and fade. The spring season of life shall turn into the autumn of death, the bright joy of palace halls give way to moonless dark within the tomb. And therefore is none of this worth loving at all, and to this the wise will not anchor his heart."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 220-221

"They must cleanse their hearts from even the slightest trace of hatred and spite, and they must set about being truthful and honest, conciliatory and loving to all humankind--so that East and West will, even as two lovers, hold each other close; that hatred and hostility will perish from the earth, and universal peace be firmly rooted in their place."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 244

Loving

“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.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 245

“Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straight forwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them.”

WILL & TESTAMENT, P. 13

“Other attributes of perfection are to fear God, to love God by loving His servants, to exercise mildness and forbearance and calm, to be sincere, amenable, clement and compassionate; to have resolution and courage, trustworthiness and energy, to strive and struggle, to be generous, loyal, without malice, to have zeal and a sense of honor, to be high-minded and magnanimous, and to have regard for the rights of others. Whoever is lacking in these excellent human qualities is defective.”

SECRET OF DIVINE CIVILIZATION, P. 40

“If his attitude is just and loving toward his fellow men, toward all creation, then indeed is he worthy of being pronounced the image and likeness of God.”

FOUNDATIONS OF WORLD UNITY, P. 79

“It is evident therefore that the foundation of real brotherhood, the cause of loving co-operation and reciprocity and the source of real kindness and unselfish devotion is none other than the breaths of the Holy Spirit.”

FOUNDATIONS OF WORLD UNITY, P. 80

“As God is loving and kind to all men, man must likewise manifest loving-kindness to all humanity.

FOUNDATIONS OF WORLD UNITY, P. 93

“Love and fellowship are absolutely needful to win the good-pleasure of God which is the goal of all human attainment. We must be united. We must love each other. We must ever praise each other.”

FOUNDATIONS OF WORLD UNITY, P. 99

“I charge you all that each one of you concentrate all the thoughts of your heart on love and unity. When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. Thoughts of war bring destruction to all harmony, well-being, restfulness and content.

Thoughts of love are constructive of brotherhood, peace, friendship, and happiness.”

PARIS TALKS, P. 29

“Love manifests its reality in deeds, not only in words - these alone are without effect. In order that love may manifest its power there must be an object, an instrument, a motive.

There are many ways of expressing the love principle; there is love for the family, for the country, for the race, there is political enthusiasm, there is also the love of community of interest in service. These are all ways and means of showing the power of love. Without any such means, love would be unseen, unheard, unfelt - altogether unexpressed, unmanifested! Water shows its power in various ways, in quenching thirst, causing seed to grow, etc. Coal expresses one of its principles in gas-light, while one of the powers of electricity is shown in the electric light. If there were neither gas nor electricity, the nights of the world would be darkness! So, it is necessary to have an instrument, a motive for love's manifestation, an object, a mode of expression.

We must find a way of spreading love among the sons of humanity.

Love is unlimited, boundless, infinite! Material things are limited, circumscribed, finite. You cannot adequately express infinite love by limited means.

The perfect love needs an unselfish instrument, absolutely freed from fetters of every kind. The love of family is limited; the tie of blood relationship is not the strongest bond. Frequently members of the same family disagree, and even hate each other.

Patriotic love is finite; the love of one's country causing hatred of all others, is not perfect love! Compatriots also are not free from quarrels amongst themselves.

The love of race is limited; there is some union here, but that is insufficient. Love must be free from boundaries!

To love our own race may mean hatred of all others, and even people of the same race often dislike each other.

Political love also is much bound up with hatred of one party for another; this love is very limited and uncertain.

The love of community of interest in service is likewise fluctuating; frequently competitions arise, which lead to jealousy, and at length hatred replaces love.

A few years ago, Turkey and Italy had a friendly political understanding; now they are at war!

All these ties of love are imperfect. It is clear that limited material ties are insufficient to adequately express the universal love.

The great unselfish love for humanity is bounded by none of these imperfect, semi-selfish bonds; this is the one perfect love, possible to all mankind, and can only be achieved by the power of the Divine Spirit. No worldly power can accomplish the universal love.

Let all be united in this Divine power of love! Let all strive to grow in the light of the Sun of Truth, and reflecting this luminous love on all men, may their hearts become so united that they may dwell evermore in the radiance of the limitless love.”

PARIS TALKS, PP. 35-37

“When you love a member of your family or a compatriot, let it be with a ray of the Infinite Love! Let it be in God, and for God! Wherever you find the attributes of God love that person, whether he be of your family or of another. Shed the light of a boundless love on every human being whom you meet, whether of your country, your race, your political party, or of any other nation, colour or shade of political opinion. Heaven will support you while you work in this in-gathering of the scattered peoples of the world beneath the shadow of the almighty tent of unity.”

PARIS TALKS, p. 38

“He must not, while loving and clinging to one form of religion, permit himself to detest all others. It is essential that he search for truth in all religions, and, if his seeking be in earnest, he will assuredly succeed.”

PARIS TALKS, p. 138

“What a power is love! It is the most wonderful, the greatest of all living powers.

Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful.

In the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all - even his life. In the Gospel it is said God is love.

There are four kinds of love. The first is the love that flows from God to man; it consists of the inexhaustible graces, the Divine effulgence and heavenly illumination.

Through this love the world of being receives life. Through this love man is endowed with physical existence, until, through the breath of the Holy Spirit - this same love - he receives eternal life and becomes the image of the Living God. This love is the origin of all the love in the world of creation.

The second is the love that flows from man to God. This is faith, attraction to the Divine, enkindlement, progress, entrance into the Kingdom of God, receiving the Bounties of God, illumination with the lights of the Kingdom. This love is the origin of all

philanthropy; this love causes the hearts of men to reflect the rays of the Sun of Reality.

The third is the love of God towards the Self or Identity of God. This is the transfiguration of His Beauty, the reflection of Himself in the mirror of His Creation. This is the reality of love, the Ancient Love, the Eternal Love. Through one ray of this Love all other love exists.

The fourth is the love of man for man. The love which exists between the hearts of believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and finding this point of similarity, they are attracted to one another in love. This love will make all men the waves of one sea, this love will make them all the stars of one heaven and the fruits of one tree. This love will bring the realization of true accord, the foundation of real unity.

Put the love which sometimes exists between friends is not (true) love, because it is subject to transmutation; this is merely fascination. As the breeze blows, the slender trees yield. If the wind is in the East the tree leans to the West, and if the wind turns to the West the tree leans to the East. This kind of love is originated by the accidental conditions of life. This is not love, it is merely acquaintanceship; it is subject to change.

Today you will see two souls apparently in close friendship; tomorrow all this may be changed. Yesterday they were ready to die for one another, today they shun one another's society! This is not love; it is the yielding of the hearts to the accidents of life. When that which has caused this 'love' to exist passes, the love passes also; this is not in reality love.

Love is only of the four kinds that I have explained. (a) The love of God towards the identity of God. Christ has said God is Love. (b) The love of God for His children - for His servants. (c) The love of man for God and (d) the love of man for man. These four kinds of love originate from God. These are rays from the Sun of Reality; these are the Breathings of the Holy Spirit; these are the Signs of the Reality."

PARIS TALKS, PP. 179-181

“In truth, the fruit of human existence is the love of God, for this love is the spirit of life, and the eternal bounty. If the love of God did not exist, the contingent world would be in darkness; if the love of God did not exist, the hearts of men would be dead, and deprived of the sensations of existence; if the love of God did not exist, spiritual union would be lost; if the love of God did not exist, the light of unity would not illuminate humanity; if the love of God did not exist, the East and West, like two lovers, would not embrace each other; if the love of God did not exist, division and disunion would not be changed into fraternity; if the love of God did not exist, indifference would not end in affection; if the love of God did not exist, the stranger would not become the friend. The love of the human world has shone forth from the love of God and has appeared by the bounty and grace of God.”

SOME ANSWERED QUESTIONS, P. 301

“Love is the source of all the bestowals of God. Until love takes possession of the heart, no other divine bounty can be revealed in it.”

PROMULGATION OF UNIVERSAL PEACE, P. 15

Buddhist

“Learn to distinguish between Self and Truth. Self is the cause of selfishness and the source of evil; truth cleaves to no self; it is universal and leads to justice and righteousness. Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self, but seek the truth.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 10

“Yet you love self and will not abandon self-love. So be it, but then, verily, you should learn to distinguish between the false self and the true self. The ego with all its egotism is the false self. It is an unreal illusion and a perishable combination. He only who identifies his self with the truth will attain Nirvana; and he who has entered Nirvana has attained Buddhahood; he has acquired the highest good; he has become eternal and immortal.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 12

Loving

“By the practice of loving-kindness I have attained liberation of heart, and thus I am assured that I shall never return in renewed births. I have even now attained Nirvana.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 15

“Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth. Spread the truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness. This is the holy brotherhood; this is the church, the congregation of the saints of the Buddha; this is the Sangha that establishes a communion among all those who have taken their refuge in the Buddha.”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 1

“And the Buddha breathed forth this solemn utterance:

Do not deceive, do not despise Each other, anywhere.
Do not be angry, and do not Secret resentment bear;
For as a mother risks her life And watches over her child,
So boundless be your love to all, So tender, kind and mild.
Yea cherish good-will right and left,
For all, both soon and late,
And with no hindrance, with no stint,
From envy free and hate;
While standing, walking, sitting down,
Forever keep in mind:
The rule of life that's always best Is to be loving-kind.

Gifts are great, the founding of viharas is meritorious, meditations and religious exercises pacify the heart, comprehension of the truth leads to Nirvana, but greater than all is loving-kindness. As the light of the moon is sixteen times stronger than the light of all the stars, so loving-kindness is sixteen times more efficacious in liberating the heart than all other religious accomplishments taken together.”

THE GOSPEL OF BUDDHA, SERMON AT RAJAGAHA, PARA. 13-31

“And the Buddha said: ‘I know that the king's heart is full of love and that for his son's sake he feels deep grief. But let the ties of love that bind him to the son whom he lost embrace with equal kindness all his fellow-beings, and he will receive in his place a greater one than Siddhattha; he will receive the Buddha, the teacher of truth, the preacher of righteousness, and the peace of Nirvana will enter into his heart.’”

THE GOSPEL OF BUDDHA, BUDDHA'S FATHER, PARA. 6

“Attend to your body and its needs as you would treat a wound which you care for without loving it.”

THE GOSPEL OF BUDDHA, JEALOUSY OF DEVADATTA, PARA. 4

“The body is a compound of perishable organs. It is subject to decay; and we should take care of it as of a wound or a sore; we should attend to its needs without being attached to it, or loving it.”

THE GOSPEL OF BUDDHA, NAME AND FORM, PARA. 12

“Lie not, but be truthful. Speak the truth with discretion, fearlessly and in a loving heart.”

THE GOSPEL OF BUDDHA, AVOIDING THE TEN EVILS, PARA. 3

“The abode of the Tathagata is charity and love of all beings.”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 2

“Those who act under the impulse of hatred will, when taking refuge in the Buddha, be filled with good-will and love.”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 4

“The love of pleasure begets grief and the dread of pain causes fear; he who is free from the love of pleasure and the dread of pain knows neither grief nor fear.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 11

Loving

“Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 14

“The Tathagata lets his mind pervade the four quarters of the world with thoughts of love. And thus the whole wide world, above, below, around, and everywhere will continue to be filled with love, far-reaching, grown great, and beyond measure. just as a mighty trumpeter makes himself heard-and that without difficulty-in all the four quarters of the earth; even so is the coming of the Tathagata: there is not one living creature that the Tathagata passes by or leaves aside, but regards them all with mind set free, and deep-felt love.”

THE GOSPEL OF BUDDHA, TWO BRAHMANS, PARA. 22

“The Tathagata anxiously watches over his children and with loving care helps them to see the light.”

THE GOSPEL OF BUDDHA, TWO BRAHMANS, PARA. 23

“Let the Tathagata, who now speaks to thee as a spiritual father and loves thee no less than did thy parents, explain to thee the meaning of the six directions.”

THE GOSPEL OF BUDDHA, GUARD THE SIX QUARTERS, PARA. 3

“I proclaim, Simha, the annihilation of egotism, of lust, of ill-will, of delusion. However, I do not proclaim the annihilation of forbearance, of love, of charity, and of truth. I deem, Simha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by thought; but I deem virtue and righteousness praiseworthy.”

THE GOSPEL OF BUDDHA, SIMHA’S QUESTION, PARA. 6

“Yet at the same time he teaches to do no injury to any living being but to be full of love and kindness.”

THE GOSPEL OF BUDDHA, SIMHA’S QUESTION, PARA. 10

“As a great and mighty wind which passeth over the world in the heat of the day, so the Tathagata comes to blow over the minds of mankind with the breath of his love, so cool, so sweet, so calm, so delicate; and those tormented by fever assuage their suffering and rejoice at the refreshing breeze.”

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 12

“THE Blessed One observed the ways of society and noticed how much misery came from malignity and foolish offenses done only to gratify vanity and self-seeking pride. And the Buddha said: "If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of goodness always comes to me, and the harmful air of evil goes to him."

THE GOSPEL OF BUDDHA, THE SERMON ON ABUSE, PARA. 1

“The first meditation is the meditation of love in which thou must so adjust thy heart that thou longest for the weal and welfare of all beings, including the happiness of thine enemies.”

THE GOSPEL OF BUDDHA, AMITABHA, PARA. 11

“The merit is great, however, while the gift is small, when a man makes his offering from love and with a desire to grow in wisdom and in kindness.”

THE GOSPEL OF BUDDHA, FOUR KINDS OF MERIT, PARA. 4

“The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires a union that shall be everlasting must be faithful to him so as to be like truth itself; and he will place his trust in her, he will provide for her.”

THE GOSPEL OF BUDDHA, THE MARRIAGE-FEAST IN JAMBUNADA,
PARA. 3

Loving

“The Buddha says: ‘The heart of love and faith spreads as it were a beneficent shade from the world of men to the world of gods.’ This glorious utterance is like the stamp of a king's seal upon a royal edict.”

THE GOSPEL OF BUDDHA, REALM OF YAMARAJA, PARA. 3

Christian

“If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you. ‘You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that?””

NIV, THE GOSPEL ACCORDING TO MATTHEW, 5:43-47

“Always treat others as you would like them to treat you: that is the law and the prophets.”

REB, THE GOSPEL ACCORDING TO MATTHEW, 7:12

“Honor your father and mother; and you shall love your neighbor as yourself.”

NAS, THE GOSPEL ACCORDING TO MATTHEW 19:19

“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. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 22:37-40

“‘The most important one,’ answered Jesus, ‘is this: ‘Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.’ ‘Well said, teacher,’ the man replied. ‘You are right in saying that God is one and there is no other but him. To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices.’”

NIV, THE GOSPEL ACCORDING TO MARK 12:29-33

“Treat others as you have them treat you. If you love only those who love you, what credit is that to you?”

REB, THE GOSPEL ACCORDING TO LUKE, 6:31-32

“Do to others as you would have them do to you. ‘If you love those who love you, what credit is that to you? Even ‘sinners’ love those who love them. And if you do good to those who are good to you, what credit is that to you? Even ‘sinners’ do that. And if you lend to those from whom you expect repayment, what credit is that to you? Even ‘sinners’ lend to ‘sinners,’ expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.’”

NIV, THE GOSPEL ACCORDING TO LUKE 6:32-35

“Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone.”

NIV, THE GOSPEL ACCORDING TO LUKE 11:42

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

NIV, THE GOSPEL ACCORDING TO JOHN 3:16

Loving

“For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these.”

NIV, THE GOSPEL ACCORDING TO JOHN 5:20

“I do not receive glory from men; but I know you, that you do not have the love of God in yourselves.”

NAS, THE GOSPEL ACCORDING TO JOHN 5:41-42

“A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.”

KJV, THE GOSPEL ACCORDING TO JOHN 13:34-35

“He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.”

NAS, THE GOSPEL ACCORDING TO JOHN 14:21

“Jesus answered and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him.’”

NAS, THE GOSPEL ACCORDING TO JOHN 14:23

“This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.”

KJV, THE GOSPEL ACCORDING TO JOHN 15:12-13

“These things I command you, that ye love one another.”

KJV, THE GOSPEL ACCORDING TO JOHN 15:17

“No, the Father himself loves you because you have loved me and have believed that I came from God.”

NIV, THE GOSPEL ACCORDING TO JOHN 16:27

“All I have is yours, and all you have is mine. And glory has come to me through them.”

NIV, THE GOSPEL ACCORDING TO JOHN 17:10

“I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

NIV, THE GOSPEL ACCORDING TO JOHN 17:23-26

“To all in Rome who are loved by God and called to be saints: Grace and peace to you from God our Father and from the Lord Jesus Christ.”

NIV, THE LETTER OF PAUL TO THE ROMANS 1:7

“And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”

NIV, THE LETTER OF PAUL TO THE ROMANS 5:5

“But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.”

NIV, THE LETTER OF PAUL TO THE ROMANS 5:8

“And we know that in all things God works for the good of those who love him, who have been called according to his purpose.”

NIV, THE LETTER OF PAUL TO THE ROMANS 8:28

Loving

“And so all Israel will be saved, as it is written: ‘The deliverer will come from Zion; he will turn godlessness away from Jacob. And this is my covenant with them when I take away their sins.’ As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, for God's gifts and his call are irrevocable.”

NIV, THE LETTER OF PAUL TO THE ROMANS 11:26-29

“Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honor one another above yourselves.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:9-10

“Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, ‘You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet,’ and if there is any other commandment, it is summed up in this saying, ‘you shall love your neighbor as yourself.’ Love does no wrong to a neighbor; love therefore is the fulfillment of the law.”

NAS, THE LETTER OF PAUL TO THE ROMANS 13:8-10

“But the man who loves God is known by God.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 8:3

“I may speak in tongues of men or of angels, but if I have no love, I am a sounding gong or a clanging cymbal. I may have the gift of prophecy and knowledge of every hidden truth; I may have faith enough to move mountains; but if I have no love, I am nothing. I may give all I possess to the needy, I may give my body to be burnt, but if I have no love, I gain nothing by it.

Love is patient and kind. Love envies no one, is never boastful, never conceited, never rude; love is never selfish, never quick to take offence. Love keeps no score of wrongs, takes no pleasure in the sins of others, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, its endurance.”

REB, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 13:1-7

“Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 14:1

“Let all that you do be done in love.”

NAS, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 16:14

“But just as you excel in everything-- in faith, in speech, in knowledge, in complete earnestness and in your love for us-- see that you also excel in this grace of giving. I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS, 8:7-8

“Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS, 9:7

“Finally, brothers, good-by. Aim for perfection, listen to my appeal, be of one mind, live in peace. And the God of love and peace will be with you.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS, 13:11

“For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. For the whole Law is fulfilled in one word, in the statement, ‘You shall love your neighbor as yourself.’”

NAS, THE LETTER OF PAUL TO THE GALATIANS 5:13-14

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 5:22-23

Loving

“But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions-- it is by grace you have been saved.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 2:4-5

“Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.”

NAS, THE LETTER OF PAUL TO THE EPHESIANS 5:1-2

“And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ-- to the glory and praise of God.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 1:9-11

“If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 2:1-2

“My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, ...”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 2:2

“And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. And beyond all these things put on love, which is the perfect bond of unity.”

NAS, THE LETTER OF PAUL TO THE COLOSSIANS 3:12-14

“We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 1:3

“May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 3:12

“Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other. And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so more and more.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 4:9-10

“May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word.”

NIV, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 2:16-17

“And may the Lord direct your hearts into the love of God and into the steadfastness of Christ.”

NAS, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 3:5

“But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.”

NAS, THE FIRST LETTER OF PAUL TO TIMOTHY 1:5

“The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 1:14

Loving

“But women will be saved through childbearing-- if they continue in faith, love and holiness with propriety.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 2:15

“Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 4:12

“For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 1:7

“Now flee from youthful lusts, and pursue righteousness, faith, love {and} peace, with those who call on the Lord from a pure heart.”

NAS, THE SECOND LETTER OF PAUL TO TIMOTHY 2:22

“But when the kindness and love of God our Savior appeared, He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, ...”

NIV, THE LETTER OF PAUL TO TITUS 3:4-5

“Everyone with me sends you greetings. Greet those who love us in the faith. Grace be with you all.”

NIV, THE LETTER OF PAUL TO TITUS 3:15

“And let us consider how we may spur one another on toward love and good deeds.”

NIV, A LETTER TO THE HEBREWS 10:24

“And you have forgotten that word of encouragement that addresses you as sons: ‘My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as a son.’”

NIV, A LETTER TO THE HEBREWS 12:5-6

“If, however, you are fulfilling the royal law, according to the Scripture, ‘You shall love your neighbor as yourself,’ you are doing well.”

NAS, A LETTER OF JAMES 2:8

“Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God.”

NAS, THE FIRST LETTER OF PETER 1:22-23

“Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king.”

NIV, THE FIRST LETTER OF PETER 2:17

“Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble. Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing.

NIV, THE FIRST LETTER OF PETER 3:8-9

“Above all, love each other deeply, because love covers over a multitude of sins.”

NIV, THE FIRST LETTER OF PETER 4:8

Loving

“But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: Whoever claims to live in him must walk as Jesus did.”

NIV, THE FIRST LETTER OF JOHN 2:5-6

“Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.”

NAS, THE FIRST LETTER OF JOHN 2:15

“See how great a love the Father has bestowed upon us, that we should be called children of God; and {such} we are. For this reason the world does not know us, because it did not know Him.

NAS, THE FIRST LETTER OF JOHN 3:1

“For this is the message that ye heard from the beginning, that we should love one another.”

KJV, THE FIRST LETTER OF JOHN 3:11

“We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death.”

NIV, THE FIRST LETTER OF JOHN 3:14

“If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth.”

NIV, THE FIRST LETTER OF JOHN 3:17-18

“And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.”

NIV, THE FIRST LETTER OF JOHN 3:23

“Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.”

NAS, THE FIRST LETTER OF JOHN 4:7

“Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us. We know that we live in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him. In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because he first loved us. If anyone says, ‘I love God,’ yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother.”

NIV, THE FIRST LETTER OF JOHN 4:8-21

“Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well. This is how we know that we love the children of God: by loving God and carrying out his commands. This is love for God: to obey his commands. And his commands are not burdensome, for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith.”

NIV, THE FIRST LETTER OF JOHN 5:1-4

“And this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love.”

NIV, THE SECOND LETTER OF JOHN 1:6

Loving

“Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.”

NIV, A LETTER OF JUDE 1:21

Hindu

“But, if one deals with objects of the sense not loving and not hating, making them serve his free soul, which rests serenely lord, lo! such a man comes to tranquillity; ...”

THE SONG CELESTIAL, 2:64

“Yea! for he 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!”

THE SONG CELESTIAL, 5:29

“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.”

THE SONG CELESTIAL, 6:9

“Worship Me well, with hearts of love and faith, and find and hold me in the hour of death.”

THE SONG CELESTIAL, 7:30

“Unendingly they glorify Me; seek Me; keep their vows of reverence and love, with changeless faith adoring Me.”

THE SONG CELESTIAL 9:14

“Whoso shall offer Me in faith and love a leaf, a flower, a fruit, water poured forth, that offering I accept, lovingly made with pious will.”

THE SONG CELESTIAL 9:26

“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!”

THE SONG CELESTIAL 9:29

“Krishna. Hear farther yet, thou Long-Armed Lord! these latest words I say- Uttered to bring thee bliss and peace, who lovest Me always- ”

THE SONG CELESTIAL 10:1

“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.”

THE SONG CELESTIAL 10:10-11

“Therefore, with body bent and reverent intent, I praise, and serve, and seek Thee, asking grace. As father to a son, as friend to friend, as one who loveth to his lover, turn Thy face in gentleness on me!”

THE SONG CELESTIAL 11:45

“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, that man, Arjuna! unto Me doth wend.”

THE SONG CELESTIAL 11:56

“Subduing their senses, viewing all conditions of life with the same eye, and working for the welfare of all beings, assuredly they come to Me.”

BHAGAVAD-GITA, XII, 4

“And, if thou canst not worship steadfastly, work for Me, toil in works pleasing to Me! for he that laboureth right for love of Me shall finally attain!”

THE SONG CELESTIAL 12:10

“Who hateth nought 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! Who troubleth not his kind, and is not troubled by them; clear of wrath, living too high for gladness, grief, or fear, 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 takes heat and cold, pleasure and pain; Abides quit of desires, hears praise or calumny in passionless restraint, unmoved by each; 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!”

THE SONG CELESTIAL 12:13-20

“Know, too, from Me shineth the gathered glory of the suns which lighten all the world: from Me the moons draw silvery beams, and fire fierce loveliness.”

THE SONG CELESTIAL 15:12

“The gift lovingly given, when one shall say 'Now must I gladly give'! when he who takes can render nothing back; made in due place, due time, and to a meet recipient, is gift of Sattwan, fair and profitable.”

THE SONG CELESTIAL 17:20

“There is 'right' Action: that which- being enjoined- is wrought without attachment, passionately, for duty, not for love, nor hate, nor gain.”

THE SONG CELESTIAL 18:23

“Such an one, growing one with BRAHM, serene, sorrows no more, desires no more; his soul, 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, and knowing, straightway enters into Me.”

THE SONG CELESTIAL 18:54-55

“Nay! but once more 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!”

THE SONG CELESTIAL 18:64-65

Jewish

“You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the Lord.”

TANAKH, LEVITICUS 19:18

“The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in Egypt. I am the LORD your God.”

TANAKH, LEVITICUS 19:34

“And because He loved your fathers, He chose their heirs after them: He, Himself, in His great might, led you out of Egypt, …”

TANAKH, DEUTERONOMY 4:37

“You shall not bow down to them or serve them. For I the LORD your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject me, but showing kindness to the thousandth generation of those who love Me and keep My commandments.”

TANAKH, DEUTERONOMY 5:9-10

Loving

“And you shall love the LORD your God with all your heart and with all your soul and with all your might.”

TANAKH, DEUTERONOMY 6:5

“He will favor you and bless you and multiply you: He will bless the issue of your womb and the produce of your soil, and your new grain and wine and oil, the calving of your herd and the lambing of your flock, in the land that He swore to your fathers to assign to you.”

TANAKH, DEUTERONOMY 7:13

“Yet it was to your fathers that the LORD was drawn in His love for them, so that He chose you, their lineal descendants, from among all peoples—as is now the case.”

TANAKH, DEUTERONOMY 10:15

“Love, therefore, the LORD your God, and always keep His charge, His laws, His rules, and His commandments.”

TANAKH, DEUTERONOMY 11:1

“If, then, you obey the commandments that I enjoin upon you this day-- loving the LORD your God and serving Him with all your heart and soul-- I will grant the rain your land in season, the early rain and the late. You shall gather in your grain and wine and oil--”

TANAKH, DEUTERONOMY 11:13-14

“If, then, you faithfully keep all this Instruction that I command you, loving the LORD your God, walking in all His ways, and holding fast to Him, the LORD will dislodge before you all these nations: you will dispossess nations greater and more numerous than you.”

TANAKH, DEUTERONOMY 11:22-23

“Then the LORD your God will open up your heart and the hearts of your offspring to love the LORD your God with all your heart and soul, and in order that you may live.”

TANAKH, DEUTERONOMY 30:6

“For I command you this day to love the LORD your God, to walk in His ways, and to keep his commandments, His laws, and His rules, that you may thrive and increase, and that the LORD your God may bless you in the land that you are about to enter and possess.”

TANAKH, DEUTERONOMY 30:16

“I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life-- if you and your offspring would live-- by loving the LORD your God, heeding His commands, and holding fast to Him. For thereby you shall have life and shall long endure upon the soil that the LORD swore to give to your ancestors, Abraham, Isaac and Jacob, to give to them.”

TANAKH, DEUTERONOMY 30:19-20

“Lover, indeed, of the people,
Their hallowed are in Your hand.
They followed in your steps,
Accepting Your pronouncements, ...”

TANAKH, DEUTERONOMY 33:3

“Of Benjamin he said:
‘Beloved of the LORD,
He rests securely beside Him;
Ever does He protect him,
As he rests between His shoulders.’”

TANAKH, DEUTERONOMY 33:12

Loving

“What is man, that You make much of him,
That You fix Your attention upon him?
You inspect him every morning,
Examine him every minute.”

TANAKH, JOB 7:17-18

“But be very careful to fulfill the Instruction and the Teaching that Moses the servant of the LORD enjoined upon you, to love the LORD your God and to walk in all His ways, and keep His commandments and hold fast to Him, and to serve Him with all your heart and soul.”

TANAKH, JOSHUA 22:5

“For your own sakes, therefore, be most mindful to love the LORD your God.”

TANAKH, JOSHUA 23:11

“I adore you, O LORD, my strength,...”

TANAKH, PSALMS 18:2

“So love the LORD, all you faithful;
the LORD guards the loyal,
and more than requites
him who acts.”

TANAKH, PSALMS 31:23

“Seek the favor of the LORD,
and He will grant you the desires of your heart.”

TANAKH, PSALMS 37:4

“By day may the LORD vouchsafe His faithful care,
so that at night a song to Him may be with me,
a prayer to the God of my life.”

TANAKH, PSALMS 42:9

“Who else have I in heaven?
And having You, I want no one on earth.
My body and mind fail;
but God is the stay of my mind, my portion forever.”

TANAKH, PSALMS 73:25-26

“If his sons forsake My teaching
and do not live by My rules;
if they violate My laws,
and do not observe My commands,
I will punish their transgression with the rod,
their iniquity with plagues.

But I will not take away My steadfast love from him;
I will not betray My faithfulness.”

TANAKH, PSALMS 89:31-34

“Because he is devoted to Me I will deliver him;
I will keep him safe, for he knows My name.”

TANAKH, PSALMS 91:14

“O you who love the LORD, hate evil!
He guards the lives of His loyal ones,
saving them from the hand of the wicked.”

TANAKH, PSALMS 97:10

Loving

“I love the LORD
for He hears my voice, my pleas;
for He turns His ear to me
whenever I call.”

TANAKH, PSALMS 116:1

“The LORD watches all who love Him,
but all the wicked He will destroy.”

TANAKH, PSALMS 145:20

“The LORD the sight to the blind;
the LORD makes those who are bent to stand up straight;
the LORD loves the righteous;
The LORD watches over the stranger;
He gives courage to the orphan and widow,
but makes the path of the wicked tortuous.”

TANAKH, PSALMS 146:8-9

“Those who love me I love;
And those who seek me will find me.”

TANAKH, PROVERBS 8:17

“Hatred stirs up strife,
But love covers up all faults.”

TANAKH, PROVERBS 10:12

“The way of the wicked is an abomination to the LORD,
But He loves him who pursues righteousness.”

TANAKH, PROVERBS 15:9

“Better a meal of vegetables where there is love than a fattened ox where there is hate.”

THE HOLY SCRIPTURES, PROVERBS 15:17

“He who seeks love overlooks faults,
But who harps on a matter alienates his friend.”

TANAKH, PROVERBS 17:9

“A friend is devoted at all times;
A brother is born to share adversity.”

TANAKH, PROVERBS 17:17

“As for the foreigners
Who attach themselves to the LORD,
To minister to Him,
And to love the name of the LORD,
To be His servants---
All who keep the sabbath and do not profane it,
And who hold fast to My covenant---
I will bring to My sacred mount
And let them rejoice in My house of prayer.
Their burnt offerings and sacrifices
Shall be welcome on My altar;
For My house shall be called
A house of prayer for all peoples.”

TANAKH, ISAIAH 56:6-7

“The LORD revealed Himself to me of old.
Eternal love I conceived for you then;
Therefore I continue My grace to you.””

TANAKH, JEREMIAH 31:3

Loving

“I fell in love with Israel
When he was still a child;
And I have called [him] My son
Ever since Egypt.”

TANAKH, HOSEA 11:1

“Let me be a seal upon your heart,
Like the seal upon your hand.
For love is fierce as death,
Passion is mighty as Sheol;
Its darts are darts of fire,
A blazing flame.
Vast floods cannot quench love,
Nor rivers drown it.
If a man offered all his wealth for love,
He would be laughed to scorn.”

TANAKH, THE SONG OF SONGS 8:6-7

Muslim

“It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in God 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 God-fearing.”

THE HOLY QUR’ÁN 2:177

“For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean.”

AL-QUR’ÁN, THE COW 2:222

“Say: ‘If ye do love God, follow me: God will love you, and forgive you your sins, for God is Oft-Forgiving, Most Merciful.’”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:31

“Nay. Those that keep their plighted faith and act aright, verily God loves those who act aright.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:76

“You will never come to piety unless you spend of things you love; and whatever you spend is known to God.”

AL-QUR’ÁN 3:92

“And hold fast, all together, by the rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God’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 God make his signs clear to you: that ye may be guided.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:103

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

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:134

“How many of the Prophets fought (in God’s way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in God’s way, nor did they weaken (in will) nor give in. And God loves those who are firm and steadfast.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:146

“And God gave them a reward in this world, and the excellent reward of the Hereafter. For God loveth those who do good.”

THE HOLY QUR’ÁN 3:148

“It is part of the Mercy of God that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee; so pass over (their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in God. For God loves those who put their trust (in Him).”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:159

“All who obey God and the Apostle are in the company of those on whom is the Grace of God, of the Prophets (who teach), the sincere (lovers of truth), the witnesses (who testify), and the righteous (who do good): ah! what a beautiful fellowship!”

AL-QUR’ÁN, WOMEN 4:69

“O ye who believe! if any from among you turn back from his faith, soon will God produce a people whom He will love as they will love Him, lowly with the believers, mighty against the rejecters, fighting in the way of God, and never afraid of the reproaches of such as find fault. That is the Grace of God, which He will bestow on whom He pleaseth: and God encompasseth all, and He knoweth all things.”

AL-QUR’ÁN, THE TABLE SPREAD 5:57

“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). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to God their Lord, (saying): ‘if Thou givest us a goodly child, we vow we shall (ever) be grateful.’”

THE HOLY QUR’ÁN 7:189

“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 God loveth those who make themselves pure.”

AL-QUR’ÁN, REPENTANCE 9:108

“But ask forgiveness of your Lord, and turn unto Him (in repentance): for my Lord is indeed Full of mercy and loving-kindness.”

AL-QUR’ÁN, HUD 11:90

“Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of God and seek therein something crooked: they are astray by a long distance.”

AL-QUR’ÁN, ABRAHAM 14:3

“On those who believe and work deeds of righteousness, will (God) Most Gracious bestow Love.”

THE HOLY QUR’ÁN 19:96

“It is true thou wilt not be able to guide everyone whom thou lovest: but God guides those whom He will and He knows best those who receive guidance.”

AL-QUR’ÁN, THE NARRATIONS 28:56

“But seek, with the (wealth) which God has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as God has been good to thee, and seek not (occasions for) mischief in the land: for God loves not those who do mischief.”

AL-QUR’ÁN, THE NARRATIONS 28:77

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect.”

THE HOLY QUR’ÁN 30:21

“That He may reward those who believe and work righteous deeds, out of His Bounty: for He loves not those who reject Faith.”

AL-QUR’ÁN, THE ROMANS 30:45

Loving

“That is (the Bounty) whereof God gives Glad Tidings to His Servants who believe and do righteous deeds. Say: ‘No reward do I ask of you for this except the love of those near of kin.’”

AL-QUR’ÁN, THE CONSULTATION 42:23

“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 God; but if it complies, then make peace between them with justice, and be fair: for God loves those who are fair (and just).”

AL-QUR’ÁN, INNER APARTMENTS 49:9

“And those who believe and whose families follow them in Faith - to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds. And We shall bestow on them, of fruit and meat, anything they shall desire. They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of ill.”

AL-QUR’ÁN, THE MOUNT 52:21-23

“And those who believe in God and His apostles - they are the Sincere (Lovers of truth), and the witnesses (who testify), in the eyes of their Lord: they shall have their Reward and their Light, but those who reject God and deny Our Signs - they are the Companions of Hell-Fire.”

AL-QUR’ÁN, THE IRON 57:19

“It may be that God will grant love (and friendship) between you and those whom ye (now) hold as enemies: for God has power (over all things); and God is Oft-Forgiving, Most Merciful.”

AL-QUR’ÁN, WOMAN EXAMINED 60:7

“Truly God loves those who fight in His Cause in battle array, as if they were a solid cemented structure.”

AL-QUR’ÁN, THE BATTLE ARRAY 61:4

“And they feed, for the love of God, the indigent, the orphan, and the captive - (Saying), "We feed you for the sake of God alone: No reward do we desire from you, nor thanks."

THE HOLY QUR’ÁN 76:8-9

“It is He Who creates from the very beginning, and He can restore (life). And He is the Oft-Forgiving, Full of loving-kindness, Lord of the Throne of Glory, Doer (without let) of all that He intends.”

AL-QUR’ÁN, MANSIONS OF THE STARS 85:13-16

“Nay, nay! but ye honor not the orphans! Nor do ye encourage one another to feed the poor! - And ye devour inheritance - all with greed. And ye love wealth with inordinate love! Nay! when the earth is pounded to powder, And thy Lord cometh and His angels, rank upon rank, And Hell, that Day, is brought (face to face) - on that Day will man remember, but how will that remembrance profit him?”

AL-QUR’ÁN, THE DAWN 89:17-23

Zoroastrian

“First I pray to Him in (all) humility with outstretched hands for the grace of God’s Holy Spirit, (that my) actions to all (may be) righteous and (I may gain) the wisdom of Love whereby I may comfort the Soul of the World. O God (my) Lord, I who aspire to Thee through Love let me be given in both worlds, bodily and spiritual, the blessings (earned) by Righteousness, whereby Thou bringest the faithful into Light--I who weave hymns to you, O Righteousness and Love and God (my) Lord, beyond whom there is none and for whom Devotion raises an everlasting Kingdom; come, then, at my call for bliss! I have set my soul to watch in tune with Love; and being aware of God the Lord’s blest-reward of (our) actions, so long as I have will and strength, so long will I teach (men) to yearn for Righteousness.”

YASNA 28:1-4

Loving

“And by this Holy Spirit, O God (our) Lord, Thou assignest to the righteous whatsoever (is) the best; the wicked, who indeed rejoices in his deeds (arising) out of the Evil Mind, remains afar from Thy Love.”

YASNA 47:5

“Well, such are the Saviours of the lands who follow the Faith through Love, with the righteous deeds of Thy Teachings, O God; for such indeed are given (us to be) conquerors of Passion.”

YASNA 48:12

“What help hast Thou for one who worships in Righteousness? What for Zarathustra (adoring) Thee through Love, who wins Thy Love, O God, with hymns of praise and begs for such as is Thy best of treasures, O Lord?”

YASNA 49:12

“To both men and women of Zarathustra may the dear Friendship, the grace of Love, come down!”

YASNA 54:1

“God reigns as Love increases ...”

TAHMURAS FRAGMENTS 1

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Divine Virtues & Spiritual Qualities

Loyalty

Bahá'í

“God hath prescribed unto this people the duty of aiding whosoever will aid them, of serving his best interests, and of demonstrating to him their abiding loyalty.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 207

“How numerous are those who, with hearts intent upon malice, have sought Our Presence, and departed from it loyal and loving friends! The portals of grace are wide open before the face of all men.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 271

“In every country where any of this people reside, they must behave towards the government of that country with loyalty, honesty and truthfulness. This is that which hath been revealed at the behest of Him Who is the Ordainer, the Ancient of Days.”

TABLETS OF BAHÁ'U'LLÁH, PP. 22-23

“Such a king will be eternally extolled and glorified. God hath prescribed unto this people the duty of aiding whosoever will aid them, of serving his best interests, and of demonstrating to him their abiding loyalty. They who follow Me must strive, under all circumstances, to promote the welfare of whosoever will arise for the triumph of My Cause, and must at all times prove their devotion and fidelity unto him.”

WRITINGS OF BAHÁ'U'LLÁH, P. 477

Loyalty

“The fruits of the tree of existence are trustworthiness, loyalty, truthfulness and purity. After the recognition of the oneness of the Lord, exalted be He, the most important of all duties is to have due regard for the rights of one's parents.”

BAHÁ'U'LLÁH IN COMPILATION ON FAMILY LIFE, PP. 3-4

“Ye have fed on the honey-dew of loyalty from the hands of Him Who is the one alone Beloved, ye have feasted on immortal dishes at the bounteous banquet table of the Lord. This plenty is a special favour bestowed by a loving God, these are blessings and rare gifts deriving from His grace. In the Gospel He saith: ‘For many are called, but few are chosen.’ That is, to many is it offered, but rare is the soul who is singled out to receive the great bestowal of guidance. ‘Such is the bounty of God: to whom He will He giveth it, and of immense bounty is God.’”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 9

“O God, my God! These are Thy feeble servants; they are Thy loyal bondsmen and Thy handmaidens, who have bowed themselves down before Thine exalted Utterance and humbled themselves at Thy Threshold of light, and borne witness to Thy oneness through which the Sun hath been made to shine in midday splendour. They have listened to the summons Thou didst raise from out Thy hidden Realm, and with hearts quivering with love and rapture, they have responded to Thy call.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 24-25

“Deal ye with strangers the same as with friends, cherish ye others just as ye would your own. See foes as friends; see demons as angels; give to the tyrant the same great love ye show the loyal and true, and even as gazelles from the scented cities of Khata and Khutan offer up sweet musk to the ravening wolf.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 72

“Such is the outcome of envy, the chief reason why men turn aside from the Straight Path. So hath it occurred, and will occur, in this great Cause. But it doth not matter, for it engendereth loyalty in the rest, and maketh souls to arise who waver not, who are fixed

and unshakeable as the mountains in their love for the Manifest Light.” **SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 163**

“To the loyal soul, a test is but God's grace and favour; for the valiant doth joyously press forward to furious battle on the field of anguish, when the coward, whimpering with fright, will tremble and shake. So too, the proficient student, who hath with great competence mastered his subjects and committed them to memory, will happily exhibit his skills before his examiners on the day of his tests. So too will solid gold wondrously gleam and shine out in the assayer's fire.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 181-182

“Let them behold the Blessed Beauty, and feel the flame and rapture of that meeting, and be struck dumb with awe and wonder. This is the station of the sincere; this is the way of the loyal; this is the brightness that shineth on the faces of those nigh unto God.”

SELECTIONS FROM THE WRITINGS ‘ABDU’L-BAHÁ, P. 203

“Furthermore each and every one is required to show obedience, submission and loyalty towards his own government.”

SELECTIONS FROM THE WRITINGS ‘ABDU’L-BAHÁ, P. 293

“But we, and the friends of God, should on no account slacken our efforts to be loyal, sincere and men of good will. We should at all times manifest our truthfulness and sincerity, nay rather, we must be constant in our faithfulness and trustworthiness, and occupy ourselves in offering prayers for the good of all.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 294

“The most memorable instance of spiritual consultation was the meeting of the disciples of Jesus Christ upon the mount after His ascension. They said, ‘Jesus Christ has been crucified, and we have no longer association and intercourse with Him in His physical body; therefore, we must be loyal and faithful to Him, we must be grateful and appreciate Him, for He has raised us from the dead, He made us wise, He has given us eternal life. What shall we do to be faithful to Him?’ And so they held council. One of them said, ‘We

Loyalty

must detach ourselves from the chains and fetters of the world; otherwise, we cannot be faithful.' The others replied, 'That is so.' Another said, 'Either we must be married and faithful to our wives and children or serve our Lord free from these ties. We cannot be occupied with the care and provision for families and at the same time herald the Kingdom in the wilderness. Therefore, let those who are unmarried remain so, and those who have married provide means of sustenance and comfort for their families and then go forth to spread the message of glad tidings.' There were no dissenting voices; all agreed, saying, 'That is right.' A third disciple said, 'To perform worthy deeds in the Kingdom we must be further self-sacrificing. From now on we should forego ease and bodily comfort, accept every difficulty, forget self and teach the Cause of God.' This found acceptance and approval by all the others. Finally a fourth disciple said, 'There is still another aspect to our faith and unity. For Jesus' sake we shall be beaten, imprisoned and exiled. They may kill us. Let us receive this lesson now. Let us realize and resolve that though we are beaten, banished, cursed, spat upon and led forth to be killed, we shall accept all this joyfully, loving those who hate and wound us.' All the disciples replied, 'Surely we will - it is agreed; this is right.' Then they descended from the summit of the mountain, and each went forth in a different direction upon his divine mission."

PROMULGATION OF UNIVERSAL PEACE*, P. 73

"The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion, and racial and religious bias pass away. It is a day in which the oneness of humankind shall uplift its standard and international peace, like the true morning, flood the world with its light."

PROMULGATION OF UNIVERSAL PEACE*, P. 153

"As God is loyal and truthful, man must show forth the same attributes in the human world."

PROMULGATION OF UNIVERSAL PEACE*, P. 404

"Other attributes of perfection are to fear God, to love God by loving His servants, to exercise mildness and forbearance and calm,

to be sincere, amenable, clement and compassionate; to have resolution and courage, trustworthiness and energy, to strive and struggle, to be generous, loyal, without malice, to have zeal and a sense of honor, to be high-minded and magnanimous, and to have regard for the rights of others. Whoever is lacking in these excellent human qualities is defective.”

SECRET OF DIVINE CIVILIZATION, P. 40

“If a soul of his own accord advances toward God he will be accepted at the Threshold of Oneness, for such a one is free of personal considerations, of greed and selfish interests, and he has taken refuge within the sheltering protection of his Lord. He will become known among men as trustworthy and truthful, temperate and scrupulous, high-minded and loyal, incorruptible and God-fearing.”

SECRET OF DIVINE CIVILIZATION, P. 46

“For the attributes of the people of faith are justice and fair-mindedness; forbearance and compassion and generosity; consideration for others; candor, trustworthiness, and loyalty; love and loving-kindness; devotion and determination and humanity.”

SECRET OF DIVINE CIVILIZATION, P. 55

“The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion and racial and religious bias pass away.”

FOUNDATIONS OF WORLD UNITY, P. 17

“As God is loyal and truthful, man must show forth the same attributes in the human world.”

FOUNDATIONS OF WORLD UNITY, P. 93

“He went on to say that ‘dervish’ does not denote those persons who wander about, spending their nights and days in fighting and folly; rather, He said, the term designates those who are completely severed from all but God, who cleave to His laws, are firm in His Faith, loyal to His Covenant, and constant in worship.”

Loyalty

MEMORIALS OF THE FAITHFUL, P. 38

“Serve ye the sovereigns of the world with utmost truthfulness and loyalty.”

WILL & TESTAMENT, P. 15

Buddhist

“This state of heart is the best in the world. Let a man remain steadfast in it while he is awake, whether he is standing, walking, sitting, or lying down.”

THE GOSPEL OF BUDDHA, SERMON AT RAJAGAHA, PARA. 32

“Let him who has committed an offense confess it; if there be no offense, let all remain silent; from your being silent I shall understand that the reverend brethren are free from offenses.”

THE GOSPEL OF BUDDHA, UPOSATHA AND PATIMOKKHA, PARA. 5

Christian

“Every person must submit to the authorities in power, for all authority comes from God, and the existing authorities are instituted by him.”

REB, THE LETTER OF PAUL TO THE ROMANS, 13:1

“Remind everyone to be submissive to the government and the authorities, and to obey them; to be ready for any honourable work; to slander no one, to avoid quarrels, and always to show forebearance and a gentle disposition to all.”

REB, THE LETTER OF PAUL TO TITUS, 3:1

“This is especially true of those who follow the corrupt desire of the sinful nature and despise authority. Bold and arrogant, these men are not afraid to slander celestial beings; yet even angels,

although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord.”

NIV, THE SECOND LETTER OF PETER 2:10-11

Hindu

“When thy firm soul hath shaken off those tangled oracles which ignorantly guide, then shall it soar to high neglect of what's denied or said, this way or that way, in doctrinal writ.”

THE SONG CELESTIAL, 2:52

“That is the true Renouncer, firm and fixed, who- seeking nought, rejecting nought- dwells proof against the 'opposites'.”

THE SONG CELESTIAL, 5:3

“All come who cleave with never-wavering will of firmest faith, owning none other Gods: all come to Me, the Uttermost, Purusha, Holiest!”

THE SONG CELESTIAL, 8:8

“Lord Shri Krishna replied: ‘Those who keep their minds fixed on Me, who worship me always with unwavering faith and concentration; these are the very best.’”

BHAGAVAD-GITA, XII,2

“An ever-tranquil heart in fortunes good and fortunes evil, with a will set firm to worship Me- Me only! ceasing not; ...”

THE SONG CELESTIAL 13:11

“He unto whom- self-centred- 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; ...”

THE SONG CELESTIAL 14:24

Loyalty

“Marred is the Intellect which, knowing right and knowing wrong, and what is well to do and what must not be done, yet understands nought with firm mind, nor as the calm truth is: this is of Rajas, Prince! and 'passionate'!”

THE SONG CELESTIAL 18:31

Jewish

“You shall not revile God, nor put a curse upon a chieftain among your people.”

TANAKH, EXODUS 22:27

“Invest him with some of your authority, so that the whole Israelite community may obey.”

TANAKH, NUMBERS 27:20

“They are to be given daily, without fail whatever they need of young bulls, rams or lambs as burnt offerings to the God of Heaven, and wheat, salt, wine and oil, at the order of the priests in Jerusalem, so that they may offer pleasing sacrifices to the God of Heaven and pray for the life of the king and his sons.”

TANAKH, EZRA 6:9-10

“Let anyone who does not obey the law of your God and the law of the king be punished with dispatch, whether by death, corporal punishment, confiscation of possessions, or imprisonment.”

TANAKH, EZRA 7:26

“So love the Lord, all you faithful; the Lord guards the loyal, and more than requites him who acts arrogantly”

THE HOLY SCRIPTURES, PSALMS 31:24

“Trust in the Lord, and do good; abide in the land, and remain loyal.”

THE HOLY SCRIPTURES, PSALMS, 37:3

“Iniquity is expiated by loyalty and faithfulness, And evil is avoided through fear of the Lord.”

THE HOLY SCRIPTURES, PROVERBS 16:6

“An evil man seeks only to rebel;
A ruthless messenger will be sent against him.”

TANAKH, PROVERBS 17:11

“Fear the Lord, my son, and the king, And do not mix with dissenters;...”

THE HOLY SCRIPTURES, PROVERBS 24:21

“Obey the king's orders—and don't rush into uttering an oath by God.”

TANAKH, ECCLESIASTES 8:2

“If the wrath of a lord flares up against you, don't give up your post; for when wrath abates, grave offenses are pardoned.”

TANAKH, ECCLESIASTES 10:4

Muslim

“It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in God 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 God-fearing.”

AL-QUR'ÁN, THE COW 2:177

Loyalty

“‘Yea,’ if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:125

“How many of the Prophets fought (in God's way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in God's way, nor did they weaken (in will) nor give in. And God loves those who are firm and steadfast. All that they said was: ‘Our Lord! forgive us our sins and anything we may have done that transgressed our duty; establish our feet firmly, and help us against those that resist faith.’”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:146-147

“O ye who believe! when ye meet a force, be firm, and call God in remembrance much (and often); that ye may prosper.”

AL-QUR’ÁN, THE SPOILS OF WAR 8:45

“O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is hell, an evil refuge indeed.”

AL-QUR’ÁN, REPENTANCE 9:73

“Therefore stand firm (in the straight path) as thou art commanded - thou and those who with thee turn (unto God); and transgress not (from the Path): for He seeth well all that ye do.”

AL-QUR’ÁN, HUD 11:112

“All that We relate to thee of the stories of the apostles - with it We make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe.”

AL-QUR’ÁN, HUD 11:120

“God will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter; but God will leave, to stray, those who do wrong: God doeth what He willeth.”

AL-QUR’ÁN, ABRAHAM 14:27

“Anyone who, after accepting faith in God, utters disbelief, except under compulsion, his heart remaining firm in faith, but such as open their breast to disbelief, on them is Wrath from God, and theirs will be a dreadful Penalty.”

AL-QUR’ÁN, THE BEES 16:106

“But there came to be a void in the heart of the mother of Moses: she was going almost to disclose his (case), had We not strengthened her heart (with faith), so that she might remain a (firm) believer.”

AL-QUR’ÁN, THE NARRATIONS 28:10

“Verily those who say, ‘Our Lord is God,’ and remain firm (on that Path) - on them shall be no fear, nor shall they grieve.”

AL-QUR’ÁN, WINDING SAND-TRACTS 46:13

“O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell - an evil refuge (indeed).”

AL-QUR’ÁN, HOLDING (FORBIDDEN) 66:9

“But those who trespass beyond this are transgressors - And those who respect their trusts and covenants; And those who stand firm in their testimonies; And those who guard (the sacredness) of their worship - Such will be the honored ones in the Gardens of (Bliss).”

AL-QUR’ÁN, THE WAYS OF ASCENTS 70:31-35

Zoroastrian

“God the Lord gives Perfection and Immortality with fullness of Righteousness from Himself, as a guardian of the Kingdom and

Loyalty

support of Love, to him who is a loyal friend of His in spirit and in deed. These things (are) clear to the wise as also to the clever in thought; he clings by word and deed to the Good Kingdom and to Righteousness, and he becomes the most loyal adherent of Thine, O God (our) Lord.”

YASNA 31:21-22

“Zarathushtra (is) a loyal friend (of) whoever raises a voice in the Holy Word, O God, and in righteous adoration; may the giver of wisdom and guide of the tongue lovingly teach my statutes in the land!”

YASNA 50:6

Mercy

Bahá'í

“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.”

SYNOPSIS OF THE KITÁB-Í-AQDAS, P. 11-12

“Consider the mercy of God and His gifts. He enjoineth upon you that which shall profit you, though He Himself can well dispense with all creatures. Your evil doings can never harm Us, neither can your good works profit Us. We summon you wholly for the sake of God. To this every man of understanding and insight will testify.”

SYNOPSIS OF THE KITÁB-Í-AQDAS, P. 17

“O ye people! Do ye flee from the mercy of God after it has encompassed the existent things created between the heavens and earths? Beware lest ye prefer your own selves before the mercy of God, and deprive not yourselves thereof! Verily, whosoever turneth away therefrom will be in great loss. Verily, mercy is like unto verses which have descended from the one heaven, and from them the monotheists drink the choice wine of life, whilst the polytheists drink from the fiery water; and when the verses of God are read unto them, the fire of hatred is enkindled within their breasts. Thus have they preferred their own selves before the mercy of God, and are of those who are heedless.”

BAHÁ'Í WORLD FAITH, P. 204

“Know thou that neither the calumnies which men may utter, nor their denials, nor any cavils they may raise, can harm him that hath clung to the cord of the grace, and seized the hem of the mercy, of the Lord of creation.”

EPISTLE TO THE SON OF THE WOLF, P. 9

Mercy

“God's mercy hath, verily, encompassed all created things, if ye do but understand.”

EPISTLE TO THE SON OF THE WOLF, P. 24

“Ye are the saplings which the hand of Loving-kindness hath planted in the soil of mercy, and which the showers of bounty have made to flourish. He hath protected you from the mighty winds of misbelief, and the tempestuous gales of impiety, and nurtured you with the hands of His loving providence. Now is the time for you to put forth your leaves, and yield your fruit. 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.”

EPISTLE TO THE SON OF THE WOLF, PP. 25-26

“If thine eyes be turned towards mercy, forsake the things that profit thee, and cleave unto that which will profit mankind.”

EPISTLE TO THE SON OF THE WOLF, PP. 29-30

“And likewise He saith: ‘Then gave We the Book to Moses - complete for Him who should do right, and a decision for all matters, and a guidance, and a mercy, that they might believe in the Presence of their Lord.’”

EPISTLE TO THE SON OF THE WOLF, PP. 116-117

“Blessed is the house that hath attained unto My tender mercy, wherein My remembrance is celebrated, and which is ennobled by the presence of My loved ones, who have proclaimed My praise, cleaved fast to the cord of My grace and been honoured by chanting My verses.”

FAMILY LIFE, #5

“Look not upon the creatures of God except with the eye of kindness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 33

“By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 48

“A drop of the billowing ocean of His endless mercy hath adorned all creation with the ornament of existence, and a breath wafted from His peerless Paradise hath invested all beings with the robe of His sanctity and glory.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 61

“There can be no doubt whatever that if for one moment the tide of His mercy and grace were to be withheld from the world, it would completely perish.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 68

“Choose any matter ye desire, and ask your Lord, the God of Mercy, to reveal it unto you. If He fulfil your wish, by virtue of His sovereignty, believe ye then in Him, and be not of those that reject His truth.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 132

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 215

“Have mercy on yourselves and on those beneath you. Judge ye between them according to the precepts prescribed by God in His most holy and exalted Tablet, a Tablet wherein He hath assigned to each and every thing its settled measure, in which He hath given, with distinctness, an explanation of all things, and which is in itself a monition unto them that believe in Him.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 252

Mercy

“Have mercy upon yourselves, and repudiate not the claim of Him Whose truth ye have already recognized, and be not of them that transgress.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 256

“Strive, O people, that your eyes may be directed towards the mercy of God, that your hearts may be attuned to His wondrous remembrance, that your souls may rest confidently upon His grace and bounty, that your feet may tread the path of His good-pleasure.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 297

“Say: 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 299

“The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.”

THE HIDDEN WORDS, ARABIC #49

“My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.”

THE HIDDEN WORDS, ARABIC #51

“My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasures of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.”

THE HIDDEN WORDS, ARABIC #65

“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.”

THE HIDDEN WORDS, ARABIC #67

“Out of the wastes of nothingness, with the clay of My command I
made thee to appear, and have ordained for thy training every atom
in existence and the essence of all created things. Thus, ere thou
didst issue from thy mother's womb, I destined for thee two founts
of gleaming milk, eyes to watch over thee, and hearts to love thee.
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. And My purpose in all this was that thou mightest attain My
everlasting dominion and become worthy of My invisible bestowals.
And yet heedless thou didst remain, and when fully grown, thou
didst neglect all My bounties and occupied thyself with thine idle
imaginings, in such wise that thou didst become wholly forgetful,
and, turning away from the portals of the Friend didst abide within
the courts of My enemy.”

THE HIDDEN WORDS, PERSIAN #29

“Burst thy cage asunder, and even as the phoenix of love soar into
the firmament of holiness. Renounce thyself and, filled with the
spirit of mercy, abide in the realm of celestial sanctity.”

THE HIDDEN WORDS, PERSIAN #38

“A dewdrop out of the fathomless ocean of My mercy I have shed
upon the peoples of the world, yet found none turn thereunto,
inasmuch as every one hath turned away from the celestial wine of
unity unto the foul dregs of impurity, and, content with mortal cup,
hath put away the chalice of immortal beauty. Vile is that
wherewith he is contented.”

THE HIDDEN WORDS, PERSIAN #61

Mercy

“In like manner, endeavour to grasp the significance of ‘return,’ ‘revelation,’ and ‘resurrection,’ as witnessed in the days of the Manifestations of the divine Essence, that thou mayest behold with thine own eyes the ‘return’ of the holy souls into sanctified and illumined bodies, and mayest wash away the dust of ignorance, and cleanse the darkened self with the waters of mercy flowing from the Source of divine Knowledge; that perchance thou mayest, through the power of God and the light of divine guidance, distinguish the Morn of everlasting splendour from the darksome night of error.”

KITÁB-Í-IQAN, PP. 151-152

“Praised be Thou, O Lord my God! Graciously grant that this infant be fed from the breast of Thy tender mercy and loving providence and be nourished with the fruit of Thy celestial trees. Suffer him not to be committed to the care of anyone save Thee, inasmuch as Thou, Thyself, through the potency of Thy sovereign will and power, didst create and call him into being. There is none other God but Thee, the Almighty, the All-Knowing.”

PRAYERS FOR THE YOUNG, #1

“The cloud of the Loved One’s mercy raineth only on the garden of the spirit, and bestoweth this bounty only in the season of spring. The other seasons have no share in this greatest grace, and barren lands no portion of this favor.”

THE SEVEN VALLEYS, P. 38

“O concourse of bishops! Ye are the stars of the heaven of My knowledge. My mercy desireth not that ye should fall upon the earth.”

TABLETS OF BAHÁ’U’LLÁH, P. 14

“Of those who show forth mercy, Thou art in truth the Most Merciful. No God is there but Thee, the Ever-Forgiving, the All-Bountiful.”

TABLETS OF BAHÁ’U’LLÁH, P. 25

“Blessed are such as hold fast to the cord of kindliness and tender mercy and are free from animosity and hatred.”

TABLETS OF BAHÁ’U’LLÁH, P. 36

“In this Day showers of wisdom and utterance are pouring down from the clouds of divine mercy.”

TABLETS OF BAHÁ’U’LLÁH, P. 85

“Nevertheless We exhort the loved ones of God to observe justice and fairness, and to do that which would prompt the friends of God to evince tender mercy and compassion towards each other.”

TABLETS OF BAHÁ’U’LLÁH, P. 134

“Set your reliance on the army of justice, put on the armour of wisdom, let your adorning be forgiveness and mercy and that which cheereth the hearts of the well-favoured of God.”

TABLETS OF BAHÁ’U’LLÁH, P. 139

“Thereupon the footsteps of everyone have slipped except such as God hath protected through His tender mercy and numbered with those who have recognized Him through His Own Self and detached themselves from all that pertaineth to the world.”

TABLETS OF BAHÁ’U’LLÁH, P. 182-183

“Let each one of God's loved ones centre his attention on this: to be the Lord's mercy to man; to be the Lord's grace.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 3

“Few are those who have been freed from this darkness, who have ascended from the world of nature to the world of man, who have followed the divine Teachings, have served the world of humanity, are resplendent, merciful, illumined and like unto a rose garden. Strive thine utmost to become godlike, characterized with His attributes, illumined and merciful, that thou mayest be freed from every bond and become attached at heart to the Kingdom of the incomparable Lord.”

Mercy

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 206

“Turn thy face to the divine Kingdom and strive that thou mayest acquire merciful characteristics, mayest become illumined and acquire the attributes of the Kingdom and of the Lord.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 239

“The other is the soul-stirring call of God, Whose spiritual teachings are safeguards of the everlasting glory, the eternal happiness and illumination of the world of humanity, and cause attributes of mercy to be revealed in the human world and the life beyond.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 283

“However, until material achievements, physical accomplishments and human virtues are reinforced by spiritual perfections, luminous qualities and characteristics of mercy, no fruit or result shall issue therefrom, nor will the happiness of the world of humanity, which is the ultimate aim, be attained. For although, on the one hand, material achievements and the development of the physical world produce prosperity, which exquisitely manifests its intended aims, on the other hand dangers, severe calamities and violent afflictions are imminent.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 283-284

“There is another brotherhood, the spiritual, which is higher, holier and superior to all others. It is heavenly; it emanates from the breaths of the Holy Spirit and the effulgence of merciful attributes; it is founded upon spiritual susceptibilities.”

FOUNDATIONS OF WORLD UNITY, P. 14

“It is the animal proclivity to look after one's own comfort. But man was created to be a man - to be fair, to be just, to be merciful, to be kind to all his species, never to be willing that he himself be well off while others are in misery and distress - this is an attribute of the animal and not of man.”

FOUNDATIONS OF WORLD UNITY, P. 42

“Material development may be likened to the glass of a lamp whereas divine virtues and spiritual susceptibilities are the light within the glass. The lamp chimney is worthless without the light; likewise man in his material condition requires the radiance and vivification of the divine graces and merciful attributes. Without the presence of the Holy Spirit he is lifeless.” FOUNDATIONS OF WORLD UNITY, PP. 58-59

“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’ constitute the virtues of God, and man is intended to become the recipient of the effulgences of divine attributes.”

FOUNDATIONS OF WORLD UNITY, P. 93

“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. Furthermore he will learn that His Holiness declared that the Father ‘maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust.’ The meaning of this declaration is that the mercy of God encircles all mankind; that not a single individual is deprived of the mercy of God; and no soul is denied the resplendent bestowals of God. The whole human race is submerged in the sea of the mercy of the Lord and we are all the sheep of the one divine shepherd.”

FOUNDATIONS OF WORLD UNITY, P. 105

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.

Mercy

On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man. Therefore we say that man is a reality which stands between light and darkness. From this standpoint of view, his nature is threefold, animal, human and divine. The animal nature is darkness; the heavenly is light in light.”

FOUNDATIONS OF WORLD UNITY, P. 110

“If, for example, a high-minded sovereign marshals his troops to block the onset of the insurgent and the aggressor, or again, if he takes the field and distinguishes himself in a struggle to unify a divided state and people, if, in brief, he is waging war for a righteous purpose, then this seeming wrath is mercy itself, and this apparent tyranny the very substance of justice and this warfare the cornerstone of peace.”

SECRET OF DIVINE CIVILIZATION, P. 71

“In man there are two natures; his spiritual or higher nature and his material or lower nature. In one he approaches God, in the other he lives for the world alone. Signs of both these natures are to be found in men. In his material aspect he expresses untruth, cruelty and injustice; all these are the outcome of his lower nature. The attributes of his Divine nature are shown forth in love, mercy, kindness, truth and justice, one and all being expressions of his higher nature. Every good habit, every noble quality belongs to man's spiritual nature, whereas all his imperfections and sinful actions are born of his material nature. If a man's Divine nature dominates his human nature, we have a saint.”

PARIS TALKS, P. 60

“It is a blessed thing to gladden the hearts of men, and wrong to be the cause of pain. To be kind and merciful is right, while to hate is sinful. Justice is a noble quality and injustice an iniquity.”

PARIS TALKS, P. 79

“By their actions they must be merciful and not merely by their words. They must on all occasions confirm by their actions what they proclaim in words. Their deeds must prove their fidelity, and their actions must show forth Divine light.”

PARIS TALKS, P. 80

“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.”

PARIS TALKS, P. 87

“As the spirit of man after putting off this material form has an everlasting life, certainly any existing being is capable of making progress; therefore, it is permitted to ask for advancement, forgiveness, mercy, beneficence and blessings for a man after his death because existence is capable of progression.”

SOME ANSWERED QUESTIONS, P. 231

“If you give alms and gifts to a poor man although he has taken no trouble for you, nor done anything to deserve it, this is bounty.”

SOME ANSWERED QUESTIONS, P. 266

“But if he who has been struck pardons and forgives, he shows the greatest mercy. This is worthy of admiration.”

SOME ANSWERED QUESTIONS, P. 267

Buddhist

Mercy

“He is born for the sake of everything that lives. His pure teaching will be like the shore that receives the shipwrecked. His power of meditation will be like a cool lake; and all creatures parched with the drought of lust may freely drink thereof. On the fire of covetousness he will cause the cloud of his mercy to rise, so that the rain of the law may extinguish it. The heavy gates of despondency will he open, and give deliverance to all creatures ensnared in the self-entwined meshes of folly and ignorance. The king of the law has come forth to rescue from bondage all the poor, the miserable, the helpless.”

THE GOSPEL OF BUDDHA, THE ENLIGHTENMENT, PARA. 12

“Pure is he and wise, loving and full of mercy. As the rays of the sun drown the darkness of the world, so he who perseveres in his search will find the truth and the truth will enlighten him.”

THE GOSPEL OF BUDDHA, MARA, THE EVIL ONE, PARA. 4

“Be merciful to those that struggle; have compassion upon the sufferers; pity the creatures who are hopelessly entangled in the snares of sorrow. There are some beings that are almost free from the dust of worldliness. If they hear not the doctrine preached, they will be lost. But if they hear it, they will believe and be saved.”

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 5

“In days gone by there was a wicked king who used to extort from his subjects all he could get; and he ordered one of his officers to lay the lash on a man of eminence. The officer little thinking of the pain he inflicted upon others, obeyed; but when the victim of the king's wrath begged for mercy, he felt compassion and laid the whip lightly upon him. Now the king was reborn as Devadatta, who was abandoned by all his followers, because they were no longer willing to stand his severity, and he died miserable and full of penitence. The officer is the sick bhikkhu, who having often given offense to his brethren in the vihara was left without assistance in his distress. The eminent man, however, who was unjustly beaten and begged for mercy was the Bodhisattva; he has been reborn as the Tathagata. It is now the lot of the Tathagata to help the wretched officer as he had mercy on him.”

THE GOSPEL OF BUDDHA, SICK BHIKKHU, PARA. 3

“The Bodhisattva, being full of patience, kindness and mercy, took no notice at all of their misconduct which the monkeys repeated again and again.”

THE GOSPEL OF BUDDHA, THE PATIENT ELEPHANT, PARA. 2

“Let us, then, go out into the world, as compassionate and merciful as our great master, and preach to all living beings the four noble truths and the eightfold path of righteousness, so that all mankind may attain to a final salvation, taking refuge in the Buddha, the Dharma, and the Sangha.”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 21

Christian

“Blessed are those who show mercy; mercy shall be shown to them.”

REB, THE GOSPEL ACCORDING TO MATTHEW, 5:7

“If you had known what this text means, ‘It is mercy I require, not sacrifice,’ you would not have condemned the innocent.”

REB, THE GOSPEL ACCORDING TO MATTHEW, 12:7

“What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off. In the same way your Father in heaven is not willing that any of these little ones should be lost.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 18:12-14

“Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. As he began the settlement, a man who owed him ten thousand talents was brought to him. Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

Mercy

The servant fell on his knees before him. 'Be patient with me,' he begged, 'and I will pay back everything.' The servant's master took pity on him, canceled the debt and let him go."

NIV, THE GOSPEL ACCORDING TO MATTHEW 18:23-27

"Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices-- mint, dill and cummin. But you have neglected the more important matters of the law-- justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former."

NIV, THE GOSPEL ACCORDING TO MATTHEW 23:23

"His mercy extends to those who fear him, from generation to generation."

NIV, THE GOSPEL ACCORDING TO LUKE 1:50

"And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which the rising sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace."

NIV, THE GOSPEL ACCORDING TO LUKE 1:76-79

"Be ye therefore merciful, as your Father also is merciful."

KJV, THE GOSPEL ACCORDING TO LUKE 6:36

"Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? And when he finds it, he joyfully puts it on his shoulders and goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent."

NIV, THE GOSPEL ACCORDING TO LUKE 15:1-7

“For he says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.’”

NIV, THE LETTER OF PAUL TO THE ROMANS 9:15

“Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.”

NIV, THE LETTER OF PAUL TO THE ROMANS 9:18

“For there is no difference between Jew and Gentile-- the same Lord is Lord of all and richly blesses all who call on him, for, ‘Everyone who calls on the name of the Lord will be saved.’”

NIV, THE LETTER OF PAUL TO THE ROMANS 10:12-13

“For God has bound all men over to disobedience so that he may have mercy on them all.”

NIV, THE LETTER OF PAUL TO THE ROMANS 11:32

“If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:7-8

“And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.”

KJV, THE LETTER OF PAUL TO THE ROMANS 15:9

“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.”

NAS, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 1:3-4

Mercy

“But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions-- it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 2:4-7

“Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.”

NKJ, THE LETTER OF PAUL TO THE COLOSSIANS 3:12-13

“Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 1:13

“... He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, ...”

NIV, THE LETTER OF PAUL TO TITUS 3:5

“Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.”

NIV, A LETTER TO THE HEBREWS 4:16

“For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”

NKJ, A LETTER TO THE HEBREWS 8:12

“Speak and act as those who are going to be judged by the law that gives freedom, because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!”

NIV, A LETTER OF JAMES 2:12-13

“As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy.”

NIV, A LETTER OF JAMES 5:11

“And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.”

NKJ, A LETTER OF JAMES 5:15

“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, ...”

KJV, THE FIRST LETTER OF PETER 1:3

“Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.”

NIV, THE FIRST LETTER OF PETER 2:10

Hindu

“O Eyes of God! O Head! my strength of soul is fled, gone is heart's force, rebuked is mind's desire! When I behold Thee so, with awful brows a-glow, with burning glance, and lips lighted by fire fierce as those flames which shall consume, at close of all, 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, Thou Refuge of the World!”

THE SONG CELESTIAL 11:26

Mercy

“For to Him come they from passion and from dreams who break away; who part the bonds constraining them to flesh, and,- Him, the Highest, worshipping always- no longer grow at mercy of what breeze of summer pleasure stirs the sleeping trees, what blast of tempest tears them, bough and stem: to the eternal world pass such as these!”

THE SONG CELESTIAL 15:5

Jewish

“The LORD smelled the pleasing odor and the Lord said to Himself: ‘Never again will I doom the earth because of man, since the divisions of man’s mind are evil from his youth; nor will I ever again destroy every living being, as I have done.’”

TANAKH, GENESIS 8:21

“The LORD answered, ‘If I find within the city of Sodom fifty innocent ones, I will forgive the whole place for their sake.’ Abraham spoke up, saying, ‘Here I venture to speak to my Lord, I who am nothing but dust and ashes: “What if the fifty innocent should lack five? Will You destroy the whole city for want of the five?” And He answered, ‘I will not destroy it if I find forty-five there. But he spoke to Him again, and said ‘What if forty should be found there?’ And He answered, ‘I will not do it for the sake of forty.’ And he said, ‘Let not my Lord be angry if I go on: What if thirty should be found there?’ And He answered, ‘I will not do it if I find thirty there.’ And he said, ‘I venture again to speak to my Lord: What if twenty should be found there?’ And He answered, ‘I will not destroy for the sake of the twenty.’ And he said, ‘Let my Lord not be angry if I speak but this last time: What if ten should be found there?’ And He answered, ‘I will not destroy for the sake of the ten.’”

TANAKH, GENESIS 18:26-32

“As dawn broke, the angels urged Lot on, saying, ‘Up, take your wife and your two remaining daughters, lest you be swept away because of the iniquity of the city.’ Still he delayed. So the men seized his hand, and the hands of his wife’s and his two daughters—

in the Lord's mercy on him-- and brought him out and left him outside the city.”

TANAKH, GENESIS 19:15-16

“In Your love You lead the people You have redeemed; In Your strength You guide them to Your holy abode.”

TANAKH, EXODUS 15:13

“You shall not bow down to them or serve them. For I the Lord your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me, but showing kindness to the thousandth generation of those who love Me and keep My commandments.”

TANAKH, EXODUS 20:5-6

“And He answered, ‘I will make all My goodness pass before you, and I will proclaim before you the name Lord, and the grace that I grant and the compassion I show.’”

TANAKH, EXODUS 33:19

“The Lord passed before him and proclaimed: ‘The Lord! the Lord! a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet He does not remit all punishment, but visits the iniquity of parents upon children and children’s children, upon the third and fourth generations.’”

TANAKH, EXODUS 34:6-7

“When I, in turn, have been hostile to them and have removed them into the land of their enemies, then at last shall their obdurate heart humble itself, and they shall atone for their iniquity. Then will I remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land.

Mercy

For the land shall be forsaken of them, making up for its Sabbath years by being desolate of them, while they atone for their iniquity; for the abundant reason that they rejected My rules and spurned My laws. Yet, even then, when they are in the land of their enemies, I will not reject them or spurn them so as to destroy them, annulling My covenant with them: for I the Lord am their God. I will remember in their favor the covenant with the ancients, whom I freed from the land of Egypt in the sight of the nations to be their God: I, the Lord.”

TANAKH, LEVITICUS 26:40-45

“The Lord! slow to anger and abounding in kindness; forgiving iniquity and transgression; yet not remitting all punishment, but visiting the iniquity of fathers upon children upon the third and fourth generations. Pardon, I pray, the iniquity of this people according to Your great kindness, as You have forgiven this people ever since Egypt.

And the Lord said, I pardon as you have asked.””

TANAKH, NUMBERS 14:18-20

“For the Lord your God is a compassionate God: He will not fail you nor will He let you perish; He will not forget the covenant which He made on oath with your fathers.”

TANAKH, DEUTERONOMY 4:31

“You shall not make for yourself a sculptured image, any likeness of what is in the heavens above, or on the earth below, or in the waters below the earth. You shall not bow down to them or serve them. For I the Lord your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me, but showing kindness to the thousandth generation of those who love Me and keep My commandments.”

TANAKH, DEUTERONOMY 5:8-10

“Know, therefore, that only the Lord your God is God, the steadfast God who keeps His covenant faithfully to the thousandth generation of those³ who love Him and keep His commandments,

but who instantly requites with destruction those who reject Him—never slow with those who reject Him, but requiting them instantly.”

TANAKH, DEUTERONOMY 7:9-10

“O nations, acclaim His people!
For He’ll avenge the blood of His servants,
Wreak vengeance on His foes,
And cleanse the land of His people.”

TANAKH, DEUTERONOMY 32:43

“Come, let us reach an understanding,— says the Lord.
Be your sins like crimson,
They can turn snow-white;
Be they red as dyed wool,
They can become like fleece.”

TANAKH, ISAIAH 1:18

“For this to Me is like the waters of Noah:
As I swore that the waters of Noah
Nevermore would flood the earth,
So I swear that I will not
Be angry with you or rebuke you.
For the mountains may move
And the hills be shaken,
But My loyalty shall never move from you,
Nor My covenant of friendship be shaken—

-- said the LORD, takes you back in love.”

TANAKH, ISAIAH 54:9-10

“Let the wicked give up his ways,

Mercy

The sinful man his plans;
Let him turn back to the Lord,
And He will pardon him;
To our God,
For he freely forgives.
For My plans are not your plans,
Nor are My ways your ways

-- declares the Lord."

TANAKH, ISAIAH 55:7-9

“Whom do you dread and fear,
That you tell lies?
But you gave no thought to Me,
You paid no heed.
Is it because I have stood idly by so long
That you have no fear of Me?”

TANAKH, ISAIAH 57:11

“For thus said He who high aloft
Forever dwells, whose name is holy;
I dwell on high, in holiness;
Yet with the contrite and the lowly in spirit—
Reviving the spirits of the lowly,
Reviving the hearts of the contrite.
For I will not always contend,
I will not be angry forever:
Nay, I who make spirits flag,
Also create the breath of life.
For their sinful greed I was angry;
I struck them and turned away in My wrath.

Though stubborn, they follow the way of their hearts,
I note how they fare and will heal them:
I will guide them and mete at solace to them,
And to the mourners among them
heartening, comforting words:
It shall be well,
Well with the far and the near – said the Lord—
And I will heal them,
But the wicked are like the troubled sea
Which cannot rest,
Whose waters toss up mire and mud.
There is no safety—said my God—
For the wicked.”

TANAKH, ISAIAH 57:15-21

“Aliens shall rebuild your walls,
Their kings shall wait upon you—
For in anger I struck you down,
But in favor I take you back.”

TANAKH, ISAIAH 60:10

“I constantly spread out My hands
To a disloyal people,
Who walk in a way that is not good,
Following their own designs; ...”

TANAKH, ISAIAH 65:2

“Thus said the LORD:
As, when the new wine is present in the cluster,
One says, ‘Don’t destroy it; there’s good in it,’

Mercy

So I will do for the sake of My servants,
And not destroy everything.””

TANAKH, ISAIAH 65:8

“[The word of the Lord came to me] as follows: If a man divorces his wife, and she leaves him and marries another man, can he ever go back to her? Would not such a land be defiled? Now you have whored with many lovers: can you return to me?” says the LORD.

Look up to the bare heights, and see:
Where have they not lain with you?
You waited for them by the roadside
Like a bandit in the wilderness.
And you have defiled the land
With your whoring and your debauchery.
And when showers were withheld
And the late rains did not come,
You had the brazenness of a street woman,
You refused to be ashamed.
Just now you have called to Me: 'Father!
You are the Companion of my youth.
Does one hate for all time?
Does one rage forever?'
That is how you spoke;
You did wrong, and had your way.

The Lord said to me in the days of King Josiah:

Have you seen what Rebel Israel did, going to every high mountain and under every leafy tree, and whoring there? I thought: After she had done all these things, she will come back to Me. But she did not come back; and her sister, faithless Judah, saw it. I noted: Because Rebel Israel had committed adultery, I cast her off and handed her a bill of divorce; yet her sister, Faithless Judah, was not afraid-- she too went and whored. Indeed, the land was defiled by her casual immorality, as she committed adultery with stone and

with wood. And after all that, her sister, Faithless Judah, did not return to Me wholeheartedly, but insincerely-- declares the LORD.

And the LORD said to me: Rebel Israel has shown herself more in the right than Faithless Judah. Go, make this proclamation toward the north, and say: Turn back, O Rebel Israel-- declares the LORD. I will not look on you in anger, for I am compassionate-- declares the LORD; I will not bear a grudge for all time. Only recognize your sin; for you have transgressed against the LORD your God, and scattered your favors among strangers under every leafy tree, and have not heeded Me-- declares the LORD.

Turn back, rebellious children-- declares the LORD. Since I have espoused you, I will take you, one from a town and two from a clan, and bring you to Zion. And I will give you shepherds after My own heart, who will pasture you with knowledge and skill.

And when you increase and are fertile in the land, in those days— declares the Lord-- men will no longer speak of the Ark of the Covenant of the LORD, nor will it come to mind. They shall not mention it, or miss it, or make another one. At that time, they shall call Jerusalem ‘Throne of the LORD,’ and all nations shall assemble there, in the name of the Lord, at Jerusalem. They shall no longer follow the willfulness of their evil hearts. In those days, the House of Judah shall go with the House of Israel; they shall come together from the land of the north to the land I gave your fathers as possession.

‘I had resolved to adopt you as My child, and I gave you a desirable land-- the fairest heritage of all the nations; and I thought you would surely call Me ‘Father’ and never cease to loyal to Me. Instead you have broken faith with Me, as a woman breaks faith with a paramour, O House of Israel-- declares the LORD.

Hark! On the bare heights is heard

The suppliant weeping of the people of Israel,

For they have gone a crooked way,

Ignoring the Lord their God.

Turn back, O rebellious children,

I will heal your afflictions!’”

TANAKH, JEREMIAH 3:1-22

Mercy

“For thus said the Lord;
The whole land shall be desolate,
But I will not make an end of it.”

TANAKH, JEREMIAH 4:27

“Roam the streets of Jerusalem,
Search its squares,
Look about and take note:
You will not find a man,
There is none that acts justly,
Who seeks integrity—
That I should pardon her.
Even when they say, 'As the LORD lives,'
They are sure to be swearing falsely.
O LORD, Your eyes look for integrity,
You have struck them, but they sensed no pain;
You have consumed them, but they would accept no discipline.
They made their faces harder than rock,
They refused to turn back.

Then I thought: These are just poor folk;
They act foolishly;
For they do not know the way of the LORD,
The rules of their God.
So I will go to the wealthy
And speak with them:
Surely they know the way of the LORD,
The rules of their God.
But they as well have broken the yoke,
Had snapped the bonds.

Therefore,
The lion of the forest strikes them down,
The wolf of the desert ravages them.
A leopard lies in wait by their towns;
Who ever leaves there will be torn in pieces.
For their transgressions are many,
Their rebellious acts unnumbered.

Why should I forgive you?
Your children have forsaken Me
And sworn by no-gods.
When I fed them their fill,
They committed adultery
And went trooping to the harlot's house.
They were well-fed, lusty stallions,
Each neighing at another's wife.
Shall I not punish such deeds?—
says the LORD—

Shall I not bring retribution
On a nation such as this?
Go up among her vines and destroy;
Lop off her trailing branches,
For they are not of the LORD.
(But do not make an end.)
For the House of Israel and the House of Judah
Have betrayed Me
-- declares the LORD.

They have been false to the LORD

Mercy

And said, ‘It is not so!
No trouble shall come upon us,
We shall not see sword or famine.
The prophets shall prove mere wind
For the Word is not in them;
Thus-and-thus shall be done to them!’

Assuredly, thus said the Lord,
The God of Hosts:
Because they said that,
I am putting My words into your mouth as fire,
And this people shall be firewood
Which it will consume.
Lo, I am bring against you, O House of Israel,
A nation from afar
-- declares the Lord;

It is an enduring nation,
It is an ancient nation;
A nation whose language you do not know—
You will not understand what they say.
Their quivers are like a yawning grave—
They are all mighty men.
They will devour your harvest and food,
They will devour your sons and daughters,
They will devour your flocks and herds,
They will devour your vines and fig trees.
They will batter down with the sword
The fortified towns on which you rely.

But even in those days-- declares the LORD-- I will not make an end of you. And when they ask, 'Because of what did the LORD our God do all these things?' you shall answer them, Because you forsook Me and served alien gods on your own land, you will serve foreigners in a land not your own.'

Proclaim this to the House of Jacob
And announce it in Judah:
Hear this, O foolish people,
Devoid of intelligence,
That have eyes but can't see,
That have ears but can't hear!
Should you not revere Me
-- says the LORD—

Should you not tremble before Me,
Who set the sand as a boundary to the sea,
As a limit for all time, not to be transgressed?
Though its waves toss, they cannot prevail;
Though they roar, but they cannot pass it.
Yet this people has a wayward and defiant heart;
They have turned aside and gone their way.
They have not said to themselves,
'Let us revere the LORD our God,
Who gives the rain,
The early and late rains in season,
Who keeps for our benefit
The weeks appointed for the harvest.'
It is your iniquities that have diverted these things,
Your sins have withheld the bounty from you.
For among My people are found wicked men,

Mercy

Who lurk, like fowlers lying in wait;
They set up a trap to catch men.
As a cage is full of birds,
So their homes are full of guile;
That is why they have grown wealthy.
They have become fat and sleek;
They pass beyond the bounds of wickedness,
And they prosper.
They will not judge the case of the orphan,
Nor give a hearing to the plea of the needy.
Shall I not punish such deeds
-- declares the LORD—

Shall I not bring retribution
On such a nation as this?
An appalling, horrible thing
Has happened in the land:
The prophets prophesy falsely,
And the priests rule accordingly;
And My people like it so.
But what will you do at the end of it?"

TANAKH, JEREMIAH 5:1-31

"Hear the word which the LORD has spoken to you, O House of Israel!

Thus said the LORD:
Do not learn to go the way of the nations,
And do not be dismayed by portents in the sky;

Let the nations be dismayed by them!
For the laws of the nations are delusions:
For it is the work of a craftsman's hands.
He adorns it with silver and gold,
He fastens it with nails and hammer,
So it does not totter.
They are like a scarecrow in a cucumber patch,
They cannot speak.
They have to be carried,
For they cannot walk.
Be not afraid of them, for they can do no harm;
Nor is it in them to do any good.

O LORD, there is none like You!
You are great, and your name is great in power.
Who would not revere You, O King of the nations?
For that is Your due,
Since among all the wise of the nations
And among all their royalty
There is none like You.
They are both dull and foolish;
[Their] doctrine is but delusion;
It is a piece of wood,
Silver beaten flat, that is brought from Tarshish,
And gold from Uphaz,
The work of a craftsman and the goldsmith's hands;
Their clothing is blue and purple,
All of them are the work of skilled men.
But the LORD is truly God;
He is a living God,

Mercy

The everlasting King.
At His wrath, the earth quakes,
And nations cannot endure His rage.

Thus shall you say to them: Let the gods, who did not make heaven and earth, perish from the earth and from under these heavens."

He made the earth by His might,
Established the world by His wisdom,
And by His understanding stretched out the skies.
When He makes His voice heard,
There is a rumbling of water in the skies;
He makes vapors rise from the ends of the earth,
He makes lightning for the rain,
And brings forth wind from His treasuries.
Every man is proved dull, without knowledge;
Every goldsmith is put to shame because of the idols,
For his molten image is a deceit—
There is no breath in them.
They are delusion, a work of mockery;
In the hour of doom, they shall perish.
Not like these is the Portion of Jacob;
For it is He who formed all things,
And Israel is His very own: the LORD of Hosts is His name.

Gather up your bundle from the ground,
You who dwell under siege!
For thus said the LORD: I will fling away the inhabitants of the land this time: I will harass them so that they shall feel it.

Woe unto me for my hurt,
My wound is severe!
I thought, ‘This is but a sickness
And I must bear it.’
My tents are ravaged,
All my tent cords are broken.
My children have gone forth from me
And are no more;
No one is left now to stretch out my tents
And hang my tent cloths.
For the shepherds are dull
And did not seek the LORD;
Therefore they have not prospered
And all their flock is scattered.
Hark, a noise! It is coming,
A great commotion out of the north,
That the towns of Judah may be made a desolation,
A haunt of jackals.

I know, O LORD, that man's road is not his [to choose],
That man, as he walks, cannot direct his own steps.
Chastise me, O LORD, but in measure;
Not in Your wrath, lest You reduce me to naught.
Pour out Your wrath on the nations who have not heeded You,
Upon the clans that have not invoked Your name.
For they have devoured Jacob,
Have devoured and consumed him,
And laid desolate his homesteads.”

TANAKH, JEREMIAH 10:1-25

Mercy

“For I mindful of the plans that I have concerning you,— declares the LORD— plans for your welfare, not for disaster, to give you a hopeful future.”

TANAKH, JEREMIAH 29:11

“For I am with you to deliver you— declares the LORD.
I will make an end of all the nations
Among which I have dispersed you;
But I will not make an end of you!
I will not leave you unpunished,
But will chastise you in measure.”

TANAKH, JEREMIAH 30:11

“In those days and at that time— declares the LORD—
The iniquity of Israel shall be sought,
And there shall be none;
The sins of Judah,
And none shall be found;
For I will pardon those I allow to survive.”

TANAKH, JEREMIAH 50:20

“The kindness of the Lord has not ended,
His mercies are not spent.
They are renewed every morning—
Ample is Your grace!

TANAKH, LAMENTATIONS 3:22-23

“For the Lord does not
Reject forever,

But first afflicts, then pardons
In His abundant kindness.
For He does not willfully bring grief
Or affliction to man.”

TANAKH, LAMENTATIONS 3:31-33

“O LORD God of Israel, in heavens above and on the earth below there is no god like You, who keep Your gracious covenant with Your servants when they walk before You in wholehearted devotion; ...”

TANAKH, THE FIRST BOOK OF KINGS 8:23

“Praise the Lord for He is good;
His steadfast love is eternal.”

TANAKH, THE FIRST BOOK OF CHRONICLES 16:34

“The trumpeters and singers joined in unison to praise and extol the Lord; and as the sounds of the trumpets, cymbals, and other musical instruments, and the praise of the LORD, ‘For He is good, for His steadfast love is eternal,’ grew louder, the House, the House of the Lord, was filled with a cloud.”

TANAKH, THE SECOND BOOK OF CHRONICLES 5:13

“All the Israelites witnessed the descent of the fire came down and the glory of the LORD on the House; they knelt with their faces to the ground and prostrated themselves, praising the LORD, ‘For He is good, for His steadfast love is eternal.’

TANAKH, THE SECOND BOOK OF CHRONICLES 7:3

“If you return to the LORD, your brothers and children will be regarded with compassion by their captors, and will return to this land; for the LORD your God is gracious and merciful; He will not turn His face from you, if you return to Him.”

TANAKH, THE SECOND BOOK OF CHRONICLES 30:9

Mercy

“With the loyal You deal loyally;
With the blameless hero, blamelessly.
With the pure You act in purity,
And with the perverse You are wily.”

TANAKH, THE SECOND BOOK OF SAMUEL 22:26-27

“David said to Gad, ‘I am in great distress. Let us fall into the hands of the LORD, for His compassion is great; and let me not fall into the hands of men.’”

TANAKH, THE SECOND BOOK OF SAMUEL 24:14

“You delivered them into the power of their adversaries who oppressed them. In their time of trouble they cried to You; You in heaven heard them, and in Your abundant compassion gave them saviors who saved them from the power of their adversaries. But when they had relief, they again did what was evil in Your sight, So You abandoned them to the power of their enemies, who subjugated them. Again they cried to You, and You in heaven heard and rescued them in Your compassion, time after time. You admonished them in order to turn them back to Your Teaching, but they acted presumptuously and disobeyed Your commandments, and sinned against Your rules, by following which a man shall live. They turned a defiant shoulder, stiffened their neck, and would not obey. You bore with them for many years, admonished them by Your spirit through Your prophets, but they would not give ear, so You delivered them into the power of the peoples of the lands. Still, in Your great compassion You did not make an end of them or abandon them, for You are a gracious and compassionate God.”

TANAKH, NEHEMIAH 9:27-31

“He would tell you the secrets of wisdom,
For there are many sides to sagacity;
An know that God has overlooked for you some of your iniquity.”

TANAKH, JOB 11:6

“Men groan in the city;
The souls of the dying cry out;
Yet God does not regard it as a reproach.”

TANAKH, JOB 24:12

“For God speaks time and again
-- Though man does not perceive it—
In a dream, in a night vision,
When deep sleep falls on men,
While they slumber on their beds.
Then He opens men’s understanding,
And by disciplining them leaves His signature
To turn man away from an action,
To suppress pride in man.
He spares him from the Pit,
His person, from perishing by the sword.
He is reproved by pains on his bed,
And the trembling in his bones is constant.
He detests food;
Fine food is repulsive to him.
His flesh wastes away till they are invisible.
He comes close to the Pit,
His life [verges] on death.
If he has a representative,
One advocate against a thousand
To declare the man’s uprightness,
Then He has mercy on him and decrees,
‘Redeem him from descending to the Pit,
For I have obtained his ransom;
Let his flesh be healthier than in his youth;

Mercy

Let him return to his younger days.'

He prays to God and is accepted by Him;

He enters His presence with shouts of joy,

For He requites a man for his righteousness.

He declares to men,

'I have sinned; I have perverted what was right;

But I was not paid back for it.'

He redeemed him from passing into the Pit;

He will enjoy the light.

Truly, God does all these things

Two or three times to a man,

To bring him back from the Pit,

That he may bask in the light of life."

TANAKH, JOB 33:14-30

"With the loyal, You deal loyally,
with the blameless man, blamelessly.
With the pure, You act purely,
and with the perverse, You act wily."

TANAKH, PSALMS 18:26-27

"He accords great victories to His king,
keeps faith with His anointed,
with David and his offspring forever."

TANAKH, PSALMS 18:51

"O LORD, be mindful of Your compassion
and Your faithfulness;
they are old as time."

TANAKH, PSALMS 25:6

“I detest those who rely on empty folly,
but I trust in the Lord.

Let me exult and rejoice in Your faithfulness
when you notice my affliction.”

TANAKH, PSALMS 31:7-8

“Happy is he whose transgression is forgiven,
whose sin is covered over.

Happy the man whom the Lord does not hold guilty,
and in whose spirit there is no deceit.”

TANAKH, PSALMS 32:1-2

“O Lord, Your faithfulness reaches to the heaven;
Your steadfastness to the sky; ...”

TANAKH, PSALMS 36:5

“I have been young, and am now old,
but I have never seen a righteous man abandoned,
or his children seeking bread.

He is always generous, and lends,
and his children are held blessed.”

TANAKH, PSALMS 37:25-26

“When all manner of sins overwhelm me,
it is You who forgive our iniquities.”

TANAKH, PSALMS 65:3

“Answer me, O LORD,
according to Your great steadfastness;

Mercy

in accordance with Your abundant mercy turn to me;
do not hide Your face from Your servant,
for I am in distress;
answer me quickly.”

TANAKH, PSALMS 69:17-18

“We will not withhold them from their children;,
telling the coming generation
the praises of the LORD and His might,
and the wonders He performed.

He established a decree in Jacob,
ordained a teaching in Israel,
charging our fathers
to make them known to their children,
that a future generation might know
-- children yet to be born—
and in turn tell their children
that they might put their confidence in God,
and not forget God’s great deeds,
but observe His commandments,
and not be like their fathers,
a wayward and defiant generation,
a generation whose heart was inconstant,
whose spirits was not true to God.

Like the Ephraimite bowmen
who played false in the day of battle,
they did not keep God's covenant,
they refused to follow His instruction;
they forgot His deeds

and the wonders that He showed them.
He performed marvels in the sight of their fathers,
 in the land of Egypt, the plain of Zoan,
He split the sea and took them through it;
 He made the water stand like a wall,
He led them with a cloud by day,
 and throughout the night by the light of fire.
He split rocks in the wilderness
 and gave them drink as if from the great deep.
He brought forth streams from a rock
 and made them flow down like a river.

But they went on sinning against Him,
 defying the Most High in the parched land.
To test God was in their mind
 when they demanded the food for themselves.
They spoke against God, saying,
 ‘Can God spread a feast in the wilderness?
True, He struck the rock and waters flowed,
 streams gushed forth;
 but can he provide bread?
Can He supply His people with meat?’
The LORD heard and He raged;
 fire broke out against Jacob,
 anger flared up at Israel,
 because they did not put their in God,
 did not rely on His deliverance.
So He commanded the skies above,
 He opened the doors of heaven
 and rained manna upon them for food,

Mercy

giving them heavenly grain.
Each man ate a hero's meal;
He sent them provision in plenty.
He set the east wind moving in heaven,
and drove the south wind by His might.
He rained meat on them like dust,
winged birds like the sands of the sea,
making them come down inside His camp,
around His dwelling-place.
They ate till they were sated;
He gave them what they craved.
They had not yet wearied of what they craved,
the food was still in their mouths
when God's anger flared up at them.
He slew their sturdiest,
struck down the youth of Israel.
Nonetheless, they went on sinning
and had no faith in His wonders.
He made their days end in futility,
their years in sudden death.
When He struck them, they turned to Him
sought God once again.
They remembered that God was their rock,
God Most High, their Redeemer.
Yet they deceived Him with their speech,
lied to Him with their words;
their hearts were inconstant to Him;
they were untrue to His covenant.
But He, being merciful, forgave iniquity
and would not destroy;

He restrained His wrath time and again
and did not give full vent to His fury;
for He remembered that they were but flesh,
a passing breath that does not return.

How often they defy Him in the wilderness,
did they grieve Him in the wasteland!
Again and again they tested God,
vexed the Holy One of Israel.
They did not remember His strength,
or the day he redeemed them from the foe;
how He displayed His signs in Egypt,
His wonders in the plain of Zoan.

He turned their rivers into blood;
He made their waters undrinkable.

He inflicted upon them swarms of insects to devour them,
frogs to destroy them.

He gave their crops over to grubs,
their produce to locusts.

He killed their vines with hail,
their sycamores with frost.

He gave their beasts over to hail,
their cattle to lightning bolts.

He inflicted His burning anger upon them,
wrath, indignation, trouble,
a band of deadly messengers.

He cleared a path for His anger;
He did not stop short of slaying them
but gave them over to pestilence.

He struck every firstborn in Egypt,

Mercy

the first fruits of their vigor in the tents of Ham.
He set His people moving like sheep,
 drove them like a flock in the wilderness.
He led them in safety; they were unafraid;
 as for their enemies, the sea covered them.
He brought them to His holy realm,
 the mountain His right hand had acquired.
He expelled nations before them,
 settled the tribes of Israel in their tents,
 allotting them their portion by the line.

Yet they defiantly tested God Most High,
 and did not observe His decrees.
They fell away, disloyal like their fathers;
 they played false like a treacherous bow.
They vexed Him with their high places;
 they incensed Him with their idols.
God heard it and was enraged;
 He utterly rejected Israel.
He forsook the tabernacle of Shiloh,
 the tent He had set up among men.
He let His might go into captivity,
 His glory into the hands of the foe.
He gave His people over to the sword;
 He was enraged with His very own.
Fire consumed their young men,
 and their maidens remained unwed.
Their priests fell by the sword,
 and their widows could not weep.
The Lord awoke as from sleep,

like a warrior shaking off wine.
He beat back his foes,
dealing them to lasting disgrace.
He rejected the clan of Joseph;
He did not choose the tribe of Ephraim.
He did choose the tribe of Judah,
Mount Zion, which he loved.
He built His sanctuary like the heavens,
like the earth that He established forever.
He chose David, His servant,
and took him from the sheepfolds.
He brought him from the nursing ewes
to tend His people Jacob, Israel, His very own.
He tended them with blameless heart;
with skillful hands he led them.”

TANAKH, PSALMS 78:4-72

“O Lord, You will favor Your land,
restore Jacob’s fortune;
You will forgive Your people’s iniquity,
pardon all their sins;
You will withdraw all Your anger,
turn away from Your rage.”

TANAKH, PSALMS 85:2-3

“For You, Lord, are good, and forgiving,
abounding in steadfast love to all who call on You.
Give ear, O Lord, to my prayer;
heed my plea for mercy.”

TANAKH, PSALMS 86:5

Mercy

“But You, O Lord, are a God
compassionate and merciful,
slow to anger, abounding in steadfast love and faithfulness.”

TANAKH, PSALMS 86:15

“He forgives all of your sins,
heals all of your diseases.
He redeems your life from the Pit,
surrounds you with steadfast love and mercy.
He satisfies you with good things in the prime of life,
so that your youth is renewed like the eagle's.”

TANAKH, PSALMS 103:3-5

“The LORD is compassionate and gracious,
slow to anger, abounding in steadfast love.
He will not contend forever,
or nurse His anger for all time.
He has not dealt with us according to our sins,
nor has He requited us according to our iniquities.
For as the heavens are high above the earth,
so great is His steadfast love toward those who fear Him,
As east is far from west,
so far has He removed our sins from us.
As a father has compassion for his children,
so the LORD has compassion those who fear Him.
For He knows how we are formed;
He is mindful that we are dust.”

TANAKH, PSALMS 103:8-14

“He saved them time and again,
but they were deliberately rebellious,
and so they were brought low by their iniquity.
When He saw that they were in distress,
when He heard their cry,
He was mindful of His covenant
and in His great faithfulness relented.
He made all their captors kindly disposed toward them.”

TANAKH, PSALMS 106:43-46

“Your steadfast love, O Lord, fills the earth:
teach me Your laws.”

TANAKH, PSALMS 119:64

“Your mercies are great, O Lord;
as is Your rule, preserve me.”

TANAKH, PSALMS 119:156

“If You keep account of sins, O LORD,
Lord, who would survive?
Yours is power to forgive
so that You man be held in awe.”

TANAKH, PSALMS 130:3-4

“O Israel, wait for the LORD;
for with the LORD is steadfast love
and great power to redeem.

It is He who will redeem Israel from all their iniquities.”

TANAKH, PSALMS 130:7-8

“Praise the Lord; for He is good,

Mercy

His steadfast love is eternal.
Who alone works great marvels,
 His steadfast love is eternal;
Who made the heavens with wisdom,
 His steadfast love is eternal;
Who spread the earth over the water,
 His steadfast love is eternal;
Who made the great lights,
 His steadfast love is eternal;
the sun to dominate the day,
 His steadfast love is eternal;
the moon and the stars to dominate the night,
 His steadfast love is eternal;
Who struck Egypt through their first-born,
 His steadfast love is eternal;
and brought Israel out of their midst,
 His steadfast love is eternal;
with a strong hand and outstretched arm,
 His steadfast love is eternal;
Who split apart the Sea of Reeds,
 His steadfast love is eternal;
and made Israel pass through it,
 His steadfast love is eternal;
Who hurled Pharaoh and his army into the Sea of Reeds,
 His steadfast love is eternal;
Who led his people through the wilderness,
 His steadfast love is eternal;
Who struck down great kings,
 His steadfast love is eternal;
and slew mighty kings—

His steadfast love is eternal;
Sihon, king of the Amorites,
His steadfast love is eternal;
Og, king of Bashan—
His steadfast love is eternal;
and gave their land a heritage,
His steadfast love is eternal;
a heritage to His servant Israel,
His steadfast love is eternal;
Who took note of us in our degradation,
His steadfast love is eternal;
and rescued us from our enemies,
His steadfast love is eternal;
Who gives food to all flesh,
His steadfast love is eternal.
Praise the God of heaven,
His steadfast love is eternal.”

TANAKH, PSALMS 136:3-26

“The LORD is gracious and compassionate,
slow to anger and abounding in kindness.
The LORD is good to all,
and His mercy is upon all His works.”

TANAKH, PSALMS 145:8-9

“A kindly man benefits himself; A cruel man makes trouble for himself.”

THE HOLY SCRIPTURES, PROVERBS 11:17

“He who despises his fellow is wrong; He who shows pity for the lowly is happy.”

Mercy

THE HOLY SCRIPTURES, PROVERBS 14:21

“He who withholds what is due to the poor affronts his Maker;
He who shows pity for the needy honors Him.”

TANAKH, PROVERBS 14:31

“Iniquity is expiated by loyalty and faithfulness,
And evil is avoided through fear of the LORD.”

TANAKH, PROVERBS 16:6

“He who strives to do good and kind deeds
Attains life, success, and honor.”

TANAKH, PROVERBS 21:21

“He who covers up his faults will not succeed,
He who confesses and gives them up will finds mercy.”

TANAKH, PROVERBS 28:13

Muslim

“But ye turned back thereafter, had it not been for the Grace and
Mercy of God to you, ye had surely been among the lost.”

AL-QUR’ÁN, THE COW 2:64

“And obey God and the Apostle; that ye may obtain mercy.”

THE HOLY QUR’ÁN 3:132

“Fear the fire, which is prepared for those who reject faith. And
obey God and the Apostle; that ye may obtain mercy.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:131-132

“And if ye are slain, or die, in the way of God, forgiveness and mercy from God are far better than all they could amass.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:157

“God accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will God turn in mercy; for God is full of knowledge and wisdom.”

AL-QUR’ÁN, WOMEN 4:17

“Say: ‘To whom belongeth all that is in the heavens and on earth?’ Say: ‘To God. He hath inscribed for Himself (the rule of) Mercy that He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe.’”

AL-QUR’ÁN, THE CATTLE 6:12

“Moreover, We gave Moses the Book, completing (Our favor) to those who would do right, and explaining all things in detail, and a guide and a mercy, that they might believe in the meeting with their Lord. And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy.”

AL-QUR’ÁN, THE CATTLE 6:154-155

“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.”

AL-QUR’ÁN, THE HEIGHTS 7:52

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the mercy of God is (always) near to those who do good. It is He who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.”

AL-QUR’ÁN, THE HEIGHTS 7:56-57

Mercy

“The believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey God and His apostle. On them will God pour His mercy: for God is Exalted in power, Wise.”

AL-QUR’ÁN, REPENTANCE 9:71

“Now hath come unto you an apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the believers is he most kind and merciful.”

AL-QUR’ÁN, REPENTANCE 9:128

“But ask forgiveness of your Lord, and turn unto Him (in repentance): for my Lord is indeed Full of mercy and loving-kindness.”

AL-QUR’ÁN, HUD 11:90

“It is your Lord that knoweth you best: if He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.”

AL-QUR’ÁN, CHILDREN OF ISRAEL 17:54

“And (remember) Job when he cried to his Lord, ‘Truly distress has seized me, but Thou art the Most Merciful of those that are merciful.’”

AL-QUR’ÁN, THE PROPHETS 21:83

“Verily in the (Qur’án) is a Message for people who would (truly) worship God. We sent thee not, but as a mercy for all creatures.”

AL-QUR’ÁN, THE PROPHETS 21:107

“So say: ‘O my Lord! grant thou forgiveness and mercy! for Thou art the Best of those who show mercy!’”

THE HOLY QUR’ÁN 23:118

“He punishes whom He pleases, and He grants mercy to whom He pleases, and towards Him are ye turned.”

THE HOLY QUR’ÁN 29:21

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect.”

AL-QUR’ÁN, THE ROMANS 30:21

“Then, in their wake, We followed them up with (others of) Our apostles: 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.”

AL-QUR’ÁN, THE IRON 57:27

“In the name of God, Most Gracious, Most Merciful.

By the (angels) who tear out (the souls of the wicked) with violence; By those who gently draw out (the souls of the blessed); And by those who glide along (on errands of mercy), Then press forward as in a race, Then arrange to do (the commands of their Lord) - One Day everything that can be in commotion will be in violent commotion, Followed by oft-repeated (commotions): Hearts that Day will be in agitation; Cast down will be (their owners') eyes.”

AL-QUR’ÁN, THOSE WHO TEAR OUT 79:1-9

Zoroastrian

“O kindest Lord--God and Devotion and home-blessing Righteousness and Love and Power--hear me, pardon me for every offence (I may have) done!”

YASNA 33:11

Mercy

“How is it that he who maliciously opposes me is because of Thy mercy not considered (as) a devil?”

YASNA 44:12

“God becomes the protector of a true servant.”

DINKART 9:64:6

“Ultimately the compassionate Creator, who is the pardoner of creatures, leaves no creature captive in the enemy’s hands; one day He saves even those who are sinful ... by the hands of purifiers, (and) makes (them) proceed on the happy eternal road.”

SHIKAND-GUMANIK VIJAR 4:100-101

Moderation

Bahá'í

“Lament not in your hours of trial, neither rejoice therein; seek ye the Middle Way which is the remembrance of Me in your afflictions and reflection over that which may befall you in future. Thus informeth you, He Who is the Omniscient, He Who is Aware.”

SYNOPSIS OF THE KITÁB-Í-AQDAS, P. 15

“It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favorably regard them, they will, if carried to excess, exercise a pernicious influence upon men.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 216

“Overstep not the bounds of moderation, and deal justly with them that serve thee. Bestow upon them according to their needs, and not to the extent that will enable them to lay up riches for themselves, to deck their persons, to embellish their homes, to acquire the things that are of no benefit unto them, and to be numbered with the extravagant. Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 235

“Fear ye God, and take heed not to outstrip the bounds of moderation, and be numbered among the extravagant.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 251

“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

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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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 342-343

“Cling ye unto moderation.” COMPILATION ON THE HUQUQU’LLAH, #25

“Let them act with moderation and not impose hardship upon themselves. We would like them both to enjoy a life that is well-pleasing.”

COMPILATION ON THE HUQUQU’LLAH, #57

“Moderation is indeed highly desirable. Every person who in some degree turneth towards the truth can himself later comprehend most of what he seeketh. However, if at the outset a word is uttered beyond his capacity, he will refuse to hear it and will arise in opposition.”

INDIVIDUAL AND TEACHING, #3

“In all matters moderation is desirable. If a thing is carried to excess, it will prove a source of evil. Consider the civilization of the West, how it hath agitated and alarmed the peoples of the world.”

TABLETS OF BAHÁ’U’LLÁH, P. 69

“Say: Human utterance is an essence with aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.”

TABLETS OF BAHÁ'U'LLÁH, P. 143

“Utterance must needs possess penetrating power. For if bereft of this quality it would fail to exert influence. And this penetrating influence dependeth on the spirit being pure and the heart stainless. Likewise it needeth moderation, without which the hearer would be unable to bear it, rather he would manifest opposition from the very outset. And moderation will be obtained by blending utterance with the tokens of divine wisdom which are recorded in the sacred Books and Tablets. Thus when the essence of one's utterance is endowed with these two requisites it will prove highly effective and will be the prime factor in transforming the souls of men.”

TABLETS OF BAHÁ'U'LLÁH, P. 198-199

“They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honoured members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 88

“But man hath perversely continued to serve his lustful appetites, and he would not content himself with simple foods. Rather, he prepared for himself food that was compounded of many ingredients, of substances differing one from the other. With this, and with the perpetrating of vile and ignoble acts, his attention was engrossed, and he abandoned the temperance and moderation of a natural way of life. The result was the engendering of diseases both violent and diverse.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 152-153

“It is incumbent upon the loved ones of God to exercise the greatest care and prudence in all things, whether great or small, to take counsel together and unitedly resist the onslaught of the

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stirrers up of strife and the movers of mischief. They must endeavour to consort in a friendly spirit with everyone, must follow moderation in their conduct, must have respect and consideration one for another and show loving-kindness and tender regard to all the peoples of the world.

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 233

“Similarly, with regard to the peoples who clamour for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of Bahá’u’lláh.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 305

“How often has it happened that an individual who was graced with every attribute of humanity and wore the jewel of true understanding, nevertheless followed after his passions until his excellent qualities passed beyond moderation and he was forced into excess. His pure intentions changed to evil ones, his attributes were no longer put to uses worthy of them, and the power of his desires turned him aside from righteousness and its rewards into ways that were dangerous and dark. A good character is in the sight of God and His chosen ones and the possessors of insight, the most excellent and praiseworthy of all things, but always on condition that its center of emanation should be reason and knowledge and its base should be true moderation.”

SECRET OF DIVINE CIVILIZATION, PP. 59-60

“If haste is harmful, inertness and indolence are a thousand times worse. A middle course is best, as it is written: ‘It is incumbent upon you to do good between the two evils,’ this referring to the mean between the two extremes. ‘And let not thy hand be tied up to thy neck; nor yet open it with all openness . . . but between these follow a middle way.’”

SECRET OF DIVINE CIVILIZATION, PP. 108-109

“In the utmost moderation they should make the law; then announce to the public that the rights of the working people are to

be strongly preserved. Also the rights of the capitalists are to be protected. When such a general plan is adopted by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. Otherwise, the labor problem will lead to much destruction, especially in Europe. Terrible things will take place.”

FOUNDATIONS OF WORLD UNITY, P. 43

“... rules and laws should be established to regulate the excessive fortunes of certain private individuals and meet the needs of millions of the poor masses; thus a certain moderation would be obtained. However, absolute equality is just as impossible, for absolute equality in fortunes, honors, commerce, agriculture, industry would end in disorderliness, in chaos, in disorganization of the means of existence, and in universal disappointment: the order of the community would be quite destroyed. Thus difficulties will also arise when unjustified equality is imposed. It is, therefore, preferable for moderation to be established by means of laws and regulations to hinder the constitution of the excessive fortunes of certain individuals, and to protect the essential needs of the masses.”

SOME ANSWERED QUESTIONS, P. 274

“It is, then, clear and evident that the repartition of excessive fortunes among a small number of individuals, while the masses are in need, is an iniquity and an injustice. In the same way, absolute equality would be an obstacle to life, to welfare, to order and to the peace of humanity. In such a question moderation is preferable.”

SOME ANSWERED QUESTIONS, P. 275

“It would be well, with regard to the common rights of manufacturers, workmen and artisans, that laws be established, giving moderate profits to manufacturers, and to workmen the necessary means of existence and security for the future. Thus when they become feeble and cease working, get old and helpless, or leave behind children under age, they and their children will not be annihilated by excess of poverty. And it is from the income of the factory itself, to which they have a right, that they will derive a share, however small, toward their livelihood.”

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SOME ANSWERED QUESTIONS, PP. 275-276

Buddhist

“He who lives without looking for pleasures, his senses well controlled, moderate in his food, faithful and strong, him Mara (the temptor) will certainly not overthrow, any more than the wind throws down a rock mountain.”

THE DHAMMAPADA 8

“The Tathagata, the Buddha continued, does not seek salvation in austerities, but neither does he for that reason indulge in worldly pleasures, nor live in abundance. The Tathagata has found the middle path.

There are two extremes, O bhikkhus, which the man who has given up the world ought not to follow-the habitual practice, on the one hand, of self-indulgence which is unworthy, vain and fit only for the worldly-minded and the habitual practice, on the other hand, of self-mortification, which is painful, useless and unprofitable.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 2-3

“A middle path, O bhikkhus avoiding the two extremes, has been discovered by the Tathagata-a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana! What is that middle path, O bhikkhus, avoiding these two extremes, discovered by the Tathagata-that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana? Let me teach you, O bhikkhus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to a triumph over the senses!

He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail. And how can any one be free from self by leading a wretched life, if he does not succeed in quenching the fires of lust, if he still hankers after either worldly or heavenly pleasures? But he in whom self has become extinct is free from lust; he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile

him. However, let him be moderate, let him eat and drink according to the need of the body.

Sensuality is enervating; the self-indulgent man is a slave to his passions, and pleasure-seeking is degrading and vulgar. But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our minds strong and clear. Water surrounds the lotus flower, but does not wet its petals. This is the middle path, O bhikkhus, that keeps aloof from both extremes." And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavors, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion."

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 5-7

"Attend to your body and its needs as you would treat a wound which you care for without loving it. Severe rules will not lead the disciples on the middle path which I have taught. Certainly, no one can be prevented from keeping more stringent rules, if he sees fit to do so but they should not be imposed upon any one, for they are unnecessary."

THE GOSPEL OF BUDDHA, JEALOUSY OF DEVADATTA, PARA. 4

"However, if he moderates himself and, extinguishing all hatred in his heart lifts his down-trodden adversary up and says to him, Come now and make peace and let us be brothers, he will gain a victory that is not a transient success, for its fruits will remain forever."

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION, PARA. 13

Christian

"But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you."

NIV, THE GOSPEL ACCORDING TO MATTHEW 5:39-42

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“For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life more than food, and the body than clothing?

Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?

And which of you by being anxious can add a single cubit to his life's span?

And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that even Solomon in all his glory did not clothe himself like one of these.

But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more do so for you, O men of little faith?

Do not be anxious then, saying, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we clothe ourselves?'

For all these things the Gentiles eagerly seek; for your heavenly Father knows that you need all these things.

But seek first His kingdom and His righteousness; and all these things shall be added to you.

Therefore do not be anxious for tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.”

NAS, THE GOSPEL ACCORDING TO MATTHEW 6:25-34

“If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you.

If you love those who love you, what credit is that to you? Even 'sinners' love those who love them. And if you do good to those who are good to you, what credit is that to you? Even 'sinners' do that.

And if you lend to those from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners,' expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked."

NIV, THE GOSPEL ACCORDING TO LUKE 6:29-35

"Then Jesus said to his disciples: 'Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. Life is more than food, and the body more than clothes. Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! Who of you by worrying can add a single hour to his life? Since you cannot do this very little thing, why do you worry about the rest?

Consider how the lilies grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, how much more will he clothe you, O you of little faith! And do not set your heart on what you will eat or drink; do not worry about it. For the pagan world runs after all such things, and your Father knows that you need them. But seek his kingdom, and these things will be given to you as well."

NIV, THE GOSPEL ACCORDING TO LUKE 12:22-31

"Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap."

NIV, THE GOSPEL ACCORDING TO LUKE 21:34

"Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature."

NIV, THE LETTER OF PAUL TO THE ROMANS 13:14

"The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged?

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Why not rather be cheated? Instead, you yourselves cheat and do wrong, and you do this to your brothers.”

NIV, THE LETTER OF PAUL TO THE CORINTHIANS 6:7-8

“But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none; ...”

NAS, THE LETTER OF PAUL TO THE CORINTHIANS 7:29

“Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.”

NIV, THE LETTER OF PAUL TO THE CORINTHIANS 8:13

“And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.”

NKJ, THE LETTER OF PAUL TO THE CORINTHIANS 9:25

“Let your moderation be known unto all men. The Lord is at hand.”

KJV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:5

“So then, let us not be like others, who are asleep, but let us be alert and self-controlled.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 13:14

“Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 3:2-3

“Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 3:8

“Since an overseer is entrusted with God's work, he must be blameless-- not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined.”

NIV, THE LETTER OF PAUL TO TITUS 1:2-3

“Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.”

NIV, THE LETTER OF PAUL TO TITUS 2:2-5

“... instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ...”

NAS, THE LETTER OF PAUL TO TITUS 2:12

“Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men.”

NIV, THE LETTER OF PAUL TO TITUS 3:1-2

“Keep your lives free from the love of money and be content with what you have, because God has said, ‘Never will I leave you; never will I forsake you.’ So we say with confidence, ‘The Lord is my helper; I will not be afraid. What can man do to me?’”

NIV, A LETTER TO THE HEBREWS 13:5-6

“For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance,

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godliness; and to godliness, brotherly kindness; and to brotherly kindness, love.”

NIV, THE SECOND LETTER OF PETER 1:5-7

Hindu

“Nay, Arjuna! I call that the true piety which most removes earth-aches and ills, where one is moderate in eating and in resting, and in sport; measured in wish and act; sleeping betimes, waking betimes for duty.”

THE SONG CELESTIAL, 6:17

Jewish

“Foresight will protect you, And discernment will guard you.”

THE HOLY SCRIPTURES, PROVERBS 2:11

“When you sit to dine with a ruler,
Consider well who is before you.
Trust a knife into your gullet
If you have a larger appetite.
Do not crave for his dainties,
For they are counterfeit food.

Do not toil to gain wealth;
Have the sense to desist.
You see it, then it is gone;
It grows wings and flies away,
Like an eagle, heavenward.

Do not eat of a stingy man’s food;

Do not crave his dainties;
He is like one keeping accounts;
'Eat and drink,' he says to you,
But he does not really mean it.
The morsel you eat you will vomit;
You will waste your courteous words."

TANAKH, PROVERBS 23:1-8

"If you find honey, eat only what you need,
Lest sufeiting yourself, you will throw it up.
Visit your neighbor sparingly,
Lest he have his surfeit of you and loathe you."

TANAKH, PROVERBS 25:16-17

"In my own brief span of life, I have seen both of these things: sometimes a good man perishes in spite of his goodness, and sometimes a wicked one endures in spite of his wickedness. So don't overdo goodness and don't act the wise man to excess, or you may be dumbfounded. Don't over do wickedness and don't be a fool or you may die before your time. It's best that you grasp the one without letting go of the other, for one who fears God will do his duty by both."

TANAKH, ECCLESIASTES 7:15-18

"Please test your servants for ten days, giving us legumes to eat and water to drink. Then compare our appearance with that of the youths who eat of the king's food, and do with your servants as you see fit. He agreed to this plan of theirs, and tested them for ten days. When the ten days were over, they looked better and healthier than the youths who were eating the king's food. So the guard kept on removing their food, and the wine they were supposed to drink, and gave them legumes."

TANAKH, DANIEL 1:12-16

Moderation

Muslim

“O ye who believe! make not unlawful the good things which God hath made lawful for you, but commit no excess: for God loveth not those given to excess.”

THE HOLY QUR’ÁN 5:90

“But waste not by excess: for God loveth not the wasters.”

THE HOLY QUR’ÁN 6:141

“Call on your Lord with humility and in private: for God loveth not those who trespass beyond bounds.”

THE HOLY QUR’ÁN 7:55

“Say: ‘Call upon God, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between.’”

AL-QUR’ÁN, CHILDREN OF ISRAEL 17:110

“Those who say, ‘Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous - Evil indeed is it as an abode, and as a place to rest in; Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes); ...’”

AL-QUR’ÁN, THE CRITERION 25:65-67

“And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster.

And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass. Do ye not see that God has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about God, without knowledge and without guidance, and without a Book to enlighten them!”

AL-QUR'ÁN, LUQMAN, THE WISE 31:18-20

Zoroastrian

“No one who does not eat has strength to do weighty works of righteousness, strength to do household labours, strength to begat children.”

VENDIDAD 4:33

“... the one who fills himself with food receives Good Mind in him much better than he who does not; the latter is all but dead.”

VENDIDAD 4:48

“This is the keeping of fast with us--that we fast from committing sin with our eyes and tongue and ears and hands and feet.”

SAD-DAR 83:3

Modesty

Bahá'í

“How numerous the people who engaged in contests with Muhammad, the Apostle of God, and were eventually reduced to naught, inasmuch as they were powerless to bring forth proofs similar to that which God had sent down unto Him. Had they been abashed and modest, and had they realized the nature of the proofs wherewith He was invested, they would never have challenged Him. But they regarded themselves as champions of their own religion. Therefore God laid hold on them according to their deserts and vindicated the Truth through the power of Truth.”

SELECTIONS FROM THE BÁB, P. 132

“Say: Commit not, O people, that which will bring shame upon you or dishonor the Cause of God in the eyes of men, and be not of the mischief-makers. Approach not the things which your minds condemn. Eschew all manner of wickedness, for such things are forbidden unto you in the Book which none touch except such as God hath cleansed from every taint of guilt, and numbered among the purified.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 277-278

“Let your thoughts dwell on your own spiritual development, and close your eyes to the deficiencies of other souls. Act ye in such wise, showing forth pure and goodly deeds, and modesty and humility, that ye will cause others to be awakened.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 203

“In the Gospel it is said that a man came to Christ and called Him ‘Good Master.’ Christ answered, ‘Why callest thou Me good? there is none good but One, that is, God.’ This did not mean--God forbid!--that Christ was a sinner; but the intention was to teach submission, humility, meekness and modesty to the man to whom He spoke.”

SOME ANSWERED QUESTIONS, P. 170

“With a firm heart, a steadfast step and an eloquent tongue arise to spread the Word of God and say: ‘O God, although I am sitting concealed behind the screen of chastity and am restricted by the veil and exigencies of modesty, my cherished hope is to raise the banner of service and to become a maid-servant at Thy Holy Threshold; to ride on a charger and penetrate the army of the ignorant, defeat the mighty regiments and subvert the foundations of error and violation. Thou art the Helper of the weak, Thou art the Sustainer of the poor, Thou art the Succourer of the handmaidens. Verily, Thou art the Almighty and All-Powerful.’”

FROM A TABLET - TRANSLATED FROM THE PERSIAN, COMPILATION ON WOMEN, P. 395

“Make ye inquiries as to a woman teacher. She must be extremely modest, even-tempered, forbearing, and well bred, and she must be expert in the English language.”

FROM A TABLET - TRANSLATED FROM THE PERSIAN, COMPILATION ON EDUCATION, P. 272

“Praised be God, a school for girls hath now been established in Hamadan. Ye who are the teachers thereof must devote more of your efforts to character training than instruction, and must raise up your girl children to be modest and chaste, of good character and conduct - and in addition must teach them the various branches of knowledge.”

COMPILATION ON EDUCATION, P. 285

Buddhist

“He who, though richly adorned, exercises tranquillity, is quiet subdued, restrained, chaste, and has ceased to injure all other beings, is indeed a Brahman, an ascetic, a friar.

Is there in this world a man so restrained by modesty that he bears reproof, as a well-trained horse the whip?”

THE DHAMMAPADA 142-143

Modesty

“Life is easy for a man who is without shame, bold after the fashion of a crow, a mischief-maker, an insulting, arrogant, and dissolute fellow.

But life is hard to live for a modest man, who always looks for what is pure, who is free from attachment, unassuming, spotless, and of clear vision.”

THE DHAMMAPADA 244-245

“The Buddha said: ‘The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. He who recognizes the existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path.’”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 9

“Sariputta seeing the venerable Assaji begging for alms, modestly keeping his eyes to the ground and dignified in deportment, exclaimed: ‘Truly this samana has entered the right path; I will ask him in whose name he has retired from the world and what doctrine he professes.’ Being addressed by Sariputta, Assaji replied: ‘I am a follower of the Buddha, the Blessed One, but being a novice I can tell you the substance only of the doctrine.’”

THE GOSPEL OF BUDDHA, SARIPUTTA AND MOGGALLANA, PARA. 2

“He knew the Dharma, had studied the rules of the order, and was wise, learned, intelligent, modest, conscientious, and ready to submit himself to discipline.”

THE GOSPEL OF BUDDHA, THE SCHISM, PARA. 2

“The Blessed One said: ‘Faith is the seed I sow: good works are the rain that fertilizes it; wisdom and modesty are the plough; my mind is the guiding-rein; I lay hold of the handle of the law; earnestness is the goad I use, and exertion is my draught-ox. This ploughing is ploughed to destroy the weeds of illusion. The harvest it yields is the immortal fruits of Nirvana, and thus all sorrow ends.’ Then the Brahman poured rice-milk into a golden bowl and offered it to the Blessed One, saying: ‘Let the Teacher of mankind partake of the

rice-milk, for the venerable Gotama ploughs a ploughing that bears the fruit of immortality.””

THE GOSPEL OF BUDDHA, THE SOWER, PARA. 3

“So long, O bhikkhus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Sangha; so long as they, O bhikkhus, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested; so long as their elders practice justice; so long as the brethren esteem, revere, and support their elders, and hearken unto their words; so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet; so long as the brethren shall not be addicted to sloth and idleness; so long as the brethren shall exercise themselves in the sevenfold higher wisdom of mental activity, search after truth, energy, joy, modesty, self-control, earnest contemplation, and equanimity of mind, so long the Sangha may be expected to prosper. Therefore, O bhikkhus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind, and full of wisdom.””

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 5

Christian

“And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.””

KJV, THE GOSPEL ACCORDING TO MATTHEW 19:17

“I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God.””

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 2:9-10

Hindu

“Humbleness, uprightness, heed to injure nought which lives, truthfulness, slowness unto wrath, a mind that lightly letteth go

Modesty

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; ...”

THE SONG CELESTIAL 16:2

Jewish

“Saul replied, ‘But am I not a Benjamite, from the smallest tribe of Israel, and my clan the least of all the clans of the tribe of Benjamin? Why do you say such things to me?’

Samuel took Saul and his servant and brought them into the hall, and gave them a place at the head of the guests, who numbered about thirty.”

TANAKH, THE FIRST BOOK OF SAMUEL 9:21-22

“He has told you, O man, what is good, And what the Lord requires of you: Only to do justice And to love goodness, And to walk modestly with your God.”

THE HOLY SCRIPTURES, MICAH 6:8

Muslim

“(Charity is) for those in need, who, in God's cause, are restricted (from travel), and cannot move about in the land, seeking (for trade or work). The ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give, be assured God knoweth it well.”

AL-QUR'ÁN, THE COW 2:273

“Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and God is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to

their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards God, that ye may attain Bliss.”

AL-QUR’ÁN, THE LIGHT 24:30-31

“... it is best for them to be modest: and God is One Who sees and knows all things.”

THE HOLY QUR’ÁN 24:60

Zoroastrian

Obedience

Bahá'í

“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. Whoso hath inhaled the sweet fragrance of the All-Merciful, and recognized the Source of this utterance, will welcome with his own eyes the shafts of the enemy, that he may establish the truth of the laws of God amongst men. Well is it with him that hath turned thereunto, and apprehended the meaning of His decisive decree.”

SYNOPSIS OF THE KITÁB-Í-AQDAS, PP. 12-13

“Regard for the rank of sovereigns is divinely ordained, as is clearly attested by the words of the Prophets of God and His chosen ones. He Who is the Spirit (Jesus) - may peace be upon Him - was asked: ‘O Spirit of God! Is it lawful to give tribute to Caesar or not?’ And He made reply: ‘Yea, render to Caesar the things that are Caesar’s and to God the things that are God’s.’ He forbade it not. These two sayings are, in the estimation of men of insight, one and the same, for if that which belonged to Caesar had not come from God, He would have forbidden it. And likewise in the sacred verse: ‘Obey God and obey the Apostle, and those among you invested with authority.’”

EPISTLE TO THE SON OF THE WOLF, PP. 89-90

“O MOVING FORM OF DUST!

I desire communion with thee, but thou wouldest put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.”

HIDDEN WORDS PERSIAN #21

“Know thou, O fruit of My Tree, that the decrees of the Sovereign Ordainer, as related to fate and predestination, are of two kinds. Both are to be obeyed and accepted. The one is irrevocable, the other is, as termed by men, impending. To the former all must unreservedly submit, inasmuch as it is fixed and settled. God, however, is able to alter or repeal it. As the harm that must result from such a change will be greater than if the decree had remained unaltered, all, therefore, should willingly acquiesce in what God hath willed and confidently abide by the same.

The decree that is impending, however, is such that prayer and entreaty can succeed in averting it.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 133

“What mankind needeth in this day is obedience unto them that are in authority, and a faithful adherence to the cord of wisdom. The instruments which are essential to the immediate protection, the security and assurance of the human race have been entrusted to the hands, and lie in the grasp, of the governors of human society. This is the wish of God and His decree.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 207

“In the day time and in the night season, at even and at morn, We pray to God on thy behalf, that He may graciously aid thee to be obedient unto Him and to observe His commandment, that He may shield thee from the hosts of the evil ones.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 240

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 333

“Verily He Who is the Day-star of Truth and Revealer of the Supreme Being holdeth, for all time, undisputed sovereignty over all that is in heaven and on earth, though no man be found on earth

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to obey Him. He verily is independent of all earthly dominion, though He be utterly destitute. Thus We reveal unto thee the mysteries of the Cause of God, and bestow upon thee the gems of divine wisdom, that haply thou mayest soar on the wings of renunciation to those heights that are veiled from the eyes of men.”

KITÁB-Í-IQAN, P. 97

“These revealed words were a blessing to the righteous who on hearing them exclaimed: ‘O God our Lord, we have heard, and obeyed.’ They were a curse to the people of iniquity who, on hearing them affirmed: ‘We have heard and rebelled.’ Those words, sharp as the sword of God, have separated the faithful from the infidel, and severed father from son.”

KITÁB-Í-IQAN, PP. 111-112

“Consider how abject is the state of the disbelievers. They all give utterance to the words: ‘Verily He is to be praised in His deeds and is to be obeyed in His behest.’ Nevertheless if We reveal aught which, even to the extent of a needle’s eye, runneth counter to their selfish ways and desires, they will disdainfully reject it. Say, none can ever fathom the manifold exigencies of God’s consummate wisdom. In truth, were He to pronounce the earth to be heaven, no one hath the right to question His authority.”

TABLETS OF BAHÁ’U’LLÁH, P. 51

“Consider thou and call to mind the time when Muhammad appeared. He said, and His word is the truth: ‘Pilgrimage to the House is a service due to God.’ And likewise are the daily prayer, fasting, and the laws which shone forth above the horizon of the Book of God, the Lord of the World and the true Educator of the peoples and kindreds of the earth. It is incumbent upon everyone to obey Him in whatsoever God hath ordained; and whosoever denieth Him hath disbelieved in God, in His verses, in His Messengers and in His Books.”

TABLETS OF BAHÁ’U’LLÁH, PP. 108-109

“Know thou for a certainty that the Will of God is not limited by the standards of the people, and God doth not tread in their ways.

Rather is it incumbent upon everyone to firmly adhere to God's straight Path. Were He to pronounce the right to be the left or the south to be the north, He speaketh the truth and there is no doubt of it. Verily He is to be praised in His acts and to be obeyed in His behests. He hath no associate in His judgement nor any helper in His sovereignty. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Know thou moreover that all else besides Him have been created through the potency of a word from His presence, while of themselves they have no motion nor stillness, except at His bidding and by His leave."

TABLETS OF BAHÁ'U'LLÁH, PP. 109-110

"Thou art He through Whom the ensign 'Praiseworthy art Thou in Thy works' hath been lifted up, and the standard 'Obeyed art Thou in Thy behest' hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good-pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment."

PRAYERS AND MEDITATIONS, P. 68

"I, therefore, beseech Thee by Him and by Them Who are the Day-Springs of Thy Divinity, and the Manifestations of Thy Lordship, and the Treasuries of Thy Revelation, and the Depositories of Thine inspiration, to enable us to serve and obey Him, and to empower us to become the helpers of His Cause and the dispersers of His adversaries."

PRAYERS AND MEDITATIONS, P. 86

"As soon as He revealed Himself, as bidden by Thee, and called Thy servants to turn in the direction of Thy gifts, and to set their faces towards the horizon of Thy knowledge, the signs of dissension appeared amongst them. Some responded to Thy call and, without the least hesitation, obeyed Thy summons. Others turned their backs to Thee, and followed the desires of a corrupt inclination."

PRAYERS AND MEDITATIONS, P. 113

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“Enable them, moreover, O my Lord, to fix their gaze at all times upon Thy pleasure, and to yield Thee thanks for the evidences of Thine irrevocable decree. For Thou art, verily, praiseworthy in all that Thou hast done in the past, or wilt do in the future, and art to be obeyed in whatsoever Thou hast wished or wilt wish, and to be loved in all that Thou hast desired or wilt desire.”

PRAYERS AND MEDITATIONS, P. 239

“Glorified be Thy name, O Lord my God! I beseech Thee by Thy power that hath encompassed all created things, and by Thy sovereignty that hath transcended the entire creation, and by Thy Word which was hidden in Thy wisdom and whereby Thou didst create Thy heaven and Thy earth, both to enable us to be steadfast in our love for Thee and in our obedience to Thy pleasure, and to fix our gaze upon Thy face, and celebrate Thy glory.”

PRAYERS AND MEDITATIONS, PP. 219-220

“My God, Whom I worship and adore! I bear witness unto Thy unity and Thy oneness, and acknowledge Thy gifts, both in the past and in the present. Thou art the All-Bountiful, the overflowing showers of Whose mercy have rained down upon high and low alike, and the splendors of Whose grace have been shed over both the obedient and the rebellious.”

PRAYERS AND MEDITATIONS, P. 250

“Were it His pleasure to accept it, He, truly, is the Most Bountiful; and if He cast it away and refuse to consider it, His verdict is just, and He, in very truth, is Praiseworthy in His acts, and meet to be obeyed in His behests. To none is given the right to cavil at Him.”

PRAYERS AND MEDITATIONS, P. 284

“He, truly, is to be obeyed in whatsoever He commandeth, and decreeth, and revealeth, and is to be loved in everything He, through His sovereignty, enjoineth, and, through His power, ordaineth. Whoso will hesitate for less than the twinkling of an eye, hath, verily, denied Thy right, and repudiated all that Thou hast revealed in Thy Books, and in Thy Scriptures, and sent down with

Thy chosen Ones, and Thy Prophets, and Thy Messengers, and the Trustees of Thy Revelation.”

PRAYERS AND MEDITATIONS, P. 286

“I bear witness that Thou art to be praised in Thy doings, and to be obeyed in Thy behests, and to remain unconstrained in Thy bidding.”

PRAYERS AND MEDITATIONS, P. 319

“In all these journeys the traveler must stray not the breadth of a hair from the ‘Law,’ for this is indeed the secret of the ‘Path’ and the fruit of the Tree of ‘Truth’; and in all these stages he must cling to the robe of obedience to the commandments, and hold fast to the cord of shunning all forbidden things, that he may be nourished from the cup of the Law and informed of the mysteries of Truth.”

THE SEVEN VALLEYS, PP. 39-40

“We prescribe unto all men that which will lead to the exaltation of the Word of God amongst His servants, and likewise, to the advancement of the world of being and the uplift of souls. To this end, the greatest means is education of the child. To this must each and all hold fast. We have verily laid this charge upon you in manifold Tablets as well as in My Most Holy Book. Well is it with him who deferreth thereto.

We ask of God that He will assist each and every one to obey this inescapable command that hath appeared and been caused to descend through the Pen of the Ancient of Days.”

BAHÁ’Í EDUCATION, #6

“The parents must exert every effort to rear their offspring to be religious, for should the children not attain this greatest of adornments, they will not obey their parents, which in a certain sense means that they will not obey God. Indeed, such children will show no consideration to anyone, and will do exactly as they please.”

BAHÁ’Í EDUCATION, #14

Obedience

“Through the power of faith, obey ye the teachings of God, and let all your actions conform to His laws.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 35

“Furthermore each and every one is required to show obedience, submission and loyalty towards his own government.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 293

“Such obedience and submission is made incumbent and obligatory upon all by the clear Text of the Abhá Beauty. Therefore the believers, in obedience to the command of the True One, show the utmost sincerity and goodwill towards all nations; and should any soul act contrary to the laws of the government he would consider himself responsible before God, deserving divine wrath and chastisement for his sin and wrongdoing.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 293

“Let them willingly subject themselves to every just king, and to every generous ruler be good citizens. Let them obey the government and not meddle in political affairs, but devote themselves to the betterment of character and behaviour, and fix their gaze upon the Light of the world.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 319

“So 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; and He continually kept sending tracts of admonition to all parts, whereby a wonderful effect was produced.”

TRAVELLER’S NARRATIVE, P. 41

“O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and to show your fidelity to every righteous king. Serve ye the sovereigns of the world with

utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself.”

WILL & TESTAMENT, P. 15

“It is certain that man's highest distinction is to be lowly before and obedient to his God; that his greatest glory, his most exalted rank and honor, depend on his close observance of the Divine commands and prohibitions. Religion is the light of the world, and the progress, achievement, and happiness of man result from obedience to the laws set down in the holy Books. Briefly, it is demonstrable that in this life, both outwardly and inwardly the mightiest of structures, the most solidly established, the most enduring, standing guard over the world, assuring both the spiritual and the material perfections of mankind, and protecting the happiness and the civilization of society - is religion.”

SECRET OF DIVINE CIVILIZATION, PP. 71-72

“Material comforts are only a branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!”

SOME ANSWERED QUESTIONS, PP. 79-80

“These Holy Beings are lights, and light does not unite itself with darkness. They are life, and life and death are not confounded. They are for guidance, and guidance and error cannot be together. They

Obedience

are the essence of obedience, and obedience cannot exist with rebellion.”

SOME ANSWERED QUESTIONS, P. 170

“People make much profession of goodness, multiplying fine words because they wish to be thought greater and better than their fellows, seeking fame in the eyes of the world. Those who do most good use fewest words concerning their actions.

The children of God do the works without boasting, obeying His laws.”

PARIS TALKS, P. 17

“My earnest desire is that you will all strive and work for this glorious end; that you will be faithful and loving workers in the building of the new spiritual civilization; the elect of God, in willing joyful obedience carrying out His supreme design! Success is truly near at hand, for the Flag of Divinity has been raised aloft, and the Sun of the Righteousness of God appeareth upon the horizon in the sight of all men!”

PARIS TALKS, PP. 34-35

“Love and obey your Heavenly Father, and rest assured that Divine help is yours. Verily I say unto you that you shall indeed conquer the world!”

PARIS TALKS, P. 101

“We must obey God, and strive to follow Him by leaving all our prejudices and bringing about peace on earth.”

PARIS TALKS, P. 131

“All religious laws conform to reason, and are suited to the people for whom they are framed, and for the age in which they are to be obeyed.”

PARIS TALKS, PP. 141-142

“Contemplate first the prejudice of religion: consider the nations of so-called religious people; if they were truly worshippers of God they would obey His law which forbids them to kill one another.”

PARIS TALKS, P. 147

“God has not created men that they should destroy one another. All races, tribes, sects and classes share equally in the Bounty of their Heavenly Father.

The only difference lies in the degree of faithfulness, of obedience to the laws of God. There are some who are as lighted torches, there are others who shine as stars in the sky of humanity. The lovers of mankind, these are the superior men, of whatever nation, creed, or colour they may be. For it is they to whom God will say these blessed words, 'Well done, My good and faithful servants'. In that day He will not ask, 'Are you English, French, or perhaps Persian? Do you come from the East, or from the West?"'

PARIS TALKS, PP. 148-149

“The government of the countries should conform to the Divine Law which gives equal justice to all. This is the only way in which the deplorable superfluity of great wealth and miserable, demoralizing, degrading poverty can be abolished. Not until this is done will the Law of God be obeyed.”

PARIS TALKS, P. 154

Buddhist

“What, however, is good? Abstaining from killing is good; abstaining from theft is good; abstaining from sensuality is good; abstaining from falsehood is good; abstaining from slander is good; suppression of unkindness is good; abandoning gossip is good; letting go all envy is good; dismissing hatred is good; obedience to the truth is good; all these things are good.”

**THE GOSPEL OF BUDDHA, THE ANNIHILATION OF SUFFERING, PARA.
3**

Obedience

“When the Blessed One had thus spoken, the disciples said: ‘O thou who rejoicest in kindness having its source in compassion, thou great cloud of good qualities and of benevolent mind, thou quenches the fire that vexeth living beings, thou pourest out nectar, the rain of the law! We shall do, O Lord, what the Tathagata commands. We shall fulfill his behest; the Lord shall find us obedient to his words.’”

THE GOSPEL OF BUDDHA, PREACHER’S MISSION, PARA. 9

“Better than worshipping gods is obedience to the laws of righteousness.”

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 3

“‘Where, O venerable Master, is Nirvana?’ ‘Nirvana is wherever the precepts are obeyed replied the Blessed One.’”

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 8

“The Blessed One addressed them and said: ‘Seeking the way, ye must exert yourselves and strive with diligence. It is not enough to have seen me Walk as I have commanded you; free yourselves from the tangled net of sorrow. Walk in the path with steadfast aim. A sick man may be cured by the healing power of medicine and will be rid of all his ailments without beholding the physician. He who does not do what I command sees me in vain. This brings no profit; while he who lives far off from where I am and yet walks righteously is ever near me. A man may dwell beside me, and yet, being disobedient, be far away from me. Yet he who obeys the Dharma will always enjoy the bliss of the Tathagata’s presence.’”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 2

“‘O bhikkhus! after my final entrance into Nirvana you must reverence and obey the law. Regard the law as your master. The law is like unto a light that shines in the darkness, pointing out the way; it is also like unto a precious jewel to gain which you must shun no trouble, and be ready to bring any sacrifice; even, should it be needed, your own lives. Obey the Dharma which I have revealed to you; follow it carefully and if as in no way different from myself.’

Such were the words of the Blessed One. The law, accordingly, which the Buddha has left us as a precious inheritance has now become the visible body of the Tathagata. Let us, therefore, revere it and keep it sacred. For what is the use of erecting dagobas for relics, if we neglect the spirit of the Master's teachings?"

THE GOSPEL OF BUDDHA, CONCLUSION, PARA. 2

"Let us, then, revere the truth; let us inquire into the truth and state it, and let us obey the truth. For the truth is Buddha our Master, our Teacher."

THE GOSPEL OF BUDDHA, CONCLUSION, PARA. 4

Christian

"Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven."

NIV, THE GOSPEL ACCORDING TO MATTHEW 5:19

"No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

NIV, THE GOSPEL ACCORDING TO MATTHEW 6:24

"And as Jesus passed on from there, He saw a man, called Matthew, sitting in the tax office; and He said to him, 'Follow Me!' And he rose, and followed Him."

NAS, THE GOSPEL ACCORDING TO MATTHEW 9:9

"For whoever does the will of my Father in heaven is my brother and sister and mother."

NIV, THE GOSPEL ACCORDING TO MATTHEW 12:50

"But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop,

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yielding a hundred, sixty or thirty times what was sown. Jesus told them another parable: ‘The kingdom of heaven is like a man who sowed good seed in his field.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 13:23-24

“For whoever does the will of God, he is My brother and sister and mother.”

NAS, THE GOSPEL ACCORDING TO MARK 3:5

“Both of them were upright in the sight of God, observing all the Lord's commandments and regulations blamelessly.”

NIV, THE GOSPEL ACCORDING TO LUKE 1:6

“Why do you call me, ‘Lord, Lord,’ and do not do what I say?”

NIV, THE GOSPEL ACCORDING TO LUKE 6:46

“He replied, ‘My mother and brothers are those who hear God's word and put it into practice.’”

NIV, THE GOSPEL ACCORDING TO LUKE 8:21

“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.”

KJV, THE GOSPEL ACCORDING TO LUKE 11:2

“He replied, ‘Blessed rather are those who hear the word of God and obey it.’”

NIV, THE GOSPEL ACCORDING TO LUKE 11:28

“So Jesus said, ‘When you have lifted up the Son of Man, then you will know that I am and that I do nothing on my own but speak just what the Father has taught me.’”

NIV, THE GOSPEL ACCORDING TO JOHN 8:28

“I tell you the truth, if anyone keeps my word, he will never see death.”

NIV, THE GOSPEL ACCORDING TO JOHN 8:51

“As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world.”

NIV, THE GOSPEL ACCORDING TO JOHN 9:4-5

“My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one.”

NIV, THE GOSPEL ACCORDING TO JOHN 10:27-30

“If you love Me, you will keep My commandments.”

NAS, THE GOSPEL ACCORDING TO JOHN 14:15

“Jesus answered and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him.’”

NAS, THE GOSPEL ACCORDING TO JOHN 14:23

“I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go from here.”

NAS, THE GOSPEL ACCORDING TO JOHN 14:30-31

“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.”

KJV, THE GOSPEL ACCORDING TO JOHN 15:10

“Ye are my friends, if ye do whatsoever I command you.”

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KJV, THE GOSPEL ACCORDING TO JOHN 15:14

“Then they called them in again and commanded them not to speak or teach at all in the name of Jesus. But Peter and John replied, ‘Judge for yourselves whether it is right in God's sight to obey you rather than God.’”

NIV, ACTS OF THE APOSTLES 4:18-19

“But Peter and the apostles answered and said, ‘We must obey God rather than men.’”

NAS, ACTS OF THE APOSTLES 4:18-19

“For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.”

NIV, THE LETTER OF PAUL TO THE ROMANS 2:10

“But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted.”

NIV, THE LETTER OF PAUL TO THE ROMANS 6:17

“Children, obey your parents; for it is only right that you should. ‘Honour your father and your mother’ is the first commandment to carry a promise with it: ‘that it may be well with you and that you may live long on the earth.’”

REB, THE LETTER OF PAUL TO THE EPHESIANS, 6:1-2

“Therefore, my dear friends, as you have always obeyed-- not only in my presence, but now much more in my absence-- continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 2:12-13

“Then I said, ‘Here I am-- it is written about me in the scroll-- I have come to do your will, O God.’”

NIV, THE LETTER OF PAUL TO THE HEBREWS 10:7

“Obey your leaders and submit to their authority; for they are tireless in their care for you, as those who must render an account.”

REB, THE LETTER OF PAUL TO THE HEBREWS 13:17

“Remind everyone to be submissive to the government and the authorities, and to obey them;”

REB, THE LETTER OF PAUL TO TITUS, 3:1

“For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.”

NIV, A LETTER OF JAMES 2:10

“As obedient children, do not conform to the evil desires you had when you lived in ignorance.”

NIV, THE FIRST LETTER OF PETER 1:14

“And hereby we do know that we know him, if we keep his commandments.”

KJV, THE FIRST LETTER OF JOHN 2:3

“The world and its desires pass away, but the man who does the will of God lives forever.”

NIV, THE FIRST LETTER OF JOHN 2:17

“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.”

KJV, THE FIRST LETTER OF JOHN 3:22

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“Those who obey his commands live in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.”

NIV, THE FIRST LETTER OF JOHN 3:24

“By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome.”

NAS, THE FIRST LETTER OF JOHN 5:2-3

“And this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love. Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist. Watch out that you do not lose what you have worked for, but that you may be rewarded fully. Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son.”

NIV, THE SECOND LETTER OF JOHN 1:6-9

“Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.”

NKJ, THE REVELATION OF JOHN 22:14

Hindu

“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.”

THE SONG CELESTIAL 11:37

“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; nought- 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, loves well Me, Who have made them, and attains to Me.”

THE SONG CELESTIAL 18:52-54

Jewish

“For I have singled him out, that he may instruct his children and his prosperity to keep the way of the LORD by doing what is right and just, in order that the LORD may bring about for Abraham what He has promised him.”

TANAKH, GENESIS 18:19

“Now then, if you obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, but you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the Children of Israel.”

TANAKH, EXODUS 19:5-6

“You shall not bow down to them or serve them. For I, the LORD your God, am an impassioned God, visiting the guilt of the parents on the children, upon the third and fourth generations of those who reject Me, but showing kindness to the thousandth generation of those who love Me and keep My commandments.”

TANAKH, EXODUS 20:5-6

“Then he took the record of the covenant and read it aloud to the people. And they said, ‘All that the LORD has spoken we will faithfully do!’”

TANAKH, EXODUS 24:7

“You shall faithfully observe all My laws and all My rules: I am the Lord.”

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THE HOLY SCRIPTURES, LEVITICUS 19:37

“On a sign from the LORD they made camp and on a sign from the LORD they broke camp; they observed the lord’s mandate at the lord’s bidding through Moses.”

TANAKH, NUMBERS 9:23

“You shall not bow down to them or serve them. For I, the LORD your God, am an impassioned God, visiting the guilt of the parents upon the children upon the third and upon the fourth generations of those who reject Me, but showing kindness to the thousandth generation of those who love Me and keep My commandments.”

TANAKH, DEUTERONOMY 5:9-10

“No, the Lord's arm is not too short to save, Or His ear too dull to hear; But your iniquities have been a barrier Between you and your God, Your sins have made Him turn His face away And refuse to hear you.”

THE HOLY SCRIPTURES, ISAIAH 59:1-2

“But this is what I commanded them: saying, Do My bidding, that I may be your God and you may be My people; walk only in the way that I enjoin upon you, that it may go well with you.”

TANAKH, JEREMIAH 7:23

“... and now you ask, ‘Why has not the son shared the burden of the father’s guilt? But the son hath done what is right and just, and has carefully kept all My laws: he shall live!’”

TANAKH, EZEKIEL 18:19

“So, too, if I say to the wicked, 'You shall die,' and he then turns back from his sinfulness and does what is just and right--if the wicked man restores a pledge, makes good what he has taken from robbery, follows the laws of life, and does not commit iniquity—he shall live; he shall not die. None of the sins he committed shall be

remembered against him; since he dose what is just and right, he shall live.”

TANAKH, EZEKIEL 33:14-16

“The kingship and dominion and grandeur belonging to all the kingdoms under Heaven will be given to the people of the holy ones of the Most High. There kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.”

TANAKH, BOOK OF DANIEL 7:27

“The Judites approached Joshua at Gilgal, and Caleb son of Jephunneh the Kenizzite said to him: ‘You know what instructions the LORD gave at Kadesh-barnea to Moses, the man of God, concerning you and me. I was forty years old when Moses the servant of the LORD sent me from Kadesh Barnea to spy out the land, and I gave him a forthright report. While my companions who went up with me took the hearts out of the people, I was loyal to the LORD my God. On that day, Moses promised an oath, “The land on which your foot trod shall be a portion for you and that of your descendants forever, because you were loyal to the LORD my God.” Now the LORD has preserved me, as He promised. It is forty-five years since the Lord made His promise to Moses, when Israel was journeying through the wilderness; and here I am today, eighty-five years old. I am still as strong today as on the day that Moses sent me; my strength is the same now as it was then, for battle and for activity. So assign to me this hill country as the LORD promised on that day. Though you too heard on that day that Anakites are there and great fortified cities, if only the LORD is with me, I will dispossess them, as the Lord promised.’

So Joshua blessed Caleb son of Jephunneh and assigned Hebron to him as his portion. Thus Hebron became the portion of Caleb son of Jephunneh the Kenizzite, as it still is, because he was loyal to the LORD, the God of Israel,”

TANAKH, JOSHUA 14:6-14

“You have observed all that Moses the servant of the LORD commanded you, and have obeyed me in everything that I commanded you.”

TANAKH, JOSHUA 22:2

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“And the people declared to Joshua, ‘We will serve none but the Lord our God, and we will obey none but Him.’”

TANAKH, JOSHUA 24:24

“And I will further grant you long life, if you will walk in My ways and observe My laws and commandments, as did your father David.”

TANAKH, THE FIRST BOOK OF KINGS 3:14

“He clung to the LORD; he did not turn away from following Him, but kept the commandments that the LORD had given to Moses.”

TANAKH, THE SECOND BOOK OF KINGS 18:6

“And I will not again cause the feet of Israel to wander from the land that I gave to their fathers, if they will faithfully all that I have commanded them – all the Teachings with which My servant Moses charged them.”

TANAKH, THE SECOND BOOK OF KINGS 21:8

“I said: ‘O LORD, God of heaven, great and awesome God, who faithful to those who love Him and keep His commandments! Let Your ear be attentive and Your eyes open to receive the prayer of Your servant that I am praying to You, day and night, on behalf of the Israelites, Your servants, confessing the sins that we Israelites have committed against You, sins that I and my father's house have committed.’”

TANAKH, NEHEMIAH 1:5-6

“Happy is the man who has not followed the counsel of the wicked,
or taken the path of sinners,
or joined the company of the insolent;
rather, the teaching of the Lord is his delight,

and he studies that teaching day and night.
He is like a tree planted beside streams of water,
which yields its fruit in season,
whose foliage never fades,
and whatever it produces thrives.”

TANAKH, PSALMS 1:1-3

“At the mere report of me they are submissive;
foreign peoples cower before me;
foreign people lose courage,
and come trembling out of their strongholds.”

NIV, PSALMS 18:44-46

“All the lord’s paths are steadfast love
for those who keep the decrees of His covenant.”

TANAKH, PSALMS 25:10

“He spoke to them in a pillar of cloud;
they obeyed His decrees,
the law He gave them.”

TANAKH, PSALMS 99:7

“But the lord’s steadfast love is for all eternity
toward those who fear Him,
and His beneficence is for the children’s children
of those who keep His covenant
and remember to observe His precepts.”

TANAKH, PSALMS 103:17-18

“Bless the LORD, O His angels,

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mighty creatures who do His bidding,
ever obedient to His bidding;
bless the Lord, all His hosts,
His servants who do His will;
bless the Lord, all His works,
through the length and breadth of His realm;
bless the Lord, O my soul.”

TANAKH, PSALMS 103:20-22

“The beginning of wisdom is the fear of the Lord;
who practice it gain sound understanding.
Praise of Him is everlasting.”

TANAKH, PSALMS 111:10

“Hallelujah.
Happy is the man who fears the LORD,
who is ardently devoted to His commandments.”

TANAKH, PSALMS 112:1

“Happy are those whose way is blameless,
who follow the teaching of the Lord.

Happy are those who observe His decrees,
who turn to Him wholeheartedly.

They have done no wrong,
but have followed His ways.

You have commanded that Your precepts
be kept diligently.

Would that my ways were firm
in keeping Your laws;

that I would not be ashamed
when I regard all Your commandments.
I will praise You with a sincere heart
as I learn Your just rules.
I will keep Your laws;
do not utterly forsake me.

How can a young man keep his way pure? –
by holding to Your word.
I have turned to You with all my heart;
do not let me stray from Your commandments.
In my heart I treasure Your promise;
therefore I do not sin against You.
Blessed are You, O Lord;
train me in Your laws.
With my lips I rehearse
all the rules You proclaimed.
I rejoice over the way of Your decrees
as over all riches.
I study Your precepts;
I regard Your ways;
I take delight in Your laws;
I will not neglect Your word.

Deal kindly with Your servant,
that I may live to keep Your word.
Open my eyes, that I may perceive
the wonders of Your teaching.
I am only a sojourner in the land;
do not hide Your commandments from me.

Obedience

My soul is consumed with longing
for Your rules at all times.
You blast the accursed insolent ones
who stray from Your commandments.
Take away from me taunt and abuse,
because I observe Your decrees.
Through princes meet and speak against me,
Your servant studies Your laws.
For Your decrees are my delight,
my intimate companions.

My soul clings to the dust;
revive me in accordance with Your word.
I have declared my way, and You have answered me;
train me in Your laws.
Make me understand the way of Your precepts,
that I may study Your wondrous acts.
I am racked with grief;
sustain me in accordance with Your word.
Remove all false ways from me;
favor me with Your teachings.
I have chosen the way of faithfulness;
I have set your rules before me.
I cling to Your decrees;
O Lord, do not put me to shame.
I eagerly pursue Your commandments,
for You broaden my understanding.

Teach me, O Lord, the way of Your laws;
I will observe them to the utmost.

Give me understanding that I may observe Your teaching
and keep it wholeheartedly.
Lead me in the path of Your commandments,
for that is my concern.
Turn my heart to Your decrees
and not to the love of gain.
Avert my eyes from seeing falsehood;
by Your ways preserve me.
Fulfill Your promise to Your servant,
which is for those that worship You.
Remove the taunt that I dread,
for Your rules are good.
See, I have longed for Your precepts;
by Your righteousness preserve me.

May Your steadfast love reach me, O Lord,
Your deliverance, as You have promised.
I shall have an answer for those who taunt me,
for I have put my trust in Your word.
Do not utterly take the truth away from my mouth,
for I have put my hope in Your rules.
I will always obey Your teaching,
forever and ever.
I will walk about at ease,
for I have turned to Your precepts.
I will speak of Your decrees,
and not be ashamed in the presence of kings.
I will delight in Your commandments,
which I love.
I reach out for Your commandments, which I love;

Obedience

I study Your laws.

Remember Your word to Your servant
through which You have given me hope.

This is my comfort in my affliction,

that Your promise has preserved me.

Though the arrogant have cruelly mocked me,
I have not swerved from Your teaching.

I remember Your rules of old, O Lord,
and find comfort in them.

I am seized with rage
because of the wicked who forsake Your teaching.

Your laws are a source of strength to me
wherever I may dwell.

I remember Your name at night, O Lord,
and obey Your teaching.

This has been my lot,
for I have observed Your precepts.

The Lord is my portion;
I have resolved to keep Your words.

I have implored You with all my heart;
have mercy on me, in accordance with Your promise.

I have considered my ways,
and turned back to Your decrees.

I have hurried and not delayed
to keep Your commandments.

Though the bonds of the wicked are coiled around me,
I have not neglected Your teaching.

I arise at midnight to praise You

for Your just rules.

I am a companion to all that fear You,
to those who keep Your precepts.
Your steadfast love, O Lord, fills the earth;
teach me Your laws.

You have treated Your servant well,
according to Your word, O Lord.

Teach me good sense and knowledge,
for I have put my trust in Your commandments.

Before I was humbled I went astray,
but now I keep Your word.

You are good and beneficent;
teach me Your laws.

Through the arrogant have accused me falsely,
I observe Your precepts wholeheartedly.

Their minds are thick like fat;
as for me, Your teaching is my delight.

It was good for me that I was humbled,
so that I might learn Your laws.

I prefer the teaching You proclaimed
to thousands of gold and silver pieces.

Your hands made me and fashioned me;
give me understanding that I may learn Your
commandments.

Those who fear You will see me and rejoice,
for I have put my hope in Your word.

I know, O Lord, that Your rulings are just;
rightly have You humbled me.

Obedience

May Your steadfast love comfort me
in accordance with Your promise to Your servant.
May Your mercy reach me, that I might live,
for Your teaching is my delight.
Let the insolent be dismayed, for they have wronged me
without cause;
I will study Your precepts.
May those who fear You,
those who know Your decrees,
turn again to me.
May I wholeheartedly follow Your laws
so that I do not come to grief.

I long for Your deliverance;
I hope for Your word.
My eyes pine away for Your promise;
I say, ‘When will you comfort me?’
Though I have become like a water-skin dried in smoke,
I have not neglected Your laws.
How long has Your servant to live?
when will You bring my persecutors to judgment?
The insolent have dug pits for me,
flouting Your teaching.
All Your commandments are enduring;
I am persecuted without cause; help me!
Though they almost wiped me off the earth,
I did not abandon Your precepts.
As befits Your steadfast love, preserve me,
so that I may keep the decree You proclaimed.

The Lord exists forever;
Your word stands firm in heaven.
Your faithfulness is for all generations;
You have established the earth, and it stands.
They stand this day to [carry out] Your rulings,
for all are Your servants.
Were not Your teaching my delight
I would have perished in my affliction.
I will never neglect Your precepts,
for You have preserved my life through them.
I am Yours; save me!
For I have turned to Your precepts.
The wicked hope to destroy me,
but I ponder Your decrees.
I have seen that all things have their limit,
but Your commandment is broad without measure.

O how I love Your teaching!
It is my study all day long.
Your commandments make me wiser than my enemies;
they always stand by me.
I have gained more insight than all my teachers,
for Your decrees are my study.
I have gained more understanding than my elders,
for I observe Your precepts.
I have avoided every evil way
so that I may keep Your word.
I have not departed from Your rules,
for You have instructed me.
How pleasing is Your word to my palate,

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sweeter than honey.
I ponder Your precepts;
therefore I hate every false way.

Your word is a lamp to my feet,
a light for my path.
I have firmly sworn
to keep Your just rules.
I am very much afflicted;
O Lord, preserve me in accordance with Your word.
Accept, O Lord, my freewill offerings;
teach me Your rules.
Though my life is always in danger,
I do not neglect Your teaching.
Though the wicked have set a trap for me,
I have not strayed from Your precepts.
Your decrees are my eternal heritage;
they are my hearts delight.
I am resolved to follow Your laws
to the utmost forever.

I hate men of divided heart,
but I love Your teaching.
You are my protection and my shield;
I hope for Your word.
Keep away from me, you evil doers,
that I may observe the commandments of my God.
Support me as You promised, so that I may live;
do not thwart my expectation.
Sustain me so that I may be saved.

and I will muse upon Your laws.
You reject all who stray from Your laws,
for they are false and deceitful.
You do away with the wicked as if they were dross;
rightly do I love Your decrees.
My flesh creeps from fear of You;
I am in love with Your rulings.

I have done what is just and right;
do not abandon me to those who would wrong me.
Guarantee Your servant's well-being;
do not let the arrogant wrong me.
My eyes pine away for Your deliverance,
for Your promise of victory.
Deal with Your servant as befits Your steadfast love;
teach me Your laws.
I am Your servant;
give me understanding,
that I might know Your decrees.
It is a time to act for the Lord,
for they have violated Your teaching.
Rightly do I love Your commandments
more than gold, even fine gold.
Truly by all [Your] precepts I walk straight;
I hate every false way.

Your decrees are wondrous;
rightly do I observe them.
The words You inscribed give light,
and grant understanding to the simple.

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I open my mouth wide, I pant,
longing for Your commandments.
Turn to me and be gracious to me,
as is Your rule with those who love Your name.
Make my feet firm through Your promise;
do not let iniquity dominate me.
Redeem me from being wronged by man,
that I may keep Your precepts.
Show favor to Your servant,
and teach me Your laws.
My eyes shed streams of water
because men do not obey Your teaching.

You are righteousness, O Lord;
Your rulings are just.
You have ordained righteous decrees;
they are firmly enduring.
I am consumed with rage
over my foe's neglect of Your words.
Your word is exceedingly pure,
and Your servant loves it.

Though I am belittled and despised,
I have not neglected Your precepts.
Your righteousness is eternal;
Your teaching is true.
Though anguish and distress come upon me,
Your commandments are my delight.
Your righteous decrees are eternal;
give me understanding, that I might live.

I call with all my heart;
answer me, O Lord,
that I may observe Your laws.

I call upon You; save me,
that I may keep Your decrees.

I rise before dawn and cry for help;
I hope for Your word.

My eyes greet each watch of the night,
as I meditate on Your promise.

Hear my voice as it befits Your steadfast love;
O lord, preserve me, as is Your rule.

Those who pursue intrigue draw near;
they are far from Your teaching.

You, O Lord, are near,
and all Your commandments are true.

I know from Your decrees of old
that You have established them forever.

See my affliction and rescue me,
for I have not neglected Your teaching.

Champion my cause and redeem me;
preserve me according to Your promise.

Deliverance is far from the wicked,
for they have not turned to Your laws.

Your mercies are great, O Lord;
as is Your rule, preserve me.

Many are my persecutors and foes;
I have not swerved from Your decrees.

I have seen traitors and loathed them,

Obedience

because they did not keep Your word in mind.
See that I have loved Your precepts;
O Lord, preserve me, as befits Your steadfast love.
Truth is the essence of Your word;
Your just rules are eternal.

Princes have persecuted me without reason;
my heart thrills at Your word.
I rejoice over Your promise
as one who obtains great spoil.
I hate and abhor falsehood;
I love Your teaching.
I praise You seven times each day
for Your just rules.
Those who love Your teaching enjoy well-being;
they encounter no adversity.
I hope for Your deliverance, O Lord;
I observe Your commandments.
I obey Your decrees
and love them greatly.
I obey Your precepts and decrees;
all my ways are before You.

May my plea reach You, O Lord;
grant me understanding according to Your word.
May my petition come before You;
save me in accordance with Your promise.
My lips shall pour forth praise,
for You teach me Your laws.
My tongue shall declare Your promise,

for all Your commandments are just.
Lend Your hand to help me,
for I have chosen Your precepts.
I have longed for Your deliverance, O Lord;
Your teaching is my delight.
Let me live, that I may praise You;
may Your rules be my help;
I have strayed like a lost sheep;
search for Your servant,
for I have not neglected Your commandments.”

TANAKH, PSALMS 119

“Teach me to do Your will,
for You are my God
Let Your gracious spirit lead me
on level ground.”

TANAKH, PSALMS 143:10

“The tranquillity of the simple will kill them,
And the complacency of dullards will destroy them.
But he who listens to me will dwell in safety,
Untroubled by the Terror of misfortune.”

TANAKH, PROVERBS 1:32-33

“My son, keep your father's commandment; Do not forsake your mother's teaching. Tie them over your heart always; Bind them around your throat. When you walk, it will lead you; When you lie down it will watch over you; And when you are awake, it will talk with you. For the commandment is a lamp, The teaching is a light.”

THE HOLY SCRIPTURES, PROVERBS, 6:20-23

“He who has regard for his life pays regard to commandments;

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He who is heedless of his ways will die.”

TANAKH, PROVERBS 19:16

“An intelligent son heeds instruction,

But he who keeps company with gluttons disgraces his father.”

TANAKH, PROVERBS 28:7

Muslim

“And if anyone obeyeth his own impulse to good, be sure that God is He Who recogniseth and knoweth.”

THE HOLY QUR’ÁN 2:158

“The Apostle believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in God, His angels, His books, and His Apostles ‘We make no distinction (they say) between one and another of His Apostles.’ And they say: ‘We hear, and we obey; (We seek) Thy forgiveness, Our Lord, and to Thee is the end of all journeys.”

AL-QUR’ÁN, THE COW 2:285

“Say: ‘If ye do love God, follow me: God will love you, and forgive you your sins, for God is Oft-Forgiving, Most Merciful.’ Say: ‘Obey God and His Apostle”; but if they turn back, God loveth not those who reject Faith.””

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:31-32

“(I have come to you), to attest the Law which was before me, and to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear God, and obey me. ‘It is God who is my Lord and your Lord; then worship Him. This is a way that is straight.’ When Jesus found unbelief on their part he said: ‘Who will be my helpers to (the work of) God?’ Said the Disciples: ‘We are God’s helpers, we believe in God, and do thou bear witness that we are Muslims.””

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:50-52

“And obey God and the Apostle; that ye may obtain mercy. Be quick in the race for forgiveness from your Lord, and for a garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:132-133

“O ye who believe! if ye obey the unbelievers, they will drive you back on your heels, and ye will turn back (from faith) to your own loss.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:149

“Those are limits set by God: those who obey God and His Apostle will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the Supreme achievement. But those who disobey God and His Apostle and transgress His limits will be admitted to a fire, to abide therein: and they shall have a humiliating punishment.”

AL-QUR’ÁN, WOMEN 4:13-14

“O ye who believe! obey God, and obey the Apostle, and those charged with authority among you.”

THE HOLY QUR’ÁN 4:59

“We sent not an Apostle, but to be obeyed, in accordance with the will of God. If they had only, when they were unjust to themselves, come unto thee and asked God's forgiveness, and the Apostle had asked forgiveness for them, they would have found God indeed Oft-Returning, most Merciful.”

AL-QUR’ÁN, WOMEN 4:64

“All who obey God and the Apostle are in the company of those on whom is the Grace of God, of the Prophets (who teach), the sincere (lovers of truth), the witnesses (who testify), and the righteous (who do good): ah! what a beautiful fellowship!”

AL-QUR’ÁN, WOMEN 4:69

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“Whatever good, (O man!) happens to thee, is from God; but whatever evil happens to thee, is from thy (own) soul. And We have sent thee as an Apostle to (instruct) mankind: and enough is God for a witness. He who obeys the Apostle, obeys God: but if any turn away, We have not sent thee to watch over their (evil deeds). They have ‘Obedience’ on their lips; but when they leave thee, a section of them meditate all night on things very different from what thou tellest them, but God records their nightly (plots): so keep clear of them, and put thy trust in God; and enough is God as a Disposer of affairs.”

AL-QUR’ÁN, WOMEN 4:79-81

“And call in remembrance the favor of God unto you, and His Covenant, which He ratified with you, when ye said: ‘We hear and we obey’: and fear God, for God knoweth well the secrets of your hearts.”

AL-QUR’ÁN, THE TABLE SPREAD 5:8

“Obey God, and obey the Apostle, and beware (of evil): if ye do turn back, know ye that it is Our Apostle’s duty to proclaim (the Message) in the clearest manner.”

AL-QUR’ÁN, THE TABLE SPREAD 5:95

“O ye who believe! obey God and his apostle, and turn not away from him when ye hear (him speak). Nor be like those who say, ‘we hear,’ but listen not: For the worst of beasts in the sight of God are the deaf and the dumb, those who understand not.”

AL-QUR’ÁN, THE SPOILS OF WAR 8:20-22

“And obey God and His apostle; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for God is with those who patiently persevere.”

AL-QUR’ÁN, THE SPOILS OF WAR 8:46

“The believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey God and His

apostle. On them will God pour His mercy: for God is Exalted in power, Wise.” **AL-QUR’ÁN, REPENTANCE 9:71**

“Abraham was indeed a model, devoutly obedient to God, (and) true in faith, and he joined not gods with God: He showed his gratitude for the favors of God, Who chose him, and guided him to a straight way.”

AL-QUR’ÁN, THE BEES 16:120-121

“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 HOLY QUR’ÁN 18:28

“Aaron had already, before this, said to them: ‘O my people! ye are being tested in this: for verily your Lord is (God) Most Gracious: so follow me and obey my command.’”

AL-QUR’ÁN, TA HA 20:90

“If ye obey a man like yourselves, behold, it is certain ye will be lost.”

AL-QUR’ÁN, THE BELIEVERS 23:34

“They say, ‘We believe in God and in the Apostle, and we obey’: but even after that, some of them turn away: they are not (really) Believers.”

AL-QUR’ÁN, THE LIGHT 24:47

“The answer of the Believers, when summoned to God and His Apostle, 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. It is such as obey God and His Apostle, and fear God and do right, that will win (in the end). They swear their strongest

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oaths by God that, if only thou wouldest command them, they would leave (their homes). Say: ‘Swear ye not; obedience is (more) reasonable: verily, God is well-acquainted with all that ye do.’ Say: ‘Obey God, and obey the Apostle: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Apostle’s duty is only to preach the clear (Message).’”

AL-QUR’ÁN, THE LIGHT 24:51-54

“The people of Noah rejected the apostles. Behold, their brother Noah said to them: ‘Will ye not fear (God)? I am to you an apostle worthy of all trust: So fear God, and obey me. No reward do I ask of you for it: my reward is only from the Lord of the Worlds: So fear God, and obey me.’”

AL-QUR’ÁN, THE POETS 26:105-110

“We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to Me, and I will tell you (the truth) of all that ye did.”

THE HOLY QUR’ÁN 29:8

“To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.”

THE HOLY QUR’ÁN 30:26

“Ye have indeed in the Apostle of God a beautiful pattern of (conduct) for anyone whose hope is in God and the Final Day, and who engages much in the praise of God. When the Believers saw the Confederate forces, they said: ‘This is what God and His Apostle had promised us, and God and his Apostle told us what was true.’ And it only added to their faith and their zeal in obedience. Among the Believers are men who have been true to their Covenant with God: of them some have completed their vow to (the extreme), and some (still) wait: but they have never changed (their determination) in the least: That God may reward the men of Truth for their Truth and punish the Hypocrites if that be His Will,

or turn to them in Mercy: for God is Oft-Forgiving, Most Merciful.”

AL-QUR’ÁN, THE CONFEDERATES 33:21-23

“And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer and give regular Charity; and obey God and His Apostle. And God only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless.”

AL-QUR’ÁN, THE CONFEDERATES 33:33

“And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy trust in God, for enough is God as a Disposer of affairs.”

AL-QUR’ÁN, THE CONFEDERATES 33:48

“Verily God has cursed the Unbelievers and prepared for them a Blazing Fire - To dwell therein forever: no protector will they find, nor helper. The Day that their faces will be turned upside down in the Fire, they will say: ‘Woe to us! would that we had obeyed God and obeyed the Apostle!’ And they would say: ‘Our Lord! we obeyed our chiefs and our great ones, and they misled us as to the (right) path.’”

AL-QUR’ÁN, THE CONFEDERATES 33:64-67

“O ye who believe! fear God, and (always) say a word directed to the Right: That He may make your conduct whole and sound and forgive you your sins: he that obeys God and His Apostle has already attained the highest Achievement.”

AL-QUR’ÁN, THE CONFEDERATES 33:70-71

“Obey those who ask no reward of you (for themselves), and who have themselves received Guidance.”

THE HOLY QUR’ÁN 36:21

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“When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear God and obey me. For God; He is my Lord and your Lord: so worship ye Him: this is a Straight Way."

AL-QUR’ÁN, ORNAMENTS OF GOLD 43:63-64

“O ye who believe! obey God, and obey the Apostle, and make not vain your deeds!”

AL-QUR’ÁN, MUHAMMAD, PROPHET 47:33

“Say to the desert Arabs who lagged behind: ‘Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, God will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty.’ No blame is there on the blind, nor is there blame on the lame, nor on one ill (if he joins not the war): but he that obeys God and His Apostle, (God) will admit him to Gardens beneath which rivers flow; and he who turns back, (God) will punish him with a grievous Penalty.”

AL-QUR’ÁN, THE VICTORY 48:16-17

“If you begin to obey God and His Apostle, He will not withhold the least of your labour. Verily God is forgiving and kind.”

AL-QUR’ÁN, 49:14

“O ye who believe! When ye consult the Apostle in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), God is Oft-Forgiving, Most Merciful. Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then ye do not so, and God forgives you, then (at least) establish regular prayer; practice regular charity; and obey God and His Apostle: and God is well-acquainted with all that ye do.”

AL-QUR’ÁN, WOMAN WHO PLEADS 58:12-13

“So obey God, and obey His Apostle; but if ye turn back, the duty of Our Apostle is but to proclaim (the Message) clearly and openly.”

AL-QUR’ÁN, THE LOSS AND GAIN 64:12

“So fear God as much as ye can; listen and obey; and spend in charity for the benefit of your own souls: and those saved from the covetousness of their own souls - they are the ones that achieve prosperity.” **AL-QUR’ÁN, THE LOSS AND GAIN 64:16**

“He said: ‘O my People! I am to you a Warner, clear and open: That ye should worship God, fear Him, and obey me: So He may forgive you your sins and give you respite for a stated Term: For when the Term given by God is accomplished, it cannot be put forward: if ye only knew.’”

AL-QUR’ÁN, NOAH 71:2-4

Zoroastrian

“Let Obedience be present here at the sacrifice of Ahuramazda, the most kind, the righteous one who is so dear to us, as at the first so at the last, yes, let him be present here.”

YASNA 15:3

“... I know Thy commands (are) not empty of fruit for Thee but mighty (to avail).”

YASNA 28:10

“(Man must) act in accordance with the Laws which are given at the beginning of life; the Saint (acts) with the strictest justice to both the wicked and the righteous, and even to him whose falsity and virtue balance.”

YASNA 33:1

“So, O God, I abjure disobedience to Thee and ill-will, insolence to the ‘Self-Reliant’, fraudulent tricks to the ‘Colleague’, contempt to the ‘Friend’, and gross neglect to the pastures of cattle. And I

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invoke the greatest of all Thy (Servants), Obedience, to win everlasting life and the Kingdom of Love through Righteousness, the Straight Path wherein God the Lord is dwelling.”

YASNA 33:4-5

“And now Zarathustra dedicates the life of his own body and the excellence of good thought to God, and (offers) to Righteousness (his) willing obedience and the merit of (his) deeds and utterances.”

YASNA 33:14

“When Thou didst say to me, ‘Come to Righteousness for instruction,’ then didst Thou not give to me an order disobeyed, to arise before Obedience should come to me carrying the precious recompense wherewith he gives to each one of the two parties the merited reward.”

YASNA 43:12

“He who gives better than the good and who mightily fulfils His will (is) the Lord our God; but in the last phase of life (He gives) worse than the bad to one who offers Him no (obedience).”

YASNA 51:6

“So that we may worship the blessed Obedience, by whose might and victorious power and wise conduct and knowledge the Holy Immortals descend upon this Earth of seven regions, who strides out as Teacher of the Law over this Earth with its dwellers in the body, and rules as he will.”

YASNA 57:23-24

“(So) worship Me ... by day and night with offerings of acceptable libations, and I the Lord God will come to you for help and joy; the good and holy Obedience ... and the Fravashis [Guardian Angels] of the Saints will come to you for help and joy.”

YASHTS 1:9-10

“We worship holy Obedience, we worship the great Teacher Ahuramazda, who is supreme in holiness and foremost in doing righteous deeds; we revere all the words of Zarathustra, and all good deeds--those done and those to be done.”

YASHTS 11:9

“[Obedience] himself was taught by the Lord God, the Holy One.”

YASHTS 11:14

“ ... Righteous Obedience will conquer Passion.”

DINA-I MAINOG-I KHIRAT 8:14

Orderliness

Bahá'í

“They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. He that turneth away from them, is accounted among the abject and foolish.”

SYNOPSIS OF THE KITÁB-Í-AQDAS, P. 11

“Religion is, verily, the chief instrument for the establishment of order in the world, and of tranquillity amongst its peoples. The weakening of the pillars of religion hath strengthened the foolish, and emboldened them, and made them more arrogant. Verily I say: The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion.”

EPISTLE TO THE SON OF THE WOLF, P. 28

“No light can compare with the light of justice. The establishment of order in the world and the tranquillity of the nations depend upon it.”

EPISTLE TO THE SON OF THE WOLF, PP. 28-29

“... all testify that this people are adorned with the adornment of fidelity, and have clung and will cling to naught except that which can ensure the exaltation of the government, and the maintenance of order within the nation, and the tranquillity of the people.”

EPISTLE TO THE SON OF THE WOLF, P. 122

“Soon will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth, and is the Knower of things unseen.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 7

“The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective. I beseech God, exalted be His glory, that He may graciously awaken the peoples of the earth, may grant that the end of their conduct may be profitable unto them, and aid them to accomplish that which beseemeth their station.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 216-217

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 219

“The day is approaching when We will have rolled up the world and all that is therein, and spread out a new order in its stead. He, verily, is powerful over all things.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 313

“They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations.”

TABLETS OF BAHÁ’U’LLÁH, P. 36

“Religion is verily the chief instrument for the establishment of order in the world and of tranquillity amongst its peoples. The weakening of the pillars of religion hath strengthened the foolish and emboldened them and made them more arrogant. Verily I say: The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion. Hear Me, O men of insight, and be warned, ye who are endued with discernment!”

TABLETS OF BAHÁ’U’LLÁH, PP. 63-64

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“The first heralded the promise of reward, while the second voiced the ominous warning of punishment. The promise gave rise to hope and the warning begat fear. Thus the basis of world order hath been firmly established upon these twin principles.”

TABLETS OF BAHÁ’U’LLÁH, P. 66

“Verily I say, whatever is sent down from the heaven of the Will of God is the means for the establishment of order in the world and the instrument for promoting unity and fellowship among its peoples.”

TABLETS OF BAHÁ’U’LLÁH, P. 67

“It is incumbent upon everyone to observe God's holy commandments, inasmuch as they are the wellspring of life unto the world. The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion and the canopy of world order is upraised upon the two pillars of reward and punishment.”

TABLETS OF BAHÁ’U’LLÁH, P. 126

“Justice hath a mighty force at its command. It is none other than reward and punishment for the deeds of men. By the power of this force the tabernacle of order is established throughout the world, causing the wicked to restrain their natures for fear of punishment.”

TABLETS OF BAHÁ’U’LLÁH, P. 164

“Let not the means of order be made the cause of confusion and the instrument of union an occasion for discord.”

TABLETS OF BAHÁ’U’LLÁH, P. 226

“Likewise, look into this endless universe: a universal power inevitably existeth, which encompasseth all, directing and regulating all the parts of this infinite creation; and were it not for this Director, this Co-ordinator, the universe would be flawed and deficient. It would be even as a madman; whereas ye can see that this endless creation carrieth out its functions in perfect order, every separate part of it performing its own task with complete reliability, nor is there any flaw to be found in all its workings. Thus it is clear

that a Universal Power existeth, directing and regulating this infinite universe. Every rational mind can grasp this fact.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 48-49

“Man reacheth perfection through good deeds, voluntarily performed, not through good deeds the doing of which was forced upon him. And sharing is a personally chosen righteous act: that is, the rich should extend assistance to the poor, they should expend their substance for the poor, but of their own free will, and not because the poor have gained this end by force. For the harvest of force is turmoil and the ruin of the social order. On the other hand voluntary sharing, the freely-chosen expending of one's substance, leadeth to society's comfort and peace. It lighteth up the world; it bestoweth honour upon humankind.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 115

“It followeth that the children's school must be a place of utmost discipline and order, that instruction must be thorough, and provision must be made for the rectification and refinement of character; so that, in his earliest years, within the very essence of the child, the divine foundation will be laid and the structure of holiness raised up.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 137

“If this activity is well organized, rest thou assured that it will yield great results.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 143

“And the breeding-ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past--imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 247

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“Now the new age is here and creation is reborn. Humanity hath taken on new life. The autumn hath gone by, and the reviving spring is here. All things are now made new. Arts and industries have been reborn, there are new discoveries in science, and there are new inventions; even the details of human affairs, such as dress and personal effects--even weapons--all these have likewise been renewed. The laws and procedures of every government have been revised. Renewal is the order of the day.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 252-253

“Note ye how easily, where unity existeth in a given family, the affairs of that family are conducted; what progress the members of that family make, how they prosper in the world. Their concerns are in order, they enjoy comfort and tranquillity, they are secure, their position is assured, they come to be envied by all. Such a family but addeth to its stature and its lasting honour, as day succeedeth day. And if we widen out the sphere of unity a little to include the inhabitants of a village who seek to be loving and united, who associate with and are kind to one another, what great advances they will be seen to make, how secure and protected they will be.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 279

“If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundations of Divine Religions and not human imitations.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 302-303

“Not until discipline, order and good government reach the degree where an individual, even if he should put forth his utmost efforts to

do so, would still find himself unable to deviate by so much as a hair's breadth from righteousness, can the desired reforms be regarded as fully established."

SECRET OF DIVINE CIVILIZATION, P. 16

"This Nature is subjected to an absolute organization, to determined laws, to a complete order and a finished design, from which it will never depart--to such a degree, indeed, that if you look carefully and with keen sight, from the smallest invisible atom up to such large bodies of the world of existence as the globe of the sun or the other great stars and luminous spheres, whether you regard their arrangement, their composition, their form or their movement, you will find that all are in the highest degree of organization and are under one law from which they will never depart."

SOME ANSWERED QUESTIONS, P. 3

"Then it is plain and evident that man needs an educator, and this educator must be unquestionably and indubitably perfect in all respects and distinguished above all men. Otherwise, if he should be like the rest of humanity, he could not be their educator, more particularly because he must be at the same time their material and human as well as their spiritual educator--that is to say, he must teach men to organize and carry out physical matters, and to form a social order in order to establish cooperation and mutual aid in living so that material affairs may be organized and regulated for any circumstances that may occur."

SOME ANSWERED QUESTIONS, PP. 8-9

"Question.--In the Gospel Christ said: 'Many are called, but few are chosen,' and in the Qur'án it is written: 'He will confer particular mercy on whom He pleaseth.' What is the wisdom of this?

Answer.--Know that the order and the perfection of the whole universe require that existence should appear in numberless forms. For existing beings could not be embodied in only one degree, one station, one kind, one species and one class; undoubtedly, the difference of degrees and distinction of forms, and the variety of genus and species, are necessary--that is to say, the degree of mineral, vegetable, animal substances, and of man, are inevitable; for the world could not be arranged, adorned, organized and

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perfected with man alone. In the same way, with only animals, only plants or only minerals, this world could not show forth beautiful scenery, exact organization and exquisite adornment. Without doubt it is because of the varieties of degrees, stations, species and classes that existence becomes resplendent with utmost perfection.”

SOME ANSWERED QUESTIONS, P. 129

“When man looks at the beings with a penetrating regard, and attentively examines the condition of existences, and when he sees the state, the organization and the perfection of the world, he will be convinced that in the possible world there is nothing more wonderful than that which already exists. For all existing beings, terrestrial and celestial, as well as this limitless space and all that is in it, have been created and organized, composed, arranged and perfected as they ought to be; the universe has no imperfection, so that if all beings became pure intelligence and reflected for ever and ever, it is impossible that they could imagine anything better than that which exists.”

SOME ANSWERED QUESTIONS, P. 177

“This world is also in the condition of a fruit tree, and man is like the fruit; without fruit the tree would be useless.

Moreover, these members, these elements, this composition, which are found in the organism of man, are an attraction and magnet for the spirit; it is certain that the spirit will appear in it. So a mirror which is clear will certainly attract the rays of the sun. It will become luminous, and wonderful images will appear in it--that is to say, when these existing elements are gathered together according to the natural order, and with perfect strength, they become a magnet for the spirit, and the spirit will become manifest in them with all its perfections.”

SOME ANSWERED QUESTIONS, P. 201

“To conclude: the beings, whether great or small, are connected with one another by the perfect wisdom of God, and affect and influence one another. If it were not so, in the universal system and the general arrangement of existence, there would be disorder and imperfection. But as beings are connected one with another with the greatest strength, they are in order in their places and perfect.”

SOME ANSWERED QUESTIONS, P. 247

“Question.--Should a criminal be punished, or forgiven and his crime overlooked?

Answer.--There are two sorts of retributory punishments. One is vengeance, the other, chastisement. Man has not the right to take vengeance, but the community has the right to punish the criminal; and this punishment is intended to warn and to prevent so that no other person will dare to commit a like crime. This punishment is for the protection of man's rights, but it is not vengeance; vengeance appeases the anger of the heart by opposing one evil to another. This is not allowable, for man has not the right to take vengeance. But if criminals were entirely forgiven, the order of the world would be upset. So punishment is one of the essential necessities for the safety of communities, but he who is oppressed by a transgressor has not the right to take vengeance. On the contrary, he should forgive and pardon, for this is worthy of the world of man.

The communities must punish the oppressor, the murderer, the malefactor, so as to warn and restrain others from committing like crimes. But the most essential thing is that the people must be educated in such a way that no crimes will be committed; for it is possible to educate the masses so effectively that they will avoid and shrink from perpetrating crimes, so that the crime itself will appear to them as the greatest chastisement, the utmost condemnation and torment. Therefore, no crimes which require punishment will be committed. We must speak of things that are possible of performance in this world. There are many theories and high ideas on this subject, but they are not practicable; consequently, we must speak of things that are feasible.”

SOME ANSWERED QUESTIONS, PP. 268-269

“Then rules and laws should be established to regulate the excessive fortunes of certain private individuals and meet the needs of millions of the poor masses; thus a certain moderation would be obtained. However, absolute equality is just as impossible, for absolute equality in fortunes, honors, commerce, agriculture, industry would end in disorderliness, in chaos, in disorganization of the means of existence, and in universal disappointment: the order of the community would be quite destroyed. Thus difficulties will

also arise when unjustified equality is imposed. It is, therefore, preferable for moderation to be established by means of laws and regulations to hinder the constitution of the excessive fortunes of certain individuals, and to protect the essential needs of the masses.”

SOME ANSWERED QUESTIONS, P. 274

“The Theosophists believe that man on the arc of ascent will return many times until he reaches the Supreme Center; in that condition matter becomes a clear mirror, the light of the spirit will shine upon it with its full power, and essential perfection will be acquired. Now, this is an established and deep theological proposition, that the material worlds are terminated at the end of the arc of descent, and that the condition of man is at the end of the arc of descent, and at the beginning of the arc of ascent, which is opposite to the Supreme Center. Also, from the beginning to the end of the arc of ascent, there are numerous spiritual degrees. The arc of descent is called beginning, and that of ascent is called progress. The arc of descent ends in materialities, and the arc of ascent ends in spiritualities. The point of the compass in describing a circle makes no retrograde motion, for this would be contrary to the natural movement and the divine order; otherwise, the symmetry of the circle would be spoiled.

Moreover, 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. No, through the Eternal Bounty the worth and true ability of man becomes apparent and visible by traversing the degrees of existence, and not by returning. When the shell is once opened, it will be apparent and evident whether it contains a pearl or worthless matter. When once the plant has grown it will bring forth either thorns or flowers; there is no need for it to grow up again. Besides, advancing and moving in the worlds in a direct order according to the natural law is the cause of existence, and a movement contrary to the system and law of nature is the cause of nonexistence. The return of the soul after death is contrary to the natural movement, and opposed to the divine system.

Therefore, by returning, it is absolutely impossible to obtain existence; it is as if man, after being freed from the womb, should return to it a second time. Consider what a puerile imagination this is which is implied by the belief in reincarnation and transmigration.

Believers in it consider the body as a vessel in which the spirit is contained, as water is contained in a cup; this water has been taken from one cup and poured into another. This is child's play."

SOME ANSWERED QUESTIONS, PP. 285-286

"The Heavenly Books, the Bible, the Qur'án, and the other Holy Writings have been given by God as guides into the paths of Divine virtue, love, justice and peace.

Therefore I say unto you that ye should strive to follow the counsels of these Blessed Books, and so order your lives that ye may, following the examples set before you, become yourselves the saints of the Most High!"

PARIS TALKS, PP. 61-62

"With the soul it is different. The soul is not a combination of elements, it is not composed of many atoms, it is of one indivisible substance and therefore eternal. It is entirely out of the order of the physical creation; it is immortal!"

PARIS TALKS, P. 91

"Let us try to understand the commands of the Most High and to order our lives as He directs. True happiness depends on spiritual good and having the heart ever open to receive the Divine Bounty."

PARIS TALKS, P. 108

"Equality is a chimera! It is entirely impracticable! Even if equality could be achieved it could not continue - and if its existence were possible, the whole order of the world would be destroyed. The law of order must always obtain in the world of humanity. Heaven has so decreed in the creation of man.

Some are full of intelligence, others have an ordinary amount of it, and others again are devoid of intellect. In these three classes of men there is order but not equality. How could it be possible that wisdom and stupidity should be equal? Humanity, like a great army, requires a general, captains, under-officers in their degree, and soldiers, each with their own appointed duties. Degrees are absolutely necessary to ensure an orderly organization. An army could not be composed of generals alone, or of captains only, or of

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nothing but soldiers without one in authority. The certain result of such a plan would be that disorder and demoralization would overtake the whole army.”

PARIS TALKS, P. 152

“The tent of the order of the world is raised and established on the two pillars of 'Reward and Retribution'.

In despotic Governments carried on by men without Divine faith, where no fear of spiritual retribution exists, the execution of the laws is tyrannical and unjust.

There is no greater prevention of oppression than these two sentiments, hope and fear. They have both political and spiritual consequences.”

PARIS TALKS, P. 157

“According to an intrinsic law, all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting the interests of peace and brotherhood.”

FOUNDATIONS OF WORLD UNITY, PP. 20-21

“If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing.”

FOUNDATIONS OF WORLD UNITY, P. 30

“Among them are (the teachings) concerning the question of economics that all the members of the body politic may enjoy through the working out of this solution the greatest happiness, welfare and comfort without any harm or injury attacking the general order of things. Thereby no difference or dissension will occur. No sedition or contention will take place. This solution is this: First and foremost is the principle that to all the members of

the body politic shall be given the greatest achievements of the world of humanity. Each one shall have the utmost welfare and well-being. To solve this problem we must begin with the farmer; there will we lay a foundation for system and order because the peasant class and the agricultural class exceed other classes in the importance of their service.”

FOUNDATIONS OF WORLD UNITY, P. 39

Buddhist

“Happy is the arising of the Awakened, happy is the teaching of the true Law, happy is harmony in the Order; happy is the devotion of those who dwell in harmony.”

THE DHAMMAPADA 194

“All compounds will be dissolved again, but the verities which determine all combinations and separations as laws of nature endure for ever and aye. Bodies fall to dust, but the truths of the mind will not be destroyed.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 6

“THE things of the world and its inhabitants are subject to change. They are combinations of elements that existed before, and all living creatures are what their past actions made them; for the law of cause and effect is uniform and without exception.”

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 1

“But in the changing things there is a constancy of law, and when the law is seen there is truth. The truth lies hidden in Samsara as the permanent in its changes.”

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 2

“The doctrine of karma, he said, is undeniable, but the theory of the ego has no foundation. Like everything else in nature, the life of man is subject to the law of cause and effect. The present reaps what the past has sown, and the future is the product of the present. But there is no evidence of the existence of an immutable ego-

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being, of a self which remains the same and migrates from body to body. There is rebirth but no transmigration.”

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 10

“Now the Blessed One set the wheel of the most excellent law rolling, and he began to preach to the five bhikkhus, opening to them the gate of immortality, and showing them the bliss of Nirvana.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 8

“And lo! while they were passing on, a sick man appeared on the way-side, gasping for breath, his body disfigured, convulsed and groaning with pain. The prince asked his charioteer: ‘What kind of man is this?’ And the charioteer replied and said: ‘This man is sick. The four elements of his body are confused and out of order. We are all subject to such conditions: the poor and the rich, the ignorant and the wise, all creatures that have bodies are liable to the same calamity.’”

THE GOSPEL OF BUDDHA, THE THREE WOES, PARA. 7

“Again, if we adopt the argument that there is no maker, our fate is such as it is, and there is no causation, what use would there be in shaping our lives and adjusting means to an end? Therefore, we argue that all things that exist are not without cause. However, neither Isvara, nor the absolute, nor the self nor causeless chance, is the maker, but our deeds produce results both good and evil according to the law of causation.”

THE GOSPEL OF BUDDHA, ANATHAPINDIKA, PARA. 6

“Our good or evil deeds follow us continually like shadows. That which is most needed is a loving heart! Regard thy people as men do an only son. Do not oppress them, do not destroy them; keep in due check every member of thy body, forsake unrighteous doctrine and walk in the straight path.”

THE GOSPEL OF BUDDHA, JETAVANA, PARA.6

“These brethren know the Dharma and the rules of the order; they are learned, wise, intelligent, modest, conscientious, and ready to submit themselves to discipline; it is impossible that they should on my account act with selfishness or in malice or in delusion or in fear.”

THE GOSPEL OF BUDDHA, SCHISM, PARA. 5

“Therefore, O bhikkhus, as there is no self, there is no transmigration of a self; but there are deeds and the continued effect of deeds. There is a rebirth of karma; there is reincarnation. This rebirth, this reincarnation, this reappearance of the conformations is continuous and depends on the law of cause and effect. Just as a seal is impressed upon the wax reproducing the configurations of its device, so the thoughts of men, their characters, their aspirations are impressed upon others in continuous transference and continue their karma, and good deeds will continue in blessings while bad deeds will continue in curses.”

THE GOSPEL OF BUDDHA, NAME AND FORM, PARA. 10

“His own acts have brought upon him the injury that the executer of the law inflicts. When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act. As soon as he will understand that the punishment will purify his soul, he will no longer lament his fate but rejoice at it.”

THE GOSPEL OF BUDDHA, SIMHA’S QUESTION, PARA. 10

“... subject to the law of karma we must reap what we sow.”

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 4

“And as all things originate from one essence, so they are developing according to one law and they are destined to one aim which is Nirvana. Nirvana comes to thee, Kassapa, when thou understandest thoroughly, and when thou livest according to thy understanding, that all things are of one essence and that there is but one law. Hence, there is but one Nirvana as there is but one truth, not two or three.”

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**THE GOSPEL OF BUDDHA, ONE ESSENCE, ONE LAW, ONE AIM,
PARA. 2**

“And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold path; believing this church of the Buddha, of the righteous, the upright, the just, the law abiding, to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing-ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thought.”

THE GOSPEL OF BUDDHA, MIRROR OF TRUTH, PARA. 6

“Thus, Lord, the truth has been made known to me by the Blessed One and I take my refuge in the Blessed One, in the Truth, and in the Order.”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 6

“The law of karma is unbreakable, and supplications have no effect, for they are empty words.”

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 2**

“O bhikkhus! after my final entrance into Nirvana you must reverence and obey the law. Regard the law as your master. The law is like unto a light that shines in the darkness, pointing out the way; it is also like unto a precious jewel to gain which you must shun no trouble, and be ready to bring any sacrifice; even, should it be needed, your own lives. Obey the Dharma which I have revealed to you; follow it carefully and if as in no way different from myself! Such were the words of the Blessed One. The law, accordingly, which the Buddha has left us as a precious inheritance has now become the visible body of the Tathagata. Let us, therefore, revere it and keep it sacred. For what is the use of erecting dagobas for relics, if we neglect the spirit of the Master's teachings?”

THE GOSPEL OF BUDDHA, CONCLUSION, PARA. 2**Christian**

“They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.”

ASV, THE GOSPEL ACCORDING TO MATTHEW 22:21

“And He commanded them all to recline by groups on the green grass. And they reclined in companies of hundreds and of fifties.”

NAS, THE GOSPEL ACCORDING TO MARK 6:39-40

“(About five thousand men were there.) But he said to his disciples, ‘Have them sit down in groups of about fifty each.’ The disciples did so, and everybody sat down.”

NIV, THE GOSPEL ACCORDING TO LUKE 9:14-15

“But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.”

NAS, THE GOSPEL ACCORDING TO LUKE 16:17

“‘Is it lawful for us to pay taxes to Caesar, or not?’ But He detected their trickery and said to them, ‘Show Me a denarius. Whose likeness and inscription does it have?’ And they said, ‘Caesar's.’ And He said to them, ‘Then render to Caesar the things that are Caesar's, and to God the things that are God's.’”

NAS, THE GOSPEL ACCORDING TO LUKE 20:22-25

“(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)”

NIV, THE LETTER OF PAUL TO THE ROMANS 2:14-15

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“Love does no harm to its neighbor. Therefore love is the fulfillment of the law.”

NIV, THE LETTER OF PAUL TO THE ROMANS 13:10

“Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy.”

NIV, THE LETTER OF PAUL TO THE ROMANS 13:13

“What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church. If anyone speaks in a tongue, two-- or at the most three-- should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God. Two or three prophets should speak, and the others should weigh carefully what is said. And if a revelation comes to someone who is sitting down, the first speaker should stop. For you can all prophesy in turn so that everyone may be instructed and encouraged. The spirits of prophets are subject to the control of prophets. For God is not a God of disorder but of peace. As in all the congregations of the saints, ...”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 14:26-33

“Let all be done decently and in order.”

REB, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 14:40

“For though I am absent from you in body, I am present with you in spirit and delight to see how orderly you are and how firm your faith in Christ is.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 2:5

“We know that the law is good if one uses it properly. We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and

perverts, for slave traders and liars and perjurors-- and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God, which he entrusted to me.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 1:8-11

“But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it-- he will be blessed in what he does.”

NIV, A LETTER OF JAMES 1:25

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”

KJV, THE FIRST LETTER OF JOHN 3:4

“And the rest I will set in order when I come.”

NKJ, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 11:34

“For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you, ...”

NAS, THE LETTER OF PAUL TO TITUS 1:5

Hindu

Jewish

“He shall arrange them before the Lord regularly every Sabbath day-- ...”

THE HOLY SCRIPTURES, LEVITICUS 24:8

“The Israelites shall camp each with his standard, under the banners of their ancestral house; they shall camp around the Tent of Meeting at a distance.

Camped on the front, or the east side: the standard of the division of Judah, troop by troop.”

TANAKH, NUMBERS 2:2-3

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“Then, midway between the divisions, the Tent of Meeting, the division of the Levites, shall move. As they camp, so they shall march, each in position, by their standards.”

TANAKH, NUMBERS 2:17

“According to this allocation of office by tasks, they were to enter the House of the Lord as was laid down for them by Aaron their father, as the Lord God of Israel had commanded him.”

TANAKH, THE FIRST BOOK OF CHRONICLES 24:19

“For besides the large number of burnt offerings, there were the fat parts of the sacrifices of well-being and the libations for the burnt offerings; so the service of the House of the Lord was properly accomplished.”

TANAKH, THE SECOND BOOK OF CHRONICLES 29:35

“... Thus saith the Lord: ‘Set your affairs in order;...’”

THE HOLY SCRIPTURES, II KINGS 20:1

“Make my feet firm through Your promise; do not let iniquity dominate me.”

THE HOLY SCRIPTURES, PSALMS 119:133

“I would set out my case before Him And fill my mouth with arguments.”

THE HOLY SCRIPTURES, JOB 23:4

Muslim

“Those who break God's Covenant after it is ratified, and who sunder what God has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.”

AL-QUR'ÁN, THE COW 2:27

“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.”

AL-QUR’ÁN, THE COW 2:29

“...God does not love disorder.”

AL-QUR’ÁN, 2:205

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the mercy of God is (always) near to those who do good.”

AL-QUR’ÁN, THE HEIGHTS 7:56

“To the Madyan people We sent Shu'aib, one of their own brethren: he said: ‘O my people! worship God; Ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have faith.’”

AL-QUR’ÁN, THE HEIGHTS 7:85

“In the name of God, Most Gracious, Most Merciful.

Blessed is He Who sent down the Criterion to His servant, that it may be an admonition to all creatures - He to Whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He Who created all things, and ordered them in due proportions.”

AL-QUR’ÁN, THE CRITERION 25:1-2

“Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of God, Who disposes of all things in perfect order: for He is well-acquainted with all that ye do.”

THE HOLY QUR’ÁN 27:88

Orderliness

“What! are ye the more difficult to create of the heaven (above)?
(God) hath constructed it: On high hath He raised its canopy, and
He hath given it order and perfection.”

THE HOLY QUR’ÁN 79:27-28

“Glorify the name of thy Guardian-Lord, Most High, Who hath
created, and further, given order and proportion; Who hath
ordained laws. And granted guidance; And Who bringeth out the
(green and luscious) pasture.”

AL-QUR’ÁN, THE MOST HIGH 87:1-4

“In the name of God, Most Gracious, Most Merciful.

By the Sun and his (glorious) splendor; By the Moon as she follow
him; By the Day as it shows up (the Sun's) glory; By the Night as it
conceals it; By the Firmament and its (wonderful) structure; By the
Earth and its (wide) expanse; 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!”

AL-QUR’ÁN, THE SUN 91:1-10

Zoroastrian

“I am on the side of those who preserve order and not on that of
those who create disorder.”

YASHTS 10:16

Patience

Bahá'í

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 24

“Assist them, O my Lord, by Thy power that hath prevailed over all things, and aid them to be patient and long-suffering.”

EPISTLE TO THE SON OF THE WOLF, P. 35

“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.”

EPISTLE TO THE SON OF THE WOLF, PP. 74-75

“It behoveth whosoever 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.”

EPISTLE TO THE SON OF THE WOLF, P. 99

“Be patient, for thy Lord is patient.”

EPISTLE TO THE SON OF THE WOLF, P. 134

“Patiently and calmly ponder thou upon the resplendent signs and the sublime words, and all that hath been revealed in these days, that haply thou mayest fathom the mysteries that are hid in the Books, and mayest strive to guide His servants.”

EPISTLE TO THE SON OF THE WOLF, P. 144

Patience

“Be patient, until thou beholdest a new creation.”

EPISTLE TO THE SON OF THE WOLF, P. 152

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 80

“Let thine heart be patient, and be thou not dismayed. Follow not in the way of them that are sorely agitated.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 120

“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...”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 129

“Nay, 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 129

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 202

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 202

“We render thanks unto God for whatsoever hath befallen Us, and We patiently endure the things He hath ordained in the past or will ordain in the future. In Him have I placed My trust; and into His hands have I committed My Cause. He will, certainly, repay all them that endure with patience and put their confidence in Him.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 239

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 264-265

“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...”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 290

“Be patient under all conditions, and place your whole trust and confidence in God.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 296

“Say: I swear by God! No one is despised in the sight of the Almighty for being poor. Rather is he exalted, if he is found to be of them who are patient. Blessed are the poor that are steadfast in patience, ...”

Patience

HUQUQU'LLAH, #25

“For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.”

THE HIDDEN WORDS, ARABIC #48

“Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.”

THE HIDDEN WORDS, PERSIAN # 4

“‘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.”

KITÁB-Í-IQAN, P. 69

“That seeker must at all times put his trust in God, 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 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.”

KITÁB-Í-IQAN, P. 193

“THE VALLEY OF SEARCH

The steed of this Valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal.”

THE SEVEN VALLEYS, P. 5

“Be thou patient and quiet thyself.”

PRAYERS AND MEDITATIONS, P. 11

“We all, verily, are patient in God.” **PRAYERS AND MEDITATIONS, P. 260**

“Be generous in your days of plenty, and be patient in the hour of loss. Adversity is followed by success and rejoicings follow woe.”

TABLETS OF BAHÁ’U’LLÁH, P. 138

“Ours is the duty to remain patient in these circumstances until relief be forthcoming from God, the Forgiving, the Bountiful.”

TABLETS OF BAHÁ’U’LLÁH, P. 177

“You should exhort all the friends to patience, to acquiescence, and to tranquillity, saying: O ye loved ones of God in that land! Ye are glorified in all the worlds of God because of your relationship to Him Who is the Eternal Truth, but in your lives on this earthly plane, which pass away as a fleeting moment, ye are afflicted with abasement.”

CRISIS AND VICTORY, #77

“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.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 74

“I hope that ye will attain the utmost patience, composure and resignation, and I entreat and implore at the Threshold of Oneness, begging for forgiveness and pardon.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 200

“Praise thou God, that thou hast been tried and hast experienced such a test. Be patient and grateful.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 239

“It will never be abrogated, for it is spiritual and not material truth; it is faith, knowledge, certitude, justice, piety, righteousness,

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trustworthiness, love of God, benevolence, purity, detachment, humility, meekness, patience and constancy.”

SOME ANSWERED QUESTIONS, P. 47

“It is not through lip-service only that the elect of God have attained to holiness, but by patient lives of active service they have brought light into the world.”

PARIS TALKS, PP. 80-81

“It was the Love of God that led Abraham, Isaac, and Jacob, that strengthened Joseph in Egypt and gave to Moses courage and patience.”

PARIS TALKS, P. 82

“Love and obey your Heavenly Father, and rest assured that Divine help is yours. Verily I say unto you that you shall indeed conquer the world!

Only have faith, patience and courage - this is but the beginning, but surely you will succeed, for God is with you!”

PARIS TALKS, P. 101

Buddhist

“Him I call indeed a Brahman who, though innocent of all offense, endures reproach, stripes and bonds, who has patience for his force and strength (of mind) for his army.”

THE DHAMMAPADA 399

“Listen with patience to both parties. He alone who weighs both sides is called a muni.”

**THE GOSPEL OF BUDDHA, THE RE-ESTABLISHMENT OF CONCORD,
PARA. 3**

“The robe of the Tathagata is sublime forbearance and patience.”

THE GOSPEL OF BUDDHA, THE PREACHER’S MISSION, PARA. 2

“Patience is an invulnerable armor; wisdom is the best weapon.”

**THE GOSPEL OF BUDDHA, THE BUDDHA REPLIES TO THE DEVA,
PARA. 3**

“But he who has learned to suffer with patience will be purified and will be the chosen instrument for the alleviation of suffering.”

THE GOSPEL OF BUDDHA, SICK BHIKKHU, PARA. 5

Christian

“But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.”

NKJ, THE GOSPEL ACCORDING TO LUKE 8:15

“By your patience possess your souls.”

NKJ, THE GOSPEL ACCORDING TO LUKE 21:19

“Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:...”

KJV, THE LETTER OF PAUL TO THE ROMANS 2:6-7

“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

KJV, THE LETTER OF PAUL TO THE ROMANS 5:3-5

“For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently.”

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NIV, THE LETTER OF PAUL TO THE ROMANS 8:24-25

“Be joyful in hope, patient in affliction, faithful in prayer.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:12

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
...” **KJV, THE LETTER OF PAUL TO THE ROMANS 15:4-5**

“Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 13:4-5

“But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by sincere love, ...”

NKJ, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 6:4-6

“The signs of a true apostle were performed among you in all patience, with signs and wonders and mighty works.”

RSV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 12:12

“And let us not be weary in well doing: for in due season we shall reap, if we faint not.”

KJV, THE LETTER OF PAUL TO THE GALATIANS 6:9

“Be humble always and gentle, and patient too, putting up with one another's failing in the spirit of love.”

REB, THE LETTER OF PAUL TO THE EPHESIANS 4:2

“And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 1:10-12

“Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 3:12-13

“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; Knowing, brethren beloved, your election of God.”

KJV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS, 1:3-4

“We urge you, friends, to rebuke the idle, encourage the faint-hearted, support the weak, and be patient with everyone.”

REB, THE FIRST LETTER OF PAUL TO THE THESSALONIANS, 5:14

“Now may the Lord direct your hearts into the love of God and into the patience of Christ.”

NKJ, THE SECOND LETTER OF PAUL TO THE THESSALONIANS, 1:3-4

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”

KJV, THE FIRST LETTER OF PAUL TO TIMOTHY 6:11

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that

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oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; ...”

KJV, THE SECOND LETTER OF PAUL TO TIMOTHY 2:24-25

“But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.”

KJV, THE LETTER OF PAUL TO TITUS 2:1-2

“We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised.”

NIV, A LETTER TO THE HEBREWS 6:12

“For ye have need of patience, that, having done the will of God, ye may receive the promise.”

ASV, A LETTER TO THE HEBREWS 10:36

“Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, 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, ...”

ASV, A LETTER TO THE HEBREWS 12:1

“Knowing that the proving of your faith worketh patience. And let patience have (its) perfect work, that ye may be perfect and entire, lacking in nothing.”

ASV, A LETTER OF JAMES 1:3-4

“My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, for man's anger does not bring about the righteous life that God desires.”

NIV, A LETTER OF JAMES 1:19-20

“Consider: the farmer looking for the precious crop from his land can only wait in patience until the early and late rains have fallen. You too must be patient and stout-hearted,...”

REB, A LETTER OF JAMES 5:7-8

“For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God. But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. ‘He committed no sin, and no deceit was found in his mouth.’ When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.”

NIV, THE FIRST LETTER OF PETER 2:19-23

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity.”

KJV, THE SECOND LETTER OF PETER 1:5-7

“If anyone is to go into captivity, into captivity he will go. If anyone is to be killed with the sword, with the sword he will be killed. This calls for patient endurance and faithfulness on the part of the saints.”

NIV, THE REVELATION OF JOHN 13:10

“And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name.”

NIV, THE REVELATION OF JOHN 14:11

Hindu

“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,

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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: ...”

THE SONG CELESTIAL 10:32-34

“Patient, contented, firm in faith, mastering himself, true to his word, seeking Me, heart and soul; vowed unto Me,- that man I love!”

THE SONG CELESTIAL 12:14

“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!”

THE SONG CELESTIAL 13:7-12

“Humbleness, uprightness, heed to injure nought 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!”

THE SONG CELESTIAL 16:2-3

“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.”

THE SONG CELESTIAL 18:42

“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 nought- 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, loves well Me, Who have made them, and attains to Me.”

THE SONG CELESTIAL 18:52-54

Jewish

“Be patient and wait for the Lord,
do not be vexed by the prospering man
who carrys out his schemes.

Give up anger, abandon fury,
do not be vexed;
it can only do harm.
For evil men will be cut off,
but those who look to the LORD—
they shall inherit the land.”

TANAKH, PSALMS 37:7-9

“An impatient man commits folly; A man of intrigues will be hated.”

THE HOLY SCRIPTURES, PROVERBS 14:17

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“Patience results in much understanding; Impatience gets folly as its portion.”

THE HOLY SCRIPTURES, PROVERBS 14:29

“A hot-tempered man provokes a quarrel;
A patient man calms strife.”

TANAKH, PROVERBS 15:18

“He said, ‘Naked came I out of my mother's womb, and naked shall I return there; the LORD has given, and the LORD has taken away; blessed be the name of the LORD.’”

TANAKH, THE BOOK OF JOB 1:21

“It is good to wait patiently
Till rescue comes from the LORD.
It is good for a man, when young,
To bear a yoke;
Let him sit alone and be patient,
When He has laid it upon him.
Let him put his mouth to the dust—
There may yet be hope.”

TANAKH, LAMENTATIONS 3:26-29

“The end of a matter is better than the beginning of it; Better a patient spirit than a haughty spirit.”

THE HOLY SCRIPTURES, ECCLESIASTES 7:8

Muslim

“O you who believe, seek courage in fortitude and prayer, for God is with those who are patient and persevere.”

AL-QUR'ÁN, 2:153

“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.”

AL-QUR’ÁN, THE COW 2:155

“... 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 God-fearing.”

THE HOLY QUR’ÁN 2:177

“Say: shall I give you glad tidings of things far better than those? For the righteous are gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy), and the good pleasure of God. For in God's sight are (all) His servants. (Namely), those who say: ‘Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the fire.’ Those who show patience, firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of God); and who pray for forgiveness in the early hours of the morning.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:15-18

“Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil, then that will be a determining factor in all affairs.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:186

“O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear God; that ye may prosper.”

THE HOLY QUR’ÁN 3:200

“Rejected were the Apostles before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid

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did reach them: there is none that can alter the Words (and Decrees) of God.”

AL-QUR’ÁN, THE CATTLE 6:34

“But thou dost wreak thy vengeance on us simply because we believed in the signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will)!”

AL-QUR’ÁN, THE HEIGHTS 7:126

“Pray for help from God, and (wait) in patience and constancy: for the earth is God's to give as a heritage to such of his servants as He pleaseth; and the end is (best) for the righteous.”

THE HOLY QUR’ÁN 7:128

“And We made a people, considered weak (and of no account), inheritors of lands in both east and west, lands whereon We sent down our blessings. The fair promise of the Lord was fulfilled for the children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride).”

AL-QUR’ÁN, THE HEIGHTS 7:137

“And obey God and His apostle; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for God is with those who patiently persevere.”

THE HOLY QUR’ÁN 8:46

“But if We give him a taste of (Our) favors after adversity hath touched him, He is sure to say, 'All evil has departed from me;' Behold! he falls into exultation and pride.

Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward.”

THE HOLY QUR’ÁN 11:10-11

“Such are some of the stories of the Unseen, which We have revealed unto thee: before this, neither thou nor thy People knew them. So persevere patiently: for the End is for those who are righteous.”

AL-QUR’ÁN, HUD 11:49

“And be steadfast in patience; for verily God will not suffer the reward of the righteous to perish.”

AL-QUR’ÁN, HUD 11:115

“Jacob said: ‘Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe God will bring them (back) all to me (in the end): for He is indeed full of knowledge and wisdom.’”

AL-QUR’ÁN, JOSEPH 12:83

“They said: ‘Art thou indeed, Joseph?’ He said: ‘I am Joseph, and this is my brother: God has indeed been gracious to us (all): behold, he that is righteous and patient - never will God suffer the reward to be lost, of those who do right.’”

AL-QUR’ÁN, JOSEPH 12:90

“Peace unto you for that ye persevered in patience! Now how excellent is the final Home!”

AL-QUR’ÁN, THE THUNDER 13:24

“To those who leave their homes in the cause of God, 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.”

AL-QUR’ÁN, THE BEES 16:41-42

“What is with you must vanish: what is with God will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.”

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AL-QUR'ÁN, THE BEES 16:96

“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.”

AL-QUR'ÁN, THE BEES 16:110

“And do thou be patient, for thy patience is but from God; nor grieve over them: and distress not thyself because of their plots. For God is with those who restrain themselves, and those who do good.”

AL-QUR'ÁN, THE BEES 16:127-128

“Moses said: ‘Thou wilt find me, if God so will, (truly) patient: nor shall I disobey thee in aught.’”

AL-QUR'ÁN, THE CAVE 18:69

“Lord of the heavens and of the earth, and of all that is between them: so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?”

AL-QUR'ÁN, MARY 19:65

“To those whose hearts, when God is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what we have bestowed upon them.”

AL-QUR'ÁN, THE PILGRIMAGE 22:35

“I have rewarded them this day for their patience and constancy: they are indeed the ones that have achieved Bliss...”

AL-QUR'ÁN, THE BELIEVERS 23:111

“And the apostles whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of

you as a trial for others: will ye have patience? For God is One Who sees (all things).”

AL-QUR’ÁN, THE CRITERION 25:20

“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, Dwelling therein - how beautiful an abode and place of rest!”

AL-QUR’ÁN, THE CRITERION 25:75

“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)! - Those who persevere in patience, and put their trust in their Lord and Cherisher.”

AL-QUR’ÁN, THE SPIDER 29:58-59

“O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.”

AL-QUR’ÁN, LUQMAN, THE WISE 31:17

“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 God's praise - for them has God prepared forgiveness and great reward.”

AL-QUR’ÁN, THE CONFEDERATES 33:35

“Then, when (the son) reached (the age of) (serious) work with him, he said: ‘O my son! I see in vision that I offer thee in sacrifice: now see what is thy view!’ (The son) said: ‘O my father! do as thou art commanded: thou will find me, if God so wills, one practicing Patience and Constancy!’”

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AL-QUR'ÁN, THOSE WHO SET RANKS 37:102

“So patiently persevere: for verily the promise of God is true: nor let those shake thy firmness, who have (themselves) no certainty of faith.”

AL-QUR'ÁN, THE ROMANS 30:60

“But they said: ‘Our Lord! place longer distances between our journey-stages.’ But they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful.”

AL-QUR'ÁN, SHEBA 34:19

“Say: ‘O ye my servants who believe! Fear your Lord: good is (the reward) for those who do good in this world. Spacious is God's earth! Those who patiently persevere will truly receive a reward without measure!’”

AL-QUR'ÁN, THE CROWDS 39:10

“So persevere in patience! For the Promise of God is true: and whether We show thee (in this life) some part of what We promise them, or We take thy soul (to Our Mercy) (Before that), (in any case) it is to Us that they shall (all) return.”

AL-QUR'ÁN, THE FORGIVER 40:77

“Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune.”

AL-QUR'ÁN, EXPLAINED 41:34-35

“If it be His Will, He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful.”

AL-QUR'ÁN, THE CONSULTATION 42:33

“The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.”

AL-QUR'ÁN, THE CONSULTATION 42:42-43

“And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).”

AL-QUR'ÁN, MUHAMMAD, PROPHET 47:31

“Bear, then with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting, 40. And during part of the night, (also,) celebrate His praises, and (so likewise) after the postures of adoration.”

AL-QUR'ÁN, QAF 50:39-40

“Now await in patience the command of thy Lord: for verily thou art in our eyes: and celebrate the praises of thy Lord the while thou standest forth. And for part of the night also praise thou Him - and at the retreat of the stars!”

AL-QUR'ÁN, THE MOUNT 52:48-49

“Therefore do thou hold Patience - a Patience of beautiful (contentment).”

THE HOLY QUR'ÁN 70:5

“But, for thy Lord's (Cause), be patient and constant!”

AL-QUR'ÁN, THE CLOAKED ONE 74:7

“And because they were patient and constant, He will reward them with a Garden and (garments of) silk.”

Patience

AL-QUR'ÁN, THE MAN 76:12

“Therefore be patient with constancy to the Command of thy Lord,
and hearken not to the sinner or the ingrate among them.”

AL-QUR'ÁN, THE MAN 76:24

“Then will he be of those who believe, and enjoin patience,
(constancy, and self-restraint), and enjoin deeds of kindness and
compassion.

Such are the Companions of the Right Hand.”

THE HOLY QUR'ÁN 90:17-18

“In the name of God, Most Gracious, Most Merciful.

By (the Token of) time (through the Ages), 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.”

AL-QUR'ÁN, THE TIME 103:1-3

Zoroastrian

Peacefulness

Bahá'í

“The day is approaching when thy agitation will have been transmuted into peace and quiet calm.”

SYNOPSIS OF THE KITÁB-Í-AQDAS, P. 22

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 14

“We exhorted all men, and particularly this people, through Our wise counsels and loving admonitions, and forbade them to engage in sedition, quarrels, disputes and conflict. As a result of this, and by the grace of God, waywardness and folly were changed into piety and understanding, and weapons converted into instruments of peace.”

EPISTLE TO THE SON OF THE WOLF, P. 22

“We pray God - exalted be His glory - and cherish the hope that He may graciously assist the manifestations of affluence and power and the daysprings of sovereignty and glory, the kings of the earth - may God aid them through His strengthening grace - to establish the Lesser Peace.”

EPISTLE TO THE SON OF THE WOLF, P. 30

“We pray God - exalted be His glory - and cherish the hope that He may graciously assist the manifestations of affluence and power and the daysprings of sovereignty and glory, the kings of the earth - may God aid them through His strengthening grace - to establish the Lesser Peace. This, indeed, is the greatest means for insuring the tranquillity of the nations. It is incumbent upon the Sovereigns of the world - may God assist them - unitedly to hold fast unto this Peace, which is the chief instrument for the protection of all mankind.”

EPISTLE TO THE SON OF THE WOLF, P. 30

Peacefulness

“Peace be upon thee, and upon those who circle around thee and attain thy meeting.”

THE FOUR VALLEYS, P. 65

“This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 6

“Sanctify your ears from the idle talk of them that are the symbols of denial and the exponents of violence and anger. The hour is approaching when ye will witness the power of the one true God triumphing over all created things and the signs of His sovereignty encompassing all creation. On that day ye will discover how all else besides Him will have been forgotten and come to be regarded as utter nothingness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 73

“God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 79-80

“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....”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 80-81

“Thou must show forth that which will ensure the peace and the well-being of the miserable and the down-trodden.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 92

“Though the purpose of Him Who is the Eternal Truth hath been to confer everlasting life upon all men, and ensure their security and peace, yet witness how they have arisen to shed the blood of His loved ones, and have pronounced on Him the sentence of death.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 116

“The purpose underlying the revelation of every heavenly Book, nay, of every divinely-revealed verse, is to endue all men with righteousness and understanding, so that peace and tranquillity may be firmly established amongst them.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 206

“Know ye not that the Hand of God is over your hands, that His irrevocable Decree transcendeth all your devices, that He is supreme over His servants, that He is equal to His Purpose, that He doth what He wisheth, that He shall not be asked of whatever He willeth, that He ordaineth what He pleaseth, that He is the Most Powerful, the Almighty? If ye believe this to be the truth, wherefore, then, will ye not cease from troubling and be at peace with yourselves?”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 224

“The Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and

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composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 249

“O ye rulers of the earth! Wherefore have ye clouded the radiance of the Sun, and caused it to cease from shining? Hearken unto the counsel given you by the Pen of the Most High, that haply both ye and the poor may attain unto tranquillity and peace. We beseech God to assist the kings of the earth to establish peace on earth. He, verily, doth what He willeth.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 253

“O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust. Fear the sighs and tears of this Wronged One, and lay not excessive burdens on your peoples. Do not rob them to rear palaces for yourselves; nay rather choose for them that which ye choose for yourselves. Thus We unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! How strange, how very strange!

Now that ye have refused the Most Great Peace, hold ye fast unto this, the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 253-254

“If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: ‘Thou shall see in it no hollows or rising hills.’”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 260

“He hath, moreover, ordained that His Cause be taught through the power of men's utterance, and not through resort to violence.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 278

“He that wisheth to promote the Cause of the one true God, let him promote it through his pen and tongue, rather than have recourse to sword or violence.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 329-330

“There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.”

THE HIDDEN WORDS, ARABIC # 8

“With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.”

THE HIDDEN WORDS, ARABIC #33

“Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.”

THE HIDDEN WORDS, PERSIAN # 4

“Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.”

THE HIDDEN WORDS, PERSIAN #55

“Among the Prophets was Noah. For nine hundred and fifty years He prayerfully exhorted His people and summoned them to the haven of security and peace. None, however, heeded His call.”

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KITÁB-Í-IQAN, P. 7

“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.”

KITÁB-Í-IQAN, P. 43

“Were men to meditate upon the lives of the Prophets of old, so easily would they come to know and understand the ways of these Prophets that they would cease to be veiled by such deeds and words as are contrary to their own worldly desires, and thus consume every intervening veil with the fire burning in the Bush of divine knowledge, and abide secure upon the throne of peace and certitude.”

KITÁB-Í-IQAN, P. 53

“Thus have We illuminated the heavens of utterance with the splendours of the Sun of divine wisdom and understanding, that thy heart may find peace, that thou mayest be of those who, on the wings of certitude, have soared unto the heaven of the love of their Lord, the All-Merciful.”

KITÁB-Í-IQAN, P. 61

“And now, ponder this in thine heart: Were sovereignty to mean earthly sovereignty and worldly dominion, were it to imply the subjection and external allegiance of all the peoples and kindreds of the earth - whereby His loved ones should be exalted and be made to live in peace, and His enemies be abased and tormented - such form of sovereignty would not be true of God Himself, the Source of all dominion, Whose majesty and power all things testify.”

KITÁB-Í-IQAN, P. 125

“It is evident that nothing short of this mystic transformation could cause such spirit and behaviour, so utterly unlike their previous habits and manners, to be made manifest in the world of being. For their agitation was turned into peace, their doubt into certitude, their timidity into courage. Such is the potency of the Divine Elixir,

which, swift as the twinkling of an eye, transmuteth the souls of men!"

KITÁB-Í-IQAN, P. 156-157

"We seal Our theme with that which was formerly revealed unto Muhammad that the seal thereof may shed the fragrance of that holy musk which leadeth men unto the Ridvan of unfading splendour. He said, and His Word is the truth: 'And God calleth to the Abode of Peace; and He guideth whom He will into the right way.'

'For them is an Abode of Peace with their Lord! and He shall be their Protector because of their works.' This He hath revealed that His grace may encompass the world. Praise be to God, the Lord of all being!"

KITÁB-Í-IQAN, PP. 174-175

"Peace be upon him that inclineth his ear unto the melody of the Mystic Bird calling from the Sadratu'l-Muntaha!"

KITÁB-Í-IQAN, P. 257

"We desire but the good of the world and the happiness of the nations; yet they deem Us a stirrer up of strife and sedition worthy of bondage and banishment.... That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled - what harm is there in this?... Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come.... Yet do We see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind.... These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family.... Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind...."

PROCLAMATION OF BAHÁ'U'LLÁH, P. 1

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“All laud and honor to Thee, O my God! Thou well knowest the things which, for a score of years, have happened in Thy days, and have continued to happen until this hour. No man can reckon, nor can any tongue tell, what hath befallen Thy chosen ones during all this time. They could obtain no shelter, nor find any refuge in which they could abide in safety. Turn, then, O my God, their fear into the evidences of Thy peace and Thy security, and their abasement into the sovereignty of Thy glory, and their poverty into Thine all-sufficient riches, and their distress into the wonders of Thy perfect tranquillity.”

PRAYERS AND MEDITATIONS, P. 335

“Peace be upon him who followeth the Right Path!”

THE SEVEN VALLEYS, P. 4

“Peace be upon him who concludeth this exalted journey and followeth the True One by the lights of guidance.”

THE SEVEN VALLEYS, P. 29

“Peace be upon those who walk in the Right Path!”

THE SEVEN VALLEYS, P. 43

“Thou must show forth that which will ensure the peace and the well-being of the miserable and the downtrodden.”

TABLETS OF BAHÁ’U’LLÁH, P. 84

“We have exhorted them at length in various Tablets and beseech God to graciously assist them, to enable them to draw nigh unto Him and to confirm them in that which would bring peace to the hearts and tranquillity to the souls and would stay their hands from whatsoever ill-beseemeth His days.”

TABLETS OF BAHÁ’U’LLÁH, P. 121

“In the abundance of Our grace and loving-kindness We have revealed specially for the rulers and ministers of the world that which is conducive to safety and protection, tranquillity and peace;

haply the children of men may rest secure from the evils of oppression.”

TABLETS OF BAHÁ’U’LLÁH, P. 125

“Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquillity and peace cease to shine.”

TABLETS OF BAHÁ’U’LLÁH, P. 125

“We have enjoined upon all mankind to establish the Most Great Peace - the surest of all means for the protection of humanity.”

TABLETS OF BAHÁ’U’LLÁH, P. 126

“The progress of the world, the development of nations, the tranquillity 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.”

TABLETS OF BAHÁ’U’LLÁH, PP. 129-130

“The Great Being saith: In this glorious Day whatever will purge you from corruption and will lead you towards peace and composure, is indeed the Straight Path.”

TABLETS OF BAHÁ’U’LLÁH, P. 171

“The aim of this Wronged One in sustaining woes and tribulations, in revealing the Holy Verses and in demonstrating proofs hath been naught but to quench the flame of hate and enmity, that the horizon of the hearts of men may be illumined with the light of concord and attain real peace and tranquillity.”

TABLETS OF BAHÁ’U’LLÁH, P. 219

“The first, the fundamental purpose underlying creation hath ever been, and will continue to be, none other than the appearance of trustworthiness and godliness, of sincerity and goodwill amongst

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mankind, for these qualities are the cause of peace, security and tranquillity. Blessed are those who possess such virtues.”

TRUSTWORTHINESS, #7

“The Faith of the Blessed Beauty is summoning mankind to safety and love, to amity and peace; it hath raised up its tabernacle on the heights of the earth, and directeth its call to all nations. Wherefore, O ye who are God's lovers, know ye the value of this precious Faith, obey its teachings, walk in this road that is drawn straight, and show ye this way to the people.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 2-3

“The purpose is that earthlings should turn into the people of Heaven, and those who walk in darkness should come into the light, and those who are excluded should join the inner circle of the Kingdom, and those who are as nothing should become intimates of the everlasting Glory. It is that the portionless should gain their share of the boundless sea, and the ignorant drink their fill from the living fount of knowledge; that those who thirst for blood should forsake their savagery, and those who are barbed of claw should turn gentle and forbearing, and those who love war should seek instead for true conciliation; it is that the brutal, their talons razor-sharp, should enjoy the benefits of lasting peace; that the foul should learn that there is a realm of purity, and the tainted find their way to the rivers of holiness.

Unless these divine bestowals be revealed from the inner self of humankind, the bounty of the Manifestation will prove barren, and the dazzling rays of the Sun of Truth will have no effect whatever.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 10-11

“Hold thou fast to the Covenant of thy Lord, and as the days go by, increase thy store of love for His beloved ones. Bend thou with tenderness over the servitors of the All-Merciful, that thou mayest hoist the sail of love upon the ark of peace that loveth across the seas of life. Let nothing grieve thee, and be thou angered at none.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 25-26

“Be thou a summoner to love, and be thou kind to all the human race. Love thou the children of men and share in their sorrows. Be thou of those who foster peace. Offer thy friendship, be worthy of trust. Be thou a balm to every sore, be thou a medicine for every ill. Bind thou the souls together.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 26

“The divine religions must be the cause of oneness among men, and the means of unity and love; they must promulgate universal peace, free man from every prejudice, bestow joy and gladness, exercise kindness to all men and do away with every difference and distinction.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 28

“Quench ye the fires of war, lift high the banners of peace, work for the oneness of humankind and remember that religion is the channel of love unto all peoples.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 36

“It is the flag of universal peace, the spirit of eternal life; it is the glory of the perfections of God, the circumambient grace of all existence, the ornament bedecking all created things, the source of inner quietude for all humankind.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 60

“Be ye a refuge to the fearful; bring ye rest and peace to the disturbed; make ye a provision for the destitute; be a treasury of riches for the poor; be a healing medicine for those who suffer pain; be ye doctor and nurse to the ailing; promote ye friendship, and honour, and conciliation, and devotion to God, in this world of non-existence.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 72

“Make them to be a comfort and a solace to humankind and servants to the peace of the world. Exhilarate them with the wine of Thy counsel, and grant that all of them may tread the path of Thy commandments.”

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SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 75

“The primary intent is to kindle these stirrings of the spirit, but at the same time it follows quite naturally that those present should partake of food, so that the world of the body may mirror the spirit’s world, and flesh take on the qualities of soul; and just as the spiritual delights are here in profusion, so too the material delights.

Happy are ye, to be observing this rule, with all its mystic meanings, thus keeping the friends of God alert and heedful, and bringing them peace of mind, and joy.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 90-91

“Without such unity, rest and comfort, peace and universal reconciliation are unachievable.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 113-114

“For the harvest of force is turmoil and the ruin of the social order. On the other hand voluntary sharing, the freely-chosen expending of one’s substance, leadeth to society’s comfort and peace. It lighteth up the world; it bestoweth honour upon humankind.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 115

“O ye two believers in God! The Lord, peerless is He, hath made woman and man to abide with each other in the closest companionship, and to be even as a single soul. They are two helpmates, two intimate friends, who should be concerned about the welfare of each other.

If they live thus, they will pass through this world with perfect contentment, bliss, and peace of heart, and become the object of divine grace and favour in the Kingdom of heaven. But if they do other than this, they will live out their lives in great bitterness, longing at every moment for death, and will be shamefaced in the heavenly realm.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 122

“Know thou that all the powers combined have not the power to establish universal peace, nor to withstand the overmastering

dominion, at every time and season, of these endless wars. Ere long, however, shall the power of heaven, the dominion of the Holy Spirit, hoist on the high summits the banners of love and peace, and there above the castles of majesty and might shall those banners wave in the rushing winds that blow out of the tender mercy of God.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 174

“Rely upon God. Trust in Him. Praise Him, and call Him continually to mind. He verily turneth trouble into ease, and sorrow into solace, and toil into utter peace. He verily hath dominion over all things.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 178

“They cherish but one desire for the world and all its peoples: well-being and peace. By them, the ramparts of warfare and aggression are battered down. They have truthfulness and honest dealing and friendship for their goal, and kindness even toward a vicious foe; until at last they change this prison of treachery, the world, into a mansion of utmost trust, and turn this gaol-house of hatred and malevolence and spite, into God’s Paradise.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 221

“They must cleanse their hearts from even the slightest trace of hatred and spite, and they must set about being truthful and honest, conciliatory and loving to all humankind--so that East and West will, even as two lovers, hold each other close; that hatred and hostility will perish from the earth, and universal peace be firmly rooted in their place.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 244

“Eternal grace is never interrupted, and a fruit of that everlasting grace is universal peace. Rest thou assured that in this era of the spirit, the Kingdom of Peace will raise up its tabernacle on the summits of the world, and the commandments of the Prince of Peace will so dominate the arteries and nerves of every people as to draw into His sheltering shade all the nations on earth. From

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springs of love and truth and unity will the true Shepherd give His sheep to drink.

O handmaid of God, peace must first be established among individuals, until it leadeth in the end to peace among nations.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 246

“Christ Jesus summoned all mankind to amity and peace. Unto Peter He said: ‘Put up thy sword into the sheath.’ Such was the bidding and counsel of the Lord Christ; and yet today the Christians one and all have drawn their swords from out the scabbard. How wide is the discrepancy between such acts and the clear Gospel text!”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 247-248

“Praise be to Him, ye are acquainted with the various laws, institutions and principles of the world; today nothing short of these divine teachings can assure peace and tranquillity to mankind. But for these teachings, this darkness shall never vanish, these chronic diseases shall never be healed; nay, they shall grow fiercer from day to day. The Balkans will remain discontented. Its restlessness will increase.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 249

“Strive ye, therefore, with the help of God, with illumined minds and hearts and a strength born of heaven, to become a bestowal from God to man, and to call into being for all humankind, comfort and peace.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 250

“Let all your striving be for this, to become the source of life and immortality, and peace and comfort and joy, to every human soul, whether one known to you or a stranger, one opposed to you or on your side.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 256-257

“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.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 257

“O my Lord, the lamps of guidance have gone out. The flames of passion are mounting high, and malevolence is ever gaining on the world. Malice and hate have overspread the face of the whole earth, and I find no souls except Thine own oppressed small band who are raising up this cry: Make haste to love! Make haste to trust! Make haste to give! To guidance come!

Come ye for harmony! To behold the Star of Day! Come here for kindness, for ease! Come here for amity and peace!

Come and cast down your weapons of wrath, till unity is won!
Come and in the Lord's true path each one help each one.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 273

“The Lord of all mankind hath fashioned this human realm to be a Garden of Eden, an earthly paradise. If, as it must, it findeth the way to harmony and peace, to love and mutual trust, it will become a true abode of bliss, a place of manifold blessings and unending delights. Therein shall be revealed the excellence of humankind, therein shall the rays of the Sun of Truth shine forth on every hand.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 275

“There is war among the religions; war among the nations; war among the peoples; war among the rulers. What a welcome change would it be, if only these black clouds would lift from off the skies of the world, so that the light of reality could be shed abroad! If only the darksome dust of this continual fighting and killing could settle forever, and the sweet winds of God's loving-kindness could blow from out the well-spring of peace. Then would this world become another world, and the earth would shine with the light of her Lord.”

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SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 276

“Wherefore, O ye beloved of the Lord, bestir yourselves, do all in your power to be as one, to live in peace, each with the others: for ye are all the drops from but one ocean, the foliage of one tree, the pearls from a single shell, the flowers and sweet herbs from the same one garden. And achieving that, strive ye to unite the hearts of those who follow other faiths.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 280

“O ye friends, exert ye an effort! Every expenditure is in need of an income. This day, in the world of humanity, men are all the time expending, for war is nothing but the consumption of men and of wealth. At least engage ye in a deed of profit to the world of humanity that ye may partially compensate for that loss. Perchance, through the divine confirmations, ye may be assisted in promulgating amity and concord among men, in substituting love for enmity, in causing universal peace to result from universal war and in converting loss and rancour into profit and love. This wish will be realized through the power of the Kingdom.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 282

“We hope that the power of the Word of God will establish a peace that shall eternally remain effective and secure.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 296

“This recent war has proved to the world and the people that war is destruction while universal peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and co-operation among the

peoples of the world and the cause of the good-pleasure of the True One in the heavenly realm.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 296-297

“Every soul can find, at that table of infinite bounty, that which he desires. If the question is restricted to universal peace alone, the remarkable results which are expected and desired will not be attained. The scope of universal peace must be such that all the communities and religions may find their highest wish realized in it.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 304

“Observe the written commandments of thy Lord with joy and peace, with earnestness and sincerity; and be thou the well-wisher of thy country and thy government. His grace shall assist thee at all times, His blessings shall be bestowed upon thee, and thy heart's desire shall be realized.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 309

“Now is the dawn of universal peace; my hope is that its morn will fully break, converting the gloom of war, of strife and of wrangling among men into the light of union, of harmony and of affection.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 311-312

“Peace is taking possession of the consciousness of men. There is not a soul who does not yearn for concord and peace. A most wonderful state of receptivity is being realized. This is through the consummate wisdom of God, so that capacity may be created, the standard of the oneness of the world of humanity be upraised, and the fundamentals of Universal Peace and the divine principles be promoted in the East and the West.”

TABLETS OF THE DIVINE PLAN, P. 41

Buddhist

“All fear violence. All love life. One should compare oneself to others, and should neither kill nor cause to be killed.

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Whoever harms another being, seeking his own happiness, will find no happiness hereafter. But whoever, seeking happiness, harms no other being will find happiness hereafter..."

THE DHAMMAPADA, 129-132

"Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech breeds trouble, thou wilt receive blows for blows."

THE DHAMMAPADA 133

"There is no fire like lust; there is no losing throw like hatred; there is no pain like this body; there is no happiness higher than peace."

THE DHAMMAPADA 202

"The Buddha, our Lord, brings comfort to the weary and sorrow-laden; he restores peace to those who are broken down under the burden of life. He gives courage to the weak when they would fain give up self-reliance and hope. You who suffer from the tribulations of life, you who have to struggle and endure, you who yearn for a life of truth, rejoice at the glad tidings! There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessing for the upright."

THE GOSPEL OF BUDDHA, REJOICE, PARA. 2

"There is misery in the world of Samsara; there is much misery and pain. But greater than all the misery is the bliss of truth. Truth gives peace to the yearning mind; it conquers error; it quenches the flames of desires; it leads to Nirvana. Blessed is he who has found the peace of Nirvana. He is at rest in the struggles and tribulations of life; he is above all changes; he is above birth and death; he remains unaffected by the evils of life."

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 7

"With no selfish aim, but regarding his child and the people at large, Siddhattha, the prince, attended to his religious duties, bathing his body in the holy Ganges and cleansing his heart in the waters of the

law. Even as men desire to give happiness to their children, so did he long to give peace to the world.”

THE GOSPEL OF BUDDHA, THE TIES OF LIFE, PARA. 6

“May thy country enjoy peace and prosperity, and may wisdom be shed upon thy rule like the brightness of the noon-day sun. May thy royal power be strong and may righteousness be the scepter in thine hand.”

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 12

“Through many births I sought in vain The Builder of this House of Pain. Now, Builder, You are plain to see, And from this House at last I'm free; I burst the rafters, roof and wall, And dwell in the Peace beyond them all.”

THE GOSPEL OF BUDDHA, ENLIGHTENMENT, PARA. 8

“The existence of self is an illusion, and here is no wrong in this world, no vice, no evil, except what flows from the assertion of self. The attainment of truth is possible only when self is recognized as an illusion. Righteousness can be practiced only when we have freed our mind from passions of egotism. Perfect peace can dwell only where all vanity has disappeared.”

THE GOSPEL OF BUDDHA, ENLIGHTENMENT, PARA. 10

“A middle path, O bhikkhus avoiding the two extremes, has been discovered by the Tathagata-a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana! What is that middle path, O bhikkhus, avoiding these two extremes, discovered by the Tathagata-that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana? Let me teach you, O bhikkhus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to a triumph over the senses!”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 5

Peacefulness

“Right views will be the torch to light his way. Right aspirations will be his guide. Right speech will be his dwelling-place on the road. His gait will be straight, for it is right behavior. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps: right thoughts his breath; and right contemplation will give him the peace that follows in his footprints.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 10

“And the devas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathagata, joyfully received the doctrine and shouted: "Truly, the Blessed One has founded the kingdom of righteousness. The Blessed One has moved the earth; he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The kingdom of Truth will be preached upon earth; it will spread; and righteousness, good-will, and peace will reign among mankind."

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 18

“He who knows the nature of self and understands how the senses act, finds no room for selfishness, and thus he will attain peace unending.” **THE GOSPEL OF BUDDHA, SERMON AT RAJAGAHA, PARA. 5**

“Surrender the grasping disposition of selfishness, and you will attain to that calm state of mind which conveys perfect peace, goodness, and wisdom.”

THE GOSPEL OF BUDDHA, SERMON AT RAJAGAHA, PARA. 10

“The restless, busy nature of the world, this, I declare, is at the root of pain. Attain that composure of mind which is resting in the peace of immortality.”

THE GOSPEL OF BUDDHA, ANATHAPINDIKA, PARA. 2

“And whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task; let them be diligent and energetic, and, if they are like the lotus, which, although it grows in

the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds.”

THE GOSPEL OF BUDDHA, ANATHAPINDIKA, PARA. 10

“Worldly profit is fleeting and perishable, but religious profit is eternal and inexhaustible. A worldly man, though a king, is full of trouble, but even a common man who is holy has peace of mind.”

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 5

“Arise from dreams and delusions, Awaken with open mind. Seek only Truth. Where you find it, Peace also you will find.”

THE GOSPEL OF BUDDHA, YASODHARA, THE FORMER WIFE, PARA. 5-10

“Then will gladness spring up within me; thus gladdened, joy will come to me; and so rejoicing all my mind will be at peace. Being thus at peace I shall experience a blissful feeling of content; and in that bliss my heart will be at rest. That will be to me an exercise of my moral sense, an exercise of my moral powers, an exercise of the seven kinds of wisdom!”

THE GOSPEL OF BUDDHA, VISAKHA AND HER GIFTS, PARA. 14

“If the Sangha declares the re-establishment of concord without having inquired into the matter, the peace is concluded in the letter only. But if the Sangha, having inquired into the matter and having gone to the bottom of it, decides to declare the re-establishment of concord, the peace is concluded in the spirit and also in the letter. The concord re-established in the spirit and in the letter is alone right and lawful.”

THE GOSPEL OF BUDDHA, RE-ESTABLISHMENT OF CONCORD, PARA. 7

“The rational nature of man is a spark of the true light; it is the first step on the upward road. But new births are required to insure an ascent to the summit of existence, the enlightenment of mind and heart, where the immeasurable light of moral comprehension is

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gained which is the source of all righteousness. Having attained this higher birth, I have found the truth and have taught you the noble path that leads to the city of peace.”

THE GOSPEL OF BUDDHA, THE GOAL, PARA. 4

“THERE was a poet who had acquired the spotless eye of truth, and he believed in the Buddha, whose doctrine gave him peace of mind and comfort in the hour of affliction.”

THE GOSPEL OF BUDDHA, THE VANITY OF WORLDLINESS, PARA. 1

“It is good to reform and it is good to exhort people to reform. It is good to lead a righteous life and take refuge in the Buddha's name. Your talents may reach to the skies, your wealth may be untold - But all is in vain unless you attain the peace of Nirvana.”

THE GOSPEL OF BUDDHA, THE VANITY OF WORLDLINESS, PARA. 40-43

“Clad in a clean robe, dyed with good color, with appropriate undergarments, he must ascend the pulpit with a mind free from blame and at peace with the whole world. He must not take delight in quarrelous disputations or engage in controversies so as to show the superiority of his talents, but be calm and composed. No hostile feelings shall reside in his heart, and he must never abandon the disposition of charity toward all beings.”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 4

“And when the enemy is overcome, the Dharma-raja, the great king of truth, will bestow upon all his disciples the most precious crown, which jewel brings perfect enlightenment, supreme wisdom, and undisturbed peace.”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 11

“The Blessed One continued: ‘The Tathagata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy. He must be blamed who is the cause of war.’”

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION, PARA. 11

“He who goeth to battle, O Simha, even though it be in a righteous cause, must be prepared to be slain by his enemies, for that is the destiny of warriors; and should his fate overtake him he has no reason for complaint. But he who is victorious should remember the instability of earthly things. His success may be great, but be it ever so great the wheel of fortune may turn again and bring him down into the dust. However, if he moderates himself and, extinguishing all hatred in his heart lifts his down-trodden adversary up and says to him, Come now and make peace and let us be brothers, he will gain a victory that is not a transient success, for its fruits will remain forever. Great is a successful general, O Simha, but he who has conquered self is the greater victor.”

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION, PARA. 13

“Glorious Lord, glorious Lord! Thou hast revealed the truth. Great is the doctrine of the Blessed One. Thou, indeed, art the Buddha, the Tathagata, the Holy One. Thou art the teacher of mankind. Thou shovest us the road of salvation, for this indeed is true deliverance. He who follows thee will not miss the light to enlighten his path. He will find blessedness and peace.”

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION, PARA. 15

“The Tathagata preaches the law of religion unto thee and unto the whole world, so that thou and thy brethren may attain the same peace, the same happiness.”

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 9**

“But there is a beauty which will not fade, and if thou wilt but listen to the doctrine of our Lord, the Buddha, thou wilt find that peace which thou wouldest have found in the restless world of sinful pleasures.”

THE GOSPEL OF BUDDHA, VASAVADATTA, THE COURTESAN, PARA. 4

Peacefulness

“Religious wisdom lifts a man above the pleasures and pains of the world and gives him peace everlasting.”

THE GOSPEL OF BUDDHA, REALM OF YAMARAJA, PARA. 6

“Not from weeping nor from grieving will any one obtain peace of mind; on the contrary, his pain will be the greater and his body will suffer. He will make himself sick and pale, yet the dead are not saved by his lamentation. People pass away, and their fate after death will be according to their deeds. If a man live a hundred years, or even more, he will at last be separated from the company of his relatives, and leave the life of this world. He who seeks peace should draw out the arrow of lamentation, and complaint, and grief. He who has drawn out the arrow and has become composed will obtain peace of mind; he who has overcome all sorrow will become free from sorrow, and be blessed.”

THE GOSPEL OF BUDDHA, THE MUSTARD SEED, PARA. 9

“Fivefold, O householders, is the gain of the well-doer through his practice of rectitude. In the first place the well doer, strong in rectitude, acquires property through his industry; in the next place, good reports of him are spread abroad; thirdly, whatever society he enters, whether of nobles, Brahmans, heads of houses, or members of the order, he enters with confidence and self-possession; fourthly, he dies without anxiety; and, lastly, on the dissolution of the body after death, his mind remains in a happy state. Wherever his karma continues, there will be heavenly bliss and peace. This, O householders, is the fivefold gain of the well doer.”

THE GOSPEL OF BUDDHA, VISIT TO PATALIPUTTA, PARA. 3

“When they die, nothing will remain of them but their good thoughts, their righteous acts, and the bliss that proceeds from truth and righteousness. As rivers must at last reach the distant main, so their minds will be reborn in higher states of existence and continue to be pressing on to their ultimate goal which is the ocean of truth, the eternal peace of Nirvana.”

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 3

Christian

“Blessed are the peacemakers: for they shall be called the children of God.”

REB, THE GOSPEL ACCORDING TO MATTHEW, 5:9

“Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn "a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law-- a man's enemies will be the members of his own household.'

Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me; and anyone who does not take his cross and follow me is not worthy of me.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 10:34-38

“Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other.”

NIV, THE GOSPEL ACCORDING TO MARK 9:50

“And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which the rising sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.”

NIV, THE GOSPEL ACCORDING TO LUKE 1:76-79

“Glory to God in the highest, and on earth peace among men with whom He is pleased.”

NAS, THE GOSPEL ACCORDING TO LUKE 2:14

“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”

NIV, THE GOSPEL ACCORDING TO JOHN 14:27

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“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

NIV, THE GOSPEL ACCORDING TO JOHN 16:33

“When therefore it was evening, on that day, the first {day} of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and said to them, ‘Peace {be} with you.’”

NAS, THE GOSPEL ACCORDING TO JOHN 20:19

“You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all.”

NIV, ACTS OF THE APOSTLES 10:36

“There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, but glory and honor and peace to every man who does good, to the Jew first and also to the Greek.”

NAS, THE LETTER OF PAUL TO THE ROMANS 2:9-10

“Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.”

NIV, THE LETTER OF PAUL TO THE ROMANS 5:1-2

“The mind of sinful man is death, but the mind controlled by the Spirit is life and peace;”

NIV, THE LETTER OF PAUL TO THE ROMANS 8:6

“And how shall they preach, except they be sent? as it is written,
How beautiful are the feet of them that preach the gospel of peace,
and bring glad tidings of good things!”

KJV, THE LETTER OF PAUL TO THE ROMANS 10:15

“If possible, so far as it lies with you, live at peace with all.”

REB, THE LETTER OF PAUL TO THE ROMANS, 12:18

“For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men. Let us therefore make every effort to do what leads to peace and to mutual edification.”

NIV, THE LETTER OF PAUL TO THE ROMANS 14:17-19

“May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.”

NIV, THE LETTER OF PAUL TO THE ROMANS 15:13

“Now the God of peace be with you all. Amen.”

KJV, THE LETTER OF PAUL TO THE ROMANS 15:33

“Grace and peace to you from God our Father and the Lord Jesus Christ.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 1:3

“For God is not a God of disorder but of peace. As in all the congregations of the saints, ...”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 14:33

“Grace be to you and peace from God our Father, and from the Lord Jesus Christ.”

KJV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 1:2

Peacefulness

“... agree with one another; live in peace; and the God of love and peace will be with you.”

REB, THE SECOND LETTER OF PAUL TO THE CORINTHIANS, 13:11

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 5:22-23

“For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. And He came and preached peace to you who were far away, and peace to those who were near; for through Him we both have our access in one Spirit to the Father.”

NAS, THE LETTER OF PAUL TO THE EPHESIANS 2:14-18

“Make every effort to keep the unity of the Spirit through the bond of peace.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 4:3

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

KJV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:7

“Whatever you have learned or received or heard from me, or seen in me-- put it into practice. And the God of peace will be with you.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:9

“For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on

earth or things in heaven, by making peace through his blood, shed on the cross.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 1:19-20

“Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 3:15

“Hold them in the highest regard in love because of their work. Live in peace with each other.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:13

“Now may the Lord of peace himself give you peace at all times and in every way. The Lord be with all of you.”

NIV, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 3:16

“For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”

KJV, THE FIRST LETTER OF PAUL TO TIMOTHY 2:2

“Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 2:22

“Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.”

NIV, A LETTER TO HEBREWS 12:14

“But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness.”

NIV, A LETTER OF JAMES 3:17-18

Peacefulness

“For, ‘Whoever would love life and see good days must keep his tongue from evil and his lips from deceitful speech. He must turn from evil and do good; he must seek peace and pursue it.’”

NIV, THE FIRST LETTER OF PETER 3:10-11

Hindu

“Troubled no longer by the priestly lore, safe shall it live, and sure; steadfastly bent on meditation. This is Yog- and Peace!”

THE SONG CELESTIAL, 2:53

“And out of that tranquillity shall rise the end and healing of his earthly pains, since the will governed sets the soul at peace.”

THE SONG CELESTIAL, 2:65

“Believing, he receives it when the soul masters itself, and cleaves to Truth, and comes- possessing knowledge- to the higher peace, the uttermost repose.”

THE SONG CELESTIAL, 4:39

“But those untaught, and those without full faith, and those who fear are shent; no peace is here or other where, no hope, nor happiness for whoso doubts.”

THE SONG CELESTIAL, 4:40

“Such votaries, renouncing fruit of deeds, gain endless peace: the unwowed, the passion-bound, seeking a fruit from works, are fastened down.”

THE SONG CELESTIAL, 5:12

“The sage whose soul holds off from outer contacts, in himself finds bliss; to Brahma joined by piety, his spirit tastes eternal peace.”

THE SONG CELESTIAL, 5:21

“Thus go the Rishis unto rest, who dwell with sins effaced, with doubts at end, with hearts governed and calm. Glad in all good they live, nigh to the peace of God; ...”

THE SONG CELESTIAL, 5:25

“The sovereign soul of him who lives self-governed and at peace is centred in itself, taking alike pleasure and pain; heat, cold; glory and shame.”

THE SONG CELESTIAL, 6:7

“That Yogen, so devoted, so controlled, comes to the peace beyond,- My peace, the peace of high Nirvana!”

THE SONG CELESTIAL, 6:15

“When, holding this, it deems no other treasure comparable, but, harboured there, cannot be stirred or shook by any gravest grief, call that state 'peace', that happy severance Yoga; call that man the perfect Yogen!”

THE SONG CELESTIAL, 6:22

“Whoso, I say,- hath known My form, which passeth mortal knowing; Seen my effulgence- which no eye hath seen- than the sun's burning gold more brightly glowing, dispersing darkness,- unto him hath been right life! And, in the hour when life is ending, with mind set fast and trustful piety, Drawing still breath beneath calm brows unbending, in happy peace that faithful one doth die, in glad peace passeth to Purusha's heaven.”

THE SONG CELESTIAL 8:10

“Nay, Prince! 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.”

THE SONG CELESTIAL 9:30

Peacefulness

“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 whate'er befalls, and mirth, and tears, and piety and thrift, and wish to give, and will to help,- all cometh of My gift!”

THE SONG CELESTIAL 10:5

“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.”

THE SONG CELESTIAL 10:9-11

“For, though to know is more than diligence, yet worship better is than knowing, and renouncing better still. Near to renunciation- very near-dwellethe Eternal Peace!”

THE SONG CELESTIAL 12:12

“If you want to see the brave, look at those who can forgive. If you want to see the heroic, look at those who can love in return for hatred.” **BHAGAVAD-GITA, 14:23**

“Learn from me, Son of Kunti! also this, how one, attaining perfect peace, attains BRAHM, the supreme, the highest height of all!”

THE SONG CELESTIAL 18:50

Jewish

“As he sent his brothers off on their way, he told them, ‘Do not be quarrelsome on the way!’”

TANAKH, GENESIS 45:24

“I will grant peace in the land, and you shall lie down untroubled by anyone; I will give the land respite from vicious beasts, and no sword will cross your land.”

TANAKH, LEVITICUS 26:6

“Thus He will judge among the nations
And arbitrate for the many peoples,
And they shall beat their swords into plowshares
And their spears into pruning hooks:
Nation shall not take up
Sword against nation:
They shall never again know war.”

TANAKH, ISAIAH 2:4

“For a child has been born to us,
A son has been given to us.
And authority has settled on his shoulders.
He has been named
The Mighty God is planning grace;
The Eternal Father, a Peaceful ruler.”

TANAKH, ISAIAH 9:5

“The wolf shall dwell with the lamb,
The leopard lie down with the kid;
The calf, the beast of prey, and the fatling together,
With a little boy to herd them.
The cow and the bear shall graze,
Their young shall lie down together;
And the lion, like the ox, shall eat straw.
A babe shall play
Over a viper’s hole,

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And an infant shall pass his hand
Over the adder's den.
In all of My sacred mount
Nothing evil or vile shall be done;
For the land shall be filled with devotion to the Lord
As water covers the sea.”

TANAKH, ISAIAH 11:6-9

“The confident mind You guard in safety,
In safety because it trusts in You.”

TANAKH, ISAIAH 26:3

“O LORD!
May You appoint well-being for us,
Since You have requited all our misdeeds.”

TANAKH, ISAIAH 26:12

“But if he holds fast to My refuge,
He makes Me his friend;
He makes Me his friend.”

TANAKH, ISAIAH 27:5

“For the work of righteousness shall be peace,
And the effect of righteousness, calm and confidence forever.”

TANAKH, ISAIAH 32:17

“I form light and create darkness,
I make weal and create woe—
I the LORD do all these things.”

TANAKH, ISAIAH 45:7

“If only you would heed my commands!
Then your prosperity would be like a river,
Your triumph like the waves of the sea.”

TANAKH, ISAIAH 48:18

“For the mountains may move
And the hills be shaken,
But my loyalty shall never move from you,
Nor My covenant of friendship be shaken,
-- says the LORD, who takes you back in love.”

TANAKH, ISAIAH 54:10

“And all your children shall be disciples of the LORD,
And great will be the happiness of your children; ...”

TANAKH, ISAIAH 54:13

“Yea, you shall leave in joy and be led home secure,
Before you, mount and hill shall shout aloud,
And all the trees of the field shall clap their hands.”

TANAKH, ISAIAH 55:12

“The righteous man perishes,
And no one considers;
Pious men are taken away,
And no one gives thought
That because of evil
The righteous was taken away.
Yet he shall come to peace,
He shall rest on his couch
Who walked straightforward.”

TANAKH, ISAIAH 57:1-2

Peacefulness

“And seek the welfare of the city to which I have exiled you and pray to the LORD in its behalf; for in its prosperity you shall prosper.”

TANAKH: JEREMIAH 29:7

“I am going to bring her relief and healing. I will heal them and reveal to them abundance of true favor.”

TANAKH, JEREMIAH 33:6

“And I will grant them a covenant of friendship. I will banish vicious beasts from their land, and they shall live secure in the wasteland, they shall even sleep in the woodland.”

TANAKH, EZEKIEL 34:25

“In that day, I will make a covenant for them with the beasts of the field, the birds of the air, and the creeping things of the ground; I will also banish bow, sword, and war from the land. Thus I will let them lie down in safety.”

TANAKH, HOSEA 2:20

“This said the LORD of Hosts: The fast of the fourth month, the fast of the fifth month, the fast of the seventh month, and fast of the tenth month shall become occasions for joy and gladness, happy

festivals for the House of Judah; but you must love honesty and integrity.”

TANAKH, ZECHARIAH 8:19

“I had with him a covenant of life and well-being, which I gave to him, and of reverence, which he showed Me. For he stood in awe of My name.”

TANAKH, MALACHI 2:5

“Safe and sound, I lie down and sleep,
for you alone, O Lord, keep me secure.”

TANAKH, PSALMS 4:9

“The Lord will give strength to his people; the Lord will bless his people with peace: ...”

HB, PSALMS 29:11

“Depart from evil, and do good; seek peace, and pursue it: ...”

HB, PSALMS 34:14

“But the humble shall inherit the earth; and shall delight themselves in the abundance of peace: ...”

HB, PSALMS 37:11

“Mark the perfect man, and behold the upright; for the end of that man is peace: ...”

HB, PSALMS 37:37

“Loving kindness and truth meet together; righteousness and peace kiss each other: ...”

HB, PSALMS 85:11

“Great peace have those who love your Torah; and nothing can make them stumble: ...”

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HB, PSALMS 119:165

“My soul has long dwelt with those who hate peace: · I am for peace; but when I speak, they are for war: ...”

HB, PSALMS 120:6-7

“A Song of Maalot of David; Behold, how good and how pleasant it is for brothers to dwell together in unity: It is like the precious ointment upon the head, that runs down upon the beard, Aaron's beard, that runs down to the hem of his garments: Like the dew of Hermon descending upon the mountains of Zion; for there the Lord has commanded the blessing, life for evermore: ...”

HB, PSALMS 133:1-3

“Happy is the man who finds wisdom;
The man who gains understanding.
Her value in trade is better than silver,
Her yield is greater than gold.
She is more precious than rubies;
All of your goods cannot equal her.
In her right hand is length of days,
In her left, riches and honor.
Her ways are pleasant ways,
And all her paths, peaceful.”

TANAKH, PROVERBS 3:13-17

“Do not envy a lawless man, Or choose any of his ways; For the devious man is an abomination to the Lord, But He is intimate with the straightforward.”

THE HOLY SCRIPTURES, PROVERBS 3:31

“Deceit is in the minds of those who plot evil;
For those who plan good there is joy.”

TANAKH, PROVERBS 12:20

“When the LORD is pleased with a man’s conduct,
He may turn even his enemies into allies.”

TANAKH, PROVERBS 16:7

“Better a dry crust with peace Than a house full of feasting with
strife.”

THE HOLY SCRIPTURES, PROVERBS 17:1

“To start a quarrel is to open a sluice;
Before a dispute flares up, drop it.”

TANAKH, PROVERBS 17:14

“It is honorable for a man to desist from strife,
But every fool becomes embroiled.”

TANAKH, PROVERBS 20:3

“For you will have a pact with the rocks in the field,
And the beasts of the field will be your allies.”

NIV, THE BOOK OF JOB 5:23

Muslim

“And remember Abraham said: ‘My Lord, make this a City of Peace, and feed its people with fruits, such of them as believe in God and the Last Day.’ He said: ‘(Yea), and such as reject faith, for a while will I grant them their pleasure, but will soon drive them to the torment of fire, an evil destination (indeed)!’”

AL-QUR’ÁN, THE COW 2:126

Peacefulness

“But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him; for God is Oft-Forgiving, Most Merciful.”

AL-QUR’ÁN, THE COW 2:182

“And make not God's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for God is one who heareth and knoweth all things.”

AL-QUR’ÁN, THE COW 2:224

“... if they wish for peace, God will cause their reconciliation: for God hath full knowledge, and is acquainted with all things.”

THE HOLY QUR’ÁN 4:35

“Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If God had pleased, He could have given them power over you, and they would have fought you: therefore if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then God hath opened no way for you (to war against them).”

AL-QUR’ÁN, WOMEN 4:90

“There hath come to you from God a (new) Light and a perspicuous Book.

Wherewith God 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 HOLY QUR’ÁN 5:17-18

“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.””

AL-QUR’ÁN, THE CATTLE 6:54

“This is the way of thy Lord, leading straight: We have detailed the Signs for those who receive admonition. For them will be a Home of Peace in the presence of their Lord: He will be their Friend, because they practiced (righteousness).”

AL-QUR’ÁN, THE CATTLE 6:126-127

“But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in God: for He is the one that heareth and knoweth (all things).”

THE HOLY QUR’ÁN 8:61

“If ye help not (your Leader), (it is no matter): for God did indeed help him: when the unbelievers drove him out: he had no more than one companion: they two were in the cave, and he said to his companion, ‘have no fear, for God is with us’: then God sent down his peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the unbelievers. But the word of God is exalted to the heights: for God is Exalted in might, Wise.”

AL-QUR’ÁN, REPENTANCE 9:40

“Those who believe, and work righteousness, their Lord will guide them because of their faith: beneath them will flow rivers in Gardens of Bliss. (This will be) their cry therein: ‘Glory to Thee, O God!’ and ‘Peace’ will be their greeting therein! And the close of their cry will be: ‘Praise be to God, the Cherisher and Sustainer of the Worlds!””

AL-QUR’ÁN, JONAH 10:9-10

“But God doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight.”

AL-QUR’ÁN, JONAH 10:25

Peacefulness

“There came Our Messengers to Abraham with glad tidings. They said, ‘Peace!’ He answered, ‘Peace!’ and hastened to entertain them with a roasted calf.”

AL-QUR’ÁN, HUD 11:69

“Peace unto you for that ye persevered in patience! Now how excellent is the final Home!”

AL-QUR’ÁN, THE THUNDER 13:24

“But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow - to dwell therein for aye with the leave of their Lord: their greeting therein will be: ‘Peace!’”

AL-QUR’ÁN, ABRAHAM 14:23

“Remember Abraham said: ‘O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols.’”

AL-QUR’ÁN, ABRAHAM 14:35

“The righteous (will be) amid Gardens and fountains (of clear-flowing water). (Their greeting will be): ‘Enter ye here in Peace and Security.’”

AL-QUR’ÁN, THE ROCKY TRACT 15:45-46

“Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth God reward the righteous - (Namely) those whose lives the angels take in a state of purity, saying (to them), ‘Peace be on you; enter ye the Garden, because of the good which ye did (in the world).’”

AL-QUR’ÁN, THE BEES 16:31-32

“What kept men back from Belief when Guidance came to them, was nothing but this: they said, ‘Has God sent a man like us) to be (His) Apostle?’ Say, ‘If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for an apostle.’”

AL-QUR'ÁN, CHILDREN OF ISRAEL 17:94-95

“Abraham said: ‘Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.’”

AL-QUR'ÁN, MARY 19:47

“Gardens of Eternity, those which (God) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass. They will not there hear any vain discourse, but only salutations of peace: and they will have therein their sustenance, morning and evening. Such is the Garden which We give as an inheritance to those of Our Servants who guard against evil.”

AL-QUR'ÁN, MARY 19:61-63

“So go ye both to him, and say, ‘Verily we are apostles sent by thy Lord: send forth, therefore, the Children of Israel with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! And peace to all who follow guidance!’”

AL-QUR'ÁN, TA HÁ 20:47

“God has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), 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.' If any do reject faith after this, they are rebellious and wicked.”

AL-QUR'ÁN, THE LIGHT 24:55

“Say: Praise be to God, and Peace on His servants whom He has chosen (for his Message). (Who) is better? - God or the false gods they associate with Him?” **AL-QUR'ÁN, THE ANT 27:59**

Peacefulness

“And when they hear vain talk, they turn away therefrom and say: ‘To us our deeds, and to you yours; peace be to you: we seek not the ignorant.’”

AL-QUR’ÁN, THE NARRATIONS 28:55

“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.’”

AL-QUR’ÁN, THE CROWDS 39:73

“There can they call for every kind of fruit in peace and security; Nor will they there taste Death, except the first Death; and He will preserve them from the Penalty of the Blazing Fire As a Bounty from thy Lord! That will be the supreme achievement!”

AL-QUR’ÁN, THE SMOKE 44:55-57

“Be not weary and faint-hearted crying for peace. When ye should be Uppermost: for God is with you, and will never put you in loss for your (good) deeds.”

THE HOLY QUR’ÁN 47:35

“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 God; but if it complies, then make peace between them with justice, and be fair: for God loves those who are fair (and just).”

AL-QUR’ÁN, INNER APARTMENTS 49:9

“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 God; but if it complies, then make peace between them with justice, and be fair: for God loves those who are fair (and just). The believers are but a single

Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear God, that ye may receive Mercy.”

AL-QUR’ÁN, INNER APARTMENTS 49:9-10

“Then the foremost in faith, how pre-excellent, Who will be honoured In the gardens of tranquillity; ... As recompense for all they have done. They will hear no nonsense there or talk of sin, Other than 'Peace! Peace!' the salutation.”

AL-QUR’ÁN, 56:10-12, 24-26

“God is He, than whom there is no other god - the sovereign, the Holy One, the Source of Peace (and Perfection). The Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to God! (high is He) above the partners they attribute to Him.”

AL-QUR’ÁN, THE GATHERING 59:23

“And those who fear the displeasure of their Lord - For their Lord's displeasure is the opposite of Peace and Tranquillity -”

AL-QUR’ÁN, THE WAYS OF ASCENTS 70:27-28

“In the name of God, Most Gracious, Most Merciful.
We have indeed revealed this (Message) in the night of Power: And what will explain to thee what the Night of Power is?
The Night of Power is better than a thousand Months.
Therein come down the angels and the Spirit by God's permission, on every errand: Peace!... This until the rise of Morn!”

AL-QUR’ÁN, THE NIGHT OF POWER 97:1-6

Zoroastrian

“To enjoy the benefits of providence is wisdom; to enable other to enjoy them is virtue. He who is indifferent to the welfare of others does not deserve to be called human. The best way to worship God is to ease the distress of the times and to improve the condition of humanity.”

Peacefulness

ZEND-AVESTA, 3:38

“O Lord, through Righteousness bestow on these (my followers) grace, vitality and strength; (grant) this, O Love, that they may give happiness and peace; I consider Thee, O God, the first preserver of (all) bliss.”

YASNA 29:10

“Let those who truly seek refuge in Love put down Passion and strive against Violence, bound to Righteousness, whereto the Saint is linked; then to such I shall indeed give Thy Home, O Lord!”

YASNA 48:7

Perseverance

Bahá'í

“The companions of God are, in this day, the lump that must leaven the peoples of the world. They must show forth such trustworthiness, such truthfulness and perseverance, such deeds and character that all mankind may profit by their example.”

TRUSTWORTHINESS, #29

“Nay, 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 129

“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. Death can never invade that holy seat. Thus have We entrusted thee with the signs of Thy Lord, that thou mayest persevere in thy love for Him, and be of them that comprehend this truth.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 141

“That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of them that have renounced the world, and regard avoidance of boastful and worldly people 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 265

Perseverance

“Go thou straight on and persevere in His service. Say: O people! The Day, promised unto you in all the Scriptures, is now come. Fear ye God, and withhold not yourselves from recognizing the One Who is the Object of your creation. Hasten ye unto Him. Better is this for you than the world and all that is therein. Would that ye could perceive it!”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 314

“Persevere thou conscientiously in the service of the Cause and, through the power of the Name of thy Lord, the Possessor of all things visible and invisible, preserve the station conferred upon thee. I swear by the righteousness of God! Were anyone apprised of that which is veiled from the eyes of men, he would become so enraptured as to wing his flight unto God, the Lord of all that hath been and shall be.”

TABLETS OF BAHÁ’U’LLÁH, P. 232

“Persevere thou in helping His Cause through the strengthening power of the hosts of wisdom and utterance. Thus hath it been decreed by God, the Gracious, the All-Praised. Blessed is the believer who hath in this Day embraced the Truth and the man of fixed resolve whom the hosts of tyranny have been powerless to affright.”

TABLETS OF BAHÁ’U’LLÁH, P. 249

“Beware lest the veils deter you from the outpourings of His bounty in this Day. Cast away the things that keep you back from God and persevere on this far-stretching Way.”

TABLETS OF BAHÁ’U’LLÁH, P. 266

“Assuredly persevere.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 117

“This gathering must be completely spiritual. That is, the discussions must be confined to marshalling clear and conclusive proofs that the Sun of Truth hath indeed arisen. And further, those present should concern themselves with every means of training the

girl children; with teaching the various branches of knowledge, good behaviour, a proper way of life, the cultivation of a good character, chastity and constancy, perseverance, strength, determination, firmness of purpose; with household management, the education of children, and whatever especially applieth to the needs of girls--to the end that these girls, reared in the stronghold of all perfections, and with the protection of a goodly character, will, when they themselves become mothers, bring up their children from earliest infancy to have a good character and conduct themselves well.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 123

“Thus shall these tender infants be nurtured at the breast of the knowledge of God and His love. Thus shall they grow and flourish, and be taught righteousness and the dignity of humankind, resolution and the will to strive and to endure. Thus shall they learn perseverance in all things, the will to advance, high mindedness and high resolve, chastity and purity of life. Thus shall they be enabled to carry to a successful conclusion whatsoever they undertake.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 125

“Perseverance is an essential condition. In every project firmness and steadfastness will undoubtedly lead to good results; otherwise it will exist for some days, and then be discontinued.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 144

“O thou yearning flame, thou who art afire with the love of God! I have read thy letter, and its contents, well-expressed and eloquent, delighted my heart, showing as they did thy deep sincerity in the Cause of God, thy persevering steps along the pathway of His Kingdom, and thy staunchness in His Faith--for of all great things, this is the greatest in His sight.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 162-163

“The main thing is to remain staunch and firmly-rooted, and persevere to the end.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 191

Perseverance

“Rest ye assured that if a soul ariseth in the utmost perseverance and raiseth the Call of the Kingdom and resolutely promulgateth the Covenant, be he an insignificant ant he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 209

“O ye beloved of God, these are days for steadfastness, for firmness and perseverance in the Cause of God.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 294

“The flame of the fire of love, in this world of earth and water, comes through the power of attraction and not by effort and striving. Nevertheless, by effort and perseverance, knowledge, science and other perfections can be acquired; but only the light of the Divine Beauty can transport and move the spirits through the force of attraction. Therefore, it is said: ‘Many are called, but few are chosen.’”

SOME ANSWERED QUESTIONS, P. 130

Buddhist

“The power of lust is great with men, and is to be feared withal; take then the bow of earnest perseverance, and the sharp arrow-points of wisdom. Cover your heads with the helmet of right thought, and fight with fixed resolve against the five desires.”

THE GOSPEL OF BUDDHA, ON CONDUCT TOWARD WOMEN, PARA. 2

“Search with sincerity, and persevere in the search. In the end thou wilt find the truth.”

THE GOSPEL OF BUDDHA, AMITABHA, PARA. 24

“Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unswervingly and thou shalt gain the prize. Struggle earnestly and thou shalt conquer. The benediction of all deities, of

all saints of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shalt be the Buddha, our Master, and our Lord; thou shalt enlighten the world and save mankind from perdition.”

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 11**

“As the rays of the sun drown the darkness of the world, so he who perseveres in his search will find the truth and the truth will enlighten him.”

THE GOSPEL OF BUDDHA, MARA, THE EVIL ONE, PARA. 4

Christian

“All men will hate you because of me, but he who stands firm to the end will be saved.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 10:22

“Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 24:12-13

“Listen! A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants, so that they did not bear grain. Still other seed fell on good soil. It came up, grew and produced a crop, multiplying thirty, sixty, or even a hundred times.”

NIV, THE GOSPEL ACCORDING TO MARK 4:3-8

“All men will hate you because of me, but he who stands firm to the end will be saved.”

NIV, THE GOSPEL ACCORDING TO MARK 13:13

Perseverance

“Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

NIV, THE GOSPEL ACCORDING TO LUKE 22:31-32

“All that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.”

NIV, THE GOSPEL ACCORDING TO JOHN 6:37-40

“To the Jews who had believed him, Jesus said, ‘If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.’”

NIV, THE GOSPEL ACCORDING TO JOHN 8:31-32

“Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.”

NIV, THE GOSPEL ACCORDING TO JOHN 15:4-5

“If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

As the Father has loved me, so have I loved you. Now remain in my love.”

NIV, THE GOSPEL ACCORDING TO JOHN 15:7-9

“When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts.”

NIV, ACTS OF THE APOSTLES 11:23

“They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. ‘We must go through many hardships to enter the kingdom of God,’ they said.”

NIV, ACTS OF THE APOSTLES 14:21-22

“But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds: to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.”

NAS, THE LETTER OF PAUL TO THE ROMANS 2:5-8

“And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified. What, then, shall we say in response to this? If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all-- how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died-- more than that, who was raised to life-- is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: ‘For your sake we face death all day long; we are considered as sheep to be slaughtered.’ No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”

NIV, THE LETTER OF PAUL TO THE ROMANS 8:30-39

“Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.

Perseverance

By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 15:1-2

“Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 15:58

“Be on your guard; stand firm in the faith; be men of courage; be strong.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 16:13

“It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 5:1

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 6:9

“Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 4:14

“Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on

all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 6:13-18

“Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved-- and that by God.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 1:27-28

“Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:1

“And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 1:10-12

“But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation-- if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 1:22-23

“So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness.”

Perseverance

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 2:6-7

“For now we really live, since you are standing firm in the Lord.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 3:8

“Test everything. Hold on to the good. Avoid every kind of evil.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:21-22

“So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter. May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word.”

NIV, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 2:15-17

“But as for you, brethren, do not grow weary of doing good.”

NAS, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 3:13

“For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day. Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus.”

NAS, THE SECOND LETTER OF PAUL TO TIMOTHY 1:12-13

“You then, my son, be strong in the grace that is in Christ Jesus.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 1:12-13

“Thou therefore endure hardness, as a good soldier of Jesus Christ.”

KJV, THE SECOND LETTER OF PAUL TO TIMOTHY 2:3

“Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory. Here is a trustworthy saying: If we died with him, we will also live with him; if we endure, we will also reign with him. If we disown him, he will also disown us; if we are faithless, he will remain faithful, for he cannot disown himself. Keep reminding them of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 2:10-14

“The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 4:18

“He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.”

NIV, THE SECOND LETTER OF PAUL TO TITUS 1:9

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”

KJV, A LETTER TO THE HEBREWS 2:1

“We have come to share in Christ if we hold firmly till the end the confidence we had at first. As has just been said: ‘Today, if you hear his voice, do not harden your hearts as you did in the rebellion.’”

NIV, A LETTER TO THE HEBREWS 3:14-15

“Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.”

NIV, A LETTER TO THE HEBREWS 4:14

Perseverance

“We want each of you to show this same diligence to the very end, in order to make your hope sure. We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised.”

NIV, A LETTER TO THE HEBREWS 6:11-12

“And so after waiting patiently, Abraham received what was promised. Men swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument. Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.”

NIV, A LETTER TO THE HEBREWS 6:15-18

“Let us hold unwaveringly to the hope we profess, for he who promised is faithful.”

NIV, A LETTER TO THE HEBREWS 10:23

“So do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised.”

NIV, A LETTER TO THE HEBREWS 10:35-36

“Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart. In your struggle against sin, you have not yet resisted to the point of shedding your blood. And you have forgotten that word of encouragement that addresses you as sons: ‘My son, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes

everyone he accepts as a son.’ Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it. Therefore, strengthen your feeble arms and weak knees. ‘Make level paths for your feet,’ so that the lame may not be disabled, but rather healed. Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord. See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many.”

NIV, A LETTER TO THE HEBREWS 12:1-15

“Perseverance must finish its work so that you may be mature and complete, not lacking anything.”

NIV, A LETTER OF JAMES 1:4

“Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him.”

NIV, A LETTER OF JAMES 1:12

“But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it-- he will be blessed in what he does.”

NIV, A LETTER OF JAMES 1:25

“Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord. As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy.”

Perseverance

NIV, A LETTER OF JAMES 5:10-11

“Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade-- kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith-- of greater worth than gold, which perishes even though refined by fire-- may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.”

NIV, THE FIRST LETTER OF PETER 1:3-7

“Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.”

NIV, THE FIRST LETTER OF PETER 5:8-9

“Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.”

NIV, THE SECOND LETTER OF PETER 1:10-11

“Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.”

NIV, THE SECOND LETTER OF PETER 3:17-18

“Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life.”

NIV, THE REVELATION OF JOHN 2:10

“Only hold on to what you have until I come. To him who overcomes and does my will to the end, I will give authority over the nations-- 'He will rule them with an iron scepter; he will dash them to pieces like pottery'-- just as I have received authority from my Father. I will also give him the morning star.”

NIV, THE REVELATION OF JOHN 2:25-28

“I am coming soon. Hold on to what you have, so that no one will take your crown. Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.”

NIV, THE REVELATION OF JOHN 3:11-12

“This calls for patient endurance on the part of the saints who obey God's commandments and remain faithful to Jesus.”

NIV, THE REVELATION OF JOHN 14:12

“Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is holy continue to be holy. Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.”

NIV, THE REVELATION OF JOHN 22:11-12

Hindu

“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 whate'er befalls, and mirth, and tears, and piety and thrift, and wish to give, and will to help,- all cometh of My gift!”

THE SONG CELESTIAL 10:5

Perseverance

Jewish

“And I will make an everlasting covenant with them that I will not turn away from them and that I will treat them graciously; and I will put in their hearts reverence for Me, so that they do not turn away from Me.”

TANAKH, JEREMIAH 32:40

“You must return to your God!
Practice goodness and justice,
And constantly trust in your God.”

TANAKH, HOSEA 12:7

“The steps of a man is made firm by the Lord,
when He delights in his way.
Though he stumbles, he does not fall down,
for the LORD gives him support.”

TANAKH, PSALMS 37:23-24

“For the LORD loves what is right,
He does not abandon His faithful ones.
They are preserved forever,
while the children of the wicked will be cut off.”

TANAKH, PSALMS 37:28

“Yet I am always with You,
You held my right hand;
You guided me with your counsel
and led toward honor.”

TANAKH, PSALMS 73:23-24

“The LORD will settle for me.
O LORD, Your steadfast last is eternal;
do not forsake the works of Your hands.”

TANAKH, PSALMS 138:8

“The righteous holds to his way;
He whose hands are clean grows stronger.”

TANAKH, THE BOOK OF JOB 17:9

“Turn to the LORD, to His might,
seek His presence constantly.”

TANAKH, THE FIRST BOOK OF CHRONICLES 16:11

Muslim

“Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture? Will ye not understand? Nay, seek (God's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit.”

AL-QUR’ÁN, THE COW 2:44-45

“O ye who believe! seek help with patient perseverance and prayer: for God is with those who patiently persevere.”

AL-QUR’ÁN, THE COW 2:153

“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. Who say, when afflicted with calamity: ‘To God we belong, and to Him is our return.’”

AL-QUR’ÁN, THE COW 2:155-156

“God is with those who steadfastly persevere.”

AL-QUR’ÁN, THE COW 2:249

Perseverance

“Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil, then that will be a determining factor in all affairs.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:186

“O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear God; that ye may prosper.”

AL-QUR’ÁN, THE FAMILY OF IMRAN 3:200

“O ye who believe! when ye meet a force, be firm, and call God in remembrance much (and often); that ye may prosper. And obey God and His apostle; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for God is with those who patiently persevere. And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of God: for God compasseth round about all that they do.”

AL-QUR’ÁN, THE SPOILS OF WAR 8:45-47

“For the present, God hath lightened your (task), for He knoweth that there is a weak spot in you: but (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of God: for God is with those who patiently persevere.”

AL-QUR’ÁN, THE SPOILS OF WAR 8:66

“Such are some of the stories of the Unseen, which We have revealed unto thee: before this, neither thou nor thy People knew them. So persevere patiently: for the End is for those who are righteous.”

AL-QUR’ÁN, HUD 11:49

“Is then one who doth know that that which hath been revealed unto these from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition - Those who fulfil the Covenant of God and fail not in their plighted word; Those who join together those things which God hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning; Those who patiently persevere, seeking the countenance 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 - Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation): ‘Peace unto you for that ye persevered in patience! Now how excellent is the final Home!’”

AL-QUR’ÁN, THE THUNDER 13:19-24

“To those who leave their homes in the cause of God, 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.”

AL-QUR’ÁN, THE BEES 16:41-42

“What is with you must vanish: what is with God will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.”

AL-QUR’ÁN, THE BEES 16:96

“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.”

AL-QUR’ÁN, THE BEES 16:110-111

Perseverance

“To every people did We appoint rites (of sacrifice), that they might celebrate the name of God over the sustenance He gave them from animals (fit for food), but your God is one God: submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves - To those whose hearts, when God is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what we have bestowed upon them.”

AL-QUR’ÁN, THE PILGRIMAGE 22:34-35

“Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them.”

AL-QUR’ÁN, THE NARRATIONS 28:54

“But those who had been granted (true) knowledge said: ‘Alas for you! the reward of God (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good).’”

AL-QUR’ÁN, THE NARRATIONS 28:80

“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)! - Those who persevere in patience, and put their trust in their Lord and Cherisher.”

AL-QUR’ÁN, THE SPIDER 29:58-59

“So patiently persevere: for verily the promise of God is true: nor let those shake thy firmness, who have (themselves) no certainty of faith.”

AL-QUR’ÁN, THE ROMANS 30:60

“Seest thou not that the ships sail through the Ocean by the grace of God? - that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks.”

AL-QUR’ÁN, LUQMAN, THE WISE 31:31

“And We appointed, from among them, Leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.”

AL-QUR’ÁN, THE PROSTRATION 32:24

“Say: ‘O ye my servants who believe! Fear your Lord: good is (the reward) for those who do good in this world. Spacious is God's earth! Those who patiently persevere will truly receive a reward without measure!’” **AL-QUR’ÁN, THE CROWDS 39:10**

“Patiently, then, persevere: for the Promise of God is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning.”

AL-QUR’ÁN, THE FORGIVER 40:55

“So persevere in patience! For the Promise of God is true: and whether We show thee (in this life) some part of what We promise them, or We take thy soul (to Our Mercy) (Before that), (in any case) it is to Us that they shall (all) return.”

AL-QUR’ÁN, THE FORGIVER 40:77

“And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains. If it be His Will, He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful.”

AL-QUR’ÁN, THE CONSULTATION 42:32-33

“Therefore patiently persevere, as did (all) apostles of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?”

AL-QUR’ÁN, WINDING SAND-TRACTS 46:35

Perseverance

“Had We so willed, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And God knows All that ye do. And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).”

AL-QUR’ÁN, MUHAMMAD, PROPHET 47:30-31

Zoroastrian

Prayerfulness

Bahá'í

“And he that raiseth therein the call to prayer, his voice will be lifted up unto Paradise.”

EPISTLE TO THE SON OF THE WOLF, P. 179

“Towards thee the eyes of thy Lord shall, under all conditions, remain directed. He, verily, will incline His ear to the prayer of every one that visiteth thee, who will circle around thee, and calleth upon Him in thy name.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 114

“Nay rather, in every Dispensation the law concerning prayer hath been emphasized and universally enforced.”

KITÁB-Í-IQAN, P. 39

“The traditions established the fact that in all Dispensations the law of prayer hath constituted a fundamental element of the Revelation of all the Prophets of God - a law the form and the manner of which hath been adapted to the varying requirements of every age.”

KITÁB-Í-IQAN, P. 39

“Who is there that hath cried after Thee, and whose prayer hath remained unanswered? Where is he to be found who hath reached forth towards Thee, and whom Thou hast failed to approach? Who is he that can claim to have fixed his gaze upon Thee, and toward whom the eye of Thy loving-kindness hath not been directed?”

PRAYERS AND MEDITATIONS, P. 254

“O Thou Who art the Lord of all names and the Maker of the heavens! I beseech Thee by them Who are the Day-Springs of Thine invisible Essence, the Most Exalted, the All-Glorious, to make of my prayer a fire that will burn away the veils which have shut me out from Thy beauty, and a light that will lead me unto the ocean of Thy Presence.”

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PRAYERS AND MEDITATIONS, P. 317

“Make my prayer, O my Lord, a fountain of living waters whereby I may live as long as Thy sovereignty endureth, and may make mention of Thee in every world of Thy worlds.”

PRAYERS AND MEDITATIONS, P. 318

“If thou be a man of communion and prayer, soar up on the wings of assistance from Holy Souls, that thou mayest behold the mysteries of the Friend and attain to the lights of the Beloved, ‘Verily, we are from God and to Him shall we return.’”

THE SEVEN VALLEYS, P. 17

“At that time the mystery of the famed tradition gleameth out of the darkness: ‘A servant is drawn unto Me in prayer until I answer him; and when I have answered him, I become the ear wherewith he heareth...’” **THE SEVEN VALLEYS, P. 22**

“Fasting is illumination, prayer is light.”

WRITINGS OF BAHÁ’U’LLÁH, P. 76

“We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers.”

WRITINGS OF BAHÁ’U’LLÁH, P. 160

“Pray ye for all; ask ye that all be blessed, all be forgiven.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 73

“Ours should be the prayer that His blessings may be vouchsafed in still greater abundance, and ours to hold fast to such means as shall ensure a fuller outpouring of His grace and a greater measure of His divine assistance.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 92

“Thou hast asked about places of worship and the underlying reason therefor. The wisdom in raising up such buildings is that at a given hour, the people should know it is time to meet, and all should gather together, and, harmoniously attuned one to another, engage in prayer; with the result that out of this coming together, unity and affection shall grow and flourish in the human heart.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 94-95

“Pray to God day and night and beg forgiveness and pardon. The omnipotence of God shall solve every difficulty.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 116

“These children are even as young plants, and teaching them the prayers is as letting the rain pour down upon them, that they may wax tender and fresh, and the soft breezes of the love of God may blow over them, making them to tremble with joy.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 139

“Prayers are granted through the universal Manifestations of God. Nevertheless, where the wish is to obtain material things, even where the heedless are concerned, if they supplicate, humbly imploring God's help--even their prayer hath an effect.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 161

“The rain itself hath no geometry, no limits, no form, but it taketh on one form or another, according to the restrictions of its vessel. In the same way, the Holy Essence of the Lord God is boundless, immeasurable, but His graces and splendours become finite in the creatures, because of their limitations, wherefore the prayers of given persons will receive favourable answers in certain cases.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 161

“The prayers which were revealed to ask for healing apply both to physical and spiritual healing. Recite them, then, to heal both the soul and the body. If healing is right for the patient, it will certainly be granted; but for some ailing persons, healing would only be the

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cause of other ills, and therefore wisdom doth not permit an affirmative answer to the prayer.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 161-162

“Strive thou with heart and soul, in prayerful humility and self-effacement, to uphold the Law of God and spread His sweet savours abroad. Endeavour thou to become the true president of the assemblies of spiritual souls, and a companion to the angels in the realm of the All-Merciful.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 164-165

“Do not feel grieved or disconsolate, therefore, at the ascension of that bird of faithfulness; nay, under all circumstances pray for that youth, supplicating for him forgiveness and the elevation of his station.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 200

“The state of prayer is the best of conditions, for man is then associating with God. Prayer verily bestoweth life, particularly when offered in private and at times, such as midnight, when freed from daily cares.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 201

“Pray ye also and supplicate unto Him that through the bountiful aid of the Ancient Beauty these souls may be unveiled to the eyes of the world.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 252

“We should at all times manifest our truthfulness and sincerity, nay rather, we must be constant in our faithfulness and trustworthiness, and occupy ourselves in offering prayers for the good of all.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 294

“O friends, consort with all the people of the world with joy and fragrance. If there be to you a word or essence whereof others than you are devoid, communicate it and show it forth in the language of

affection and kindness: if it be received and be effective the object is attained, and if not leave it to him, and with regard to him deal not harshly but pray.”

TRAVELLER’S NARRATIVE, P. 43

“Verily He answereth him who prayeth unto Him, and is near unto him who calleth on Him.”

TRAVELLER’S NARRATIVE, P. 80

“The second part of the Religion of God, which refers to the material world, and which comprises fasting, prayer, forms of worship, marriage and divorce, the abolition of slavery, legal processes, transactions, indemnities for murder, violence, theft and injuries--this part of the Law of God, which refers to material things, is modified and altered in each prophetic cycle in accordance with the necessities of the times.”

SOME ANSWERED QUESTIONS, P. 48

“As we have power to pray for these souls here, so likewise we shall possess the same power in the other world, which is the Kingdom of God. Are not all the people in that world the creatures of God? Therefore, in that world also they can make progress. As here they can receive light by their supplications, there also they can plead for forgiveness and receive light through entreaties and supplications. Thus as souls in this world, through the help of the supplications, the entreaties and the prayers of the holy ones, can acquire development, so is it the same after death. Through their own prayers and supplications they can also progress, more especially when they are the object of the intercession of the Holy Manifestations.”

SOME ANSWERED QUESTIONS, P. 232

“Take courage! God never forsakes His children who strive and work and pray!”

PARIS TALKS, P. 30

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“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.” **PARIS TALKS, P. 57**

“Pray to God that He may strengthen you in divine virtue, so that you may be as angels in the world, and beacons of light to disclose the mysteries of the Kingdom to those with understanding hearts.”

PARIS TALKS, P. 61

“To be humble in your attitude towards God, to be constant in prayer to Him, so as to grow daily nearer to God.”

PARIS TALKS, P. 74

“Therefore strive that your actions day by day may be beautiful prayers. Turn towards God, and seek always to do that which is right and noble. Enrich the poor, raise the fallen, comfort the sorrowful, bring healing to the sick, reassure the fearful, rescue the oppressed, bring hope to the hopeless, shelter the destitute!”

PARIS TALKS, P. 81

“The very fact that our spiritual instinct, surely never given in vain, prompts us to pray for the welfare of those, our loved ones, who have passed out of the material world: does it not bear witness to the continuance of their existence?”

PARIS TALKS, P. 90

“If we are sick and in distress let us implore God's healing, and He will answer our prayer.”

PARIS TALKS, P. 111

“Therefore, I say unto you pray - pray and turn your faces to God, that He, in His infinite compassion and mercy, may help and succour these misguided ones. Pray that He will grant them spiritual understanding and teach them tolerance and mercy, that the eyes of their minds may be opened and that they may be endued with the

gift of the spirit. Then would peace and love walk hand in hand through the lands, and these poor unhappy people might have rest."

PARIS TALKS, P. 116

"Do harm to nobody; pray for all; try to make your light shine in the world and let your banner fly high in the Heavens. The beautiful perfume of your noble lives will permeate everywhere. The light of truth kindled in your hearts will shine out to the distant horizon!"

PARIS TALKS, P. 118

"Should Prayer take the form of action?"

'Abdu'l-Bahá. - 'Yes: In the Bahá'í Cause arts, sciences and all crafts are (counted as) worship. The man who makes a piece of notepaper to the best of his ability, conscientiously, concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, he is giving praise'."

PARIS TALKS, PP. 176-177

Buddhist

"The taint of prayers is non-repetition; the taint of houses ill-repair; the taint of (bodily) beauty is sloth; the taint of the watchman, lack of vigilance."

THE DHAMMAPADA 241

Christian

"But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is

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done in secret, will reward you. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him.

This, then, is how you should pray: ‘Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 6:6-13

“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!”

NIV, THE GOSPEL ACCORDING TO MATTHEW 7:7-11

“Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven.

For where two or three have gathered together in My name, there I am in their midst.”

NAS, THE GOSPEL ACCORDING TO MATTHEW 18:19-20

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 21:22

“Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.”

NIV, THE GOSPEL ACCORDING TO MARK 11:24-25

“There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. She never left the temple but worshipped night and day, fasting and praying.”

NIV, THE GOSPEL ACCORDING TO LUKE 2:36-37

“One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.”

NIV, THE GOSPEL ACCORDING TO LUKE 6:12

“Then he said to them, ‘Suppose one of you has a friend, and he goes to him at midnight and says, ‘Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.’

Then the one inside answers, ‘Don’t bother me. The door is already locked, and my children are with me in bed. I can’t get up and give you anything.’ I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man’s boldness he will get up and give him as much as he needs.

So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

NIV, THE GOSPEL ACCORDING TO LUKE 11:5-13

“Then Jesus told his disciples a parable to show them that they should always pray and not give up. He said: ‘In a certain town there was a judge who neither feared God nor cared about men. And there was a widow in that town who kept coming to him with the plea, ‘Grant me justice against my adversary.’

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For some time he refused. But finally he said to himself, 'Even though I don't fear God or care about men, yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually wear me out with her coming!'

And the Lord said, 'Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"'

NIV, THE GOSPEL ACCORDING TO LUKE 18:1-8

"Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

NIV, THE GOSPEL ACCORDING TO LUKE 21:36

"We know that God does not listen to sinners. He listens to the godly man who does his will."

NIV, THE GOSPEL ACCORDING TO JOHN 9:31

"And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it."

NIV, THE GOSPEL ACCORDING TO JOHN 14:13-14

"If you remain in me and my words remain in you, ask whatever you wish, and it will be given you."

NIV, THE GOSPEL ACCORDING TO JOHN 15:7

"You did not choose me, but I chose you and appointed you to go and bear fruit-- fruit that will last. Then the Father will give you whatever you ask in my name."

NIV, THE GOSPEL ACCORDING TO JOHN 15:16

"In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name. Until now

you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.”

NIV, THE GOSPEL ACCORDING TO JOHN 16:23-24

“In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. No, the Father himself loves you because you have loved me and have believed that I came from God.”

NIV, THE GOSPEL ACCORDING TO JOHN 16:26-27

“Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.”

NIV, ACTS OF THE APOSTLES 6:3-4

“He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly.”

NIV, ACTS OF THE APOSTLES 10:2

“God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.”

NIV, THE LETTER OF PAUL TO THE ROMANS 1:9-10

“In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.”

NIV, THE LETTER OF PAUL TO THE ROMANS 8:26-27

“For there is no difference between Jew and Gentile-- the same Lord is Lord of all and richly blesses all who call on him, for, ‘Everyone who calls on the name of the Lord will be saved.’”

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NIV, THE LETTER OF PAUL TO THE ROMANS 10:12-13

“Be joyful in hope, patient in affliction, faithful in prayer.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:12

“For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints, I have not stopped giving thanks for you, remembering you in my prayers.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 1:15-16

“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 3:20-21

“For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God; strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 1:9-12

“Persevere in prayer, with minds alert and with thankful hearts;...”

REB, THE LETTER OF PAUL TO THE COLOSSIANS, 4:2

“Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS, 3:10

“Always be joyful; pray continually; give thanks whatever happens;...”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS, 4:16-18

“Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS, 5:16-18

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

KJV, A LETTER TO THE HEBREWS 4:16

“The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 5:5

“I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 1:3

“If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord;”

NIV, A LETTER OF JAMES 1:5-7

“Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. Humble yourselves before the Lord, and he will lift you up.”

NIV, A LETTER OF JAMES 4:8-10

“Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.”

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NIV, A LETTER OF JAMES 5:16

“Dear friends, if our hearts do not condemn us, we have confidence before God and receive from him anything we ask, because we obey his commands and do what pleases him.”

NIV, THE FIRST LETTER OF JOHN 3:21-22

“This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us-- whatever we ask-- we know that we have what we asked of him. If anyone sees his brother commit a sin that does not lead to death, he should pray and God will give him life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that he should pray about that.”

NIV, THE FIRST LETTER OF JOHN 5:14-16

Hindu

“I am the Sacrifice! I am the Prayer! I am the Funeral-Cake set for the dead! I am the healing herb! I am the ghee, the Mantra, and the flame, and that which burns!”

THE SONG CELESTIAL 9:16

“Nay, and of hearts which follow other gods in simple faith, their prayers arise to me, O Kunti's Son! though they pray wrongfully; ...”

THE SONG CELESTIAL 9:23

“Whate'er thou doest, Prince! eating or sacrificing, giving gifts, praying or fasting, let it all be done for Me, as Mine.”

THE SONG CELESTIAL 9:27

“For not by Vedas cometh this, nor sacrifice, nor alms, nor works well-done, nor penance long, nor prayers, nor chanted psalms, that mortal eyes should bear to view the Immortal Soul unclad, Prince of the Kurus! this was kept for thee alone! Be glad!”

THE SONG CELESTIAL 11:49

Jewish

“You shall not ill-treat any widow or orphan. If you do mistreat them, I will heed their outcry as soon as they cry out to Me, and My anger shall blaze forth and I will put you to the sword, and your own wives shall become widows and your children orphans.”

TANAKH, EXODUS 22:21-23

“... Therefore, if he cries out to Me, I will pay heed, for I am compassionate.”

TANAKH, EXODUS 22:27

“But if from there you shall seek the Lord your God, you shall find him, if you seek him with all your heart and with all your soul: When you are in distress, and all these things have come upon you, in the latter days, if you turn to the Lord your God, and shall be obedient to his voice: For the Lord your God is a merciful God; he will not forsake you, nor destroy you, nor forget the covenant of your fathers which he swore to them: ...”

HB, DEUTERONOMY 4:29-31

“To the chief Musician for the flutes, A Psalm of David: Give ears to my words, O Lord, consider my meditation: Listen to the voice of my cry, my King, and my God; for to you I will pray: You shall hear my voice in the morning, O Lord; in the morning will I direct my prayer to you, and will look up: ...”

HB, PSALMS 5:1-5

“The Lord hears my plea, the Lord accepts my prayer.”

THE HOLY SCRIPTURES, PSALMS 6:10

“By day may the LORD vouchsafe His faithful care,
so that at night a song to Him may be with me,
a prayer to the God of my life.”

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TANAKH, PSALMS 42:8

“Give ear, O God, to my prayer; do not ignore my plea; pay heed to me and answer me.”

THE HOLY SCRIPTURES, PSALMS, 55:1-3

“As for me, I call to God; the Lord will deliver me.”

THE HOLY SCRIPTURES, PSALMS 55:17

“Hear my cry, O God; heed my prayer.”

THE HOLY SCRIPTURES, PSALMS, 61:2

“As for me, I cry out to You, O LORD;
each morning my prayer greets you.”

TANAKH, PSALMS 88:13

“In return for my love they are my accusers; but I give myself to prayer: ...”

HB, PSALMS 109:4

“I love the Lord, because he has heard my voice and my supplications: Because he has inclined his ear to me, therefore I will call upon him as long as I live: ...”

HB, PSALMS 116:1-2

“Let me learn of Your faithfulness by daybreak,
for in You I trust;
let me know the road I must take,
for on You I have set my hope.”

TANAKH, PSALMS 143:8

“The sacrifice of the wicked is an abomination to the LORD:

But the prayer of the upright pleases Him.”

TANAKH, PROVERBS 15:8

“The LORD is far from the wicked,
But He hears the prayer of the righteous.”

TANAKH, PROVERBS 15:29

“... oh hear in Your heavenly abode, and pardon and take action!”

THE HOLY SCRIPTURES, I KINGS 8:39

“But if you seek God
And supplicate the Almighty,
If you are blameless and upright,
He will protect you,
And grant well-being to your righteous home.”

TANAKH, THE BOOK OF JOB 8:5-6

“You will pray to Him, and He will listen to you,
And you will pay your vows.”

TANAKH, THE BOOK OF JOB 22:27

“Keep your mouth from being rash, and let not your throat be quick to bring forth speech before God. For God is in heaven and you are on earth; that is why your words should be few.”

TANAKH, ECCLESIASTES 5:1

“Now when Daniel learned that the writing was signed, he went into his house; his windows were open in his chamber toward Jerusalem, and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he had done previously:
...”

HB, THE BOOK OF DANIEL 6:10-11

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“If I shut up the heavens and there is no rain; if I command the locusts to ravage the land; or if I let loose pestilence against My people, when My people, who bear My name, humble themselves, pray, and seek My favor and turn from their evil ways, I will hear in My heavenly abode and forgive their sins and heal their land. Now My eyes will be open and My ears attentive to the prayers from this place.”

TANAKH, THE SECOND BOOK OF CHRONICLES 7:13-15

Muslim

“In the Name of God, the Compassionate, the Merciful. No doubt is there about this Book: It is a guidance to the God-fearing, Who believe in the unseen, who observe prayer, and out of what we have bestowed on them, expend for God; And who believe in what hath been sent down to thee, and in what hath been sent down before thee, and full faith have they in the life to come: These are guided by their Lord; and with these it shall be well.”

TKR, THE COW (AL-BAQARAH) 1-4

“And clothe not the truth with falsehood, and hide not the truth when ye know it: And observe prayer and pay the legal impost, and bow down with those who bow.”

TKR, THE COW (AL-BAQARAH) 39-40

“And seek help with patience and prayer: a hard duty indeed is this, but not to the humble, Who bear in mind that they shall meet their Lord, and that unto Him shall they return.”

TKR, THE COW (AL-BAQARAH) 42-43

“And when we entered into covenant with the children of Israel, we said, ‘Worship none but God, and be good to your parents and kindred, and to orphans, and to the poor, and speak with men what is right, and observe prayer, and pay the stated alms.’ Then turned ye away, except a few of you, and withdrew afar off.”

TKR, THE COW (AL-BAQARAH) 77

“And observe prayer and pay the legal impost: and whatever good thing ye have sent on before for your soul's sake, ye shall find it with God. Verily God seeth what ye do.”

TKR, THE COW (AL-BAQARAH) 104

“O ye who believe! seek help with patience and with prayer, for God is with the patient.”

TKR, THE COW (AL-BAQARAH) 148

“There is no piety in turning your faces toward the east or the west, but he is pious who believeth in God, and the last day, and the angels, and the Scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble: these are they who are just, and these are they who fear the Lord.”

TKR, THE COW (AL-BAQARAH) 172

“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 HOLY QUR'ÁN 2:277

“Be wakeful of your service of prayer, and the midmost service; and honour God by standing before Him in devotion.”

AL-QUR'ÁN, 2:238

“Observe strictly the prayers, and the middle prayer, and stand up full of devotion towards God. And if you have any alarm, then pray on foot or riding: but when you are safe, then remember God, how he hath made you to know what ye knew not.

TKR, THE COW (AL-BAQARAH) 239-240

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“Man ceaseth not to pray for good: but if evil betide him he despondeth, despairing.”

TKR, EXPLAINED (FUSSILAT) 49

“And the man feeleth that the time of his departure is come, And when one leg shall be laid over the other, To thy Lord on that day shall he be driven on; For he believed not, and he did not pray, But he called the truth a lie and turned his back, Then, walking with haughty men, rejoined his people That Hour is nearer to thee and nearer, It is ever nearer to thee and nearer still.”

TKR, THE RESURRECTION (AL-QIYAMAH) 28-35

“Woe to those who pray, But in their prayer are careless; Who make a shew of devotion, But refuse help to the needy.”

TKR, THE NEIGHBORLY NEEDS (AL-MAUN) 4-7

“And when ye shall have ended the prayer, make mention of God, standing, and sitting, and reclining: and as soon as ye are secure, observe prayer; for to the faithful, prayer is a prescribed duty, and for stated hours.” **THK, WOMEN (AN-NISA) 104**

“The hypocrites would deceive God, but He will deceive them! When they stand up for prayer, they stand carelessly, to be seen of men, and they remember God but little: 142. Wavering between the one and the other - belonging neither to these nor those! and by no means shalt thou find a path for him whom God misleadeth.”

THK, WOMEN (AN-NISA) 141-142

“But their men of solid knowledge, and the believers who believe in that which hath been sent down to thee, and in what hath been sent down before thee, and who observe prayer, and pay the alms of obligation, and believe in God and the latter day, - these! we will give them a great reward.”

THK, WOMEN (AN-NISA) 160

“O Believers! when ye address yourselves to prayer, wash your faces, and your hands up to the elbow, and wipe your heads, and your feet to the ankles.”

THK, THE TABLE SPREAD (AL-MAIDAH) 8

“Of old did God accept the covenant of the children of Israel, and out of them we raised up twelve leaders, and God said, ‘Verily, I will be with you. If ye observe prayer and pay the obligatory alms, and believe in my Apostles and help them, and lend God a liberal loan, I will surely put away from you your evil deeds, and I will bring you into gardens 'neath which the rivers flow! But whoso of you after this believeth not, hath gone astray from the even path.’”

THK, THE TABLE SPREAD (AL-MAIDAH) 15

“Verily, your protector is God and His Apostle, and those who believe, who observe prayer, and pay the alms of obligation, and who bow in worship.”

THK, THE TABLE SPREAD (AL-MAIDAH) 60

“O ye who believe! take not such of those who have received the Scriptures before you, as scoff and jest at your religion, or the Infidels, for your friends, but fear God if ye are believers: Nor those who when ye call to prayer, make it an object of raillery and derision. This they do because they are a people who understand not.”

THK, THE TABLE SPREAD (AL-MAIDAH) 62-63

“O believers! surely wine and games of chance, and statues, and the divining arrows, are an abomination of Satan's work! Avoid them, that ye may prosper. Only would Satan sow hatred and strife among you, by wine and games of chance, and turn you aside from the remembrance of God, and from prayer: will ye not, therefore, abstain from them? Obey God and obey the Apostle, and be on your guard: but if ye turn back, know that our Apostle is only bound to deliver a plain announcement.”

THK, THE TABLE SPREAD (AL-MAIDAH) 92-93

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“And observe ye the times of prayer, and fear ye God: for it is He to whom ye shall be gathered.”

THK, THE CATTLE (AL-ANAM) 71

“And who hold fast the Book, and observe prayer: verily, we will not suffer the reward of the righteous to perish.”

THK, THE HEIGHTS (AL-ARAF) 169

“Yet if they turn to God and observe prayer, and pay the impost, then are they your brethren in religion. We make clear our signs to those who understand.”

THK, REPENTANCE (AT-TAUBAH) 11

“He only should visit the temples of God who believeth in God and the last day, and observeth prayer, and payeth the legal alms, and dreadeth none but God. These haply will be among the rightly guided.”

THK, REPENTANCE (AT-TAUBAH) 18

“SAY: Make ye your offerings willingly or by constraint; it cannot be accepted from you, because ye are a wicked people: 54. And nothing hindereth the acceptance of their offerings, but that they believe not in God and His Apostle, and discharge not the duty of prayer but with sluggishness, and make not offerings but with reluctance.”

THK, REPENTANCE (AT-TAUBAH) 53-54

“The faithful of both sexes are mutual friends: they enjoin what is just, and forbid what is evil; they observe prayer, and pay the legal impost, and they obey God and His Apostle. On these will God have mercy: verily, God is Mighty, Wise. To the faithful, both men and women, God promiseth gardens 'neath which the rivers flow, in which they shall abide, and goodly mansions in the gardens of Eden. But best of all will be God's good pleasure in them. This will be the great bliss.”

THK, REPENTANCE (AT-TAUBAH) 72-73

“And observe prayer at early morning, at the close of the day, and at the approach of night; for the good deeds drive away the evil deeds.” **THK, HUD (HUD) 116**

“Prayer is His of right: but these deities to whom they pray beside Him give them no answer, otherwise than as he is answered who stretcheth forth his hands to the water that it may reach his mouth, when it cannot reach it! The prayer of the Infidels only wandereth, and is lost.”

THK, THE THUNDER (AR-RAD) 15

“And who, from desire to see the face of their Lord, are constant amid trials, and observe prayer and give alms, in secret and openly, out of what we have bestowed upon them, and turn aside evil by good: for these is the recompense of that abode, Gardens of Eden - into which they shall enter together with the just of their fathers, and their wives, and their descendants: and the angels shall go in unto them at every portal: ‘Peace be with you!’ say they, ‘because ye have endured all things!’ Charming the recompense of their abode!”

THK, THE THUNDER (AR-RAD) 22-24

“Speak to my servants who have believed, that they observe prayer, and give alms of that with which we have supplied them, both privately and openly, ere the day come when there shall be neither traffic nor friendship.”

THK, ABRAHAM (IBRAHIM) 36

“O our Lord! verily I have settled some of my offspring in an unfruitful valley, nigh to thy holy house; O our Lord, that they may strictly observe prayer! Make thou therefore the hearts of men to yearn toward them, and supply them with fruits that they may be thankful.” **THK, ABRAHAM (IBRAHIM) 40**

“O our Lord! thou truly knowest what we hide and what we bring to light; nought on earth or in heaven is hidden from God. Praise

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be to God who hath given me, in my old age, Ismael and Isaac! My Lord is the hearer of prayer. Lord! grant that I and my posterity may observe prayer. O our Lord! and grant this my petition. O our Lord! forgive me and my parents and the faithful, on the day wherein account shall be taken.”

THK, ABRAHAM (IBRAHIM) 41-42

“Observe prayer at sunset, till the first darkening of the night, and the daybreak reading - for the daybreak reading hath its witnesses, And watch unto it in the night: this shall be an excess in service: it may be that thy Lord will raise thee to a glorious station: And say, ‘O my Lord, cause me to enter with a perfect entry, and to come forth with a perfect forthcoming, and give me from thy presence a helping power.’ And SAY: Truth is come and falsehood is vanished. Verily falsehood is a thing that vanisheth.”

THK, CHILDREN OF ISRAEL (AL-ISRA) 80-83

“SAY: Call upon God (Allah), or call upon the God of Mercy (Arrahman), by whichsoever ye will invoke him: He hath most excellent names. And be not loud in thy prayer, neither pronounce it too low; but between these follow a middle way: And SAY: Praise be to God who hath not begotten a son, who hath no partner in the Kingdom, nor any protector on account of weakness. And magnify him by proclaiming His greatness.”

THK, CHILDREN OF ISRAEL (AL-ISRA) 110-11

“It said, ‘Verily, I am the servant of God; He hath given me the Book, and He hath made me a prophet; And He hath made me blessed wherever I may be, and hath enjoined me prayer and almsgiving so long as I shall live; And to be duteous to her that bare me: and he hath not made me proud, depraved.’”

THK, MARY (MARYAM) 31-33

“Verily, I am God: there is no God but me: therefore worship me, and observe prayer for a remembrance of me ...”

THK, TA HA (TA-HA) 14

“Enjoin prayer on thy family, and persevere therein. We ask not of thee to find thine own provision - we will provide for thee, and a happy issue shall there be to piety.”

THK, TA HA (TA-HA) 132

“And we gave him Isaac and Jacob as a farther gift, and we made all of them righteous: We also made them models who should guide others by our command, and we inspired them with good deeds and constancy in prayer and almsgiving, and they worshipped us.”

THK, THE PROPHETS (AL-ANBIYA) 72-73

“To Him, therefore, surrender yourselves: and bear thou good tidings to those who humble them, - Whose hearts, when mention is made of God, thrill with awe; and to those who remain steadfast under all that befalleth them, and observe prayer, and give alms of that with which we have supplied them.”

THK, THE PILGRIMAGE (AL-HAJJ) 35-36

“Those who, if we establish them in this land, will observe prayer, and pay the alms of obligation, and enjoin what is right, and forbid what is evil. And the final issue of all things is unto God.”

THK, THE PILGRIMAGE (AL-HAJJ) 42

“Heretofore and in this Book, that the Apostles may be a witness against you, and that ye may be witnesses against the rest of mankind. Therefore observe prayer, and pay the legal impost, and cleave fast to God. He is your liege Lord - a goodly Lord, and a goodly Helper!”

THK, THE PILGRIMAGE (AL-HAJJ) 78

“In the Name of God, the Compassionate, the Merciful
HAPPY now the BELIEVERS, Who humble them in their prayer,
And who keep aloof from vain words, And who are doers of alms
deeds, And who restrain their appetites, (Save with their wives, or
the slaves whom their right hands possess: for in that case they shall
be free from blame: But they whose desires reach further than this
are transgressors:) And who tend well their trusts and their

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covenants, And who keep them strictly to their prayers: These shall be the heritors, Who shall inherit the paradise, to abide therein for ever.”

THK, THE BELIEVERS (AL-MUMINUN) 1-11

“Men whom neither merchandise nor traffic beguile from the remembrance of God, and from the observance of prayer, and the payment of the stated alms, through fear of the day when hearts shall throb and eyes shall roll: That for their most excellent works may God recompense them, and of His bounty increase it to them more and more: for God maketh provision for whom He pleaseth without measure.”

THK, THE LIGHT (AN-NUR) 37-38

“Hast thou not seen how all in the Heavens and in the Earth uttereth the praise of God? - the very birds as they spread their wings? Every creature knoweth its prayer and its praise! and God knoweth what they do.”

THK, THE LIGHT (AN-NUR) 41

“But observe prayer, and pay the stated alms, and obey the Apostle, that haply ye may find mercy.”

THK, THE LIGHT (AN-NUR) 55

“Guidance and glad tidings to the believers who observe prayer and pay the stated alms, and believe firmly - do they - in the life to come.”

THK, THE ANT (AN-NAML) 2

“Recite the portions of the Book which have been revealed to thee and discharge the duty of prayer: for prayer restraineth from the filthy and the blame-worthy. And the gravest duty is the remembrance of God; and God knoweth what ye do Dispute not, unless in kindly sort, with the people of the Book; save with such of them as have dealt wrongfully with you: And say ye, ‘We believe in what hath been sent down to us and hath been sent down to you.

Our God and your God is one, and to him are we self-surrendered" (Muslims).”

THK, THE SPIDER (AL-ANKABUT) 44-45

“And be ye turned to Him, and fear Him, and observe prayer, and be not of those who unite gods with God: Of those who have split up their religion, and have become sects, where every party rejoices in what is their own.”

THK, THE ROMANS (AR-RUM) 30-31

“ELIF. LAM. MIM. These are the verses (signs) of the wise Book, A guidance and a mercy to the righteous, Who observe prayer, and pay the impost, and believe firmly in the life to come: - These rest on guidance from their Lord, and with these it shall be well.”

THK, LUQMAN, THE WISE (LUQMAN) 1-4

“O my son! observe prayer, and enjoin the right and forbid the wrong, and be patient under whatever shall betide thee: for this is a bounden duty.”

THK, LUQMAN, THE WISE (LUQMAN) 16

“And the burdened soul shall not bear the burden of another: and if the heavy laden soul cry out for its burden to be carried, yet shall not aught of it be carried, even by the near of kin! Thou shalt warn those who fear their Lord in secret, and observe prayer. And whoever shall keep himself pure, he purifieth himself to his own behoof: for unto God shall be the final gathering.”

THK, ORIGINATOR / CREATION (AL-FATIR) 19

“Verily they who recite the Book of God, and observe prayer, and give alms in public and in private from what we have bestowed upon them, may hope for a merchandise that shall not perish: God will certainly pay them their due wages, and of his bounty increase them: for He is Gracious, Grateful.”

THK, ORIGINATOR / CREATION (AL-FATIR) 26-27

Prayerfulness

“All that you receive is but for enjoyment in this life present: but better and more enduring is a portion with God, for those who believe and put their trust in their Lord; And who avoid the heinous things of crime, and filthiness, and when they are angered, forgive; And who hearken to their Lord, and observe prayer, and whose affairs are guided by mutual COUNSEL, and who give alms of that with which we have enriched them; And who, when a wrong is done them, redress themselves: - Yet let the recompense of evil be only a like evil - but he who forgiveth and is reconciled, shall be rewarded by God himself; for He loveth not those who act unjustly.”

THK, THE CONSULTATION (ASH-SHURA) 34-38

“Do ye hesitate to give alms previously to your private conference? Then if ye do it not (and God will excuse it in you), at least observe prayer, and pay the stated impost, and obey God and His Apostle: for God is cognisant of your actions.”

THK, WOMAN WHO PLEADS (AL-MUJADILAH) 14

“Man truly is by creation hasty; When evil befaller him, impatient; But when good falleth to his lot, tenacious. Not so the prayerful, Who are ever constant at their prayers; And of whose substance there is a due and stated portion For him who asketh, and for him who is ashamed to beg; And who own the judgment-day a truth And who thrill with dread at the chastisement of their Lord -”

THK, THE WAYS OF ASCENTS (AL-MAARIJ) 19-27

“SAY: My prayers and my worship and my life and my death are unto God, Lord of the Worlds. He hath no associate. This am I commanded, and I am the first of the Muslims.”

THK, THE CATTLE (AL-ANAM) 163

“Of a truth, thy Lord knoweth that thou prayest almost two-thirds, or half, or a third of the night, as do a part of thy followers. But God measureth the night and the day: - He knoweth that ye cannot count its hours aright, and therefore, turneth to you mercifully. Recite then so much of the Koran as may be easy to you. He knoweth that there will be some among you sick, while others

travel through the earth in quest of the bounties of God; and others do battle in his cause. Recite therefore so much of it as may be easy. And observe the Prayers and pay the legal Alms, and lend God a liberal loan: for whatever good works ye send on before for your own behoof, ye shall find with God. This will be best and richest in the recompense. And seek the forgiveness of God; verily, God is forgiving, Merciful.”

THK, THE ENSHROUDED ONE (AL-MUZAMMIL) 20

“Man prayeth for evil as he prayeth for good; for man is hasty.”

THK, CHILDREN OF ISRAEL (AL-ISRA) 12

“Happy he who is purified by Islam, And who remembereth the name of his Lord and prayeth.”

THK, THE MOST HIGH (AL-ALA) 14-15

“Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps God will turn unto them (in mercy): for God is Oft-Forgiving, Most Merciful.

Of their goods take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: and God is one who heareth and knoweth.”

THE HOLY QUR’ÁN 9:102-103

“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.

And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of Praise and Glory!”

THE HOLY QUR’ÁN 17:78-79

“Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with God, -

Prayerfulness

Those who split up their Religion, and become (mere) Sects, - each party rejoicing in that which is with itself!"

THE HOLY QUR'ÁN 30:31-32

Zoroastrian

"With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds."

YASNA, 11,17

"O God, if Thou art truly so indeed in Righteousness and Love, then grant me this Inspiration during all the uncertainties of this life, so that I may draw near to Thee with more sincerely heart-felt prayer!"

YASNA 34:6

"Tell me this, O God, the best of both teachings and actions; so that I may show these (as) a prayer of aspiration in Love and Righteousness, and that through Thy (Majesty's) Power and Grace Thou mayest make life new and true, O Lord."

YASNA 34:12-15

"And I will pray for him who is righteous with (real) goodness, wherever he may be between Heaven and the Earth."

YASNA 68:15

"(So) I will pray to Thee for help, with many ... offerings, ... that we, resting in Thee, may dwell long in a good home full of all the riches that can be desired."

YASHTS 10:77

"Whom the poor man who follows the Good Law invokes for help with uplifted ands when wronged and robbed of his rights. The voice of his wailing reaches to the sky, it goes over the earth all around, whether he utters his prayer in a whisper or aloud."

YASHTS 10:84-85

“Ask of Me, O upright one, of Me the Maker, the kindest of all beings, the best knowing, the most ready to answer what is asked of Me, that you may improve, that you will be happier.”

VENDIDAD 18:7

Purity

Bahá'í

“The more detached and the purer the prayer, the more acceptable is it in the presence of God.”

SELECTIONS FROM THE WRITINGS OF THE BÁB, PP. 77-78

“The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High....”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 156-7

“The betterment of the world can be accomplished through pure and goodly deeds, through commendable and seemly conduct....”

BAHÁ’U’LLÁH, CITED IN THE ADVENT OF DIVINE JUSTICE, PP. 24-25

“The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit....”

KITÁB-Í-IQAN, P. 211

“O army of God! Whosoever ye behold a person whose entire attention is directed toward the Cause of God; whose only aim is this, to make the Word of God to take effect; who, day and night, with pure intent, is rendering service to the Cause; from whose behaviour not the slightest trace of egotism or private motives is discerned--who, rather, wandereth distracted in the wilderness of the love of God, and drinketh only from the cup of the knowledge of God, and is utterly engrossed in spreading the sweet savours of God, and is enamoured of the holy verses of the Kingdom of God--know ye for a certainty that this individual will be supported and reinforced by heaven; that like unto the morning star, he will forever gleam brightly out of the skies of eternal grace.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 72

“Look ye not upon the fewness of thy numbers, rather, seek ye out hearts that are pure. One consecrated soul is preferable to a thousand other souls.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 80-81

“Not until man is tried doth the pure gold distinctly separate from the dross. Torment is the fire of test wherein the pure gold shineth resplendently and the impurity is burned and blackened.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 120-121

“Those souls who are pure and unsullied, upon the dissolution of their elemental frames, hasten away to the world of God, and that world is within this world.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 195

“And out of pure hearts, and through heavenly bounties, all the perfections, qualities and attributes of the divine must now be made manifest.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 232

“To do battle, as stated in the sacred verse, doth not, in this greatest of all dispensations, mean to go forth with sword and spear, with lance and piercing arrow--but rather weaponed with pure intent, with righteous motives, with counsels helpful and effective, with godly attributes, with deeds pleasing to the Almighty, with the qualities of heaven.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 260

“We must now highly resolve to arise and lay hold of all those instrumentalities that promote the peace and well-being and happiness, the knowledge, culture and industry, the dignity, value and station, of the entire human race. Thus, through the restoring waters of pure intention and unselfish effort, the earth of human potentialities will blossom with its own latent excellence and flower into praiseworthy qualities, and bear and flourish until it comes to

rival that rose garden of knowledge which belonged to our forefathers.” **SECRET OF DIVINE CIVILIZATION, P. 4:2**

“By the Lord of the Kingdom! If one arise to promote the Word of God with a pure heart, overflowing with the love of God and severed from the world, the Lord of Hosts will assist him with such a power as will penetrate the core of the existent beings.”

TABLETS OF 'ABDU'L-BAHÁ Abbas (CHICAGO: BAHÁ'Í PUBLISHING SOCIETY, 1915) P. 348

“Make every effort to acquire the advanced knowledge of the day, and strain every nerve to carry forward the divine civilization. Establish schools that are well organized, and promote the fundamentals of instruction in the various branches of knowledge through teachers who are pure and sanctified, distinguished for their high standards of conduct and general excellence, and strong in faith; scholars and educators with a thorough knowledge of sciences and arts.”

COMPILATION OF COMPILATIONS, VOLUME 1, P. 6

“Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure.”

COMPILATION OF COMPILATIONS, VOLUME 1, P. 51

“Be pure, O people of God, be pure; be righteous, be righteous....”

COMPILATION OF COMPILATIONS, VOLUME 1, P. 61

“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.”

COMPILATION OF COMPILATIONS, VOLUME 1, P. 61

“In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness....”

COMPILATION OF COMPILATIONS, VOLUME 1, PP. 95-96

“That most precious of gifts is attainment unto His unfailing guidance, that the inner reality of humankind should become as a niche to hold this lamp; and when the scattering splendours of this light do beat against the bright glass of the heart, the heart's purity maketh the beams to blaze out even stronger than before, and to shine in glory on the minds and souls of men.”

COMPILATION OF COMPILATIONS, VOLUME 1, P. 193

“And from amongst all creatures He hath singled out man, to grant him His most wondrous gift, and hath made him to attain the bounties of the Company on High. That most precious of gifts is attainment unto His unfailing guidance, that the inner reality of humankind should become as a niche to hold this lamp; and when the scattering splendours of this light do beat against the bright glass of the heart, the heart's purity maketh the beams to blaze out even stronger than before, and to shine in glory on the minds and souls of men.”

COMPILATION OF COMPILATIONS, VOLUME 1, P. 252

“The art of music is divine and effective. It is the food of the soul and spirit. Through the power and charm of music the spirit of man is uplifted. It has wonderful sway and effect in the hearts of children, for their hearts are pure and melodies have great influence in them.”

COMPILATION OF COMPILATIONS, VOLUME 1, P. 311

“The most vital duty, in this day, is to purify your characters, to correct your manners, and improve your conduct.”

COMPILATION OF COMPILATIONS, VOLUME 1, P. 373

“Say: 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.”

COMPILATION OF COMPILATIONS, VOLUME 2, P. 226

Purity

“Dignity before God depends, not on sex, but on purity and luminosity of heart. Human virtues belong equally to all!”

PARIS TALKS, P. 162

“Today illumined and spiritual children are gathered in this meeting. They are the children of the Kingdom. The Kingdom of heaven is for such souls as these, for they are near to God. They have pure hearts. They have spiritual faces. The effect of the divine teachings is manifest in the perfect purity of their hearts. That is why Christ has addressed the world, saying, ‘Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven’ - that is, men must become pure in heart to know God. The teachings have had great effect. Spiritual souls! Tender souls! The hearts of all children are of the utmost purity. They are mirrors upon which no dust has fallen. But this purity is on account of weakness and innocence, not on account of any strength and testing, for as this is the early period of their childhood, their hearts and minds are unsullied by the world. They cannot display any great intelligence. They have neither hypocrisy nor deceit. This is on account of the child's weakness, whereas the man becomes pure through his strength. Through the power of intelligence he becomes simple; through the great power of reason and understanding and not through the power of weakness he becomes sincere. When he attains to the state of perfection, he will receive these qualities; his heart becomes purified, his spirit enlightened, his soul is sensitized and tender - all through his great strength. This is the difference between the perfect man and the child. Both have the underlying qualities of simplicity and sincerity - the child through the power of weakness and the man through the power of strength.”

PROMULGATION OF UNIVERSAL PEACE, P. 52

“One whose thought is pure, whose education is superior, whose scientific attainments are greater, whose deeds of philanthropy excel, be that one man or woman, white or colored, is entitled to full rights and recognition; there is no differentiation whatsoever....”

THE PROMULGATION OF UNIVERSAL PEACE, P. 166

Buddhist

“THIS is the Dhammapada, the path of religion pursued by those who are followers of the Buddha: Creatures from mind their character derive; mind-marshaled are they, mind-made. Mind is the source either of bliss or of corruption. By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself, no one can purify another. You yourself must make an effort. The Tathagatas are only preachers. The thoughtful who enter the way are freed from the bondage of Mara. He who does not rouse himself when it is time to rise; who, though young and strong, is full of sloth; whose will and thoughts are weak; that lazy and idle man will never find the way to enlightenment.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 1

“If a man is earnest and exerts himself, if he is ever-mindful, if his deeds are pure, if he acts with consideration and restraint and lives according to the Law,—then his glory will increase.”

THE DHAMMAPADA 24

“Like a beautiful flower, full of colour, but without scent, are the fair but fruitless words of him who does not act accordingly.

Like a beautiful flower, full of colour and full of scent, are the pure and fruitful words of him who acts accordingly.

Even as one may make many kinds of wreaths from a heap of flowers, so should one born to mortal lot, perform good deeds manifold.”

THE DHAMMAPADA 51-53

“Whosoever offends a harmless, pure and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind.”

THE DHAMMAPADA 125

“Life is easy for a man who is without shame, bold after the fashion of a crow, a mischief-maker, an insulting, arrogant, and dissolute fellow.

Purity

But life is hard to live for a modest man, who always looks for what is pure, who is free from attachment, unassuming, spotless, and of clear vision.”

THE DHAMMAPADA 244-245

“He in whom truth, virtue, gentleness, self-control, moderation, he who is steadfast and free from impurity, is rightly called an elder.”

THE DHAMMAPADA 261

“And this is the beginning here for a wise monk: watchfulness over the senses, contentedness, restraint under the precepts; let him keep noble friends whose lives are pure and who are not slothful;...”

THE DHAMMAPADA 375

“Commit no wrong, do only good,
And let your heart be pure.
This is the doctrine Buddhas teach,
And this doctrine will endure.”

THE GOSPEL OF BUDDHA, SARIPUTTA AND MOGGALLANA, PARA. 10

“Kutadanta said: 'I am told that thou teachest the law, yet thou tearest down religion. Thy disciples despise rites and abandon immolation, but reverence for the gods can be shown only by sacrifices. The very nature of religion consists in worship and sacrifice.' Said the Buddha: 'Greater than the immolation of bullocks is the sacrifice of self. He who offers to the gods his evil desires will see the uselessness of slaughtering animals at the altar. Blood has no cleansing power, but the eradication of lust will make the heart pure. Better than worshipping gods is obedience to the laws of righteousness.'”

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 3

“The Buddha said: 'Let the bhikkhu subdue his passion for human and celestial pleasures, then, having conquered existence, he will command the Dharmna. Such a one will wander rightly in the world. He whose lusts have been destroyed, who is free from pride, who

has overcome all the ways of passion, is subdued, perfectly happy, and of a firm mind. Such a one will wander rightly in the world. Faithful is he who is possessed of knowledge, seeing the way that leads to Nirvana; he who is not a partisan; he who is pure and virtuous, and has removed the veil from his eyes. Such a one will wander rightly in the world.”

THE GOSPEL OF BUDDHA, WORDS OF INSTRUCTION, PARA. 2

“Blessed is he who has found enlightenment. He conquers, although he may be wounded; he is glorious and happy, although he may suffer; he is strong, although he may break down under the burden of his work; he is immortal, although he will die. The essence of his being is purity and goodness.”

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 8

“Upaka, a young Brahman and a Jain, a former acquaintance of Siddhattha, saw the Blessed One while he journeyed to Benares, and, amazed at the majesty and sublime joyfulness of his appearance, said to him: "Thy countenance, my friend, is serene; thine eyes are bright and indicate purity and blessedness."”

THE GOSPEL OF BUDDHA, FOUNDING THE KINGDOM, PARA. 3

“The Buddha saw into the heart of the supporter of orphans; and knowing that unselfish charity was the moving cause of his offer, in acceptance of the gift, the Blessed One said: 'The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. Hard it is to understand: By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty; by donating abodes of purity and truth, we acquire great treasures.'”

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 2

“And the Blessed One spoke kindly to Yasodhara, telling of her great merits inherited from former lives. She had indeed been again and again of great assistance to him. Her purity, her gentleness, her devotion had been invaluable to the Bodhisattva when he aspired to attain enlightenment, the highest aim of mankind. And so holy had

she been that she desired to become the wife of a Buddha. This, then, is her karma, and it is the result of great merits. Her grief has been unspeakable, but the consciousness of the glory that surrounds her spiritual inheritance increased by her noble attitude during her life, will be a balm that will miraculously transform all sorrows into heavenly joy.”

THE GOSPEL OF BUDDHA, YASODHARA, THE FORMER WIFE, PARA.
12

“O noble woman of an upright life,
Disciple of the Blessed One, thou givest
Unstintedly in purity of heart.
Thou spreadest joy, assuagest pain,
And verily thy gift will be a blessing
As well to many others as to thee.”

THE GOSPEL OF BUDDHA, VISAKHA AND HER GIFT, PARA. 16

“The Blessed One said: 'Truly, the body is full of impurity and its end is the charnel house, for it is impermanent and destined to be dissolved into its elements. But being the receptacle of karma, it lies in our power to make it a vessel of truth and not of evil. It is not good to indulge in the pleasures of the body, but neither is it good to neglect our bodily needs and to heap filth upon impurities. The lamp that is not cleansed and not filled with oil will be extinguished, and a body that is unkempt, unwashed, and weakened by penance will not be a fit receptacle for the light of truth. Attend to your body and its needs as you would treat a wound which you care for without loving it. Severe rules will not lead the disciples on the middle path which I have taught. Certainly, no one can be prevented from keeping more stringent rules, if he sees fit to do so but they should not be imposed upon any one, for they are unnecessary.'”

THE GOSPEL OF BUDDHA, THE JEALOUSY OF DEVADATTA, PARA. 4

“I exhort you to avoid the ten evils: 1. Kill not, but have regard for life. 2. Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor. 3. Abstain from impurity, and lead a life of chastity. 4. Lie not, but be truthful. Speak the truth with discretion,

fearlessly and in a loving heart. 5. Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow-beings, so that ye may with sincerity defend them against their enemies. 6. Swear not, but speak decently and with dignity. 7. Waste not the time with gossip, but speak to the purpose or keep silence. 8. Covet not, nor envy, but rejoice at the fortunes of other people. 9. Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with kindness. 10. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needful, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble path that leads to life eternal.”

THE GOSPEL OF BUDDHA, AVOIDING THE TEN EVILS, PARA. 3

“And the Buddha said: 'The Tathagata sees the universe face to face and understands its nature. He proclaims the truth both in its letter and in its spirit, and his doctrine is glorious in its origin, glorious in its progress, glorious in its consummation. The Tathagata reveals the higher life in its purity and perfection. He can show you the way to that which is contrary to the five great hindrances. The Tathagata lets his mind pervade the four quarters of the world with thoughts of love. And thus the whole wide world, above, below, around, and everywhere will continue to be filled with love, far-reaching, grown great, and beyond measure. just as a mighty trumpeter makes himself heard-and that without difficulty-in all the four quarters of the earth; even so is the coming of the Tathagata: there is not one living creature that the Tathagata passes by or leaves aside, but regards them all with mind set free, and deep-felt love.'”

THE GOSPEL OF BUDDHA, THE TWO BRAHMANS, PARA. 22

“THE Tathagata addressed the venerable Kassapa, to dispel the uncertainty and doubt of his mind, and he said: 'All things are made of one essence, yet things are different according to the forms which they assume under different impressions. As they form themselves so they act, and as they act so they are. It is, Kassapa, as if a potter made different vessels out of the same clay. Some of these pots are to contain sugar, others rice, others curds and milk; others still are vessels of impurity. There is no diversity in the clay used; the diversity of the pots is only due to the moulding hands of

Purity

the potter who shapes them for the various uses that circumstances may require.”

**THE GOSPEL OF BUDDHA, ONE ESSENCE, ONE LAW, ONE AIM,
PARA. 1**

“The fourth meditation is the meditation on impurity, in which thou considerest the evil consequences of corruption, the effects of wrongs and evils. How trivial is often the pleasure of the moment and how fatal are its consequences!”

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 14**

“The disciple replied: 'There are four Jhanas. The first Jhana is seclusion in which one must free his mind from sensuality; the second Jhana is a tranquillity of mind full of joy and gladness; the third Jhana is a taking delight in things spiritual; the fourth Jhana is a state of perfect purity and peace in which the mind is above all gladness and grief.'”

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 22**

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.

THE WORD OF BUDDHA, THE FOURTH TRUTH, PARA. 8

“WHAT, now, is Right Attentiveness? The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realization of Nirvana, is the "Four Fundamentals of Attentiveness." And which are these four? In them, the disciple dwells in contemplation of the Body, in contemplation of Feeling, in contemplation of the Mind, in contemplation of the Mind-objects, ardent, clearly conscious and attentive, after putting away worldly greed and grief.”

THE WORD OF BUDDHA, SEVENTH STEP, PARA. 1

“The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path, and the realization of Nirvana, is these four fundamentals of attentiveness.”

THE WORD OF BUDDHA, SEVENTH STEP, PARA. 36

“My doctrine is pure and it makes no discrimination between noble and ignoble, rich and poor. My doctrine is like unto water which cleanses all without distinction. My doctrine is like unto fire which consumes all things that exist between heaven and earth, great and small. My doctrine is like unto the heavens, for there is room in it, ample room for the reception of all, for men and women, boys and girls, the powerful and the lowly.”

THE GOSPEL OF BUDDHA, THE TEACHER UNKNOWN, PARA. 4

“The Buddha said: ‘The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. He who recognizes the existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path.’”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 9

“And the Blessed One replied: ‘I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truths which I have taught you. He will preach his religion, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure; such as I now proclaim.’”

THE GOSPEL OF BUDDHA, METTEYYA, PARA. 8

Christian

Purity

“Blessed are the pure in heart: for they shall see God.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 5:8

“Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.”

NKJ, THE GOSPEL ACCORDING TO JOHN 15:2

“Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy-- meditate on these things.”

NKJ, THE LETTER OF PAUL TO THE PHILLIPIANS 4:8

“The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 1:5

“If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work.”

RSV, THE SECOND LETTER OF PAUL TO TIMOTHY 2:21

“Holding the mystery of the faith in a pure conscience.”

KJV, THE FIRST LETTER OF PAUL TO TIMOTHY 3:9

“Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.”

KJV, THE FIRST LETTER OF PAUL TO TIMOTHY 5:22

“To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.”

NKJ, THE LETTER OF PAUL TO TITUS 1:15

“Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, ...”

NKJ, THE FIRST LETTER OF PETER 1:22

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.”

KJV, A LETTER OF JAMES 4:8

Hindu

“For by the old desire he is drawn on unwittingly; and only to desire the purity of Yog is to pass beyond the Sabbabrahm, the spoken Ved.”

THE SONG CELESTIAL, 6:44

“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!”

THE SONG CELESTIAL 13:8-12

“Purity brings happiness, Passion commotion, and Ignorance, which obscures wisdom, leads to a life of failure.”

THE GEETA, 14:9

“When the light of knowledge gleams forth from all the gates of the body, then be sure that Purity prevails.”

THE GEETA, 14:11

Purity

“When Purity prevails, the soul on quitting the body passes on to the pure regions where live those who know the Highest.”

THE GEETA, 14:14

“They say the fruit of a meritorious action is spotless and full of Purity; the outcome of Passion is misery, and of Ignorance darkness.”

THE GEETA, 14:16

“Humbleness, uprightness, heed to injure nought 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!”

THE SONG CELESTIAL 16:2-3

“Worship of gods meriting worship; lowly reverence of Twice-borns, Teachers, Elders; Purity, Rectitude, and the Brahmacharya's vow, and not to injure any helpless thing,- these make a true religiousness of Act.”

THE SONG CELESTIAL 17:14

“The conviction and steady concentration by which the mind, the vitality and the senses are controlled--O Arjuna! they are the product of Purity.”

BHAGAVAD-GITA, XVIII, 33

“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.”

THE SONG CELESTIAL 18:42

Jewish

“Come, let us reach an understanding,

-- says the LORD.

Be your sins as crimson,
They can turn snow-white;
Be they red as dyed wool,
They can become as fleece.”

TANAKH, ISAIAH 1:18

“Your word is exceedingly pure,
And Your servant loves it.”

TANAKH, PSALMS 119:140

“Evil thoughts are an abomination to the Lord,
But pleasant words are pure.”

TANAKH, PROVERBS 15:26

“Who can say, ‘I have cleansed my heart,
I am purged of my sin’?”

TANAKH, PROVERBS 20:9

“The way of a may be tortuous and strange,
Though his actions are blameless and proper.”

TANAKH, PROVERBS 21:8

Muslim

“For God loves those who turn to Him constantly and He loves
those who keep themselves pure and clean.”

THQY, THE HOLY QUR’ÁN, THE COW (SURIH 2) v. 222

Purity

“Say: shall I give you glad tidings of things far better than those? For the righteous are gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy), and the good pleasure of God. For in God's sight are (all) His servants.”

THQY, THE HOLY QUR’ÁN, THE FAMILY OF IMRAN (SURIH 3) v. 15

“But those who believe and do deeds of righteousness, We shall soon admit to gardens, with rivers flowing beneath, their eternal home: therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.”

THQY, THE HOLY QUR’ÁN, WOMEN (SURIH 4) v. 57

“Those who follow the apostle, the unlettered prophet, whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him, it is they who will prosper.”

THE HOLY QUR’ÁN 7:157

“In it are men who love to be purified; and God loveth those who make themselves pure.”

THQY, THE HOLY QUR’ÁN, REPENTANCE (SURIH 9) v. 108

“(Namely) those whose lives the angels take in a state of purity, saying (to them), ‘Peace be on you; enter ye the Garden, because of the good which ye did (in the world).’”

THQY, THE HOLY QUR’ÁN, THE BEES (SURIH 16) v. 32

“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.”

THQY, THE HOLY QUR'ÁN, THE BEES (SURIH 16) v. 97

“O ye apostles! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do.”

THQY, THE HOLY QUR'ÁN, THE BELIEVERS (SURIH 23) v. 51

Zoroastrian

“O righteous one, you shall be as you desire--holy shall you bring your soul over the Chinvat Bridge, holy shall you enter into Heaven.”

YASNA, 71:16

“When the Sun rises, then he purifies the Earth created by Ahuramazda, he purifies the flowing Water as well as that of wells and lakes ... he purifies all the creatures of the Holy Spirit.”

YASHTS 6:2

“Better and greater than all I created is the pure man who has truly received from Me the praise of Righteousness in the good Religion; ...”

AOGEMADAECHA 30

“Next to life purity is the greatest good for man, that purity ... which is in God's Religion for him who cleanses his own self with good thoughts, words and deeds.”

VENDIDAD 5:21

“O pious one, you must purify the character! For any human being, the purification of his own character is (done) thus: he purifies his character with good thoughts, good words, good deeds.”

VENDIDAD 10:19

“For they who are kindest to the righteous and least distress there souls shall behold Paradise.”

Purity

TAHMURAS FRAGMENTS 109

Purposefulness

Bahá'í

“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.”

SELECTIONS FROM THE BÁB, P. 21

“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. For instance, if the Apostle of God - may divine blessings rest upon Him - accepted a certain deed, in truth God accepted it; otherwise it hath remained within the selfish desires of the person who wrought it, and did not reach the presence of God.”

SELECTIONS FROM THE BÁB, P. 81

“Be not dismayed, O peoples of the world, when the day-star of My beauty is set, and the heaven of My tabernacle is concealed from your eyes. Arise to further My Cause, and to exalt My Word amongst men. We are with you at all times, and shall strengthen you through the power of truth. We are truly almighty. Whoso hath recognized Me will arise and serve Me with such determination that the powers of earth and heaven shall be unable to defeat his purpose.”

THE KITAB-I-AQDAS, PP. 32-33

Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.

THE KITAB-I-AQDAS, PP. 63-64

Purposefulness

“Whoso hath known Me hath known the Goal of all desire, and whoso hath turned unto Me hath turned unto the Object of all adoration. Thus hath it been set forth in the Book, and thus hath it been decreed by God, the Lord of all worlds.”

THE KITAB-I-AQDAS, P. 69

“We, of a certainty, have had no purpose in this earthly realm save to make God manifest and to reveal His sovereignty; sufficient unto Me is God for a witness. We, of a certainty, have had no intent in the celestial Kingdom but to exalt His Cause and glorify His praise; sufficient unto Me is God for a protector. We, of a certainty, have had no desire in the Dominion on high except to extol God and what hath been sent down by Him; sufficient unto Me is God for a helper.”

THE KITAB-I-AQDAS, P. 82

“My God, the Object of my adoration, the Goal of my desire, the All-Bountiful, the Most Compassionate! All life is of Thee, and all power lieth within the grasp of Thine omnipotence. Whosoever Thou exaltest is raised above the angels, and attaineth the station: ‘Verily, We uplifted him to a place on high!'; and whosoever Thou dost abase is made lower than dust, nay, less than nothing.”

EPISTLE TO THE SON OF THE WOLF, PP. 9-10

“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. But now behold, how they have made the Law of God a cause and pretext for perversity and hatred. How pitiful, how regrettable, that most men are cleaving fast to, and have busied themselves with, the things they possess, and are unaware of, and shut out as by a veil from, the things God possesseth!”

EPISTLE TO THE SON OF THE WOLF, P. 12

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. Consider what the Merciful hath revealed in the Qur'án: No vision taketh in Him, but He taketh in all vision, and He is the Subtile, the All-Informed!"

EPISTLE TO THE SON OF THE WOLF, P. 13

"The utterance of God is a lamp, whose light are these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He Who is the Day-Star of Truth beareth Me witness! So powerful is the light of unity that it can illuminate the whole earth. The One true God, He Who knoweth all things, Himself testifieth to the truth of these words.

Exert yourselves that ye may attain this transcendent and most sublime station, the station that can insure the protection and security of all mankind. This goal excelleth every other goal, and this aspiration is the monarch of all aspirations. So long, however, as the thick clouds of oppression, which obscure the day-star of justice, remain undispersed, it would be difficult for the glory of this station to be unveiled to men's eyes."

EPISTLE TO THE SON OF THE WOLF, PP. 14-15

"O thou who hast turned away from God! Wert thou to look with the eye of fairness upon the Divine Lote-Tree, thou wouldest perceive the marks of thy sword on its boughs, and its branches, and its leaves, notwithstanding that God created thee for the purpose of recognizing and of serving it."

EPISTLE TO THE SON OF THE WOLF, P. 84

"Well nigh a hundred volumes of luminous verses and perspicuous words have already been sent down from the heaven of the will of Him Who is the Revealer of signs, and are available unto all. It is for thee to direct thyself towards the Ultimate Goal, and the Supreme End, and the Most Sublime Pinnacle, that thou mayest hear and behold what hath been revealed by God, the Lord of the worlds."

EPISTLE TO THE SON OF THE WOLF, P. 115

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“He - blessed and exalted be He - saith: ‘It is God Who hath reared the heavens without pillars thou canst behold; then mounted His throne, and imposed laws on the sun and moon: each traveleth to its appointed goal. He ordereth all things. He maketh His signs clear, that ye may have firm faith in the Presence of your Lord.’”

EPISTLE TO THE SON OF THE WOLF, PP. 115-116

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 147

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.... Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 65

“From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Day Star of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this

very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such power as is born of God and such might as only the Eternal can reveal."

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 67-68

"The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely-revealed and weighty Scriptures unequivocally bear witness. 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."

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 70

"He Who is the Day Spring of Truth is, no doubt, fully capable of rescuing from such remoteness wayward souls and of causing them to draw nigh unto His court and attain His Presence. "If God had pleased He had surely made all men one people." His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who seek the Beauty of the All-Glorious may be distinguished and separated from the wayward and perverse. Thus hath it been ordained by the all-glorious and resplendent Pen...."

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 71

The songs which the bird of thine heart had uttered in its great love for its friends have reached their ears, and moved Me to answer thy questions, and reveal to thee such secrets as I am allowed to unfold. In thine esteemed letter thou hadst inquired which of the Prophets of God should be regarded as superior to others. Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one 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

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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

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 78-79

“God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 78-79

“The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 157

“Consider the rational faculty with which God hath endowed the essence of man. Examine thine own self, and behold how thy motion and stillness, thy will and purpose, thy sight and hearing, thy sense of smell and power of speech, and whatever else is related to, or transcendeth, thy physical senses or spiritual perceptions, all proceed from, and owe their existence to, this same faculty. So closely are they related unto it, that if in less than the twinkling of an eye its relationship to the human body be severed, each and every one of these senses will cease immediately to exercise its function, and will be deprived of the power to manifest the evidences of its activity. It is indubitably clear and evident that each of these afore-mentioned instruments has depended, and will ever continue to depend, for its proper functioning on this rational faculty, which should be regarded as a sign of the revelation of Him Who is the sovereign Lord of all. Through its manifestation all these names and attributes have been revealed, and by the suspension of its action they are all destroyed and perish.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 164

“Know verily that the essence of justice and the source thereof are both embodied in the ordinances prescribed by Him Who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation. Were His law to be such as to strike terror into the hearts of all that are in heaven and on earth, that law is naught but manifest justice. The fears and agitation which the revelation of this law provokes in men's hearts should indeed be likened to the cries of the suckling babe weaned from his mother's milk, if ye be of them that perceive. Were men to discover the motivating purpose of God's Revelation, they would assuredly cast away their fears, and, with hearts filled with gratitude, rejoice with exceeding gladness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 175

“The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 215

“Ponder this in thine heart, and be thou of them who are sharp-sighted, who scan heedfully, who are steadfast in their purpose and confident in their belief.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 245

“O friends! Help ye the one true God, exalted be His glory, by your goodly deeds, by such conduct and character as shall be acceptable in His sight. He that seeketh to be a helper of God in this Day, let him close his eyes to whatever he may possess, and open them to the things of God. Let him cease to occupy himself with that which profiteth him, and concern himself with that which shall exalt the

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all-compelling name of the Almighty. He should cleanse his heart from all evil passions and corrupt desires, for the fear of God is the weapon that can render him victorious, the primary instrument whereby he can achieve his purpose. The fear of God is the shield that defendeth His Cause, the buckler that enableth His people to attain to victory. It is a standard that no man can abase, a force that no power can rival. By its aid, and by the leave of Him Who is the Lord of Hosts, they that have drawn nigh unto God have been able to subdue and conquer the citadels of the hearts of men.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 272

“If Thou smellest from any one the smell of the love of Thy Lord, offer up Thyself for him, for We have created Thee to this end, and have covenanted with Thee, from time immemorial, and in the presence of the congregation of Our well-favored ones, for this very purpose. Be not impatient if the blind in heart hurl down the shafts of their idle fancies upon Thee. Leave them to themselves, for they follow the promptings of the evil ones.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 283-284

“Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindliness and good-will. If it be accepted, if it fulfil its purpose, your object is attained. If any one should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him. A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding....”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 289

“Cling thou to the hem of the Robe of God, and take thou firm hold on His Cord, a Cord which none can sever. Beware that the clamor of them that have repudiated this Most Great Announcement shall not deter thee from achieving thy purpose. Proclaim what hath been prescribed unto thee in this Tablet, though all the peoples arise and oppose thee. Thy Lord is, verily, the All-Compelling, the Unfailing Protector.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 308

“O My servants! Were ye to discover the hidden, the shoreless oceans of My incorruptible wealth, ye would, of a certainty, esteem as nothing the world, nay, the entire creation. Let the flame of search burn with such fierceness within your hearts as to enable you to attain your supreme and most exalted goal - the station at which ye can draw nigh unto, and be united with, your Best-Beloved....”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 323-324

“Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 336

O Shaykh, O thou who hast surrendered thy will to God! 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. Whatsoever the Creator commandeth His creatures to observe, the same must they diligently, and with the utmost joy and eagerness, arise and fulfil. They should in no wise allow their fancy to obscure their judgment, neither should they regard their own imaginings as the voice of the Eternal.

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 337

“O my brother! Take thou the step of the spirit, so that, swift as the twinkling of an eye, thou mayest flash through the wilds of remoteness and bereavement, attain the Ridvan of everlasting reunion, and in one breath commune with the heavenly Spirits. For with human feet thou canst never hope to traverse these immeasurable distances, nor attain thy goal. 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.”

THE KITAB-I-IQAN, P. 43

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“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.”

THE KITAB-I-IQAN, P. 49

“They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man.”

THE KITAB-I-IQAN, P. 172

“O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!

The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.”

PERSIAN HIDDEN WORDS, P. 1

O SON OF DESIRE!

The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.”

PERSIAN HIDDEN WORDS, P. 22

“O my God! O my God! Unite the hearts of Thy servants, and reveal to them Thy great purpose. May they follow Thy commandments and abide in Thy law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God! Leave them not to themselves, but guide their steps by the light of Thy knowledge, and cheer their hearts by Thy love. Verily, Thou art their Helper and their Lord.”

BAHA'I PRAYERS (US), p. 206

“Glorified art Thou, O Lord my God! I beseech Thee by Thy Chosen Ones, and by the Bearers of Thy Trust, and by Him Whom Thou hast ordained to be the Seal of Thy Prophets and of Thy Messengers, to let Thy remembrance be my companion, and Thy love my aim, and Thy face my goal, and Thy name my lamp, and Thy wish my desire, and Thy pleasure my delight.”

PRAYERS AND MEDITATIONS, p. 29

“I testify, O Thou Who art the Lord of the whole creation, and the Desire of whosoever hath sought Thee, that, amidst Thy creatures, They resemble the sun which no matter how often it riseth and setteth is still the one and the same sun. Whoso maketh any distinction between any of Them hath truly failed to attain the ultimate purpose, and to reach the highest goal, and hath been deprived of the mysteries of unity and of the lights of sanctity and oneness. I testify, moreover, that Thou hast decreed that none on the face of the earth should equal Them, and none of Thy creatures be able to be compared with any of Them, in order that Thine own singleness and peerlessness might be recognized and established.”

PRAYERS AND MEDITATIONS, p. 51

“Glorified, immeasurably glorified art Thou, my Best-Beloved! Inasmuch as Thou hast ordained that the utmost limit to which they who lift their hearts to Thee can rise is the confession of their powerlessness to enter the realms of Thy holy and transcendent unity, and that the highest station which they who aspire to know Thee can reach is the acknowledgment of their impotence to attain the retreats of Thy sublime knowledge I, therefore, beseech Thee, by this very powerlessness which is beloved of Thee, and which

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Thou hast decreed as the goal of them that have reached and attained Thy court, and by the splendors of Thy countenance that have encompassed all things, and by the energies of Thy Will whereby the entire creation hath been generated, not to deprive them that have set their hopes in Thee of the wonders of Thy mercy, nor to withhold from such as have sought Thee the treasures of Thy grace.”

PRAYERS AND MEDITATIONS, P. 89

“O Thou Whose face is the object of my adoration, Whose beauty is my sanctuary, Whose court is my goal, Whose remembrance is my wish, Whose affection is my solace, Whose love is my begetter, Whose praise is my companion, Whose nearness is my hope, Whose presence is my greatest longing and supreme aspiration! Disappoint me not, I entreat Thee, by withholding from me the things Thou didst ordain for the chosen ones among Thy handmaidens, and supply me with the good of this world and of the world to come.”

PRAYERS AND MEDITATIONS, P. 164

“O Thou Whose nearness is my wish, Whose presence is my hope, Whose remembrance is my desire, Whose court of glory is my goal, Whose abode is my aim, Whose name is my healing, Whose love is the radiance of my heart, Whose service is my highest aspiration! I beseech Thee by Thy Name, through which Thou hast enabled them that have recognized Thee to soar to the sublimest heights of the knowledge of Thee and empowered such as devoutly worship Thee to ascend into the precincts of the court of Thy holy favors, to aid me to turn my face towards Thy face, to fix mine eyes upon Thee, and to speak of Thy glory.”

PRAYERS AND MEDITATIONS, PP. 174-175

“Be Thou, O my Lord, my sole Desire, my Goal, mine only Hope, my constant Aim, my Habitation and my Sanctuary. Let the object of mine ardent quest be Thy most resplendent, Thine adorable, and ever-blessed Beauty. I implore Thee, O my Lord, by whatsoever is of Thee, to send, from the right hand of Thy might, that which will exalt Thy loved ones and abase Thine enemies.”

PRAYERS AND MEDITATIONS, PP. 178-179

“Create in me a pure heart, O my God, and renew a tranquil conscience within me, O my Hope! Through the spirit of power confirm Thou me in Thy Cause, O my Best-Beloved, and by the light of Thy glory reveal unto me Thy path, O Thou the Goal of my desire!”

PRAYERS AND MEDITATIONS, P. 248

“Graciously assist me, O my God, in the days of the Manifestation of Thy Cause and of the Day-Spring of Thy Revelation, to tear asunder the veils which have hindered me from recognizing Thee, and from immersing myself beneath the ocean of Thy knowledge. Hold Thou me with the hands of Thy power, and grant that I may be so carried away by the sweet melodies of the Dove of Thy oneness, that I will cease to regard in all creation any face except Thy face, O Thou the Goal of my desire, and will recognize in the visible world naught else save the evidences of Thy might, O Thou Who art the God of mercy!”

PRAYERS AND MEDITATIONS, P. 256

“Thy glory beareth me witness, O my Beloved! My pen is powerless to describe what their hands have wrought against Him Who is the Manifestation of Thy Cause, and the Day-Spring of Thy Revelation, and the Dawning-Place of Thine inspiration. For all this I give praise to Thee. I swear by Thy glory, O my God! My heart yearneth after the things ordained by Thee in the heaven of Thy decree and the kingdom of Thine appointment. For whatsoever befalleth me in Thy path is the beloved of my soul and the goal of my desire. This, verily, is to be ascribed to naught except Thy power and Thy might.”

PRAYERS AND MEDITATIONS, P. 309

“THE VALLEY OF SEARCH

The steed of this Valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal. Nor should he ever be downhearted; if he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter. For those who seek the Ka'bih(7) of ‘for Us’ rejoice in the tidings: ‘In Our ways will We guide them.’(8) In their search, they have stoutly girded up the loins of service, and seek at every moment to

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journey from the plane of heedlessness into the realm of being. No bond shall hold them back, and no counsel shall deter them.”

SEVEN VALLEYS AND FOUR VALLEYS, P. 5

“The true seeker hunteth naught but the object of his quest, and the lover hath no desire save union with his beloved. Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood, all must he set at naught, that he may enter the realm of the spirit, which is the City of God. Labor is needed, if we are to seek Him; ardor is needed, if we are to drink of the honey of reunion with Him; and if we taste of this cup, we shall cast away the world.”

SEVEN VALLEYS AND FOUR VALLEYS, P. 7

“This is the goal thou didst ask for; if it be God's will, thou wilt gain it.”

SEVEN VALLEYS AND FOUR VALLEYS, P. 39

“THE FIRST VALLEY

If the travelers seek after the goal of the Intended One (maqsud), this station appertaineth to the self - but that self which is ‘The Self of God standing within Him with laws.’(10)”

SEVEN VALLEYS AND FOUR VALLEYS, P. 50

“THE SECOND VALLEY

If the wayfarer's goal be the dwelling of the Praiseworthy One (Mahmud),(18) this is the station of primal reason which is known as the Prophet and the Most Great Pillar.(19) Here reason signifieth the divine, universal mind, whose sovereignty enlighteneth all created things - nor doth it refer to every feeble brain; for it is as the wise Sana'i hath written:

How can feeble reason encompass the Qur'án,
Or the spider snare a phoenix in his web?
Wouldst thou that the mind should not entrap thee?
Teach it the science of the love of God!”

SEVEN VALLEYS AND FOUR VALLEYS, P. 52

“Verily, the wayfarer who journeyeth unto God, unto the Crimson Pillar in the snow-white path, will never reach unto his heavenly goal unless he abandoneth all that men possess: ‘And if he feareth not God, God will make him to fear all things; whereas all things fear him who feareth God.’(36)”

SEVEN VALLEYS AND FOUR VALLEYS, P. 58

“Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility.”

TABLETS OF BAHA'U'LLAH, PP. 172-173

“How vast the number of the loved and chosen ones of God who have lamented and moaned by day and by night that haply a sweet and fragrant breeze might blow from the court of His good-pleasure and dispel altogether the loathsome and foul-smelling odours from the world. However, this ultimate goal could not be attained, and men were deprived thereof by virtue of their evil deeds, which brought upon them the retribution of God, in accordance with the basic principles of His divine rule. Ours is the duty to remain patient in these circumstances until relief be forthcoming from God, the Forgiving, the Bountiful.”

TABLETS OF BAHA'U'LLAH, P. 177

“Oftentimes have We wafted upon thee the sweet savours of the All-Merciful from this Branch which moveth over the Tablet of thy Lord, the Mighty, the Unconstrained. By the righteousness of the One true God! Were all created things, visible and invisible, to direct themselves towards Him, thou wouldst find them winging their flight unto the Supreme Goal, the Spot wherein the divine

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Lote-Tree exclaimeth: Verily, no God is there but Me, the Almighty, the All-Bountiful.”

TABLETS OF BAHÁ'U'LÁH, PP. 195-196

“Being overcome by the drunkenness of corrupt inclinations, the people of the earth find themselves in a state of stupor. They are, therefore, debarred from the wondrous signs of God, are prevented from attaining the ultimate goal and are deprived of the liberal effusions of divine grace.”

TABLETS OF BAHÁ'U'LÁH, P. 237

“Happy is the faithful one who is attired with the vesture of high endeavour and hath arisen to serve this Cause. Such a soul hath truly attained the desired Goal and hath apprehended the Object for which it hath been created. But a myriad times alas for the wayward who are like unto dried-up leaves fallen upon the dust. Ere long mortal blasts shall carry them away to the place ordained for them. Ignorant did they arrive, ignorant did they linger and ignorant did they retire to their abodes.”

TABLETS OF BAHÁ'U'LÁH, PP. 257-258

“The glory with which this Day is invested hath been explicitly mentioned and clearly set forth in most heavenly Books and Scriptures. However, the divines of the age have debarred men from this transcendent station, and have kept them back from this Pinnacle of Glory, this Supreme Goal.”

TABLETS OF BAHÁ'U'LÁH, P. 259

“... make ye a mighty effort, and choose for yourselves a noble goal.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 35

“O army of God! Today, in this world, every people is wandering astray in its own desert, moving here and there according to the dictates of its fancies and whims, pursuing its own particular caprice. Amongst all the teeming masses of the earth, only this community of the Most Great Name is free and clear of human

schemes and hath no selfish purpose to promote. 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.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 70

“Although to acquire the sciences and arts is the greatest glory of mankind, this is so only on condition that man's river flow into the mighty sea, and draw from God's ancient source His inspiration. When this cometh to pass, then every teacher is as a shoreless ocean, every pupil a prodigal fountain of knowledge. If, then, the pursuit of knowledge lead to the beauty of Him Who is the Object of all Knowledge, how excellent that goal; but if not, a mere drop will perhaps shut a man off from flooding grace, for with learning cometh arrogance and pride, and it bringeth on error and indifference to God.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 110

“So long as the thoughts of an individual are scattered he will achieve no results, but if his thinking be concentrated on a single point wonderful will be the fruits thereof.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 110

“...it is necessary to focus one's thinking on a single point so that it will become an effective force.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 111

“Praise be to God, thy goal is to promote the well-being of humankind and to help the souls to overcome their faults. This good intention will produce laudable results.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 169

Nay rather, the friends are stars in the high heavens of guidance, celestial bodies in the skies of divine grace, who with all their

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powers put the dark to flight. They break down the foundations of malevolence and hate. They cherish but one desire for the world and all its peoples: well-being and peace. By them, the ramparts of warfare and aggression are battered down. They have truthfulness and honest dealing and friendship for their goal, and kindness even toward a vicious foe; until at last they change this prison of treachery, the world, into a mansion of utmost trust, and turn this gaol-house of hatred and malevolence and spite, into God's Paradise.

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 221

"It behoveth all the beloved of God to become as one, to gather together under the protection of a single flag, to stand for a uniform body of opinion, to follow one and the same pathway, to hold fast to a single resolve. Let them forget their divergent theories and put aside their conflicting views since, God be praised, our purpose is one, our goal is one. We are the servants of one Threshold, we all draw our nourishment from the same one Source, we all are gathered in the shade of the same high Tabernacle, we all are sheltered under the one celestial Tree."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 230

"Then at last the call of the Kingdom was raised, the spiritual virtues and perfections were revealed, the Sun of Reality dawned, and the teachings of the Most Great Peace, of the oneness of the world of humanity and of the universality of men, were promoted. We hope that the effulgence of these rays shall become more and more intense, and the ideal virtues more resplendent, so that the goal of this universal human process will be attained and the love of God will appear in the utmost grace and beauty and bedazzle all hearts."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 285-286

"The Creator of all is One God.

From this same God all creation sprang into existence, and He is the one goal, towards which everything in nature yearns. This conception was embodied in the words of Christ, when He said, 'I am the Alpha and the Omega, the beginning and the end'. Man is

the sum of Creation, and the Perfect Man is the expression of the complete thought of the Creator - the Word of God.”

PARIS TALKS*, p. 51

“Consider the aim of creation: is it possible that all is created to evolve and develop through countless ages with this small goal in view - a few years of a man's life on earth? Is it not unthinkable that this should be the final aim of existence?

The mineral evolves till it is absorbed in the life of the plant, the plant progresses till finally it loses its life in that of the animal; the animal, in its turn, forming part of the food of man, is absorbed into human life.

Thus, man is shown to be the sum of all creation, the superior of all created beings, the goal to which countless ages of existence have progressed.” **PARIS TALKS*, p. 92**

“Some men's lives are solely occupied with the things of this world; their minds are so circumscribed by exterior manners and traditional interests that they are blind to any other realm of existence, to the spiritual significance of all things! They think and dream of earthly fame, of material progress. Sensuous delights and comfortable surroundings bound their horizon, their highest ambitions centre in successes of worldly conditions and circumstances! They curb not their lower propensities; they eat, drink, and sleep! Like the animal, they have no thought beyond their own physical well-being. It is true that these necessities must be despatched. Life is a load which must be carried on while we are on earth, but the cares of the lower things of life should not be allowed to monopolize all the thoughts and aspirations of a human being. The heart's ambitions should ascend to a more glorious goal, mental activity should rise to higher levels! Men should hold in their souls the vision of celestial perfection, and there prepare a dwelling-place for the inexhaustible bounty of the Divine Spirit.”

PARIS TALKS*, pp. 98-99

“Science must be accepted. No one truth can contradict another truth. Light is good in whatsoever lamp it is burning! A rose is beautiful in whatsoever garden it may bloom! A star has the same radiance if it shines from the East or from the West. Be free from

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prejudice, so will you love the Sun of Truth from whatsoever point in the horizon it may arise! You will realize that if the Divine light of truth shone in Jesus Christ it also shone in Moses and in Buddha. The earnest seeker will arrive at this truth. This is what is meant by the 'Search after Truth'.

It means, also, that we must be willing to clear away all that we have previously learned, all that would clog our steps on the way to truth; we must not shrink if necessary from beginning our education all over again. We must not allow our love for any one religion or any one personality to so blind our eyes that we become fettered by superstition! When we are freed from all these bonds, seeking with liberated minds, then shall we be able to arrive at our goal.

'Seek the truth, the truth shall make you free.' So shall we see the truth in all religions, for truth is in all and truth is one!"

PARIS TALKS*, P. 137

"What is the purpose of our lives?"

Abdu'l-Bahá. - 'To acquire virtues. We come from the earth; why were we transferred from the mineral to the vegetable kingdom - from the plant to the animal kingdom? So that we may attain perfection in each of these kingdoms, that we may possess the best qualities of the mineral, that we may acquire the power of growing as in the plant, that we may be adorned with the instincts of the animal and possess the faculties of sight, hearing, smell, touch and taste, until from the animal kingdom we step into the world of humanity and are gifted with reason, the power of invention, and the forces of the spirit."

PARIS TALKS*, P. 177

"Briefly, it is an eternal blessing and divine bestowal, the supreme gift of God to man. Therefore, you should put forward your most earnest efforts toward the acquisition of science and arts. The greater your attainment, the higher your standard in the divine purpose."

PROMULGATION OF UNIVERSAL PEACE*, P. 50

"When the racial elements of the American nation unite in actual fellowship and accord, the lights of the oneness of humanity will

shine, the day of eternal glory and bliss will dawn, the spirit of God encompass, and the divine favors descend. Under the leadership and training of God, the real Shepherd, all will be protected and preserved. He will lead them in green pastures of happiness and sustenance, and they will attain to the real goal of existence. This is the blessing and benefit of unity; this is the outcome of love. This is the sign of the Most Great Peace; this is the star of the oneness of the human world. Consider how blessed this condition will be. I pray for you and ask the confirmation and assistance of God in your behalf.”

PROMULGATION OF UNIVERSAL PEACE*, P. 57

“Therefore, we must recognize and assist the purpose of the glorious Lord.”

PROMULGATION OF UNIVERSAL PEACE*, P. 107

“It is certain that no matter how capable man may be in origination of plan and organization of purpose, his efforts will be inadequate when compared with the divine plan and purpose; for the policy of God is perfect. Therefore, we must follow the will and plan of God.”

PROMULGATION OF UNIVERSAL PEACE*, P. 127

“Therefore, we are united in will and purpose.”

PROMULGATION OF UNIVERSAL PEACE*, P. 156

“The divine purpose in religion is pure love and agreement.”

PROMULGATION OF UNIVERSAL PEACE*, P. 234

“The difference between a Christian and a Baha'i, therefore, is this: There was a former springtime, and there is a springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Baha'i. The purpose is the essential meaning of Christian, not the mere word. The purpose is the sun itself and not the dawning points. For though the sun is one sun, its dawning points are many. We must not adore the dawning points but worship the sun.”

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PROMULGATION OF UNIVERSAL PEACE*, PP. 247-248

“Love and fellowship are absolutely needful to win the good pleasure of God, which is the goal of all human attainment. We must be united. We must love each other. We must ever praise each other. We must bestow commendation upon all people, thus removing the discord and hatred which have caused alienation amongst men.”

PROMULGATION OF UNIVERSAL PEACE*, P. 410

“Consider how the Prophets Who have been sent, the great souls who have appeared and the sages who have arisen in the world have exhorted mankind to unity and love. This has been the essence of their mission and teaching. This has been the goal of their guidance and message. The Prophets, saints, seers and philosophers have sacrificed their lives in order to establish these principles and teachings amongst men. Consider the heedlessness of the world, for notwithstanding the efforts and sufferings of the Prophets of God, the nations and peoples are still engaged in hostility and fighting. Notwithstanding the heavenly commandments to love one another, they are still shedding each other's blood. How heedless and ignorant are the people of the world! How gross the darkness which envelops them!”

PROMULGATION OF UNIVERSAL PEACE*, PP. 469-470

“Divine education is that of the Kingdom of God: it consists in acquiring divine perfections, and this is true education; for in this state man becomes the focus of divine blessings, the manifestation of the words, ‘Let Us make man in Our image, and after Our likeness.’(1) This is the goal of the world of humanity.”

SOME ANSWERED QUESTIONS, P. 8

“If we ever dare to limit and circumscribe God's purpose within any bounds, then of necessity we have dared to set limitations to the omnipotence of God. The created has dared to define his Creator!”

FOUNDATIONS OF WORLD UNITY*, P. 53

“Therefore, as ye have prepared an army of heaven and become the host of life, ye must continue to hold meetings, have spiritual communications, be firm in resolution, steadfast in purpose and be constant and persevering so that ye may win celestial conquests.”

BAHA'I WORLD FAITH*, P. 403

“But when the friends have the intention of entering in these meetings and assemblies, they must first make the purpose pure, disengage the heart from all other reflections, ask the inexhaustible divine confirmation and with the utmost devotion and humility set their feet in the gathering-place.”

BAHA'I WORLD FAITH*, P. 407

“Make ye an effort in every meeting that the Lord's Supper may become realized and the heavenly food descend. This heavenly food is knowledge, understanding, faith, assurance, love, affinity, kindness, purity of purpose, attraction of hearts and the union of souls. It was this manner of the Lord's Supper which descended from the heavenly kingdom in the day of Christ.”

BAHA'I WORLD FAITH*, PP. 407-408

“Today the training and education of the believers' children is the pre-eminent goal of the chosen. It is the same as servitude to the Sacred Threshold and waiting upon the Blessed Beauty. Joyously, therefore, canst thou pride thyself on this.”

COMPILATION ON EDUCATION, P. 274

“The purpose of learning should be the promotion of the welfare of the people, and this can be achieved through crafts. It hath been revealed and is now repeated that the true worth of artists and craftsmen should be appreciated, for they advance the affairs of mankind. Just as the foundations of religion are made firm through the Law of God, the means of livelihood depend upon those who are engaged in arts and crafts. True learning is that which is conducive to the well-being of the world, not to pride and self-conceit, or to tyranny, violence and pillage.”

COMPILATION ON THE ARTS, P. 3

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“Blessed is he who has attained the sacred state of Buddhahood, for he is fit to work out the salvation of his fellow beings. The truth has taken its abode in him. Perfect wisdom illuminates his understanding, and righteousness ensouls the purpose of all his actions. The truth is a living power for good, indestructible and invincible! Work the truth out in your mind, and spread it among mankind, for truth alone is the savior from evil and misery. The Buddha has found the truth and the truth has been proclaimed by the Buddha! Blessed be the Buddha!”

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 9

“There was in Kapilavatthu a Sakya king, strong of purpose and reverenced by all men, a descendant of the Okkakas, who call themselves Gotama, and his name was Suddhodana or Pure-Rice. His wife Mayadevi was beautiful as the water-lily and pure in mind as the lotus. As the Queen of Heaven, she lived on earth, untainted by desire, and immaculate.”

THE GOSPEL OF BUDDHA, THE ENLIGHTENMENT, PARA. 1

“The prince listened to the noble words of his visitor and said: ‘Thou bringest good tidings, for now I know that my purpose will be accomplished. My father advises me to enjoy life and to undertake worldly duties, such as will bring honor to me and to our house. He tells me that I am too young still, that my pulse beats too full to lead a religious life.’”

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 8**

“The celestial messenger heard the resolution of Siddhattha with approval. ‘Now, indeed he added, is the time to seek religion. Go, Siddhattha, and accomplish thy purpose. For thou art Bodhisatta, the Buddha-elect; thou art destined to enlighten the world. Thou art the Tathagata, the great master, for thou wilt fulfill all righteousness and be Dharmaraja, the king of truth. Thou art Bhagavat, the Blessed One, for thou art called upon to become the savior and redeemer of the world. Fulfill thou the perfection of truth. Though the thunderbolt descend upon thy head, yield thou never to the allurements that beguile men from the path of truth. As the sun at

all seasons pursues his own course, nor ever goes on another, even so if thou forsake not the straight path of righteousness, thou shalt become a Buddha. Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unswervingly and thou shalt gain the prize. Struggle earnestly and thou shalt conquer. The benediction of all deities, of all saints of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shalt be the Buddha, our Master, and our Lord; thou shalt enlighten the world and save mankind from perdition.””

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 11**

“Having thus spoken, the vision vanished, and Siddhattha's heart was filled with peace. He said to himself: ‘I have awakened to the truth and I am resolved to accomplish my purpose. I will sever all the ties that bind me to the world, and I will go out from my home to seek the way of salvation. The Buddhas are beings whose words cannot fail: there is no departure from truth in their speech. For as the fall of a stone thrown into the air, as the death of a mortal, as the sunrise at dawn, as the lion's roar when he leaves his lair, as the delivery of a woman with child, as all these things are sure and certain—even so the word of the Buddhas is sure and cannot fail. Verily I shall become a Buddha.’”

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 12**

“The king, clasping his hands with reverence, bowed down before Sakyamuni and said: ‘Mayest thou obtain that which thou seekest, and when thou hast obtained it, come back, I pray thee, and receive me as thy disciple.’ The Bodhisattva parted from the king in friendship and goodwill, and purposed in his heart to grant his request.””

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 13

“And when the Bodhisattva was a hungered, lo! Mara, the Evil One, approached him and said: ‘Thou art emaciated from fasts, and death is near. What good is thy exertion? Deign to live, and thou wilt be able to do good work.’ But the Sakyamuni made reply: ‘O thou friend of the indolent, thou wicked one; for what purpose hast thou come? Let the flesh waste away, if but the mind becomes more

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tranquil and attention more steadfast. What is life in this world? Death in battle is better to me than that I should live defeated.”

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 17

“After this occurrence, the Bodhisattva again took some food. His disciples, having witnessed the scene of Nanda and observing the change in his mode of living, were filled with suspicion. They feared that Siddhattha's religious zeal was flagging and that he whom they had hitherto revered as their Master had become oblivious of his high purpose.”

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 22

“Exhibit true superiority by virtuous conduct and the exercise of reason; meditate deeply on the vanity of earthly things, and understand the fickleness of life. Elevate the mind, and seek sincere faith with firm purpose; transgress not the rules of kingly conduct, and let your happiness depend, not upon external things, but upon your own mind. Thus you will lay up a good name for distant ages and will secure the favor of the Tathagata.”

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 12

“The Blessed One consented to the request of his father and set out on his journey to Kapilavatthu. Soon the tidings spread in the native country of the Buddha: 'Prince Siddhattha, who wandered forth from home into homelessness to obtain enlightenment, having attained his purpose, is coming back.'”

THE GOSPEL OF BUDDHA, THE BUDDHA'S FATHER, PARA. 2

“Suddhodana trembled with joy when he heard the melodious words of his son, the Buddha, and clasping his hands, exclaimed with tears in his eyes: 'Wonderful in this change! The overwhelming sorrow has passed away. At first my sorrowing heart was heavy, but now I reap the fruit of thy great renunciation. It was right that, moved by thy mighty sympathy, thou shouldst reject the pleasures of royal power and achieve thy noble purpose in religious devotion. Now that thou hast found the path, thou canst preach the law of immortality to all the world that yearns for deliverance.' The king

returned to the palace, while the Buddha remained in the grove before the city.”

THE GOSPEL OF BUDDHA, THE BUDDHA'S FATHER, PARA. 7

“WHEN Seniya Bimbisara, the king of Magadha, was advanced in years, he retired from the world and led a religious life. He observed that there were Brahmanical sects in Rajagaha keeping sacred certain days, and the people went to their meeting-houses and listened to their sermons. Concerning the need of keeping regular days for retirement from worldly labors and religious instruction, the king went to the Blessed One and said: 'The Parivrajaka, who belong to the Titthiya school, prosper and gain adherents because they keep the eighth day and also the fourteenth or fifteenth day of each half-month. Would it not be advisable for the reverend brethren of the Sangha also to assemble on days duly appointed for that purpose?'"

THE GOSPEL OF BUDDHA, THE UPOSATHA AND PATIMOKKHA, PARA. 1

“I exhort you to avoid the ten evils: 1. Kill not, but have regard for life. 2. Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor. 3. Abstain from impurity, and lead a life of chastity. 4. Lie not, but be truthful. Speak the truth with discretion, fearlessly and in a loving heart. 5. Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow-beings, so that ye may with sincerity defend them against their enemies. 6. Swear not, but speak decently and with dignity. 7. Waste not the time with gossip, but speak to the purpose or keep silence. 8. Covet not, nor envy, but rejoice at the fortunes of other people. 9. Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with kindness. 10. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needful, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble path that leads to life eternal.” **THE GOSPEL OF BUDDHA, AVOIDING THE TEN EVILS, PARA. 3**

“If the woman be old, regard her as your mother, if young, as your sister, if very young, as your child. The samana who looks on a

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woman as a woman, or touches her as a woman, has broken his vow and is no longer a disciple of the Tathagata. The power of lust is great with men, and is to be feared withal; take then the bow of earnest perseverance, and the sharp arrow-points of wisdom. Cover your heads with the helmet of right thought, and fight with fixed resolve against the five desires. Lust beclouds a man's heart, when it is confused with woman's beauty, and the mind is dazed."

THE GOSPEL OF BUDDHA, ON CONDUCT TOWARD WOMEN, PARA. 3

"On this, the Brahman departed, and when he woke from his dream he bethought himself of the Blessed Master of mankind, the great Buddha, and resolved to go to him, lay bare his grief, and seek consolation. Having arrived at the Jetavana, the Brahman told his story and how his boy had refused to recognize him and to go home with him."

THE GOSPEL OF BUDDHA, IN THE REALM OF YAMARAJA, PARA. 5

"SOUTH of Savatthi is a great river, on the banks of which lay a hamlet of five hundred houses. Thinking of the salvation of the people, the World-honored One resolved to go to the village and preach the doctrine. Having come to the riverside he sat down beneath a tree, and the villagers seeing the glory of his appearance approached him with reverence; but when he began to preach, they believed him not."

THE GOSPEL OF BUDDHA, WALKING ON WATER, PARA. 1

"The prince returned to the bedroom of his wife to take a last farewell glance at those whom he dearly loved above all the treasures of the earth. He longed to take the infant once more into his arms and kiss him with a parting kiss. But the child lay in the arms of his mother, and the prince could not lift him without awakening both. There Siddhattha stood gazing at his beautiful wife and his beloved son, and his heart grieved. The pain of parting overcame him powerfully. Although his mind was determined, so that nothing, be it good or evil, could shake his resolution, the tears flowed freely from his eyes, and it was beyond his power to check their stream. But the prince tore himself away with a manly heart, suppressing his feelings but not extinguishing his memory."

THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 13

“The Master said: ‘This present life of thine is a time of grace. If thou fail now to reach the happy state thou wilt have to suffer remorse in future existences. How is it, brother, that thou hast proved so irresolute? Why, in former states of existence thou wert full of determination. By thy energy alone the men and bullocks of five hundred wagons obtained water in the sandy desert, and were saved. How is it that thou now givest up?’ By these few words that brother was re-established in his resolution. But the others besought the Blessed One, saying: ‘Lord! Tell us how this was.’”

THE GOSPEL OF BUDDHA, RESCUE IN THE DESERT, PARA. 5

“‘Then,’ continued the Blessed One, ‘there are two flames, one in the first watch and the other in the second watch.’ ‘No, sir,’ said Kutadanta. ‘In one sense it is not the same flame, but in another sense it is the same flame. It burns the same kind of oil, it emits the same kind of light, and it serves the same purpose.’”

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 19

“‘No, my Lord,’ replied Rahula, ‘the vessel, too, has become unclean.’ And the Blessed One said: ‘Now consider thine own case. Although thou wearest the yellow robe, art thou fit for any high purpose when thou hast become unclean like this vessel?’ Then the Blessed One, lifting up the empty basin and whirling it round, asked: ‘Art thou not afraid lest it shall fall and break?’ ‘No, my Lord,’ replied Rahula, ‘it is cheap, its loss will not amount to much.’”

THE GOSPEL OF BUDDHA, THE LESSON GIVEN TO RAHULA, PARA. 4

“The poor coppers of this widow
To all purpose are more worth
Than all the treasures of the oceans
And the wealth of the broad earth.

As an act of pure devotion
She has done a pious deed;

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She has attained salvation,
Being free from selfish greed."

THE GOSPEL OF BUDDHA, THE WIDOW'S MITE, AND THREE
MERCHANTS, PARA. 4

"The first is the case of the deluded man who takes away life for the purpose of sacrificing to the gods, accompanied by carousing and feasting. Here the gifts are great, but the merit is small indeed. Next, the gifts are small and the merit is also small, when from covetousness and an evil heart a man keeps to himself a part of that which he intends to offer."

THE GOSPEL OF BUDDHA, FOUR KINDS OF MERIT, PARA. 3

"WHEN the Blessed One was residing on the mounted called Vulture's Peak, near Rajagaha, Ajatasattu king of Magadha, who reigned in the place of Bimbisara, planned an attack on the Vajjis, and he said to Vassakara, his prime minister: 'I will root out the Vajjis, mighty though they be. I will destroy the Vajjis; I will bring them to utter ruin! Come now, O Brahman, and go to the Blessed One; inquire in my name for his health, and tell him my purpose. Bear carefully in mind what the Blessed One may say, and repeat it to me, for the Buddhas speak nothing untrue.'"

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 1

"The Blessed One said to the venerable Ananda, as he sat there by his side: 'Enough, Ananda Let not thy self be troubled; do not weep! Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must separate from them and leave them? The foolish man conceives the idea of 'self,' the wise man sees there is no ground on which to build the idea of 'self,' thus he has a right conception of the world and well concludes that all compounds amassed by sorrow will be dissolved again, but the truth will remain. Why should I preserve this body of flesh, when the body of the excellent law will endure? I am resolved; having accomplished my purpose and attended to the work set me, I look for rest I For a long time, Ananda, thou hast been very near to me by thoughts and acts of such love as is beyond all measure. Thou hast done well, Ananda I

Be earnest in effort and thou too shalt soon be free from evils, from sensuality, from selfishness, from delusion, and from ignorance!"

THE GOSPEL OF BUDDHA, METTEYYA, PARA. 6

"Hence, the purpose of the Holy Life does not consist in acquiring alms, honor, or fame, nor in gaining morality, concentration, or the eye of knowledge. That unshakable deliverance of the heart: that, verily, is the object of the Holy Life, that is its essence, that is its goal."

**THE WORD OF BUDDHA, DEVELOPMENT OF THE EIGHTFOLD PATH,
PARA. 20**

"The swans go on the path to the sun; they go through the ether by means of their miraculous power; the resolute rise above the world when they have conquered Mara (the temptor) and his train."

THE DHAMMAPADA 175

Christian

"(All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right, because they had been baptized by John. But the Pharisees and experts in the law rejected God's purpose for themselves, because they had not been baptized by John.)"

NIV, THE GOSPEL ACCORDING TO LUKE 7:29-30

"Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross."

NIV, THE ACTS OF THE APOSTLES 2:22-23

"After him, Judas the Galilean appeared in the days of the census and led a band of people in revolt. He too was killed, and all his

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followers were scattered. Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God.”

NIV, THE ACTS OF THE APOSTLES 5:37-39

“And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified. What, then, shall we say in response to this? If God is for us, who can be against us?”

NIV, A LETTER OF PAUL TO THE ROMANS 8:28-31

“Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand: not by works but by him who calls-- she was told, ‘The older will serve the younger.’”

NIV, A LETTER OF PAUL TO THE ROMANS 9:11-12

“For the Scripture says to Pharaoh: ‘I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth.’

Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. One of you will say to me: ‘Then why does God still blame us? For who resists his will?’ But who are you, O man, to talk back to God? ‘Shall what is formed say to him who formed it, “Why did you make me like this?”’ Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?”

NIV, A LETTER OF PAUL TO THE ROMANS 9:17-21

“The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God's fellow workers; you are God's field, God's building.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 3:8-9

“Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come. Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord.

We live by faith, not by sight. We are confident, I say, and would prefer to be away from the body and at home with the Lord. So we make it our goal to please him, whether we are at home in the body or away from it. For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 5:5-10

“It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you.”

NIV, A LETTER OF PAUL TO THE GALATIANS 4:18

“In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory.”

NIV, A LETTER OF PAUL TO THE EPHESIANS 1:11-12

“For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.”

NIV, A LETTER OF PAUL TO THE EPHESIANS 2:14-16

“His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord. In him and through faith in him we may approach God with freedom and confidence.”

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NIV, A LETTER OF PAUL TO THE EPHESIANS 3:10-12

“If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose.

Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.”

NIV, A LETTER OF PAUL TO THE PHILLIPPIANS 2:1-4

“Therefore, my dear friends, as you have always obeyed-- not only in my presence, but now much more in my absence-- continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.”

NIV, A LETTER OF PAUL TO THE PHILLIPPIANS 2:12-13

“My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.”

NIV, A LETTER OF PAUL TO THE COLOSSIANS 2:2-3

“With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith.”

NIV, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 1:11

“For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men-- the testimony given in its proper time.

And for this purpose I was appointed a herald and an apostle-- I am telling the truth, I am not lying-- and a teacher of the true faith to the Gentiles.”

NIV, THE FIRST LETTER OF TIMOTHY 2:5-7

“So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God, who has saved us and called us to a holy life-- not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.”

NIV, THE SECOND LETTER OF TIMOTHY 1:8-10

“Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath.”

NIV, A LETTER OF PAUL TO THE HEBREWS 6:17

“Now listen, you who say, ‘Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.’ Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. Instead, you ought to say, ‘If it is the Lord's will, we will live and do this or that.’ As it is, you boast and brag. All such boasting is evil. Anyone, then, who knows the good he ought to do and doesn't do it, sins.

NIV, A LETTER OF JAMES 4:13-17

“For God has put it into their hearts to accomplish his purpose by agreeing to give the beast their power to rule, until God's words are fulfilled.”

NIV, THE REVELATION OF JOHN 17:17

Hindu

“Passion breeds Recklessness; then the memory- all betrayed- lets noble purpose go, and saps the mind, till purpose, mind, and man are all undone.”

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THE SONG CELESTIAL, 2:63

“There is a task of holiness to do, unlike world-binding toil, which bindeth not the faithful soul; such earthly duty do free from desire, and thou shalt well perform thy heavenly purpose.”

THE SONG CELESTIAL, 3:9

“This Yog, I say, cometh not lightly to th' ungoverned ones; but he who will be master of himself shall win it, if he stoutly strive thereto.”

THE SONG CELESTIAL, 6:36

“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!”

THE SONG CELESTIAL 13:12

“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.”

THE SONG CELESTIAL 18:26

“Stained is the steadfastness whereby a man holds to his duty, purpose, effort, end, for life's sake, and the love of goods to gain, Arjuna! 'tis of Raivas, passion-stamped!”

THE SONG CELESTIAL 18:34

“The conviction and steady concentration by which the mind, the vitality and the senses are controlled--O Arjuna! they are the product of Purity.”

BHAGAVAD-GITA, XVIII, 33

Jewish

“Nevertheless I have spared you for this purpose: in order to show you My power, and in order that My name may resound throughout the world.”

TANAKH, EXODUS 9:16

“Fat from animals that dies or were torn by beasts may be put to any use, but you must not eat it.”

TANAKH, LEVITICUS 7:24

“O Assyrian, the rod of my anger, for the staff in their hand is my indignation:

I will send him against a hypocritical nation, and against the people of my anger will I give him a charge, to take the plunder, and to take the prey, and to tread them down like the mire of the streets: But he means not so, neither does his heart think so; but it is in his heart to destroy and cut off not a few nations:”

HB, ISAIAH 10:5-7

“The Lord of hosts has sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: That I will break the Assyrian in my land, and upon my mountains trample him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders:

This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations: For the Lord of hosts has purposed, and who shall annul it? and his hand is stretched out, and who shall turn it back:”

HB, ISAIAH 14:24-27

“Remember the former things of old; for I am God, and there is no one else; I am God, and there is no one like me: Declaring the end from the beginning, and from old times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling an eagle from the east, the man who executes my counsel from a far country; I have spoken it, I will also bring it to pass; I have purposed it, I will also do it:”

HB, ISAIAH 46:10-11

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“All of you, assemble yourselves, and hear; who among them has declared these things? He whom the Lord loves, he will do his pleasure on Babylon, and his arm shall be on the Chaldeans: I, I myself, have spoken; yes, I have called him; I have brought him, and he shall make his way successful:”

HB, ISAIAH 48:14-15

“And said to me, You are my servant, O Israel, in whom I will be glorified: Then I said, I have labored in vain, I have spent my strength for nothing, and in vain; yet surely my judgment is with the Lord, and my work with my God:”

HB, ISAIAH 49:3-4

“For as the rain comes down, and the snow from heaven, and returns not there, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goes out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing for which I sent it:”

HB, ISAIAH 55:10-11

“The LORD said;
‘Surely, a mere remnant of you
Will I spare for a better fate!
By the enemy of the north
It is a time for distress and a time of disaster,
Surely, I will have you struck down.’”

TANAKH, JEREMIAH 15:11

“Polish the arrows,
Fill up the quivers!
The LORD has roused the spirit of the kings of the Media,
For His plan against Babylon is to destroy her.

This the vengeance of the Lord,
Vengeance for his temple.

Raise a standard against the walls of Babylon!
Set up a blockade; station watchmen;
Prepare those in ambush.
For the LORD has both planned and performed
What He has decreed against the inhabitants of Babylon.”

TANAKH, JEREMIAH 51:11-12

“The LORD frustrates the plans of nations,
brings to naught the designs of peoples.
What the LORD plans endures forever,
what He designs for ages on end.”

TANAKH, PSALMS 33:10-11

“Though I walk among enemies,
You preserve me in the face of my foes;
You extend Your hand;
With Your right hand You deliver me.
The Lord will settle accounts for me.
O Lord, Your steadfast love is eternal;
do not forsake the work of Your hands.”

TANAKH, PSALMS 138:7-8

“The thoughts of the heart are man's, and the answer of the tongue,
is from the Lord: All the ways of a man are clean in his own eyes;
but the Lord weighs the spirits: Commit your deeds to the Lord,
and your thoughts shall be established: The Lord has made all
things for himself; even the wicked for the day of evil: Everyone
who is proud in heart is an abomination to the Lord; those who join
hands in an evil cause shall not go unpunished:

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By loving kindness and truth iniquity is purged; and by the fear of the Lord men depart from evil: When a man's ways please the Lord, he makes even his enemies be at peace with him: Better is a little with righteousness than great income without right: A man's heart devises his way; but the Lord directs his steps:"

HB, PROVERBS 16:1-10

"Many designs are in a man's mind,
But it is the Lord's plan that is accomplished."

TANAKH, PROVERBS 19:21

"Like water streams is the king's heart in the hand of the Lord; he turns it wherever he wants: Every way of a man is right in his own eyes; but the Lord weighs the hearts: To do justice and judgment is more acceptable to the Lord than sacrifice: A haughty look, and a proud heart, are the sinful growth of the wicked: The thoughts of the diligent lead surely to abundance; but every one who is hasty comes only to want:"

HB, PROVERBS 21:1-5

"My foot has held fast to his steps, his way have I kept, and not turned aside: Nor have I gone back from the commandment of his lips; I have treasured the words of his mouth more than my necessary food: But he is unchangeable, and who can turn him? And he does what his soul desires: For he performs the thing that is appointed for me; and many such things are with him: Therefore am I terrified at his presence; when I consider, I am afraid of him: For God makes my heart faint, and the Almighty terrifies me:"

HB, JOB 23:12-16

"See, God is mighty; He is not contemptuous;
He is mighty in strength and mind."

TANAKH, JOB 36:5

"I know that You can do everything,
That nothing You propose is impossible for You."

TANAKH, JOB 42:2

“Whose decree was ever fulfilled,
Unless the Lord willed it?
Is it not at the word of the Most High,
That weal and woe befall?
Of what shall a living man complain?
Each one of his own sins?”

TANAKH, LAMENTATIONS 3:37-39

“I realized, too, that whatever God has brought to pass will recur
evermore:

Nothing can be added to it
And nothing taken from it—
and God has brought to pass that men revere Him.
What is occurring occurred long since,
And what is to occur occurred long since:
and God seeks the pursued.”

TANAKH, ECCLESIASTES 3:14-15

“See this is what I found, said Kohleleth, item by item in my search
for the reason of things. As for what I sought further but did not
find, I found only one human being in a thousand, and the one I
found among so many was never a woman. But, see, this I did find:
God made men plain, but they have engaged in too much
reasoning.”

TANAKH, ECCLESIASTES 7:27-29

“All the inhabitants of the earth are of no account.
He does as He wishes with the host of heaven,

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And the inhabitants of the earth.
There is none to stay His hand
Or say to Him, ‘What have You done?’”

TANAKH, DANIEL 4:32

Muslim

“O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.”

THE HOLY QUR’ÁN 31:17

Zoroastrian

“Yes, O God, I knew Thee Holy, Lord, when Love came to me to obtain the purpose of (my) desire: Give this to me, the boon of long (life), which none may dare demand of Thee, (and) the longed-for place that is promised in Thy Kingdom. As an enlightened master gives to (his) friend, O God, (so give) my followers Thy gracious Teaching when I stand up in Thy Power, moved by Righteousness, to arouse the leaders of learning together with all those who repeat Thy Holy Word.”

YASNA 43:13-14

“This I ask Thee, tell me truly, Lord, that I may ponder over what (is) Thy purpose, and what holy words I am to ask of Love, and what through Righteousness I am to know as goal of life; by what (means) will good increase within my soul? Let (that) proceed!”

YASNA 44:8

“How is it men make no provision for that inevitable journey whereon one must once for all go for all eternity?

AOGEMADAECCHA 46-47

“It is praiseworthy for a man to spend his worldly wealth for his spiritual welfare.”

DINKART 6:418

Reliability

Bahá'í

“I call on Thee O Constant One, O Life-giving One, O Source of all Being! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!”

BAHÁ'Í PRAYERS (US), p. 97

“Therefore, this meeting is blessed. But if it is firmly established and become constant, it will bring forth great results and most weighty developments will be attained. Consequently, persevere ye in renewing your meetings and display utmost magnanimity in firmness and steadfastness. When the root of the tree of the garden is well established and its protection is safeguarded, it will bring forth luscious fruits.

...

Therefore, as ye have prepared an army of heaven and become the host of life, ye must continue to hold meetings, have spiritual communications, be firm in resolution, steadfast in purpose and be constant and persevering so that ye may win celestial conquests.”

BAHÁ'Í WORLD FAITH*, p. 403

“O MY SERVANT!

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.”

WRITINGS OF BAHÁ'U'LLÁH, p. 47

“True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.”

WRITINGS OF BAHÁ'U'LLÁH, p. 249

Reliability

“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.”

WRITINGS OF BAHÁ’U’LLÁH, P. 514

“If the deceased should leave children who are under age, their share of the inheritance must be entrusted to a reliable individual, or to a company, that it may be invested on their behalf in trade and business until they come of age. The trustee should be assigned a due share of the profit that hath accrued to it from being thus employed.”

THE KITAB-I-AQDAS, P. 28

“Likewise, look into this endless universe: a universal power inevitably existeth, which encompasseth all, directing and regulating all the parts of this infinite creation; and were it not for this Director, this Co-ordinator, the universe would be flawed and deficient. It would be even as a madman; whereas ye can see that this endless creation carrieth out its functions in perfect order, every separate part of it performing its own task with complete reliability, nor is there any flaw to be found in all its workings. Thus it is clear that a Universal Power existeth, directing and regulating this infinite universe. Every rational mind can grasp this fact.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 48-49

Buddhist

“There, someone avoids lying, and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, is not a deceiver of men. Being at a meeting, or amongst people, or in the midst of his relatives, or in a society, or in the king's court, and called upon and asked as witness, to tell what he knows, he

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answers, if he knows nothing: "I know nothing"; and if he knows, he answers: "I know"; if he has seen nothing, he answers: "I have seen nothing," and if he has seen, he answers: "I have seen." 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."

THE WORD OF BUDDHA, THIRD STEP, PARA. 2

"Having thus left the world, he fulfills the rules of the monks. 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.-He avoids unchastity, living chaste, resigned, and keeping aloof from sexual intercourse, the vulgar way.-He avoids lying and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, is not a deceiver of men.-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 has 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; 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 WORD OF BUDDHA, DEVELOPMENT OF THE EIGHTFOLD PATH, PARA. 2

"In reply the vision said: 'I am a samana. Troubled at the thought of old age, disease, and death I have left my home to seek the path of salvation. All things hasten to decay; only the truth abideth forever. Everything changes, and there is no permanency; yet the words of the Buddhas are immutable. I long for the happiness that does not decay; the treasure that will never perish; the life that knows of no beginning and no end. Therefore, I have destroyed all worldly

Reliability

thought. I have retired into an unfrequented dell to live in solitude; and, begging for food, I devote myself to the one thing needful.””

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 5**

“And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold path; believing this church of the Buddha, of the righteous, the upright, the just, the law abiding, to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing-ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thought. This is the mirror of truth which teaches the straightest way to enlightenment which is the common goal of all living creatures. He who possesses the mirror of truth is free from fear; he will find comfort in the tribulations of life, and his life will be a blessing to all his fellow-creatures.””

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 6

“Like a beautiful flower, full of colour, but without scent, are the fair but fruitless words of him who does not act accordingly.

Like a beautiful flower, full of colour and full of scent, are the pure and fruitful words of him who acts accordingly.

Even as one may make many kinds of wreaths from a heap of flowers, so should one born to mortal lot, perform good deeds manifold.””

THE DHAMMAPADA 51-53

Christian

“Prove your repentance by the fruit you bear;...””

REB, THE GOSPEL OF MATTHEW, 3:8

Reliability

“Like the lamp, you must shed light among your fellows, so that, when they see the good you do, they may give praise to your Father in heaven.”

REB, THE GOSPEL OF MATTHEW, 5:16

“I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world.”

NIV, THE GOSPEL ACCORDING TO JOHN 8:26

“Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God; if you know his will and approve of what is superior because you are instructed by the law; if you are convinced that you are a guide for the blind, a light for those who are in the dark, an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth--you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who brag about the law, do you dishonor God by breaking the law? As it is written: ‘God's name is blasphemed among the Gentiles because of you.’”

NIV, A LETTER OF PAUL TO THE ROMANS 2:17-24

“Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 1:9

“We pray that you may bear fruit in active goodness of every kind, and grow in the knowledge of God.”

REB, THE LETTER OF PAUL TO THE COLOSSIANS, 1:10

“And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.”

NIV, THE SECOND LETTER TO TIMOTHY 2:2

Reliability

“Let it be your ambition to live quietly and attend to your own business; and to work with your hands, as we told you, so that you may command the respect of those outside your own number, and at the same time never be in want.”

REB, THE FIRST LETTER OF PAUL TO THE THESSALONIANS, 4:11-12

“If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him. In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him.

There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because he first loved us. If anyone says, ‘I love God,’ yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother.”

NIV, THE FIRST LETTER OF JOHN 4:15-21

Hindu

“Be not over-glad attaining joy, and be not over-sad encountering grief, but, stayed on Brahma, still constant let each abide!”

THE SONG CELESTIAL, 5:20

Jewish

“Achish summoned David and said to him, ‘As the LORD lives, you an honest man, and I would like to have you serve in my forces; for I have found no fault with you from the day you joined me until now. But you are not acceptable to the other lords.’”

TANAKH, THE FIRST BOOK OF SAMUEL 29:6

“ ... and call reliable witnesses, the priest Uriah and Zechariah son of Jeberekiah, to witnesses for Me.”

TANAKH, ISAIAH 8:2

Reliability

“And in that day,
The remnant of Israel
And the escaped of the house of Jacob
Shall lean no more upon him that beats it,
But shall lean sincerely
On the LORD, the Holy One of Israel.
Only a remnant shall return,
Only a remnant of Jacob,
To the Mighty God.”

TANAKH, ISAIAH 10:20-21

“Who among you reveres the LORD
And heeds the voice of His servant?—
Though he walks in darkness
And have no light,
Let him trust in the name of the LORD
And rely on his God.”

TANAKH, ISAIAH 50:10

“Trust in the Lord, and do good;
abide in the land, and remain loyal.”

THE HOLY SCRIPTURES, PSALMS, 37:3

“Indeed, I wrote down for you a threefold lore,
Wise counsel,
To let you know truly reliable words,
That you may give a faithful reply to him who sent you.”

TANAKH, PROVERBS 22:20-21

Reliability

“Will you rely on his great strength
And leave your heavy toil to him?”

TANAKH, JOB 39:11

“Asa called to the LORD his God, and said, ‘O LORD, it is all the same to You to help the numerous and the powerless. Help us, O LORD our God, for we rely on You, and in Your name we have come against this great multitude. You are the Lord our God. Let no mortal hinder You.’”

TANAKH, THE SECOND BOOK OF CHRONICLES 14:10

Muslim

“... 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 God-fearing.”

THE HOLY QUR’ÁN 2:177

“God does not burden a soul beyond capacity. Each will enjoy what (good) he earns, as indeed each will suffer from (the wrong) he does.”

AL-QUR’ÁN 2:286

“We shall invest whosoever works for good, whether man or woman, with a pleasant life, and reward them in accordance with the best of what they have done.”

AL-QUR’ÁN 16:97

Zoroastrian

“...of the good deed am I, and of the evil, not.”

THE YASNA, 10,16

Religious

Bahá'í

“Religion is, verily, the chief instrument for the establishment of order in the world, and of tranquillity amongst its peoples.”

WRITINGS OF BAHÁ'U'LLÁH, P. 317

“Beware lest, through compassion, ye neglect to carry out the statutes of the religion of God; do that which hath been bidden you by Him Who is compassionate and merciful.”

THE KITAB-I-AQDAS, P. 36

“The second word We have recorded on the second leaf of Paradise is the following: ‘The Pen of the Divine Expounder exhorteth, at this moment, the manifestations of authority and the sources of power, namely the kings and rulers of the earth - may God assist them - and enjoineth them to uphold the cause of religion, and to cleave unto it. Religion is, verily, the chief instrument for the establishment of order in the world, and of tranquillity amongst its peoples. The weakening of the pillars of religion hath strengthened the foolish, and emboldened them, and made them more arrogant. Verily I say: The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion. Hear Me, O men of insight, and be warned, ye who are endowed with discernment!’”

EPISTLE TO THE SON OF THE WOLF, P. 28

“Verily I say: The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion. Hear Me, O men of insight, and be warned, ye who are endowed with discernment!”

TABLETS OF BAHÁ'U'LLÁH, P. 64

“The word of God which the Supreme Pen hath recorded on the eighth leaf of the Most Exalted Paradise is the following: Schools must first train the children in the principles of religion, so that the Promise and the Threat recorded in the Books of God may prevent

them from the things forbidden and adorn them with the mantle of the commandments; but this in such a measure that it may not injure the children by resulting in ignorant fanaticism and bigotry.”

TABLETS OF BAHA'U'LLAH, P. 68

“When the Day-Star of Wisdom rose above the horizon of God's Holy Dispensation it voiced this all-glorious utterance: They that are possessed of wealth and invested with authority and power must show the profoundest regard for religion. In truth, religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world, for the fear of God impelleth man to hold fast to that which is good, and shun all evil. Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquillity and peace cease to shine. Unto this will bear witness every man of true understanding.”

TABLETS OF BAHA'U'LLAH, P. 125

“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 tranquillity 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.”

TABLETS OF BAHA'U'LLAH, PP. 129-130

“The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure.”

TABLETS OF BAHÁ'U'LÁH, P. 168

“It is the bounden duty of parents to rear their children to be staunch in faith, the reason being that a child who removeth himself from the religion of God will not act in such a way as to win the good pleasure of his parents and his Lord. For every praiseworthy deed is born out of the light of religion, and lacking this supreme bestowal the child will not turn away from any evil, nor will he draw nigh unto any good.”

COMPILATION ON BAHÁ'I EDUCATION, P. 248

“As to the children: We have directed that in the beginning they should be trained in the observances and laws of religion; and thereafter, in such branches of knowledge as are of benefit, and in commercial pursuits that are distinguished for integrity, and in deeds that will further the victory of God's Cause or will attract some outcome which will draw the believer closer to his Lord.”

COMPILATION ON BAHÁ'I EDUCATION, PP. 250-251

“Thirdly: Baha'u'llah taught, that Religion is the chief foundation of Love and Unity and the cause of Oneness. If a religion become the cause of hatred and disharmony, it would be better that it should not exist. To be without such a religion is better than to be with it.”

‘ABDU’L-BAHÁ IN LONDON*, P. 28

“A man may have attained to a high degree of material progress, but without the light of truth his soul is stunted and starved. Another man may have no material gifts, may be at the bottom of the social ladder, but, having received the warmth of the Sun of Truth his soul is great and his spiritual understanding is enlightened.

A Greek philosopher living in the days of the youth of Christianity, being full of the Christian element, though not a professing Christian, wrote thus: ‘It is my belief that religion is the very foundation of true civilization’. For, unless the moral character of a nation is educated, as well as its brain and its talents, civilization has no sure basis.

As religion inculcates morality, it is therefore the truest philosophy, and on it is built the only lasting civilization. As an example of this,

he points out the Christians of the time whose morality was on a very high level. The belief of this philosopher conforms to the truth, for the civilization of Christianity was the best and most enlightened in the world. The Christian Teaching was illumined by the Divine Sun of Truth, therefore its followers were taught to love all men as brothers to fear nothing, not even death! To love their neighbours as themselves, and to forget their own selfish interests in striving for the greater good of humanity. The grand aim of the religion of Christ was to draw the hearts of all men nearer to God's effulgent Truth."

PARIS TALKS*, PP. 30-32

"The world for the most part is sunk in materialism, and the blessings of the Holy Spirit are ignored. There is so little real spiritual feeling, and the progress of the world is for the most part merely material. Men are becoming like unto beasts that perish, for we know that they have no spiritual feeling - they do not turn to God, they have no religion! These things belong to man alone, and if he is without them he is a prisoner of nature, and no whit better than an animal."

PARIS TALKS*, P. 122

"Any religion which is not a cause of love and unity is no religion."

PARIS TALKS*, P. 130

"We may think of science as one wing and religion as the other; a bird needs two wings for flight, one alone would be useless. Any religion that contradicts science or that is opposed to it, is only ignorance - for ignorance is the opposite of knowledge.

Religion which consists only of rites and ceremonies of prejudice is not the truth. Let us earnestly endeavour to be the means of uniting religion and science.

Ali, the son-in-law of Muhammad, said: 'That which is in conformity with science is also in conformity with religion'. Whatever the intelligence of man cannot understand, religion ought not to accept."

PARIS TALKS*, PP. 130-131

Religious

“If administrators of the law would take into consideration the spiritual consequences of their decisions, and follow the guidance of religion, ‘They would be Divine agents in the world of action, the representatives of God for those who are on earth, and they would defend, for the love of God, the interests of His servants as they would defend their own’. If a governor realizes his responsibility, and fears to defy the Divine Law, his judgments will be just. Above all, if he believes that the consequences of his actions will follow him beyond his earthly life, and that ‘as he sows so must he reap’, such a man will surely avoid injustice and tyranny.”

PARIS TALKS*, PP. 157-158

“Religion concerns matters of the heart, of the spirit, and of morals.”

PARIS TALKS*, P. 158

“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.”

PARIS TALKS*, P. 162

“Religion is the outer expression of the divine reality. Therefore, it must be living, vitalized, moving and progressive. If it be without motion and nonprogressive, it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore, the revelation of them must be progressive and continuous. All things are subject to reformation.”

PROMULGATION OF UNIVERSAL PEACE*, P. 140

“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. This pathway is conducive to the progress and uplift of the world. It is the source of human enlightenment, training and ethical improvement - the magnet which attracts the love of God because of the knowledge of God it bestows. This is the road of

the holy Manifestations of God; for They are, in reality, the foundation of the divine religion of oneness. There is no change or transformation in this pathway. It is the cause of human betterment, the acquisition of heavenly virtues and the illumination of mankind.”

PROMULGATION OF UNIVERSAL PEACE*, P. 179

“Alas that humanity is completely submerged in imitations and unrealities, notwithstanding that the truth of divine religion has ever remained the same. Superstitions have obscured the fundamental reality, the world is darkened, and the light of religion is not apparent. This darkness is conducive to differences and dissensions; rites and dogmas are many and various; therefore, discord has arisen among the religious systems, whereas religion is for the unification of mankind. True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities, but the people are holding to the counterfeit and imitation, negligent of the reality which unifies, so they are bereft and deprived of the radiance of religion.”

PROMULGATION OF UNIVERSAL PEACE*, P. 179

“When the lights of religion become darkened, the materialists appear. They are the bats of night. The decline of religion is their time of activity; they seek the shadows when the world is darkened and clouds have spread over it.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 179-180

“The divine Manifestations were Founders of the means of fellowship and love. They did not come to create discord, strife and hatred in the world. The religion of God is the cause of love, but if it is made to be the source of enmity and bloodshed, surely its absence is preferable to its existence; for then it becomes satanic, detrimental and an obstacle to the human world.”

PROMULGATION OF UNIVERSAL PEACE*, P. 202

“Question: Should children be allowed to read the higher criticism? Abdu'l-Bahá: They should first be taught the reality of religion as a foundation. For instance, in the Catholic Church the child is taught

that through some act of the priest the bread and wine of the sacrament become the flesh and blood of Jesus Christ. The mind cannot accept this. The child must be taught that this transformation is symbolical of the truth that Christ is the food from heaven, the eating of which produces eternal life. The Jews had memorized the Bible but failed to grasp its meanings.”

PROMULGATION OF UNIVERSAL PEACE*, P. 213

“Baha'u'llah says that religion must be conducive to love and unity. If it proves to be the source of hatred and enmity, its absence is preferable; for the will and law of God is love, and love is the bond between human hearts. Religion is the light of the world. If it is made the cause of darkness through human misunderstanding and ignorance, it would be better to do without it.”

PROMULGATION OF UNIVERSAL PEACE*, P. 287

“The parents must exert every effort to rear their offspring to be religious, for should the children not attain this greatest of adornments, they will not obey their parents, which in a certain sense means that they will not obey God.”

BAHÁ'Í EDUCATION: A COMPILATION, P. 6

“Sincerity is the foundation-stone of faith. That is, a religious individual must disregard his personal desires and seek in whatever way he can wholeheartedly to serve the public interest; and it is impossible for a human being to turn aside from his own selfish advantages and sacrifice his own good for the good of the community except through true religious faith.”

SECRET OF DIVINE CIVILIZATION, P. 96

“The real bond of integrity is religious in character, for religion indicates the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts. Religion impels men to achieve praiseworthy deeds. Religion becomes the cause of love in human hearts, for religion is a divine foundation, the foundation ever conducive to life. The teachings of God are the source of illumination to the people of the world. Religion is ever constructive not destructive.”

JAPAN WILL TURN ABLAZE*, P. 43

Buddhist

“The Naga kings, earnestly desiring to show their reverence for most excellent law, as they had paid honor to former Buddhas, now went to greet the Bodhisattva. They scattered before him mandara flowers, rejoicing with heartfelt joy to pay their religious homage.”

THE GOSPEL OF BUDDHA, THE ENLIGHTENMENT, PARA. 7

“With no selfish aim, but regarding his child and the people at large, Siddhattha, the prince, attended to his religious duties, bathing his body in the holy Ganges and cleansing his heart in the waters of the law. Even as men desire to give happiness to their children, so did he long to give peace to the world.”

THE GOSPEL OF BUDDHA, THE TIES OF LIFE, PARA. 6

“The venerable figure shook his head and replied: ‘Thou shouldst know that for seeking a religious life no time can be inopportune.’

A thrill of joy passed through Siddhattha's heart. ‘Now is the time to seek religion,’ he said; ‘now is the time to sever all ties that would prevent me from attaining perfect enlightenment; now is the time to wander into homelessness and, leading a mendicant's life, to find the path of deliverance.’

The celestial messenger heard the resolution of Siddhattha with approval. ‘Now, indeed he added, is the time to seek religion. Go, Siddhattha, and accomplish thy purpose. For thou art Bodhisatta, the Buddha-elect; thou art destined to enlighten the world. Thou art the Tathagata, the great master, for thou wilt fulfill all righteousness and be Dharmaraja, the king of truth. Thou art Bhagavat, the Blessed One, for thou art called upon to become the savior and redeemer of the world. Fulfill thou the perfection of truth. Though the thunderbolt descend upon thy head, yield thou never to the allurements that beguile men from the path of truth. As the sun at all seasons pursues his own course, nor ever goes on another, even so if thou forsake not the straight path of righteousness, thou shalt become a Buddha. Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unswervingly and thou shalt gain the prize. Struggle earnestly and thou shalt conquer. The benediction of

all deities, of all saints of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shalt be the Buddha, our Master, and our Lord; thou shalt enlighten the world and save mankind from perdition.””

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 9-11**

“The king found the muni of the Sakya race seated under a tree. Contemplating the composure of his face and the gentleness of his deportment, Bimbisara greeted him reverently and said: ‘O samana, thy hands are fit to grasp the reins of an empire and should not hold a beggar's bowl. I am sorry to see thee wasting thy youth. Believing that thou art of royal descent, I invite thee to join me in the government of my country and share my royal power. Desire for power is becoming to the noble-minded, and wealth should not be despised. To grow rich and lose religion is not true gain. But he who possesses all three, power, wealth, and religion, enjoying them in discretion and with wisdom, him I call a great master.’

The great Sakyamuni lifted his eyes and replied: ‘Thou art known, O king, to be liberal and religious, and thy words are prudent. A kind man who makes good use of wealth is rightly said to possess a great treasure; but the miser who hoards up his riches will have no profit. Charity is rich in returns; charity is the greatest wealth, for though it scatters, it brings no repentance.””

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 5-6

“My heart hankers after no vulgar profit, so I have put away my royal inheritance and prefer to be free from the burdens of life. Therefore, try not to entangle me in new relationships and duties, nor hinder me from completing the work I have begun. I regret to leave thee. But I will go to the sages who can teach me religion and so find the path on which we can escape evil.””

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 11

“Alara said: ‘What is that self which perceives the actions of the five roots of mind, touch, smell, taste, sight, and hearing? What is that which is active in the two ways of motion, in the hands and in the feet? The problem of the soul appears in the expressions 'I say,' 'I know and perceive,' 'I come,' and 'I go' or 'I will stay here.' Thy

soul is not thy body; it is not thy eye, not thy ear, not thy nose, not thy tongue, nor is it thy mind. The I is the one who feels the touch in thy body. The I is the smeller in the nose, the taster in the tongue, the seer in the eye, the hearer in the ear, and the thinker in the mind. The I moves thy hands and thy feet. The I is thy soul. Doubt in the existence of the soul is irreligious, and without discerning this truth there is no way of salvation. Deep speculation will easily involve the mind; it leads to confusion and unbelief; but a purification of the soul leads to the way of escape. True deliverance is reached by removing from the crowd and leading a hermit's life, depending entirely on alms for food. Putting away all desire and clearly recognizing the non-existence of matter, we reach a state of perfect emptiness. Here we find the condition of immaterial life. As the munja grass when freed from its horny case, as a sword when drawn from its scabbard, or as the wild bird escaped from its prison, so the ego liberating itself from all limitations, finds perfect release. This is true deliverance, but those only who will have deep faith will learn.””

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 2

“Then the Bodhisattva went to the priests officiating in the temples. But the gentle mind of the Sakyamuni was offended at the unnecessary cruelty performed on the altars of the gods. He said: "Ignorance only can make these men prepare festivals and hold vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by shedding blood. What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim blot out the evil deeds of mankind? This is practicing religion by the neglect of moral conduct. Purify your hearts and cease to kill; that is true religion. Rituals have no efficacy; prayers are vain repetitions; and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill-will, that is the right sacrifice and the true worship.””

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 14

“And the Bodhisattva began to expound the Dharma. The Dharma is the truth. The Dharma is the sacred law. The Dharma is religion. The Dharma alone can deliver us from error, from wrong and from sorrow.””

THE GOSPEL OF BUDDHA, ENLIGHTENMENT, PARA. 3

“Then the Blessed One turned to Mara, saying: ‘I shall not pass into the final Nirvana, O Evil One, until there be not only brethren and sisters of an Order, but also lay disciples of both sexes, who shall have become true hearers, wise, well trained, ready and learned, versed in the scriptures, fulfilling all the greater and lesser duties, correct in life, walking according to the precepts-until they, having thus themselves learned the doctrine, shall be able to give information to others concerning it, preach it, make it known, establish it, open it, minutely explain it, and make it clear-until they, when others start vain doctrines, shall be able to vanquish and refute them, and so to spread the wonderworking truth abroad. I shall not die until the pure religion of truth shall have become successful, prosperous, widespread, and popular in all its full extent-until, in a word, it shall have been well proclaimed among men!’”

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 7

“And the Blessed One said: ‘Thou, Kassapa, art chief of the Jatilas. Go, then, first and inform them of thine intention, and let them do as thou thinkest fit.’ Then Kassapa went to the Jatilas and said: ‘I am anxious to lead a religious life under the direction of the great Sakyamuni, who is the Enlightened One, the Buddha. Do as ye think best.’”

THE GOSPEL OF BUDDHA, KASSAPA, THE FIRE-WORSHIPER, PARA. 8

“Gifts are great, the founding of viharas is meritorious, meditations and religious exercises pacify the heart, comprehension of the truth leads to Nirvana, but greater than all is loving-kindness. As the light of the moon is sixteen times stronger than the light of all the stars, so loving-kindness is sixteen times more efficacious in liberating the heart than all other religious accomplishments taken together.”

THE GOSPEL OF BUDDHA, THE SERMON AT RAJAGAHA, PARA. 13

“Now the people were annoyed. Seeing that many distinguished young men of the kingdom of Magadha led a religious life under the

direction of the Blessed One, they became angry and murmured: 'Gotama Sakyamuni induces fathers to leave their wives and causes families to become extinct.' When they saw the bhikkhus, they reviled them, saying: 'The great Sakyamuni has come to Rajagaha subduing the minds of men. Who will be the next to be led astray by him?"

THE GOSPEL OF BUDDHA, SARIPUTTA AND MOGGALLANA, PARA. 8

"And the Blessed One saw at once the sterling quality of Anathapindika's heart and greeted him with words of religious comfort. And they sat down together, and Anathapindika listened to the sweetness of the truth preached by the Blessed One. And the Buddha said: 'The restless, busy nature of the world, this, I declare, is at the root of pain. Attain that composure of mind which is resting in the peace of immortality. Self is but a heap of composite qualities, and its world is empty like a fantasy."

**THE GOSPEL OF BUDDHA, ANATHAPINDIKA, THE MAN OF WEALTH,
PARA. 2**

"Now, I have heard thy disciples praise the bliss of the hermit and denounce the unrest of the world. "The Holy One," they say, "has given up his kingdom and his inheritance, and has found the path of righteousness, thus setting an example to all the world how to attain Nirvana." My heart yearns to do what is right and to be a blessing unto my fellows. Let me then ask thee, Must I give up my wealth, my home, and my business enterprises, and, like thyself, go into homelessness in order to attain the bliss of a religious life?"

**THE GOSPEL OF BUDDHA, ANATHAPINDIKA, THE MAN OF WEALTH,
PARA. 9**

"And the Buddha replied: 'The bliss of a religious life is attainable by every one who walks in the noble eightfold path. He that cleaves to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth, and possessing riches, uses them rightly, will be a blessing unto his fellows. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power. The bhikkhu who retires from the world in order to lead a life of leisure will have no gain, for a life of indolence is an abomination, and lack of energy is to be despised. The Dharma of the Tathagata does not require a man to go into homelessness or to

resign the world, unless he feels called upon to do so; but the Dharma of the Tathagata requires every man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure, and lead a life of righteousness. And whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task; let them be diligent and energetic, and, if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds."

**THE GOSPEL OF BUDDHA, ANATHAPINDIKA, THE MAN OF WEALTH,
PARA. 10**

"ANATHAPINDIKA rejoiced at the words of the Blessed One and said: 'I dwell at Savatthi, the capital of Kosala, a land rich in produce and enjoying peace. Pasenadi is the king of the country, and his name is renowned among our own people and our neighbors. Now I wish to found there a vihara which shall be a place of religious devotion for your brotherhood, and I pray you kindly to accept it.'"

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 1

"Then the king Pasenadi, hearing that the Lord had come, went in his royal equipage to the Jetavana vihara and saluted the Blessed One with clasped hands, saying: 'Blessed is my unworthy and obscure kingdom that it has met with so great a fortune. For how can calamities and dangers befall it in the presence of the Lord of the world, the Dharmaraja, the King of Truth. Now that I have seen thy sacred countenance, let me partake of the refreshing waters of thy teachings. Worldly profit is fleeting and perishable, but religious profit is eternal and inexhaustible. A worldly man, though a king, is full of trouble, but even a common man who is holy has peace of mind.'"

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 5

"All who are wise spurn the pleasures of the body. They loathe lust and seek to promote their spiritual existence. When a tree is burning with fierce flames, how can the birds congregate therein?

Truth cannot dwell where passion lives. He who does not know this, though he be a learned man and be praised by others as a sage, is beclouded with ignorance. To him who has this knowledge true wisdom dawns, and he will beware of hankering after pleasure. To acquire this state of mind, wisdom is the one thing needful. To neglect wisdom will lead to failure in life. The teachings of all religions should center here, for without wisdom there is no reason.

This truth is not for the hermit alone; it concerns every human being, priest and layman alike. There is no distinction between the monk who has taken the vows, and the man of the world living with his family. There are hermits who fall into perdition, and there are humble householders who mount to the rank of rishis. Hankering after pleasure is a danger common to all; it carries away the world. He who is involved in its eddies finds no escape. But wisdom is the handy boat, reflection is the rudder. The slogan of religion calls you to overcome the assaults of Mara, the enemy.”

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 9-10

“And on another occasion the Blessed One dwelt at Savatthi in the Jetavana, the garden of Anathapindika. At that time the Blessed One edified, aroused, quickened and gladdened the monks with a religious discourse on the subject of Nirvana. And these monks grasping the meaning, thinking it out, and accepting with their hearts the whole doctrine, listened attentively. But there was one brother who had some doubt left in his heart. He arose and clasping his hands made the request: 'May I be permitted to ask a question?' When permission was granted he spoke as follows: 'The Buddha teaches that all conformations are transient, that all conformations are subject to sorrow, that all conformations are lacking a self. How then can there be Nirvana, a state of eternal bliss?'"

THE GOSPEL OF BUDDHA, THE THREE CHARACTERISTICS AND THE UNCREATE, PARA. 4

“Suddhodana went out with his relatives and ministers to meet the prince. When the king saw Siddhattha, his son, from afar, he was struck with his beauty and dignity, and he rejoiced in his heart, but his mouth found no words to utter. This, indeed, was his son; these were the features of Siddhattha. How near was the great samana to his heart, and yet what a distance lay between them! That noble muni was no longer Siddhattha, his son; he was the Buddha, the

Blessed One, the Holy One, Lord of truth, and teacher of mankind. Suddhodana the king, considering the religious dignity of his son, descended from his chariot and after saluting his son said: 'It is now seven years since I have seen thee. How I have longed for this moment!"'

THE GOSPEL OF BUDDHA, THE BUDDHA'S FATHER, PARA. 3

"Suddhodana trembled with joy when he heard the melodious words of his son, the Buddha, and clasping his hands, exclaimed with tears in his eyes: 'Wonderful in this change! The overwhelming sorrow has passed away. At first my sorrowing heart was heavy, but now I reap the fruit of thy great renunciation. It was right that, moved by thy mighty sympathy, thou shouldst reject the pleasures of royal power and achieve thy noble purpose in religious devotion. Now that thou hast found the path, thou canst preach the law of immortality to all the world that yearns for deliverance.' The king returned to the palace, while the Buddha remained in the grove before the city."

THE GOSPEL OF BUDDHA, THE BUDDHA'S FATHER, PARA. 7

"LONG before the Blessed One had attained enlightenment, self-mortification had been the custom among those who earnestly sought for salvation. Deliverance of the soul from all the necessities of life and finally from the body itself, they regarded as the aim of religion. Thus, they avoided everything that might be a luxury in food, shelter, and clothing, and lived like the beasts in the woods. Some went naked, while others wore the rags cast away upon cemeteries or dung-heaps."

THE GOSPEL OF BUDDHA, THE REGULATIONS, PARA. 1

"The Blessed One accepted the suit, and after having delivered a religious discourse, he addressed the bhikkhus thus: 'Henceforth ye shall be at liberty to wear either cast-off rags or lay robes. Whether ye are pleased with the one or with the other, I will approve of it."

THE GOSPEL OF BUDDHA, THE REGULATIONS, PARA. 10

"The Blessed One, foreseeing the danger that lurked in admitting women to the Sangha, protested that while the good religion ought

surely to last a thousand years it would, when women joined it, likely decay after five hundred years; but observing the zeal of Pajapati and Yasodhara for leading a religious life he could no longer resist and assented to have them admitted as his disciples."

THE GOSPEL OF BUDDHA, WOMEN IN THE SANGHA, PARA. 2

"Finally, Lord, the bhikkhunis are in the habit of bathing in the river Achiravati with the courtesans, at the same landing-place, and naked. And the courtesans, Lord, ridicule the bhikkhunis, saying, "What is the good, ladies, of your maintaining chastity when you are young? When you are old, maintain chastity then; thus will you obtain both worldly pleasure and religious consolation." Impure, Lord, is nakedness for a woman, disgusting, and revolting. These are the circumstances, Lord, that I had in view."

THE GOSPEL OF BUDDHA, VISAKHA AND HER GIFT, PARA. 10

"WHEN Seniya Bimbisara, the king of Magadha, was advanced in years, he retired from the world and led a religious life. He observed that there were Brahmanical sects in Rajagaha keeping sacred certain days, and the people went to their meeting-houses and listened to their sermons. Concerning the need of keeping regular days for retirement from worldly labors and religious instruction, the king went to the Blessed One and said: 'The Parivrajaka, who belong to the Tithiya school, prosper and gain adherents because they keep the eighth day and also the fourteenth or fifteenth day of each half-month. Would it not be advisable for the reverend brethren of the Sangha also to assemble on days duly appointed for that purpose?' The Blessed One commanded the bhikkhus to assemble on the eighth day and also on the fourteenth or fifteenth day of each half-month, and to devote these days to religious exercises."

THE GOSPEL OF BUDDHA, THE UPOSATHA AND PATIMOKKHA, P.1-2

"The Blessed One was filled with anxiety for the welfare of the truth; and he continued: 'Even the laymen, O bhikkhus, who move in the world, pursuing some handicraft that they may procure them a living, will be respectful, affectionate, and hospitable to their teachers. Do ye, therefore, O bhikkhus, so let your light shine forth, that ye, having left the world and devoted your entire life to religion

and to religious discipline, may observe the rules of decency, be respectful, affectionate, and hospitable to your teachers and superiors, or those who rank as your teachers and superiors. Your demeanor, O bhikkhus, does not conduce to the conversion of the unconverted and to the increase of the number of the faithful. It serves, O bhikkhus, to repel the unconverted and to estrange them. I exhort you to be more considerate in the future, more thoughtful and more respectful.”

THE GOSPEL OF BUDDHA, THE BHIKKHUS REBUKED, PARA. 3

“THE Blessed One said to his disciples: 'When I have passed away and can no longer address you and edify your minds with religious discourse, select from among you men of good family and education to preach the truth in my stead. And let those men be invested with the robes of the Tathagata, let them enter into the abode of the Tathagata, and occupy the pulpit of the Tathagata.'”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 1

“THIS is the Dhammapada, the path of religion pursued by those who are followers of the Buddha: Creatures from mind their character derive; mind-marshaled are they, mind-made. Mind is the source either of bliss or of corruption. By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself, no one can purify another. You yourself must make an effort. The Tathagatas are only preachers. The thoughtful who enter the way are freed from the bondage of Mara. He who does not rouse himself when it is time to rise; who, though young and strong, is full of sloth; whose will and thoughts are weak; that lazy and idle man will never find the way to enlightenment.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 1

“If a traveler does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with fools. Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true religion. Better than living a hundred years not seeing the highest truth, is one day in the life of a man who sees the highest truth.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 17

“The gift of religion exceeds all gifts; the sweetness of religion exceeds all sweetness; the delight in religion exceeds all delights; the extinction of thirst overcomes all pain. Few are there among men who cross the river and reach the goal. The great multitudes are running up and down the shore; but there is no suffering for him who has finished his journey.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 21

“WHILE the Blessed One was staying at the bamboo grove near Rajagaha, he once met on his way Sigala, a householder, who, clasping his hands, turned to the four quarters of the world, to the zenith above, and to the nadir below. The Blessed One, knowing that this was done according to the traditional religious superstition to avert evil, asked Sigala: 'Why performest thou these strange ceremonies?'”

THE GOSPEL OF BUDDHA, GUARD THE SIX QUARTERS, PARA. 1

“To guard thy home by mysterious ceremonies is not sufficient; thou must guard it by good deeds. Turn to thy parents in the East, to thy teachers in the South, to thy wife and children in the West, to thy friends in the North, and regulate the zenith of thy religious relations above thee, and the nadir of thy servants below thee. Such is the religion thy father wants thee to have, and the performance of the ceremony shall remind thee of thy duties.”

THE GOSPEL OF BUDDHA, GUARD THE SIX QUARTERS, PARA. 4

“Kutadanta said: 'I am told that thou teachest the law, yet thou tearest down religion. Thy disciples despise rites and abandon immolation, but reverence for the gods can be shown only by sacrifices. The very nature of religion consists in worship and sacrifice.' Said the Buddha: 'Greater than the immolation of bullocks is the sacrifice of self. He who offers to the gods his evil desires will see the uselessness of slaughtering animals at the altar. Blood has no cleansing power, but the eradication of lust will make the heart pure. Better than worshipping gods is obedience to the laws of righteousness.'

Kutadanta, being of a religious disposition and anxious about his fate after death, had sacrificed countless victims. Now he saw the folly of atonement by blood. Not yet satisfied, however, with the teachings of the Tathagata, Kutadanta continued: 'Thou believest, O Master, that beings are reborn; that they migrate in the evolution of life; and that subject to the law of karma we must reap what we sow. Yet thou teachest the non-existence of the soul! Thy disciples praise utter self-extinction as the highest bliss of Nirvana. If I am merely a combination of the sankharas, my existence will cease when I die. If I am merely a compound of sensations and ideas and desires, whither can I go at the dissolution of the body?"

Said the Blessed One: 'O Brahman, thou art religious and earnest. Thou art seriously concerned about thy soul. Yet is thy work in vain because thou art lacking in the one thing that is needful. There is rebirth of character, but no transmigration of a self. Thy thought-forms reappear, but there is no ego-entity transferred. The stanza uttered by a teacher is reborn in the scholar who repeats the words."

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 3-5

"What is this promise?" asked the Buddha; and the disciple replied: 'There is in the west a paradise called the Pure Land, exquisitely adorned with gold and silver and precious gems. There are pure waters with golden sands, surrounded by pleasant walks and covered with large lotus flowers. Joyous music is heard, and flowers rain down three times a day. There are singing birds whose harmonious notes proclaim the praises of religion, and in the minds of those who listen to their sweet sounds, remembrance arises of the Buddha, the law, and the brotherhood. No evil birth is possible there, and even the name of hell is unknown. He who fervently and with a pious mind repeats the words 'Amitabha Buddha' will be transported to the happy region of this pure land, and when death draws nigh, the Buddha, with a company of saintly followers, will stand before him, and there will be perfect tranquillity."

THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT, PARA. 6

"Thy description of paradise,' the Buddha continued, 'is beautiful; yet it is insufficient and does little justice to the glory of the pure land. The worldly can speak of it in a worldly way only; they use

worldly similes and worldly words. But the pure land in which the pure live is more beautiful than thou canst say or imagine. However, the repetition of the name Amitabha Buddha is meritorious only if thou speak it with such a devout attitude of mind as will cleanse thy heart and attune thy will to do works of righteousness. He only can reach the happy land whose soul is filled with the infinite light of truth. He only can live and breathe in the spiritual atmosphere of the Western Paradise who has attained enlightenment. I say to thee, the Tathagata lives in the pure land of eternal bliss even now while he is still in the body. The Tathagata preaches the law of religion unto thee and unto the whole world, so that thou and thy brethren may attain the same peace, the same happiness.”

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 9**

“THE Blessed One said to Ananda: ‘There are various kinds of assemblies, O Ananda; assemblies of nobles, of Brahmans, of householders, of bhikkhus, and of other beings. When I used to enter an assembly, I always became, before I seated myself, in color like unto the color of my audience, and in voice like unto their voice. I spoke to them in their language and then with religious discourse I instructed, quickened, and gladdened them.’”

**THE GOSPEL OF BUDDHA, AMITABHA, THE TEACHER UNKNOWN,
PARA. 1**

“THERE was once a lone widow who was very destitute, and having gone to the mountain she beheld hermits holding a religious assembly. Then the woman was filled with joy, and uttering praises, said, ‘It is well, holy priests! but while others give precious things such as the ocean caves produce, I have nothing to offer.’”

**THE GOSPEL OF BUDDHA, THE WIDOW'S MITE, AND THREE
MERCHANTS, PARA. 1**

“The superior of the priests, a saint who could read the hearts of men, disregarding the rich gifts of others and beholding the deep faith dwelling in the heart of this poor widow, and wishing the priesthood to esteem rightly her religious merit, burst forth with full voice in a canto. He raised his right hand and said, ‘Reverend priests attend!’ and then he proceeded: …”

**THE GOSPEL OF BUDDHA, THE WIDOW'S MITE, AND THREE
MERCHANTS, PARA. 3**

“ANNABHARA, the slave of Sumana, having just cut the grass on the meadow, saw a samana with his bowl begging for food. Throwing down his bundle of hay he ran into the house and returned with the rice that had been provided for his own food. The samana ate the rice and gladdened him with words of religious comfort.”

THE GOSPEL OF BUDDHA, THE COMMUNICATION OF BLISS, PARA. 1

“The samana replied in a parable. He said: 'In a village of one hundred houses a single light was burning. Then a neighbor came with his lamp and lit it; and in this same way the light was communicated from house to house and the brightness in the village was increased. Thus the light of religion may be diffused without stinting him who communicates it. Let the bliss of thy offering also be diffused. Divide it.' ”

THE GOSPEL OF BUDDHA, THE COMMUNICATION OF BLISS, PARA. 4

“And the World-honored One said: 'Truly thou art deluded. When man dies the body is dissolved into its elements, but the spirit is not entombed. It leads a higher mode of life in which all the relative terms of father, son, wife, mother, are at an end, just as a guest who leaves his lodging has done with it, as though it were a thing of the past. Men concern themselves most about that which passes away; but the end of life quickly comes as a burning torrent sweeping away the transient in a moment. They are like a blind man set to look after a burning lamp. A wise man, understanding the transiency of worldly relations, destroys the cause of grief, and escapes from the seething whirlpool of sorrow. Religious wisdom lifts a man above the pleasures and pains of the world and gives him peace everlasting.' The Brahman asked the permission of the Blessed One to enter the community of his bhikkhus, so as to acquire that heavenly wisdom which alone can give comfort to an afflicted heart.”

THE GOSPEL OF BUDDHA, IN THE REALM OF YAMARAJA, PARA. 6

"So long, Ananda,' said the Blessed One, 'as the Vajjis hold these full and frequent public assemblies, they may be expected not to decline, but to prosper. So long as they meet together in concord, so long as they honor their elders, so long as they respect womanhood, so long as they remain religious, performing all proper rites, so long as they extend the rightful protection, defense and support to the holy ones, the Vajjis may be expected not to decline, but to prosper.' Then the Blessed One addressed Vassakara and said: 'When I stayed, O Brahman, at Vesali, I taught the Vajjis these conditions of welfare, that so long as they should remain well instructed, so long as they will continue in the right path, so long as they live up to the precepts of righteousness, we could expect them not to decline, but to prosper."

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 3

"So long, O bhikkhus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Sangha; so long as they, O bhikkhus, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested; so long as their elders practice justice; so long as the brethren esteem, revere, and support their elders, and hearken unto their words; so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet; so long as the brethren shall not be addicted to sloth and idleness; so long as the brethren shall exercise themselves in the sevenfold higher wisdom of mental activity, search after truth, energy, joy, modesty, self-control, earnest contemplation, and equanimity of mind, so long the Sangha may be expected to prosper. Therefore, O bhikkhus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind, and full of wisdom."

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 5

"Fivefold, O householders, is the gain of the well-doer through his practice of rectitude. In the first place the well doer, strong in rectitude, acquires property through his industry; in the next place, good reports of him are spread abroad; thirdly, whatever society he enters, whether of nobles, Brahmans, heads of houses, or members of the order, he enters with confidence and self-possession; fourthly, he dies without anxiety; and, lastly, on the dissolution of

the body after death, his mind remains in a happy state. Wherever his karma continues, there will be heavenly bliss and peace. This, O householders, is the fivefold gain of the well doer.' When the Blessed One had taught the disciples, and incited them, and roused them, and gladdened them far into the night with religious edification, he dismissed them, saying, 'The night is far spent, O householders. It is time for you to do what ye deem most fit."

THE GOSPEL OF BUDDHA, THE VISIT TO PATALIPUTTA, PARA. 3

"When the courtesan Ambapali heard that the Blessed One was staying in her mango grove, she was exceedingly glad and went in a carriage as far as the ground was passable for carriages. There she alighted and thence proceeding to the place where the Blessed One was, she took her seat respectfully at his feet on one side. As a prudent woman goes forth to perform her religious duties, so she appeared in a simple dress without any ornaments, yet beautiful to look upon. The Blessed One thought to himself: 'This woman moves in worldly circles and is a favorite of kings and princes; yet is her heart calm and composed. Young in years, rich, surrounded by pleasures, she is thoughtful and steadfast. This, indeed, is rare in the world. Women, as a rule, are scant in wisdom and deeply immersed in vanity; but she, although living in luxury, has acquired the wisdom of a master, taking delight in piety, and able to receive the truth in its completeness.'"

THE GOSPEL OF BUDDHA, THE COURTESAN AMBAPALI, PARA. 2

"Then the Blessed One proceeded to the Service Hall, and sat down there on the mat spread out for him. And when he was seated, the Blessed One addressed the brethren, and said: 'O brethren, ye to whom the truth has been made known, having thoroughly made yourselves masters of it, practice it, meditate upon it, and spread it abroad, in order that pure religion may last long and be perpetuated, in order that it may continue for the good and happiness of the great multitudes, out of pity for the world, and to the good and gain of all living beings! Star-gazing and astrology, forecasting lucky or unfortunate events by signs, prognosticating good or evil, all these are things forbidden. He who lets his heart go loose without restraint shall not attain Nirvana; therefore, must we hold the heart in check, and retire from worldly excitements and seek tranquillity of mind. Eat your food to satisfy your hunger, and drink to satisfy your thirst. Satisfy the necessities of life like the

butterfly that sips the flower, without destroying its fragrance or its texture. It is through not understanding and grasping the four truths, O brethren, that we have gone astray so long and wandered in this weary path of transmigrations, both you and I, until we have found the truth. Practice the earnest meditations I have taught you. Continue in the great struggle against sin. Walk steadily in the roads of saintship. Be strong in moral powers. Let the organs of your spiritual sense be quick. When the seven kinds of wisdom enlighten your mind, you will find the noble, eightfold path that leads to Nirvana."

**THE GOSPEL OF BUDDHA, THE BUDDHA'S ANNOUNCES HIS DEATH,
PARA. 7**

"And the Blessed One replied: 'I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truths which I have taught you. He will preach his religion, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure; such as I now proclaim.'

THE GOSPEL OF BUDDHA, METTEYYA, PARA. 8

"And Kassapa rose and said: 'Truly thou hast spoken well, O brother Anuruddha. Neither is there any conflict of opinion on the meaning of our religion. For the Blessed One possesses three personalities and each of them is of equal importance to us. There is the Dharma Kaya. There is the Nirmana Kaya. There is the Sambhoga Kaya. Buddha is the all-excellent truth, eternal, omnipresent, and immutable: this is the Sambhoga Kaya which is in a state of perfect bliss. Buddha is the all-loving teacher assuming the shape of the beings whom he teaches: this is the Nirmana Kaya, his apparitional body. Buddha is the all-blessed dispensation of religion; he is the spirit of the Sangha and the meaning of the commands left us in his sacred word, the Dharma: this is the Dharma Kaya, the body of the most excellent law.'

THE GOSPEL OF BUDDHA, CONCLUSION, PARA. 5

Religious

Christian

“Jesus said to him, ‘Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 4:10

“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to one who knocks, the door will be opened.”

**CATHOLIC STUDY BIBLE, THE GOSPEL ACCORDING TO ST.
MATTHEW, 7:7-8**

“Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’””

NIV, THE GOSPEL ACCORDING TO LUKE 4:8

“Paul then stood up in the meeting of the Areopagus and said: ‘Men of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you.

The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else.”

NIV, ACTS OF THE APOSTLES 17:22-25

“Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect forever those who are being made holy. The Holy Spirit also testifies to us about this. First he says:

This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds. Then he adds: ‘Their sins and lawless acts I will remember no more.’ And where these have been forgiven, there is no longer any sacrifice for sin.”

NIV, A LETTER OF PAUL TO THE HEBREWS 10:11-18

“Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 2:18

“Give proper recognition to those widows who are really in need. But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 5:3-4

“If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless. Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.”

NIV, A LETTER OF JAMES 1:26-27

“At this I fell at his feet to worship him. But he said to me, ‘Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.’”

NIV, THE REVELATION OF JOHN 19:10

“I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me. But he said to me, ‘Do not do it! I am a fellow servant with you and with your brothers the

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prophets and of all who keep the words of this book. Worship God!”

NIV, THE REVELATION OF JOHN 22:8-9

“With all your strength, love your Creator, forsake not his ministers. Honor God and respect the priest; give him his portion as you have been commanded.”

CATHOLIC STUDY BIBLE, SIRACH, 7:30-31

Hindu

“But for earthly needs Religion is not his who too much fasts or too much feasts, nor his who sleeps away an idle mind; nor his who wears to waste his strength in vigils.”

THE SONG CELESTIAL, 6:16

“Verily those who love the spiritual wisdom as I have taught, whose faith never fails, and who concentrate their whole nature on Me, they indeed are My most beloved.”

BHAGAVAD-GITA, 12:20

“Worship of gods meriting worship; lowly reverence of Twice-borns, Teachers, Elders; Purity, Rectitude, and the Brahmacharya's vow, and not to injure any helpless thing,- these make a true religiousness of Act.

Words causing no man woe, words ever true, gentle and pleasing words, and those ye say in murmured reading of a Sacred Writ,- these make the true religiousness of Speech.”

THE SONG CELESTIAL 17:14-15

“Religion shown in act of proud display to win good entertainment, worship, fame, such- say I- is of Rajas, rash and vain.

Religion followed by a witless will to torture self, or come at power to hurt another,- 'tis of Tamas, dark and ill.”

THE SONG CELESTIAL 17:18-19

“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.”

THE SONG CELESTIAL 18:42

Jewish

“And God spoke all these words, saying: I am the Lord your God, who have brought you out of the land of Egypt, out of the house of slavery: You shall have no other gods before me: You shall not make for you any engraved 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: You shall not bow down yourself to them, nor serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me: And showing mercy to thousands of those who love me, and keep my commandments: You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain: Remember the Sabbath day, to keep it holy: Six days shall you labor, and do all your work: But the seventh day is the Sabbath of the Lord your God; in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the Sabbath day, and made it holy:”

HB, EXODUS 20:1-10

“And the Lord spoke to Moses, saying: When you take the census of the people of Israel according to their number, then shall they give every man a ransom for his soul to the Lord, when you count them; that there should be no plague among them, when you count them: This they shall give, every one who passes among those who are counted, half a shekel according to the shekel of the sanctuary; a shekel is twenty gerahs; a half shekel shall be the offering of the Lord: Every one who passes among those who are counted, from twenty years old and above, shall give an offering to the Lord: The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering to the Lord, to make an

atonement for your souls: And you shall take the atonement money of the people of Israel, and shall appoint it for the service of the Tent of Meeting; that it may be a memorial to the people of Israel before the Lord, to make an atonement for your souls:”

HB, EXODUS 30:11-16

“You shall faithfully observe all My laws and all My rules: I am the Lord.”

THE HOLY SCRIPTURES, LEVITICUS 19:37

“You shall fear the Lord your God, and serve him, and shall swear by his name: You shall not go after other gods, of the gods of the people who are round about you: For the Lord your God is a jealous God among you, lest the anger of the Lord your God be kindled against you, and destroy you from the face of the earth: You shall not tempt the Lord your God, as you tempted him in Massah: You shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he has commanded you: And you shall do that which is right and good in the sight of the Lord; that it may be well with you, and that you may go in and possess the good land which the Lord swore to your fathers: To cast out all your enemies from before you, as the Lord has spoken.”

HB, DEUTERONOMY 6:13-19

“To the chief Musician, according to the Gittit, A Psalm of David: O Lord, our Lord, how majestic is your name in all the earth, who has set your glory above the heavens: Out of the mouth of babes and sucklings you have founded strength because of your enemies, that you might still the enemy and the avenger: When I look at your heavens, the work of your fingers, the moon and the stars, which you have established: What is man, that you are mindful of him? And the son of man, that you visit him: For you have made him a little lower than the angels, and have crowned him with glory and honor: You made him to have dominion over the works of your hands; you have put all things under his feet: All sheep and oxen, and the beasts of the field: The bird of the air, and the fish of the sea, and whatever passes through the paths of the seas: O Lord our Lord, how majestic is your name in all the earth:”

HB, PSALMS 8:1-9

“To the chief Musician, on the death of Labben, A Psalm of David: I will praise you O Lord, with my whole heart; I will tell of all your marvelous works: I will be glad and rejoice in you; I will sing praise to your name, O you most High: When my enemies are turned back, they shall fall and perish at your presence: For you have maintained my right and my cause; you sat in the throne judging right: You have rebuked the nations, you have destroyed the wicked, you have blotted out their name for ever and ever: The enemies have come to an end, in perpetual ruins; for you have destroyed the cities; their memorial is perished: But the Lord shall endure for ever; he has prepared his throne for judgment: And he shall judge the world in righteousness, he shall minister judgment to the peoples in uprightness: The Lord also will be a refuge for the oppressed, a refuge in times of trouble: And those who know your name will put their trust in you; for you, Lord, have not forsaken those who seek you: Sing praises to the Lord, who dwells in Zion; declare his acts among the people: For he avenges blood, he remembers it; he does not forgets the cry of the humble: Be gracious to me, O Lord; consider my trouble which I suffer from those who hate me, you who lift me up from the gates of death:”

HB PSALMS 19:1-14

“The tents of robbers prosper, and those who provoke God are secure; they who bring their God in their hand: But ask the beasts, and they shall teach you; and the birds of the air, and they shall tell you: Or speak to the earth, and it shall teach you; and the fishes of the sea shall declare to you: Who knows not among all these that the hand of the Lord has done this: In whose hand is the soul of every living thing, and the breath of all mankind: Does not the ear test words as the palate taste food: Wisdom is with the aged; and length of days brings understanding: With him is wisdom and strength, he has counsel and understanding: Behold, he breaks down, and it cannot be built again; he shuts up a man, and there can be no opening: Behold, he withdraws the waters, and they dry up; then he sends them out, and they overflow the earth: With him is strength and wisdom; the deceived and the deceiver are his:”

HB, JOB 12:6-16

“But no one says, Where is God my maker, who gives songs in the night: Who teaches us more than the beasts of the earth, and makes us wiser than the birds of the skies: There they cry, but he does not answer, because of the pride of evil men: Surely God will not hear an empty cry, nor will the Almighty regard it:”

HB, JOB 35:10-12

“At this also my heart trembles, and is moved from his place: Hear attentively the noise of his voice, and the sound that goes out of his mouth: He directs it under the whole heaven, and his lightning to the ends of the earth: After it a voice roars; he thunders with the voice of his excellency; and he will not restrain them when his voice is heard: God thunders marvelously with his voice; he does great things which we cannot comprehend: For he says to the snow, Fall on the earth; likewise to the small rain, and to the great rain of his strength: He seals up the hand of every man; that all men may know his work: Then the beasts go into dens, and remain in their places: From its chamber comes the storm; and cold from the scattering winds: By the breath of God ice is given; and the broad waters are frozen fast: Also he burdens the thick cloud with an overflow; the cloud scatters lightning: And it is turned around by his counsels; that they may do whatever he commands them upon the face of the world, in the earth: He causes it to come, whether for correction, or for his land, or for love:

Listen to this, O Job; stand still, and consider the wondrous works of God: Do you know how God lays his command on them, and causes the lightning of his cloud to shine: Do you know the balancing of the clouds, the wondrous works of him who is perfect in knowledge: You, whose garments are warm, when the earth is quiet because of the south wind: Can you, like him, spread out the sky, which is strong as a molten mirror: Teach us what we shall say to him; for we cannot order our speech because of darkness: Shall it be told him that I would speak? Or should a man wish to be swallowed up: And now men see not the bright light which is in the clouds; but the wind passes, and cleanses them: Gold comes from the north; about God is terrible majesty: The Almighty, we cannot find him out; he is excellent in power, and in judgment, and in abundant justice; he will not oppress: Men therefore fear him; he regards not any who are wise of heart:”

HB, JOB 37:1-24

Muslim

“Who believe in the Unknown and fulfill their devotional obligations, and spend in charity of what we have given them; Who believe in what has been revealed to you and what was revealed to those before you, and are certain of the hereafter. They have found the guidance of their Lord and will be successful.”

AL-QUR’ÁN, 2:3-5

“(Our religion is) the baptism of God; and who can baptize better than God? and it is He whom we worship.”

THE HOLY QUR’ÁN 2:138

“There is no compulsion in matter of faith. Distinct is the way of guidance now from error. He who turns away from the forces of evil and believes in God, will surely hold fast to a handle that is strong and unbreakable, for God hears all and knows every thing.”

AL-QUR’ÁN, 2:256

“The Religion before God is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of God, God is swift in calling to account.”

THE HOLY QUR’ÁN 3:19

“Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except God: if it offered every ransom (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting God.”

THE HOLY QUR’ÁN 6:70

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“If not Him, ye worship nothing but names which ye have named - ye and your fathers - for which God hath sent you no authority: the Command is for none but God: He hath commanded that ye worship none but Him: that is the right religion, but Most men understand not...”

THE HOLY QUR’ÁN 12:40

“Strive in the way of God with a service worthy of Him. He has chosen you and laid no hardship on you in the way of faith, ...”

AL-QUR’ÁN, 22:78

“And they have been commanded no more than this: to worship God, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight.

Those who reject (Truth), among the People of the Book and among the Polytheists, will be in hell-fire, to dwell therein (for aye). They are the worst of creatures.

Those who have faith and do righteous deeds - they are the best of creatures.

Their reward is with God: Gardens of Eternity, Beneath which rivers flow; They will dwell therein for ever; God well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.”

THE HOLY QUR’ÁN 98:5-8

Zoroastrian

“The Ahunavairyā [Divine Word] is as the beginning, of Religion, and from it is the formation of the Nasks;...”

DINKART 9:2:2

“Maintain steadfastly this Religion, for with its help I ... will be with you, and the omniscient wisdom will be yours and will extend to your disciples.”

DINKART 9:24:17

“I who am Zarathustra will urge the heads of houses and villages, districts and provinces, to follow carefully this Religion which is the Lord’s and according to Zarathustra-- in their thoughts, their words and their deeds.”

YASNA 8:7

“To this worship we commit our homes and persons for protective care and guarding watchfulness, and in this worship, O Lord (our) God, we will joyfully abide. We make our choice of this worship, we draw near to it, adhere to it, ... to such worship as is the praise of One like Thee.”

YASNA 58:2 GZ 1:2

“The good righteous Religion which the Lord sends to the creatures is that which Zarathustra has brought; the Religion is the Religion of the Lord God given to Zarathustra.”

YASHTS 12:2

“We worship the memory of the Lord God to keep the Holy Word, ... (His) mind to study the Holy Word, (and His) tongue to utter the Holy Word.”

YASHTS 22:38

“Blind are those who do not follow the Religion on this earth, nor benefit the living, nor commemorate the dead!”

AOGEMADAECHA 50

“There are many wise sayings which the soul could not conceive, nor the tongue express, without the Holy Word.”

TAHMURAS FRAGMENTS 101-102

Repentance

Bahá'í

“I beg forgiveness of Thee, O My Lord, for that which I have uttered in Thy Epistle, and I repent unto Thee. I am but one of Thy servants who give praise to Thee. Glorified art Thou; no God is there but Thee. In Thee have I placed My whole trust and of Thee do I beg pardon for being a suppliant at Thy door.”

SELECTIONS FROM THE BÁB, P. 28

“To none is it permitted to seek absolution from another soul; let repentance be between yourselves and God. He, verily, is the Pardoner, the Bounteous, the Gracious, the One Who absolveth the repentant.”

THE KITAB-I-AQDAS, P. 30

“Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing!”

THE KITAB-I-AQDAS, P. 32

“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, and none may question that which it pleaseth Him to ordain. He is, in truth, the Ever-Forgiving, the Almighty, the All-Praised.”

THE KITAB-I-AQDAS, P. 37

“Fear God, and be thou of the truly repentant.”

THE KITAB-I-AQDAS, P. 86

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 23

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 35

“He, nevertheless, beseecheth God - hallowed and glorified be He - to aid them to return unto Him, and assist them to compensate for that which escaped them, and repent before the door of His bounty. He, verily, is the Forgiving, the Merciful.”

EPISTLE TO THE SON OF THE WOLF, P. 70

“By God! There befell Them what hath made all created things to sigh, and yet the people are, for the most part, sunk in manifest ignorance! We pray God to assist them to return unto Him, and to repent before the door of His mercy. Potent is He over all things.”

EPISTLE TO THE SON OF THE WOLF, P. 92

“O God, my God! I beseech Thee by the sun of Thy grace, and the sea of Thy knowledge, and the heaven of Thy justice, to aid them that have denied Thee to confess, and such as have turned aside from Thee to return, and those who have calumniated Thee to be just and fair-minded. Assist them, O my Lord, to return unto Thee, and to repent before the door of Thy grace. Powerful art Thou to do what Thou willest, and in Thy grasp are the reins of all that is in the heavens and all that is on earth. Praise be unto God, the Lord of the worlds.”

EPISTLE TO THE SON OF THE WOLF, P. 107

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“We beseech God - blessed and glorified be He - to cause her to turn unto Him, and aid her to repent before the door of His grace. He, verily, is the Mighty, the Forgiving; and He is, in truth, the All-Powerful, the Pardoner.”

EPISTLE TO THE SON OF THE WOLF, P. 171

“Great God! How could they have countenanced this most grievous betrayal? Briefly, We beseech God to aid the perpetrator of this deed to repent, and return unto Him. He, verily, is the Helper, the All-Wise.”

EPISTLE TO THE SON OF THE WOLF, P. 177

“Thus have We recounted unto you the tales of the one true God, and sent down unto you the things He had preordained, that haply ye may ask forgiveness of Him, may return unto Him, may truly repent, may realize your misdeeds, may shake off your slumber, may be roused from your heedlessness, may atone for the things that have escaped you, and be of them that do good. Let him who will, acknowledge the truth of My words; and as to him that willetteth not, let him turn aside. My sole duty is to remind you of your failure in duty towards the Cause of God, if perchance ye may be of them that heed My warning. Wherefore, hearken ye unto My speech, and return ye to God and repent, that He, through His grace, may have mercy upon you, may wash away your sins, and forgive your trespasses. The greatness of His mercy surpasseth the fury of His wrath, and His grace encompasseth all who have been called into being and been clothed with the robe of life, be they of the past or of the future.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 130

“One known individual to whom the utmost kindness and favour had been extended perpetrated such acts as have brought tears to the eye of God. Formerly We uttered words of warning and premonition, then for a number of years We kept the matter secret that haply he might take heed and repent. But all to no purpose.”

TABLETS OF BAHÁ'U'LLAH, P. 59

“Now, however, the deeds of certain individuals have brought sorrows far more grievous than those which the deeds of the former had caused. Beseech thou God, the True One, that He may graciously enable the heedless to retract and repent. Verily He is the Forgiving, the Bountiful, the Most Generous.”

TABLETS OF BAHÁ'U'LÁH, PP. 59-60

“Such utterances as these have again and again been revealed, yet the heedless have failed to profit thereby, since they are captive to their own evil passions and corrupt desires. Beseech thou the One true God that He may enable everyone to repent and return unto Him. So long as one's nature yieldeth unto evil passions, crime and transgression will prevail.”

TABLETS OF BAHÁ'U'LÁH, P. 70

“O God, my God! I have turned in repentance unto Thee, and verily Thou art the Pardoner, the Compassionate.”

BAHÁ'I PRAYERS (US), P. 163

“Merciful God! cause us to repent of our shortcomings! Accept us in thy heavenly Kingdom and give unto us an abode where there shall be no error. Give us peace; give us knowledge, and open unto us the gates of thy heaven.

Thou art the Giver of all! Thou art the Forgiver! Thou art the Merciful! Amen.”

'ABDU'L-BAHÁ IN LONDON*, PP. 24-25

“The principle of baptism is purification by repentance. John admonished and exhorted the people, and caused them to repent; then he baptized them. Therefore, it is apparent that this baptism is a symbol of repentance from all sin: its meaning is expressed in these words: ‘O God! as my body has become purified and cleansed from physical impurities, in the same way purify and sanctify my spirit from the impurities of the world of nature, which are not worthy of the Threshold of Thy Unity!’ Repentance is the return from disobedience to obedience. Man, after remoteness and deprivation from God, repents and undergoes purification: and this

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is a symbol signifying ‘O God! make my heart good and pure, freed and sanctified from all save Thy love.’”

SOME ANSWERED QUESTIONS, P. 91

“Man cannot free himself from the rage of the carnal passions except by the help of the Holy Spirit. That is why He says baptism with the spirit, with water and with fire is necessary, and that it is essential - that is to say, the spirit of divine bounty, the water of knowledge and life, and the fire of the love of God. Man must be baptized with this spirit, this water and this fire so as to become filled with the eternal bounty. Otherwise, what is the use of baptizing with material water? No, this baptism with water was a symbol of repentance, and of seeking forgiveness of sins.”

SOME ANSWERED QUESTIONS, P. 92

“In the time of John the Baptist it was not so; no, at first John used to exhort the people, and to guide them to repentance from sin, and to fill them with the desire to await the manifestation of Christ. Whoever received the ablution of baptism, and repented of sins in absolute humility and meekness, would also purify and cleanse his body from outward impurities.”

SOME ANSWERED QUESTIONS, P. 95

O Thou Provider, O Thou Forgiver! Grant us Thy grace and loving-kindness, Thy gifts and Thy bestowals, and sustain us, that we may attain our goal. Thou art the Powerful, the Able, the Knower, the Seer; and verily Thou art the Generous, and verily Thou art the All-Merciful, and verily Thou art the Ever-Forgiving, He to Whom repentance is due, He Who forgiveth even the most grievous of sins.”

SELECTIONS FROM THE WRITINGS OF `ABDU’L-BAHÁ, P. 233

“To this great extent He has ratified and commended the prophets and religion of Israel. The purport is this: that Muhammad praised and glorified Moses and confirmed Judaism. He declared that whosoever denies Moses is contaminated and even if he repents, his repentance will not be accepted.”

PROMULGATION OF UNIVERSAL PEACE*, P. 409

“But this wronged one, this prisoner, did his utmost to hide and veil their doings, that haply they might regret and repent.”

WILL AND TESTAMENT, P. 24

“You must begin to pray and repent for all that you have done which is wrong and you must implore and ask for help and assistance that you may become better than yesterday so that you may continue to make progress.”

EXCELLENCE IN ALL THINGS, P. 376

Buddhist

“The great Sakyamuni lifted his eyes and replied: ‘Thou art known, O king, to be liberal and religious, and thy words are prudent. A kind man who makes good use of wealth is rightly said to possess a great treasure; but the miser who hoards up his riches will have no profit. Charity is rich in returns; charity is the greatest wealth, for though it scatters, it brings no repentance.’”

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 6

“The Buddha saw into the heart of the supporter of orphans; and knowing that unselfish charity was the moving cause of his offer, in acceptance of the gift, the Blessed One said: ‘The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. Hard it is to understand: By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty; by donating abodes of purity and truth, we acquire great treasures.’”

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 2

“The Blessed One received Ajatasattu kindly and taught him the way of salvation; but Devadatta still tried to become the founder of a religious school of his own. Devadatta did not succeed in his plans and having been abandoned by many of his disciples, he fell sick, and then repented. He entreated those who had remained with

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him to carry his litter to the Buddha, saying: 'Take me, children, take me to him; though I have done evil to him, I am his brother-in-law. For the sake of our relationship the Buddha will save me.' And they obeyed, although reluctantly."

THE GOSPEL OF BUDDHA, THE JEALOUSY OF DEVADATTA, PARA. 8

"If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the wagon. An evil deed is better left undone, for a man will repent of it afterwards; a good deed is better done, for having done it one will not repent. If a man commits a wrong let him not do it again; let him not delight in wrongdoing; pain is the outcome of evil. If a man does what is good, let him do it again; let him delight in it; happiness is the outcome of good."

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 6

"The diseased bhikkhu on hearing these words turned to the Buddha, confessed his ill-natured temper and repented, and with a heart cleansed from error did reverence unto the Lord."

THE GOSPEL OF BUDDHA, THE SICK BHIKKHU, PARA. 6

"When the Blessed One heard of it, he ordered the bhikkhus to recite the Patimokkha, which is a ceremony of disburdening the conscience; and he commanded them to make confession of their trespasses so as to receive the absolution of the order. A fault, if there be one, should be confessed by the bhikkhu who remembers it and desires to be cleansed, for a fault, when confessed, shall be light on him.

And the Blessed One said: 'The Patimokkha must be recited in this

way: Let a competent and venerable bhikkhu make the following proclamation to the Sangha: "May the Sangha hear me Today is Uposatha, the eighth, or the fourteenth or fifteenth day of the half-month. If the Sangha is ready, let the Sangha hold the Uposatha service and recite the Patimokkha. I will recite the Patimokkha."

And the bhikkhus shall reply: "We hear it well and we concentrate well our minds on it, all of us." Then the officiating bhikkhu shall continue: "Let him who has committed an offense confess it; if there be no offense, let all remain silent; from your being silent I shall understand that the reverend brethren are free from offenses.

As a single person who has been asked a question answers it, so also, if before an assembly like this a question is solemnly proclaimed three times, an answer is expected: if a bhikkhu, after a threefold proclamation, does not confess an existing offense which he remembers, he commits an intentional falsehood. Now, reverend brethren, an intentional falsehood has been declared an impediment by the Blessed One. Therefore, if an offense has been committed by a bhikkhu who remembers it and desires to become pure, the offense should be confessed by the bhikkhu; and when it has been confessed, it is treated duly.””

**THE GOSPEL OF BUDDHA, THE UPOSATHA AND PATIMOKKHA, PARA.
4-5**

Christian

“In those days John the Baptist came, preaching in the Desert of Judea and saying, ‘Repent, for the kingdom of heaven is near.’ This is he who was spoken of through the prophet Isaiah: ‘A voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him.’’ John’s clothes were made of camel’s hair, and he had a leather belt around his waist. His food was locusts and wild honey. People went out to him from Jerusalem and all Judea and the whole region of the Jordan.

Confessing their sins, they were baptized by him in the Jordan River. But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: ‘You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham. The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.

Then Jesus came from Galilee to the Jordan to be baptized by John. But John tried to deter him, saying, ‘I need to be baptized by you,

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and do you come to me?’ Jesus replied, ‘Let it be so now; it is proper for us to do this to fulfill all righteousness.’ Then John consented. As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, ‘This is my Son, whom I love; with him I am well pleased.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 3:1-17

“From that time on Jesus began to preach, ‘Repent, for the kingdom of heaven is near.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 4:17

“Blessed are those who mourn, for they will be comforted.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 5:4

“But go and learn what this means: I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 9:13

“And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins.”

NIV, THE GOSPEL ACCORDING TO MARK 1:4

“‘The time has come,’ he said. ‘The kingdom of God is near. Repent and believe the good news!’”

NIV, THE GOSPEL ACCORDING TO MARK 1:15

“They went out and preached that people should repent.”

NIV, THE GOSPEL ACCORDING TO MARK 6:12

“He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins. As is written in the book of the words of Isaiah the prophet: “A voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for

him. Every valley shall be filled in, every mountain and hill made low. The crooked roads shall become straight, the rough ways smooth. And all mankind will see God's salvation."'''

NIV, THE GOSPEL ACCORDING TO LUKE 3:3-6

"I have not come to call the righteous, but sinners to repentance."

NIV, THE GOSPEL ACCORDING TO LUKE 5:32

"Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. Jesus answered, 'Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish. Or those eighteen who died when the tower in Siloam fell on them-- do you think they were more guilty than all the others living in Jerusalem? I tell you, no! But unless you repent, you too will all perish.'"

NIV, THE GOSPEL ACCORDING TO LUKE 13:1-5

"Now the tax collectors and 'sinners' were all gathering around to hear him. But the Pharisees and the teachers of the law muttered, 'This man welcomes sinners and eats with them.'

Then Jesus told them this parable: 'Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? And when he finds it, he joyfully puts it on his shoulders and goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it? And when she finds it, she calls her friends and neighbors together and says, 'Rejoice with me; I have found my lost coin.' In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.'"

NIV, THE GOSPEL ACCORDING TO LUKE 15:1-10

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“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: ‘God, I thank you that I am not like other men-- robbers, evildoers, adulterers-- or even like this tax collector. I fast twice a week and give a tenth of all I get.’

But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

NIV, THE GOSPEL ACCORDING TO LUKE 18:10-14

“He told them, ‘This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.’”

NIV, THE GOSPEL ACCORDING TO LUKE 24:46-47

“Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off-- for all whom the Lord our God will call.’ With many other words he warned them; and he pleaded with them, ‘Save yourselves from this corrupt generation.’”

NIV, ACTS OF THE APOSTLES 2:38-40

“Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Christ, who has been appointed for you-- even Jesus.”

NIV, ACTS OF THE APOSTLES 3:19-20

“God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.”

NIV, ACTS OF THE APOSTLES 5:31

“Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart. For I see that you are full of bitterness and captive to sin.”

NIV, ACTS OF THE APOSTLES 8:22-23

“In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead.” **NIV, ACTS OF THE APOSTLES 17:30-31**

“I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.”

NIV, ACTS OF THE APOSTLES 20:21

“First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.”

NIV, ACTS OF THE APOSTLES 26:20

“So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment? Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?”

NIV, THE LETTER OF PAUL TO THE ROMANS 2:3-4

“Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again.”

NIV, THE LETTER OF PAUL TO THE ROMANS 11:22-23

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“It is written: ‘As surely as I live,’ says the Lord, ‘every knee will bow before me; every tongue will confess to God.’ So then, each of us will give an account of himself to God.”

NIV, THE LETTER OF PAUL TO THE ROMANS 14:11-12

“But everything exposed by the light becomes visible, for it is light that makes everything visible. This is why it is said: ‘Wake up, O sleeper, rise from the dead, and Christ will shine on you.’ Be very careful, then, how you live-- not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 2:3-4

“And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.”

NIV, THE SECOND LETTER OF PAUL TO THE TIMOTHY 2:3-4

“Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. And God permitting, we will do so.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 6:1-3

“Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. Humble yourselves before the Lord, and he will lift you up.”

NIV, A LETTER OF JAMES 4:8-10

“If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not

sinned, we make him out to be a liar and his word has no place in our lives.”

NIV, THE FIRST LETTER OF JOHN 1:9-10

“Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lamp stand from its place.”

NIV, THE REVELATION OF JOHN 2:5

“Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my God. Remember, therefore, what you have received and heard; obey it, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.”

NIV, THE REVELATION OF JOHN 3:2-3

“Those whom I love I rebuke and discipline. So be earnest, and repent.”

NIV, THE REVELATION OF JOHN 3:19

Hindu

Jewish

“If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me: And that I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts are humbled, and they accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land:”

HB, LEVITICUS 26:40-42

“And it shall come to pass, when all these things have come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where the Lord

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your God has driven you: And shall return to the Lord your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul: That then the Lord your God will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where the Lord your God has scattered you:”

HB, DEUTERONOMY 30:1-3

“And you shall return and obey the voice of the Lord, and do all his commandments which I command you this day: And the Lord your God will make you abundantly prosperous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for the Lord will again rejoice over you for good, as he rejoiced over your fathers: If you shall listen to the voice of the Lord your God, to keep his commandments and his statutes which are written in this book of the Torah, and if you turn to the Lord your God with all your heart, and with all your soul:”

HB, DEUTERONOMY 30:8-10

“When your people Israel are struck down before the enemy, because they have sinned against you, and shall turn again to you, and confess your name, and pray, and make supplication to you in this house: Then hear you in heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to their fathers:”

NIV, THE FIRST BOOK OF KINGS 8:33-34

“And in that day the Lord God of hosts called to weeping, and to mourning, and to baldness, and to girding with sackcloth:”

HB, ISAIAH 22:12

“I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins; return to me; for I have redeemed you:”

HB, ISAIAH 44:22

“Seek the Lord while he may be found, call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his

thoughts; and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon:”

HB, ISAIAH 55:6-7

“For thus says the high and lofty One who inhabits eternity, whose name is Holy; I dwell on the high and holy place, yet with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones:”

HB, ISAIAH 57:15

“And a redeemer shall come to Zion, and to those in Jacob who turn from transgression, says the Lord:”

HB, ISAIAH 59:20

“Go and proclaim these words toward the north, and say, Return, you faithless Israel, says the Lord; and I will not make my anger fall upon you; for I am merciful, says the Lord, and I will not bear a grudge for ever: Only acknowledge your iniquity, that you have transgressed against the Lord your God, and have scattered your ways to strangers under every green tree, and you have not obeyed my voice, says the Lord:”

HB, JEREMIAH 3:12-13

“If you will return, O Israel, says the Lord, return to me; and if you will put away your abominations out of my sight, and do not waver: And if you swear, The Lord lives, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory: For thus says the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns: Circumcise yourselves to the Lord, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn so that none can quench it, because of the evil of your doings:”

HB, JEREMIAH 4:1-4

“O Jerusalem, wash your heart from wickedness, that you may be saved; How long shall your evil thoughts lodge inside you:”

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HB, JEREMIAH 4:14

“Thus says the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will make you dwell in this place: Trust you not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these: For if you thoroughly amend your ways and your doings; if you thoroughly do justice between a man and his neighbor: If you oppress not the stranger, the orphan, and the widow, and shed not innocent blood in this place, nor walk after other gods to your harm: Then will I make you dwell in this place, in the land that I gave to your fathers, for ever and ever:”

HB, JEREMIAH 7:3-7

“If at any time I shall speak concerning a nation, and concerning a kingdom, that I will pluck it up, and that I will pull it down, and that I will destroy it: If that nation, against whom I have pronounced, turns from its evil, I will repent of the evil that I intended to do to them: And, if at any time, I shall speak concerning a nation, and concerning a kingdom, to build it and to plant it: If it does evil in my sight, by not obeying my voice, then I will repent of the good, with which I said I would benefit them: Now therefore go, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus says the Lord; Behold, I shape evil against you, and devise a plan against you; return now every one from his evil way, and make your ways and your doings good.”

HB, JEREMIAH 18:7-11

“And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return to me with their whole heart:”

HB, JEREMIAH 24:7

“They said, Turn again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord has given to you and to your fathers for ever and ever:”

HB, JEREMIAH 25:5

“Perhaps they will listen, and turn every man from his evil way, that I may relent of the evil, which I intend to do to them because of the evil of their doings:”

HB, JEREMIAH 26:3

“Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will relent of the evil that he has pronounced against you:”

HB, JEREMIAH 26:13

“And they shall come there, and they shall take away all its detestable things and all its abominations from there: And I will give them one heart, and I will put a new spirit inside you; and I will take the stony heart from their flesh, and will give them a heart of flesh: That they may walk in my statutes, and keep my ordinances, and do them; and they shall be my people, and I will be their God:”

HB, EZEKIEL 11:18-20

“Therefore say to the house of Israel, Thus says the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations:”

HB, EZEKIEL 14:6

“Then you shall remember your ways, and be ashamed, when you shall receive your sisters, your elder and your younger; and I will give them to you for daughters, but not on account of the covenant with you: And I will establish my covenant with you; and you shall know that I am the Lord: That you may remember, and be ashamed, and never open your mouth any more because of your shame, when I have forgiven you for all that you have done, says the Lord God:” **HB, EZEKIEL 16:61-63**

“But if the wicked will turn from all his sins that he has committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die: None of his transgressions that he has committed shall be remembered against him; in his righteousness that he has done he shall live: Have I any pleasure at

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all that the wicked should die? says the Lord God; and not that he should return from his ways, and live:”

HB, EZEKIEL 18:21-23

“Again, when the wicked man turns away from his wickedness that he has committed, and does that which is lawful and right, he shall save his soul alive: Because he considers, and turns away from all his transgressions that he has committed, he shall surely live, he shall not die.”

HB, EZEKIEL 18:27-28

“And there shall you remember your ways, and all your doings, where you have been defiled; and you shall loathe yourselves in your own sight for all your evils that you have committed.”

HB, EZEKIEL 20:43

“Therefore, O son of man, speak to the house of Israel; Speak thus, saying; If our transgressions and our sins are upon us, and we pine away in them, how should we then live: Say to them, As I live, says the Lord God, I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live; turn, turn from your evil ways; for why will you die, O house of Israel: Therefore, son of man, say to your people, The righteousness of the righteous shall not save him in the day of his transgression; as for the wickedness of the wicked, he shall not fall by it when he turns from his wickedness; nor shall the righteous be able to live for his righteousness in the day when he sins: When I shall say to the righteous, that he shall surely live; if he trusts in his own righteousness, and commits iniquity, all his righteousness shall not be remembered; but he shall die for the iniquity that he has committed: And, when I say to the wicked, You shall surely die, if he turns away from his sin, and does that which is lawful and right: If the wicked restores the pledge, gives back what he has robbed, follow the statutes of life, without committing iniquity, he shall surely live, he shall not die: None of the sins that he has committed shall be remembered against him; he has done that which is lawful and right; he shall surely live: Yet your people say, The way of the Lord is unfair; but it is their way that is unfair: When the righteous turns from his righteousness, and commits iniquity, he shall die by

it: But if the wicked turns away from his wickedness, and does that which is lawful and right, he shall live by it:”

HB, EZEKIEL 33:10-19

“Then shall you remember your evil ways, and your doings that were not good, and will loathe yourselves in your own sight for your iniquities and for your abominations: Not for your sakes do I do this, says the Lord God, let that be known to you; be ashamed and confounded for your ways, O house of Israel:”

HB, EZEKIEL 36:31-32

“I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me saying:”

HB, HOSEA 5:15

“Therefore turn to your God; keep loving kindness and judgment, and wait on your God continually:”

HB, HOSEA 12:6

“Samaria shall be found guilty; for she has rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces, and their pregnant women shall be ripped up: O Israel, return to the Lord your God; for you have stumbled in your iniquity: Take with you words, and turn to the Lord; say to him; Forgive all iniquity, and receive us graciously; so will we offer the words of our lips instead of calves.”

HB, HOSEA 14:1-3

“Yet even now, says the Lord, turn to me with all your heart, and with fasting, and with weeping, and with mourning: And tear your heart, and not your garments, and turn to the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repents of the evil: Who knows if he will not turn and relent, and leave a blessing behind him; a meal offering and a drink offering to the Lord your God: Blow the shofar in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation,

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assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go out of his room, and the bride out of her chamber: Let the priests, the ministers of the Lord, weep between the vestibule and the altar, and let them say, Spare your people, O Lord, and give not your heritage to reproach, that the nations should rule over them; Why should they say among the people, Where is their God: Then will the Lord was zealous for his land, and pitied his people:”

HB, JOEL 2:12-18

“For thus says the Lord to the house of Israel, Seek me, and you shall live: But do not seek Beth-El, and do not enter into Gilgal, or pass over to Beersheba; for Gilgal shall surely go into exile, and Beth-El shall come to nothing: Seek the Lord, and you shall live; lest he break out like fire in the house of Joseph, and devour it, and none will be there to quench it in Beth-El:”

HB, AMOS 5:4-6

“And let man and beast be covered with sackcloth, and cry mightily to God; let them turn everyone from his evil way, and from the violence that is in their hands: Who can tell if God may yet turn and repent, and turn away from his fierce anger, so that we perish not: And God saw their doings, that they turned from their evil way; and God repented of the evil, which he had said that he would do to them; and he did not do it:”

HB, JONAH 3:8-10

“Therefore say to them, Thus says the Lord of hosts; Turn to me, says the Lord of hosts, and I will turn to you, said the Lord of hosts:”

HB, ZECHARIAH 1:3

“From the days of your fathers you have turned aside from my ordinances, and have not kept them; Return to me, and I will return to you, says the Lord of hosts; But you said, How shall we return:”

HB, MALACHI 3:7

“Keep your tongue from evil, and your lips from speaking guile: Depart from evil, and do good; seek peace, and pursue it: The eyes of the Lord are upon the righteous, and his ears are open to their cry: The face of the Lord is against those who do evil, to cut off their remembrance from the earth: The righteous cry, and the Lord hears, and saves them out of all their troubles: The Lord is near to the broken hearted, and saves those of a contrite spirit: Many are the afflictions of the righteous; but the Lord saves him out of them all: He keeps all his bones; not one of them is broken: Evil shall slay the wicked; and those who hate the righteous shall be condemned: The Lord redeems the soul of his servants; and none of those who trust in him shall be condemned:”

HB, PSALMS 34:14-22

“For you do not desire sacrifice; or else would I give it; you do not delight in burnt offering: The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise:”

HB, PSALMS 51:18-19

“Turn at my reproof; behold, I will pour out my spirit to you, I will make known my words to you: Because I have called, and you refused; I have stretched out my hand, and no man regarded: But you have ignored all my counsel, and would have none of my reproof: I also will laugh at your calamity; I will mock when your fear comes: When your fear comes like a storm, and your calamity comes like a stormy wind; when distress and anguish comes upon you: Then shall they call on me, but I will not answer; they shall seek me early, but they shall not find me: For they hated knowledge, and did not choose the fear of the Lord: They would have none of my counsel; they despised all my reproof: Therefore they shall 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 whoever listens to me shall dwell safely, and shall be at ease without fear of evil:”

HB, PROVERBS 1:23-33

“He who covers his sins shall not prosper; but whoever confesses and forsakes them shall have mercy:”

HB, PROVERBS 28:13

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“If you prepare your heart, and stretch out your hands toward him: If iniquity is in your hand, put it far away, and let not wickedness dwell in your tents: Surely then shall you lift up your face without blemish; you shall be steadfast, and shall not fear: Because you shall forget your misery, and remember it like waters that pass away: And your eye shall be clearer than the noonday; its darkness shall be like the morning: And you shall be secure, because there is hope; you shall look around you, and you shall take your rest in safety: Also you shall lie down, and no one shall make you afraid; and many shall entreat your favor: But the eyes of the wicked shall fail, and they shall not escape, and their hope shall turn to despair:”

NIV, JOB 11:13-20

“If you return to the Almighty, you shall be built up, you shall put away iniquity far from your tent: And you shall lay up gold like dust, and the gold of Ophir like the stones of the brooks: Indeed, the Almighty shall be your gold, and your precious silver: For then you shall have your delight in the Almighty, and shall lift up your face to God: You shall make your prayer to him, and he shall hear you, and you shall pay your vows: You shall also decree a thing, and it shall be established to you; and the light shall shine upon your ways:”

NIV, JOB 22:23-28

“He shall pray to God, and he will be favorable to him; and he shall see his face with joy; for he will render to man his righteousness: He should then assemble a row of men, and say, I have sinned, and perverted that which was right, and it profited me not: Thus he will redeem his soul from going into the pit, and his life shall see the light:”

NIV, JOB 33:26-28

“Surely it is proper to say to God, I have borne chastisement, I will not offend any more: Teach me that which I do not see; if I have done iniquity, I will do no more: Should he reward it according to your mind, when you refuse his judgment? Should he say, You shall choose and not I; therefore speak what you know:”

NIV, JOB 34:31-33

“He opens their ear to discipline, and commands them to return from iniquity: If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures:”

NIV, JOB 36:10-12

“Remember, I beseech you, the word that you commanded your servant Moses, saying, If you transgress, I will scatter you abroad among the nations: But if you turn to me, and keep my commandments, and do them, though you were dispersed to the farthest skies, I would gather them from there, and bring them to the place which I have chosen to set my name there:”

HB, NEHEMIAH 1:8-9

“If they sin against you, for there is no man who does not sin, and you are angry with them, and deliver them over before their enemies, and they carry them away captives to a land far or near: Yet if they take thought in the land where they are carried captive, and turn and pray to you in the land of their captivity; saying, We have sinned, we have done amiss, and have dealt wickedly: If they return to you with all their heart and with all their soul in the land of their captivity, where they have carried them captives, and pray toward their land, which you gave to their fathers, and toward the city which you have chosen, and toward the house which I have built for your name:”

HB, THE SECOND BOOK OF CHRONICLES 6:36-39

“If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land:”

HB, THE SECOND BOOK OF CHRONICLES 7:14

“And the couriers went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, People of Israel, turn back to the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, who have escaped from the hand of the kings of

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Assyria: And do not be like your fathers, and like your brothers, who trespassed against the Lord God of their fathers, who therefore made them a desolation, as you see: Do not be stiff-necked, as your fathers were, but yield yourselves to the Lord, and enter into his sanctuary, which he has sanctified forever; and serve the Lord your God, so that his fierce wrath may turn away from you:”

HB, THE SECOND BOOK OF CHRONICLES 30:6-8

Muslim

“Those who conceal the clear (Signs) We have sent down and the guidance after We have made it clear for the people in the book on them shall be Allah's curse and the curse of those entitled to curse.

Except those who repent and make amends and openly declare (the truth) to them I turn; for I am Oft-Returning Most Merciful.”

AL-QUR'ÁN 2:159-160

“O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.

And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged.”

THE HOLY QUR'ÁN 2:278-279

“How shall Allah guide those who reject faith after they accepted it and bore witness that the Apostle was true and that clear signs had come unto them? But Allah guides not a people unjust.

Of such the reward is that on them (rests) the curse of Allah of His angels and of all mankind.

In that will they dwell; nor will their penalty be lightened nor respite be their (lot).

Except for those that repent (even) after that and make amends: for verily Allah is Oft-Forgiving Most Merciful.”

AL-QUR'ÁN 3:86-89

“And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is Relenting, Merciful.

Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.

The forgiveness is not for those who do ill deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.”

THE HOLY QUR’ÁN 4:16-18

“Lo! the hypocrites (will be) in the lowest deep of the fire, and thou wilt find no helper for them; Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.”

THE HOLY QUR’ÁN 4:145-146

“The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;

Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful.”

THE HOLY QUR’ÁN 5:33-34

“And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent of their secret thoughts.”

THE HOLY QUR’ÁN 5:52

Repentance

“But those who do wrong but repent thereafter and (truly) believe verily Thy Lord is thereafter Oft-Forgiving Most Merciful.”

AL-QUR’ÁN 7:153

“And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve.

Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfill their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).

Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor due, then leave their way free. Lo! Allah is Forgiving, Merciful.”

THE HOLY QUR’ÁN 9:3-5

“And they observe toward a believer neither pact nor honor. These are they who are transgressors.

But if they repent and establish worship and pay the poor due, then are they your brethren in religion. We detail Our revelations for a people who have knowledge.”

THE HOLY QUR’ÁN 9:10-11

“They swear by Allah that they said nothing (evil) but indeed they uttered blasphemy and they did it after accepting Islam; and they meditated a plot which they were enable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His apostle had enriched them! If they repent it will be best for them; but if they turn back (to their evil ways) Allah will punish them with a grievous penalty in this life and in the hereafter: they shall have none on earth to protect or help them.”

AL-QUR’ÁN 9:74

“Those that turn (to Allah) in repentance: that serve Him and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers.”

AL-QUR’ÁN 9:112

“(He turned in mercy also) to the three who were left Behind: (they felt guilty) to such a degree that the earth seemed constrained to them for all its speciousness and their (very) souls seemed straitened to them and they perceived that there is no fleeing from Allah and no refuge but to Himself. Then He turned to them that they might repent: for Allah is Oft-Returning Most Merciful.”

AL-QUR’ÁN 9:118

“But verily thy Lord to those who do wrong in ignorance but who thereafter repent and make amends thy Lord after all this is Oft-Forgiving Most Merciful.”

AL-QUR’ÁN 16:19

“But after them there followed a posterity who missed prayers and followed after lusts: soon then will they face Destruction

Except those who repent and believe and work righteousness: for these will enter the Garden and will not be wronged in the least.”

AL-QUR’ÁN 19:59-60

“But without doubt I am (also) He that forgives again and again to those who repent believe and do right who in fine are ready to receive true guidance.”

AL-QUR’ÁN 20:82

“Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.”

Repentance

THE HOLY QUR'ÁN 24:5

“But as for him who shall repent and believe and do right, he haply may be one of the successful.”

HOLY QUR'ÁN 28:67

“Turn ye back in repentance to Him and fear Him: establish regular prayers and be not ye among those who join gods with Allah, ...”

AL-QUR'ÁN 30:31

“And verily We tried Solomon, and set upon his throne a (mere) body. Then did he repent.

He said: My Lord! Forgive me and bestow on me sovereignty such shall not belong to any after me. Lo! Thou art the Bestower.

So We made the wind subservient unto him, setting fair by his command whithersoever he intended.”

HOLY QUR'ÁN 38:34-36

“Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehendest all things in mercy and knowledge, therefor forgive those who repent and follow Thy way. Ward off from them the punishment of hell!”

HOLY QUR'ÁN 40:7

“O ye who believe! If an evil liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.”

HOLY QUR'ÁN 49:6

“Lo! they who persecute believing men and believing women and repent not, theirs verily will be the doom of hell, and theirs the doom of burning.”

HOLY QUR'ÁN 85:10

Zoroastrian

“O kindest Lord --- God and Devotion and home-blessing
Righteousness and Love and Power -- hear me, pardon me for
every offence (I may have) done!”

YASNA 33:11

“For there to be the renunciation (of sin), the chief thing is this: that one commits no sin willingly, and if through folly or frailty or ignorance a sin occurs he must repent before the priests and the faithful. And afterwards (if) he does not commit (that sin again), then it becomes just a sweeping from his body, just as the swift and powerful wind ... carries away ... any broken fragment.”

DINA-I MAINOG-I KHIRAT 52:16-19

“For the sake of atonement ... good works are to be performed as far as possible.”

DINA-I MAINOG-I KHIRAT 53:9

“The Religion of God ... takes away from him who confesses it the bonds of his sin... it takes away an sin that may be sinned. God’s Religion cleanses the believer from every bad thought and word and deed, in the same way as a swift-rushing hurricane cleanses the plain. So let all the deeds he does thereafter be good, and by the means of God’s Religion a full atonement is made for his sin; henceforth let them walk in the path of Righteousness after the word and ordinance of holiness ... They shall so sit up in devotional prayer that they may grow in wisdom ... and wax strong in holiness ...”

VENDIDAD 4:41-44

Respect

Bahá'í

“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. 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.”

SELECTIONS FROM THE BÁB, P. 95

“It is incumbent upon everyone to show courtesy to, and have regard for the Aghsan, that thereby the Cause of God may be glorified and His Word exalted. This injunction hath time and again been mentioned and recorded in the Holy Writ. Well is it with him who is enabled to achieve that which the Ordainer, the Ancient of Days hath prescribed for him. Ye are bidden moreover to respect the members of the Holy Household, the Afnan and the kindred. We further admonish you to serve all nations and to strive for the betterment of the world.”

TABLETS OF BAHÁ'U'LLAH, PP. 222-223

“Respect ye the divines and learned amongst you, they whose conduct accords with their professions, who transgress not the bounds which God hath fixed, whose judgments are in conformity with His behests as revealed in His Book. Know ye that they are the lamps of guidance unto them that are in the heavens and on the earth. They who disregard and neglect the divines and learned that live amongst them - these have truly changed the favor with which God hath favored them.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 128

Respect

“Among these half animal people Muhammad was sent with His divine Message. He taught the people that idol worship was wrong, but that they should reverence Christ, Moses and the Prophets. Under His influence they became a more enlightened and civilized people and arose from the degraded state in which He found them. Was not this a good work, and worthy of all praise, respect and love?”

PARIS TALKS*, p. 48

“I hope that each one of you will become just, and direct your thoughts towards the unity of mankind; that you will never harm your neighbours nor speak ill of any one; that you will respect the rights of all men, and be more concerned for the interests of others than for your own. Thus will you become torches of Divine justice, acting in accordance with the Teaching of Baha'u'llah, who, during His life, bore innumerable trials and persecutions in order to show forth to the world of mankind the virtues of the World of Divinity, making it possible for you to realize the supremacy of the spirit, and to rejoice in the Justice of God.”

PARIS TALKS*, p. 160

“In this day there are women among the Baha'is who far outshine men. They are wise, talented, well-informed, progressive, most intelligent and the light of men. They surpass men in courage. When they speak in meetings, the men listen with great respect. Furthermore, the education of women is of greater importance than the education of men, for they are the mothers of the race, and mothers rear the children. The first teachers of children are the mothers. Therefore, they must be capably trained in order to educate both sons and daughters. There are many provisions in the words of Baha'u'llah in regard to this.”

PROMULGATION OF UNIVERSAL PEACE*, p. 175

“Even though we find a defective branch or leaf upon this tree of humanity or an imperfect blossom, it, nevertheless, belongs to this tree and not to another. Therefore, it is our duty to protect and cultivate this tree until it reaches perfection. If we examine its fruit and find it imperfect, we must strive to make it perfect. There are souls in the human world who are ignorant; we must make them

knowing. Some growing upon the tree are weak and ailing; we must assist them toward health and recovery. If they are as infants in development, we must minister to them until they attain maturity. We should never detest and shun them as objectionable and unworthy. We must treat them with honor, respect and kindness; for God has created them and not Satan. They are not manifestations of the wrath of God but evidences of His divine favor. God, the Creator, has endowed them with physical, mental and spiritual qualities that they may seek to know and do His will; therefore, they are not objects of His wrath and condemnation. In brief, all humanity must be looked upon with love, kindness and respect; for what we behold in them are none other than the signs and traces of God Himself. All are evidences of God; therefore, how shall we be justified in debasing and belittling them, uttering anathema and preventing them from drawing near unto His mercy? This is ignorance and injustice, displeasing to God; for in His sight all are His servants.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 230-231

“From this review of the history of the Jewish people we learn that the foundation of the religion of God laid by Moses was the cause of their eternal honor and national prestige, the animating impulse of their advancement and racial supremacy and the source of that excellence which will always command the respect and reverence of those who understand their peculiar destiny and outcome. The dogmas and blind imitations which gradually obscured the reality of the religion of God proved to be Israel's destructive influences, causing the expulsion of these chosen people from the Holy Land of their Covenant and promise.”

PROMULGATION OF UNIVERSAL PEACE*, P. 364

“Then it is clear that the honor and exaltation of man must be something more than material riches. Material comforts are only a branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of

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one's life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!"

SOME ANSWERED QUESTIONS, PP. 79-80

"O honoured lady! In accordance with the divine teachings in this glorious dispensation we should not belittle anyone and call him ignorant, saying: 'You know not, but I know'. Rather, we should look upon others with respect, and when attempting to explain and demonstrate, we should speak as if we are investigating the truth, saying: 'Here these things are before us. Let us investigate to determine where and in what form the truth can be found.' The teacher should not consider himself as learned and others ignorant. Such a thought breedeth pride, and pride is not conducive to influence. The teacher should not see in himself any superiority; he should speak with the utmost kindness, lowliness and humility, for such speech exerteth influence and educateth the souls."

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, P. 30

"It is incumbent upon the loved ones of God to exercise the greatest care and prudence in all things, whether great or small, to take counsel together and unitedly resist the onslaught of the stirrers up of strife and the movers of mischief. They must endeavour to consort in a friendly spirit with everyone, must follow moderation in their conduct, must have respect and consideration one for another and show loving-kindness and tender regard to all the peoples of the world. They must be patient and long-suffering, that they may grow to become the divine magnets of the Abha Kingdom and acquire the dynamic power of the hosts of the realm on high."

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, P. 233

Buddhist

"THE Blessed One tarried in solitude seven times seven days, enjoying the bliss of emancipation. At that time Tapussa and Bhallika, two merchants, came traveling on the road near by, and

when they saw the great samana, majestic and full of peace, they approached him respectfully and offered him rice cakes and honey.”

THE GOSPEL OF BUDDHA, THE FIRST CONVERTS, PARA. 1

“When they had thus received the Blessed One, he said: ‘Do not call the Tathagata by his name nor address him as 'friend,' for he is the Buddha, the Holy One. The Buddha looks with a kind heart equally on all living beings, and they therefore call him 'Father.' To disrespect a father is wrong; to despise him, is wicked. The Tathagata, the Buddha continued, does not seek salvation in austerities, but neither does he for that reason indulge in worldly pleasures, nor live in abundance. The Tathagata has found the middle path.’”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 2

“Some of the brethren noticed the irreverent behavior of the novices and told the Blessed One; and the Blessed One rebuked the novices and said: 'If the brethren, even now, while I am yet living, show so little respect and courtesy to one another, what will they do when I have passed away?'

The Blessed One was filled with anxiety for the welfare of the truth; and he continued: 'Even the laymen, O bhikkhus, who move in the world, pursuing some handicraft that they may procure them a living, will be respectful, affectionate, and hospitable to their teachers. Do ye, therefore, O bhikkhus, so let your light shine forth, that ye, having left the world and devoted your entire life to religion and to religious discipline, may observe the rules of decency, be respectful, affectionate, and hospitable to your teachers and superiors, or those who rank as your teachers and superiors. Your demeanor, O bhikkhus, does not conduce to the conversion of the unconverted and to the increase of the number of the faithful. It serves, O bhikkhus, to repel the unconverted and to estrange them. I exhort you to be more considerate in the future, more thoughtful and more respectful.'”

THE GOSPEL OF BUDDHA, THE BHIKKHUS REBUKED, PARA. 2-3

“So long, Ananda,’ said the Blessed One, ‘as the Vajjis hold these full and frequent public assemblies, they may be expected not to decline, but to prosper. So long as they meet together in concord,

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so long as they honor their elders, so long as they respect womanhood, so long as they remain religious, performing all proper rites, so long as they extend the rightful protection, defense and support to the holy ones, the Vajjis may be expected not to decline, but to prosper.' Then the Blessed One addressed Vassakara and said: 'When I stayed, O Brahman, at Vesali, I taught the Vajjis these conditions of welfare, that so long as they should remain well instructed, so long as they will continue in the right path, so long as they live up to the precepts of righteousness, we could expect them not to decline, but to prosper."

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 3

"The Blessed One addressed Ananda in behalf of the order, saying: 'What, then, Ananda, does the order expect of me? I have preached the truth without making any distinction between doctrine hidden or revealed; for in respect of the truth, Ananda, the Tathagata has no such thing as the closed fist of a teacher, who keeps some things back.'"

THE GOSPEL OF BUDDHA, THE BUDDHA'S FAREWELL, PARA. 4

"Then the Blessed One addressed the brethren and said: 'If ye now know the Dharma the cause of all suffering, and the path of salvation, O disciples, will ye then say: 'We respect the Master, and out of reverence for the Master do we thus speak?' The brethren replied: 'That we shall not, O Lord.'"

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 12

"Whosoever offends a harmless, pure and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind."

THE DHAMMAPADA 125

"A man is not an elder because his head is grey; his age may be ripe, but he is called 'Old-in-vain.'

He in whom truth, virtue, gentleness, self-control, moderation, he who is steadfast and free from impurity, is rightly called an elder.

An envious, parsimonious, deceitful man does not become respectable merely by much talking or by the beauty of his complexion.

He in whom all this is destroyed, and taken out by the very root, he, when freed from hatred and wise, is called respectable."

THE DHAMMAPADA 260-263

Christian

"But when you are invited, take the lowest place, so that when your host comes, he will say to you, 'Friend, move up to a better place.' Then you will be honored in the presence of all your fellow guests. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

NIV, THE GOSPEL ACCORDING TO LUKE 14:10-11

"Esteem others more highly than yourself."

REB, THE LETTER OF PAUL TO THE ROMANS, 12:10

"Leave no room for selfish ambition and vanity, but humbly reckon others better than yourselves."

REB, THE LETTER OF PAUL TO THE PHILIPPIANS, 2:3

"Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other."

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS, 5:12-13

"The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, 'Do not muzzle the ox while it is treading out the grain,' and 'The worker deserves his wages.'"

NIV, THE FIRST LETTER OF TIMOTHY 5:17-18

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“Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you. Pray for us. We are sure that we have a clear conscience and desire to live honorably in every way.”

NIV, THE LETTER OF PAUL TO THE HEBREWS, 5:12-13

“Give due honour to everyone;...”

REB, THE FIRST LETTER OF PETER, 2:17

Hindu

“But all thy dues discharging, for My sake, with meditation centred inwardly, seeking no profit, satisfied, serene, heedless of issue-fight!”

THE SONG CELESTIAL, 3:30

“The gift lovingly given, when one shall say 'Now must I gladly give!' when he who takes can render nothing back; made in due place, due time, and to a meet recipient, is gift of Sattwan, fair and profitable.”

THE SONG CELESTIAL 17:20

Jewish

“You shall rise before the aged and show deference to the old; you shall fear your God: I am the Lord.”

THE HOLY SCRIPTURES, LEVITICUS, 19:32

“High though the Lord is, He sees the lowly;
lofty, He perceives from afar.”

THE HOLY SCRIPTURES, PSALMS, 138:6

“Do not exalt yourself in the king's presence;

Do not stand in the place of nobles.
For it is better to be told, ‘Step up here,’
Than to be degraded in the presence of the great.

Do not let what your eyes have seen
Be vented rashly in a quarrel;
Think of what it will effect in the end,
When your fellow puts you to shame.
Defend your right against your fellow,
But do not give away the secrets of another,
Lest he who hears it reproach you,
And your bad repute never end.”

TANAKH, PROVERBS 25:6-10

Muslim

“God and His angels send blessings on the Prophet: O ye that believe! send ye blessings on him, and salute him with all respect.”

THE HOLY QUR’ÁN 33:56

“... And those who respect their trusts and covenants;
And those who stand firm in their testimonies;
And those who guard (the sacredness) of their worship -
Such will be the honored ones in the Gardens of (Bliss).”

THE HOLY QUR’ÁN 70:32-35

Zoroastrian

“May these blessings approach this house, which are the wise perceptions of the saints, the sacred blessings bestowed through the

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ritual, their guileless characteristics, together with their recognition of what is due.”

THE YASNA, 60:3

Responsibility

Bahá'í

“Thus on the Day of Resurrection God will ask everyone of his understanding and not of his following in the footsteps of others. How often a person, having inclined his ears to the holy verses, would bow down in humility and would embrace the Truth, while his leader would not do so. Thus every individual must bear his own responsibility, rather than someone else bearing it for him. At the time of the appearance of Him Whom God will make manifest the most distinguished among the learned and the lowliest of men shall both be judged alike. How often the most insignificant of men have acknowledged the truth, while the most learned have remained wrapt in veils. Thus in every Dispensation a number of souls enter the fire by reason of their following in the footsteps of others.”

SELECTIONS FROM THE WRITINGS OF THE BÁB, PP. 90-91

“O SON OF BEING!

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.”

WRITINGS OF BAHÁ’U’LLÁH, P. 54

“Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. 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. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.

Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that

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which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.”

THE KITAB-I-AQDAS, PP. 63-64

“We should continually be establishing new bases for human happiness and creating and promoting new instrumentalities toward this end. How excellent, how honorable is man if he arises to fulfil his responsibilities; how wretched and contemptible, if he shuts his eyes to the welfare of society and wastes his precious life in pursuing his own selfish interests and personal advantages. Supreme happiness is man's, and he beholds the signs of God in the world and in the human soul, if he urges on the steed of high endeavor in the arena of civilization and justice. ‘We will surely show them Our signs in the world and within themselves.’”

SECRET OF DIVINE CIVILIZATION, PP. 3-4

“Our Father will not hold us responsible for the rejection of dogmas which we are unable either to believe or comprehend, for He is ever infinitely just to His children.”

PARIS TALKS*, P. 26

“If administrators of the law would take into consideration the spiritual consequences of their decisions, and follow the guidance of religion, ‘They would be Divine agents in the world of action, the representatives of God for those who are on earth, and they would defend, for the love of God, the interests of His servants as they would defend their own’. If a governor realizes his responsibility, and fears to defy the Divine Law, his judgments will be just. Above all, if he believes that the consequences of his actions will follow him beyond his earthly life, and that ‘as he sows so must he reap’, such a man will surely avoid injustice and tyranny. Should an official, on the contrary, think that all responsibility for his actions must end with his earthly life, knowing and believing nothing of

Divine favours and a spiritual kingdom of joy, he will lack the incentive to just dealing, and the inspiration to destroy oppression and unrighteousness.”

PARIS TALKS*, PP. 157-158

“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. All must be considered as submerged in the ocean of God's mercy. We must associate with all humanity in gentleness and kindness. We must love all with love of the heart. Some are ignorant; they must be trained and educated. One is sick; he must be healed. Another is as a child; we must assist him to attain maturity. We must not detest him who is ailing, neither shun him, scorn nor curse him, but care for him with the utmost kindness and tenderness. An infant must not be treated with disdain simply because it is an infant. Our responsibility is to train, educate and develop it in order that it may advance toward maturity.”

PROMULGATION OF UNIVERSAL PEACE*, P. 63

“In this western world with its stimulating climate, its capacities for knowledge and lofty ideals, the message of peace should be easily spread. The people are not so influenced by imitations and prejudices, and through their comprehension of the real and unreal they should attain the truth. They should become leaders in the effort to establish the oneness of humankind. What is higher than this responsibility? In the Kingdom of God no service is greater, and in the estimation of the Prophets, including Jesus Christ, there is no deed so estimable.”

PROMULGATION OF UNIVERSAL PEACE*, P. 83

“God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may

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hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigation of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God. Therefore, depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise, you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God."

PROMULGATION OF UNIVERSAL PEACE*, p. 293

"Were there no educator, all souls would remain savage, and were it not for the teacher, the children would be ignorant creatures.

It is for this reason that, in this new cycle, education and training are recorded in the Book of God as obligatory and not voluntary. That is, it is enjoined upon the father and mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in the bosom of sciences and arts. Should they neglect this matter, they shall be held responsible and worthy of reproach in the presence of the stern Lord."

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, PP. 126-127

"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. Should the father fail in his duty he must be compelled to discharge his responsibility, and should he be unable to comply, let the House of Justice take over the education of the children; 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."

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, PP. 127-128

"Therefore the believers, in obedience to the command of the True One, show the utmost sincerity and goodwill towards all nations;

and should any soul act contrary to the laws of the government he would consider himself responsible before God, deserving divine wrath and chastisement for his sin and wrongdoing.”

SELECTIONS FROM THE WRITINGS OF `ABDU’L-BAHÁ, P. 293

“But the material beings are not despised, judged and held responsible for their own degree and station. For example, mineral, vegetable and animal in their various degrees are acceptable; but if in their own degree they remain imperfect, they are blamable, the degree itself being purely perfect.

The differences among mankind are of two sorts: one is a difference of station, and this difference is not blameworthy. The other is a difference of faith and assurance; the loss of these is blameworthy, for then the soul is overwhelmed by his desires and passions, which deprive him of these blessings and prevent him from feeling the power of attraction of the love of God. Though that man is praiseworthy and acceptable in his station, yet as he is deprived of the perfections of that degree, he will become a source of imperfections, for which he is held responsible.”

SOME ANSWERED QUESTIONS, PP. 130-131

“In short, the meaning of ‘He doeth whatsoever He willeth’ is that if the Manifestation says something, or gives a command, or performs an action, and believers do not understand its wisdom, they still ought not to oppose it by a single thought, seeking to know why He spoke so, or why He did such a thing. The other souls who are under the shadow of the supreme Manifestations are submissive to the commandments of the Law of God, and are not to deviate as much as a hairsbreadth from it; they must conform their acts and words to the Law of God. If they do deviate from it, they will be held responsible and reproved in the presence of God. It is certain that they have no share in the permission ‘He doeth whatsoever He willeth,’ for this condition is peculiar to the supreme Manifestations.”

SOME ANSWERED QUESTIONS, P. 174

“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

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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.

For example, if he wishes, he can pass his time in praising God, or he can be occupied with other thoughts. He can be an enkindled light through the fire of the love of God, and a philanthropist loving the world, or he can be a hater of mankind, and engrossed with material things. He can be just or cruel. These actions and these deeds are subject to the control of the will of man himself; consequently, he is responsible for them."

SOME ANSWERED QUESTIONS, P. 248

"But the theologians think that the good and evil of things depend upon both reason and law. The chief foundation of the prohibition of murder, theft, treachery, falsehood, hypocrisy and cruelty, is reason. Every intelligent man comprehends that murder, theft, treachery, falsehood, hypocrisy and cruelty are evil and reprehensible; for if you prick a man with a thorn, he will cry out, complain and groan; so it is evident that he will understand that murder according to reason is evil and reprehensible. If he commits a murder, he will be responsible, whether the renown of the Prophet has reached him or not; for it is reason that formulates the reprehensible character of the action. When a man commits this bad action, he will surely be responsible."

SOME ANSWERED QUESTIONS, P. 266-267

Buddhist

"ALARA and Uddaka were renowned as teachers among the Brahmans, and there was no one in those days who surpassed them in learning and philosophical knowledge. The Bodhisattva went to them and sat at their feet. He listened to their doctrines of the atman or self, which is the ego of the mind and the doer of all doings. He learned their views of the transmigration of souls and of the law of karma; how the souls of bad men had to suffer by being reborn in men of low caste, in animals, or in hell, while those who purified themselves by libation, by sacrifices, and by self-

mortification would become kings, or Brahmans, or devas, so as to rise higher and higher in the grades of existence. He studied their incantations and offerings and the methods by which they attained deliverance of the ego from material existence in states of ecstasy."

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 1

"The Brahman sage, however, insisted on the existence of the ego, saying: "The ego is the doer of our deeds. How can there be karma without a self as its performer? Do we not see around us the effects of karma? What makes men different in character, station, possessions, and fate? It is their karma, and karma includes merit and demerit. The transmigration of the soul is subject to its karma. We inherit from former existences the evil effects of our evil deeds and the good effects of our good deeds. If that were not so, how could we be different?"

The Tathagata meditated deeply on the problems of transmigration and karma, and found the truth that lies in them. "The doctrine of karma, he said, is undeniable, but the theory of the ego has no foundation. Like everything else in nature, the life of man is subject to the law of cause and effect. The present reaps what the past has sown, and the future is the product of the present. But there is no evidence of the existence of an immutable ego-being, of a self which remains the same and migrates from body to body. There is rebirth but no transmigration.

Is not this individuality of mine a combination, material as well as mental? Is it not made up of qualities that sprang into being by a gradual evolution? The five roots of sense perception in this organism have come from ancestors who performed these functions. The ideas which I think, came to me partly from others who thought them, and partly they rise from combinations of the ideas in my own mind. Those who have used the same sense-organs, and have thought the same ideas before I was composed into this individuality of mine, are my previous existences; they are my ancestors as much as the I of yesterday is the father of the I of today, and the karma of my past deeds affects the fate of my present existence."

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 9-11

"The Blessed One said: 'Truly, the body is full of impurity and its end is the charnel house, for it is impermanent and destined to be

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dissolved into its elements. But being the receptacle of karma, it lies in our power to make it a vessel of truth and not of evil. It is not good to indulge in the pleasures of the body, but neither is it good to neglect our bodily needs and to heap filth upon impurities. The lamp that is not cleansed and not filled with oil will be extinguished, and a body that is unkempt, unwashed, and weakened by penance will not be a fit receptacle for the light of truth. Attend to your body and its needs as you would treat a wound which you care for without loving it. Severe rules will not lead the disciples on the middle path which I have taught. Certainly, no one can be prevented from keeping more stringent rules, if he sees fit to do so but they should not be imposed upon any one, for they are unnecessary."

THE GOSPEL OF BUDDHA, THE JEALOUSY OF DEVADATTA, PARA. 4

"Therefore, O bhikkhus, as there is no self, there is no transmigration of a self; but there are deeds and the continued effect of deeds. There is a rebirth of karma; there is reincarnation. This rebirth, this reincarnation, this reappearance of the conformations is continuous and depends on the law of cause and effect. Just as a seal is impressed upon the wax reproducing the configurations of its device, so the thoughts of men, their characters, their aspirations are impressed upon others in continuous transference and continue their karma, and good deeds will continue in blessings while bad deeds will continue in curses."

THE GOSPEL OF BUDDHA, NAME AND FORM, PARA. 10

"Dismiss the error of the self and do not cling to possessions which are transient, but perform deeds that are good, for deeds are enduring and in deeds your karma continues."

THE GOSPEL OF BUDDHA, NAME AND FORM, PARA. 14

"Since, then, O bhikkhus, there is no self, there can not be any after life of a self. Therefore abandon all thought of self. But since there are deeds and since deeds continue, be careful with your deeds. All beings have karma as their portion: they are heirs of their karma; they are sprung from their karma; their karma is their kinsman; their karma is their refuge; karma allots beings to meanness or to greatness."

THE GOSPEL OF BUDDHA, NAME AND FORM, PARA. 15

"Assailed by death in life last throes
On quitting all thy joys and woes
What is thine own, thy recompense?
What stays with thee when passing hence?
What like a shadow follows thee
And will Beyond thine heirloom be?

'Tis deeds, thy deeds, both good and bad;
Naught else can after death be had.
Thy deeds are thine, thy recompense;
They are thine own when going hence;
They like a shadow follow thee
And will Beyond thine heirloom be.

Let all then here perform good deeds,
For future weal a treasure store;
There to reap crops from noble seeds,
A bliss increasing evermore."

THE GOSPEL OF BUDDHA, NAME AND FORM, PARA. 16

"The Blessed One replied to Ananda and said: 'Those who have died after the complete destruction of the three bonds of lust, of covetousness and of the egotistical cleaving to existence, need not fear the state after death. They will not be reborn in a state of suffering; their minds will not continue as a karma of evil deeds or sin, but are assured of final salvation.'"

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 2

"The Buddha replied: 'He who deserves punishment must be punished, and he who is worthy of favor must be favored. Yet at

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the same time he teaches to do no injury to any living being but to be full of love and kindness. These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill-will of the judge but on account of his evildoing. His own acts have brought upon him the injury that the executer of the law inflicts. When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act. As soon as he will understand that the punishment will purify his soul, he will no longer lament his fate but rejoice at it.”

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION CONCERNING ANNIHILATION, PARA. 10

“If, whilst regarding a certain object, there arise in the disciple, on account of it, evil and demeritorious thoughts connected with greed, anger and delusion, then the disciple should, by means of this object, gain another and wholesome object. Or, he should reflect on the misery of these thoughts: "Unwholesome, truly, are these thoughts! Blameable are these thoughts! Of painful result are these thoughts!" Or, he should pay no attention to these thoughts. Or, he should consider the compound nature of these thoughts. Or, with teeth clenched and tongue pressed against the gums, he should, with his mind, restrain, suppress and root out these thoughts; and in doing so, these evil and demeritorious thoughts of greed, anger and delusion will dissolve and disappear; and the mind will inwardly become settled and calm, composed and concentrated.”

THE WORD OF BUDDHA, SIXTH STEP, PARA. 7

“And the Blessed One reprimanded the quarrelsome bhikkhus, saying to them: 'Loud is the voice which worldlings make; but how can they be blamed when divisions arise also in the Sangha? Hatred is not appeased in those who think: "He has reviled me, he has wronged me, he has injured me." For not by hatred is hatred appeased. Hatred is appeased by not-hatred. This is an eternal law.'”

THE GOSPEL OF BUDDHA, THE SCHISM, PARA. 7

“The Blessed One continued: 'The Tathagata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after

having exhausted all means to preserve the peace are blameworthy. He must be blamed who is the cause of war. The Tathagata teaches a complete surrender of self, but he does not teach a surrender of anything to those powers that are evil, be they men or gods or the elements of nature. Struggle must be, for all life is a struggle of some kind. But he that struggles should look to it lest he struggle in the interest of self against truth and righteousness."

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION CONCERNING ANNIHILATION, PARA. 11

"If, whilst regarding a certain object, there arise in the disciple, on account of it, evil and demeritorious thoughts connected with greed, anger and delusion, then the disciple should, by means of this object, gain another and wholesome object. Or, he should reflect on the misery of these thoughts: "Unwholesome, truly, are these thoughts! Blameable are these thoughts! Of painful result are these thoughts!" Or, he should pay no attention to these thoughts. Or, he should consider the compound nature of these thoughts. Or, with teeth clenched and tongue pressed against the gums, he should, with his mind, restrain, suppress and root out these thoughts; and in doing so, these evil and demeritorious thoughts of greed, anger and delusion will dissolve and disappear; and the mind will inwardly become settled and calm, composed and concentrated."

THE WORD OF BUDDHA, SIXTH STEP, PARA. 7

"Or, when the noble disciple understands what is karmically wholesome, and the root of wholesome karma; what is karmically unwholesome, and the root of unwholesome karma, then he has Right Understanding."

THE WORD OF BUDDHA, FIRST STEP, PARA. 2

Christian

"I will tell you this: every thoughtless word you speak you will have to account for on the day of judgement. For out of your own mouth you will be acquitted; out of your own mouth you will be condemned."

NIV, THE GOSPEL ACCORDING TO MATTHEW, 12:36-37

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“For God said, 'Honor your father and mother' and 'Anyone who curses his father or mother must be put to death.'

NIV, THE GOSPEL ACCORDING TO MATTHEW, 15:4

“For Moses said, 'Honor your father and your mother,' and, 'Anyone who curses his father or mother must be put to death.'

NIV, THE GOSPEL ACCORDING TO MATTHEW, 7:10

“Jesus said, ‘For judgment I have come into this world, so that the blind will see and those who see will become blind.’ Some Pharisees who were with him heard him say this and asked, ‘What? Are we blind too?’ Jesus said, ‘If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.’”

NIV, THE GOSPEL ACCORDING TO JOHN 9:39-41

“If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin. He who hates me hates my Father as well. If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father.”

NIV, THE GOSPEL ACCORDING TO JOHN 15:22-24

“The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God's fellow workers; you are God's field, God's building. By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 3:8-15

“Each of you should examine his own conduct, and then he can measure his achievement by comparing himself with himself and not with anyone else; for everyone has his own burden to bear.”

REB, THE LETTER OF PAUL TO THE GALATIANS, 6:4-5

“Anyone who receives instruction in the word must share all good things with his instructor. Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.”

NIV, THE LETTER OF PAUL TO THE GALATIANS, 6:6-10

“I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds.”

NIV, THE REVELATION OF JOHN 2:23

Hindu

“Thus far I speak to thee as from the 'Sankhya'- unspiritually- hear now the deeper teaching of the Yog, which holding, understanding, thou shalt burst thy Karmabandh, the bondage of wrought deeds.”

THE SONG CELESTIAL, 2:39

“So shalt thou free thyself from Karmabandh, the chain which holdeth men to good and evil issue, so shalt come safe unto Me- when thou art quit of flesh- by faith and abdication joined to Me!”

THE SONG CELESTIAL 9:28

Jewish

Responsibility

“Honor your father and your mother, that you may long endure on the land that the LORD your God is assigning to you.”

TANAKH, EXODUS 20:12

“Cursed is he who insults his father or mother.-- And all the people shall say, Amen”

TANAKH, DEUTERONOMY 27:16

“As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good among his people, behold, he shall die in his iniquity: And you say, Why? Does not the son bear the iniquity of the father? When the son has done that which is lawful and right, and has kept all my statutes, and has done them, he shall surely live: The soul that sins, 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: But if the wicked will turn from all his sins that he has committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die: None of his transgressions that he has committed shall be remembered against him; in his righteousness that he has done he shall live: Have I any pleasure at all that the wicked should die? says the Lord God; and not that he should return from his ways, and live: But when the righteous turns away from his righteousness, and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All his righteousness that he has done shall not be remembered; in his trespass that he has trespassed, and in his sin that he has sinned, in them shall he die: Yet you say, The way of the Lord is not fair; Hear now, O house of Israel; Is not my way fair? Are not your ways unfair: When a righteous man turns away from his righteousness, and commits iniquity, and dies in them; for his iniquity that he has done shall he die: Again, when the wicked man turns away from his wickedness that he has committed, and does that which is lawful and right, he shall save his soul alive: Because he considers, and turns away from all his transgressions that he has committed, he shall surely live, he shall not die: Yet said the house of Israel, The way of the Lord is not fair; O house of Israel, are not my ways fair? Are not your ways unfair: Therefore I will judge you, O house of Israel, everyone according to his ways, says the Lord

God; Repent, and turn yourselves from all your transgressions; so that iniquity shall not be your ruin:”

HB, EZEKIEL, 18:18-30

“A man gets his fill of good from the fruit of his speech;
One is repaid in kind for one's deeds.”

THE HOLY SCRIPTURES, PROVERBS 12:14

Muslim

“No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child.”

THE HOLY QUR'ÁN 2:233

“God does not burden a soul beyond capacity. Each will enjoy what (good) he earns, and indeed each will suffer from (the wrong) he does.”

AL-QUR'ÁN, 2:286

“On no soul doth God place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns.”

THE HOLY QUR'ÁN 2:286

“He who intercedes in a good cause will surely have a share in the recompense; and he who abets an evil act will share the burden thereof; for God (equates and) is watchful of all things.”

AL-QUR'ÁN, 4:85

“Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another.”

THE HOLY QUR'ÁN 6:164

“He who finds the right path does so for himself; and he who goes astray does so to his own loss; and no one who carries a burden bears another's load.”

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AL-QUR'ÁN, 17:15

“Say: 'Obey God, and obey the Apostle: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Apostle's duty is only to preach the clear (Message).”

THE HOLY QUR'ÁN 24:54

Zoroastrian

“O men, if you remember these laws of happiness and pain which God has given -- and that there is enduring punishment for the wicked and bliss for the righteous -- then in the future the Light will shine on you.”

YASNA 30:11

“Whoever joins with the good takes good with (him), and whoever joins with the bad (takes) evil.”

DINA-I MAINOG-I KHIRAT 60:7

“The soul has to account for its own deeds.”

SHIKAND-GUMANIK VIJAR 4:91

Reverence

Bahá'í

“How great the blessedness that awaiteth the king who will arise to aid My Cause in My kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark - the Ark which God hath prepared for the people of Bahá. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world. Offer up, O people of Bahá, your substance, nay your very lives, for his assistance.”

THE KITAB-I-AQDAS, P. 50

“Happy are those that inhale from thee the sweet savors of the Merciful, that acknowledge thine exaltation, that safeguard thy sanctity, that reverence, at all times, thy station. We implore the Almighty to grant that the eyes of those who have turned away from thee, and failed to appreciate thy worth, may be opened, that they may truly recognize thee, and Him Who, through the power of truth, hath raised thee up on high. Blind, indeed, are they about thee, and utterly unaware of thee in this day. Thy Lord is, verily, the Gracious, the Forgiving.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 113

“How great the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark - the Ark which God hath prepared for the people of Bahá. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountain-head of blessings unto the whole world. Offer up, O people of Bahá, your substance, nay your very lives, for his assistance.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 212

“Blessed is the spot wherein the anthem of His praise is raised, and blessed the ear that harkeneth unto that which hath been sent down from the heaven of the loving kindness of thy Lord, the All-Merciful.”

WRITINGS OF BAHÁ’U’LLÁH, P. 268

“In the Hidden Words Baha'u'llah says, ‘Justice is to be loved above all.’ Praise be to God, in this country the standard of justice has been raised; a great effort is being made to give all souls an equal and a true place. This is the desire of all noble natures; this is today the teaching for the East and for the West; therefore the East and the West will understand each other and reverence each other, and embrace like long-parted lovers who have found each other.”

ABDU’L-BAHÁ IN LONDON*, P. 20

“Among these half animal people Muhammad was sent with His divine Message. He taught the people that idol worship was wrong, but that they should reverence Christ, Moses and the Prophets. Under His influence they became a more enlightened and civilized people and arose from the degraded state in which He found them. Was not this a good work, and worthy of all praise, respect and love?”

PARIS TALKS*, P. 48

“For every thing, however, God has created a sign and symbol, and established standards and tests by which it may be known. 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. For an unlit candle, however great in diameter and tall, is no better than a barren palm tree or a pile of dead wood.”

SECRET OF DIVINE CIVILIZATION, PP. 33-34

Reverence

“The handmaidens of the Merciful should seize the opportunities afforded in these days. Each one should strive to draw nigh unto the divine Threshold and seek bounties from the Source of existence. She should attain such a state and be confirmed with such a power as to make, with but the utterance of one word, a lowly person to be held in reverence, initiate him who is deprived into the world of the spirit, impart hope to the despondent, endow the portionless one with a share of the great bestowal, and confer knowledge and insight upon the ignorant and the blind, and alertness and vigilance on the indolent and heedless. This is the attribute of the handmaidens of the Merciful. This is the characteristic of the bondsmails of God's Threshold.”

WOMEN, P. 394

Buddhist

“There was in Kapilavatthu a Sakya king, strong of purpose and reverenced by all men, a descendant of the Okkakas, who call themselves Gotama, and his name was Suddhodana or Pure-Rice. His wife Mayadevi was beautiful as the water-lily and pure in mind as the lotus. As the Queen of Heaven, she lived on earth, untainted by desire, and immaculate.”

THE GOSPEL OF BUDDHA, THE ENLIGHTENMENT, PARA. 1

“The Naga kings, earnestly desiring to show their reverence for most excellent law, as they had paid honor to former Buddhas, now went to greet the Bodhisattva. They scattered before him mandara flowers, rejoicing with heartfelt joy to pay their religious homage.”

THE GOSPEL OF BUDDHA, THE ENLIGHTENMENT, PARA. 7

“The king, clasping his hands with reverence, bowed down before Sakyamuni and said: ‘Mayest thou obtain that which thou seekest, and when thou hast obtained it, come back, I pray thee, and receive me as thy disciple.’ The Bodhisattva parted from the king in friendship and goodwill, and purposed in his heart to grant his request.”

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 13

“Then the Bodhisattva went to the priests officiating in the temples. But the gentle mind of the Sakyamuni was offended at the unnecessary cruelty performed on the altars of the gods. He said: ‘Ignorance only can make these men prepare festivals and hold vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by shedding blood. What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim blot out the evil deeds of mankind? This is practicing religion by the neglect of moral conduct. Purify your hearts and cease to kill; that is true religion. Rituals have no efficacy; prayers are vain repetitions; and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill-will, that is the right sacrifice and the true worship.’”

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 14

“To the community will I look in faith; the community of the Buddha's disciples instructs us how to lead a life of righteousness; the community of the Buddha's disciples teaches us how to exercise honesty and justice; the community of the Buddha's disciples shows us how to practice the truth. They form a brotherhood in kindness and charity, and their saints are worthy of reverence. The community of the Buddha's disciples is founded as a holy brotherhood in which men bind themselves together to teach the behests of rectitude and to do good. Therefore, to the community will I look in faith.”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 5

“There is a proper time and a proper mode in charity; just as the vigorous warrior goes to battle, so is the man who is able to give. He is like an able warrior a champion strong and wise in action. Loving and compassionate he gives with reverence and banishes all hatred, envy, and anger.”

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 3

“Knowing the tendency of the king's heart, weighed down by avarice and love of pleasure, the Buddha seized the opportunity and

said: 'Even those who, by their evil karma, have been born in low degree, when they see a virtuous man, feel reverence for him. How much more must an independent king, on account of merits acquired in previous existences, when meeting a Buddha, conceive reverence for him. And now as I briefly expound the law, let the Maharaja listen and weigh my words, and hold fast that which I deliver!"

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 6

"And the Blessed One said: 'The Patimokkha must be recited in this way: Let a competent and venerable bhikkhu make the following proclamation to the Sangha: "May the Sangha hear me Today is Uposatha, the eighth, or the fourteenth or fifteenth day of the half-month. If the Sangha is ready, let the Sangha hold the Uposatha service and recite the Patimokkha. I will recite the Patimokkha." And the bhikkhus shall reply: "We hear it well and we concentrate well our minds on it, all of us." Then the officiating bhikkhu shall continue: "Let him who has committed an offense confess it; if there be no offense, let all remain silent; from your being silent I shall understand that the reverend brethren are free from offenses. As a single person who has been asked a question answers it, so also, if before an assembly like this a question is solemnly proclaimed three times, an answer is expected: if a bhikkhu, after a threefold proclamation, does not confess an existing offense which he remembers, he commits an intentional falsehood. Now, reverend brethren, an intentional falsehood has been declared an impediment by the Blessed One. Therefore, if an offense has been committed by a bhikkhu who remembers it and desires to become pure, the offense should be confessed by the bhikkhu; and when it has been confessed, it is treated duly.'"

THE GOSPEL OF BUDDHA, THE UPOSATHA AND PATIMOKKHA, PARA. 5

"Then the Tathagata said: 'Thou dost well, O Sigala, to honor, reverence, and keep sacred the words of thy father; and it is thy duty to protect thy home, thy wife, thy children, and thy children's children against the hurtful influences of evil spirits. I find no fault with the performance of thy father's rite. But I find that thou dost not understand the ceremony. Let the Tathagata, who now speaks to thee as a spiritual father and loves thee no less than did thy parents, explain to thee the meaning of the six directions.'"

THE GOSPEL OF BUDDHA, GUARD THE SIX QUARTERS, PARA. 3

"Kutadanta said: 'I am told that thou teachest the law, yet thou tearest down religion. Thy disciples despise rites and abandon immolation, but reverence for the gods can be shown only by sacrifices. The very nature of religion consists in worship and sacrifice.' Said the Buddha: 'Greater than the immolation of bullocks is the sacrifice of self. He who offers to the gods his evil desires will see the uselessness of slaughtering animals at the altar. Blood has no cleansing power, but the eradication of lust will make the heart pure. Better than worshipping gods is obedience to the laws of righteousness.'"

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 3

"O Rahula! if men would only guard their tongues all would be well! Be like the fighting elephant who guards his trunk against the arrow that strikes in the center. By love of truth the sincere escape iniquity. Like the elephant well subdued and quiet, who permits the king to mount on his trunk, thus the man that reveres righteousness will endure faithfully throughout his life.' Rahula hearing these words was filled with deep sorrow; he never again gave any occasion for complaint, and forthwith he sanctified his life by earnest exertions."

THE GOSPEL OF BUDDHA, THE LESSON GIVEN TO RAHULA, PARA. 7

"The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of truth. Death will separate husband and wife, but death will never affect him who has espoused the truth. Therefore be married unto the truth and live with the truth in holy wedlock. The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires a union that shall be everlasting must be faithful to him so as to be like truth itself; and he will place his trust in her, he will provide for her. Verily, I say unto you, their children will become like their parents and will bear witness to their happiness. Let no man be single, let every one be wedded in holy love to the truth. And when Mara, the destroyer, comes to separate the visible forms of your

being, you will continue to live in the truth, and will partake of the life everlasting, for the truth is immortal.” **THE GOSPEL OF BUDDHA, THE MARRIAGE-FEAST IN JAMBUNADA, 3**

“So long, O bhikkhus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Sangha; so long as they, O bhikkhus, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested; so long as their elders practice justice; so long as the brethren esteem, revere, and support their elders, and hearken unto their words; so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet; so long as the brethren shall not be addicted to sloth and idleness; so long as the brethren shall exercise themselves in the sevenfold higher wisdom of mental activity, search after truth, energy, joy, modesty, self-control, earnest contemplation, and equanimity of mind, so long the Sangha may be expected to prosper. Therefore, O bhikkhus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind, and full of wisdom.”

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 5

“And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold path; believing this church of the Buddha, of the righteous, the upright, the just, the law abiding, to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing-ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thought. This is the mirror of truth which teaches the straightest way to enlightenment which is the common goal of all living creatures. He who possesses the mirror of truth is free from fear; he will find comfort in the tribulations of life, and his life will be a blessing to all his fellow-creatures.”

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 6

“Now, at that time the twin sala trees were full of bloom with flowers out of season; and heavenly songs came wafted from the skies, out of reverence for the successor of the Buddhas of old. And Ananda was filled with wonder that the Blessed One was thus honored. But the Blessed One said: ‘Not by such events, Ananda, is the Tathagata rightly honored, held sacred, or revered. But the devout man, who continually fulfills the greater and lesser duties, walking according to the precepts, it is who rightly honors, holds sacred, and reveres the Tathagata with the worthiest homage. Therefore, O Ananda, be ye constant in the fulfillment of the greater and of the lesser duties, and walk according to the precepts; thus, Ananda, will ye honor the Master.’”

THE GOSPEL OF BUDDHA, METTEYYA, PARA. 3

“Then the Mallas of Kusinara gave orders to their attendants, saying, ‘Gather together perfumes and garlands, and all the music in Kusinara!’ And the Mallas of Kusinara took the perfumes and garlands, and all the musical instruments, and five hundred garments, and went to the sala grove where the body of the Blessed One lay. There they passed the day in paying honor and reverence to the remains of the Blessed One, with hymns, and music, and with garlands and perfumes, and in making canopies of their garments, and preparing decorative wreaths to hang thereon. And they burned the remains of the Blessed One as they would do to the body of a king of kings.”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 19

“Upali rose, saying: ‘Our great Master used to say to the brethren: ‘O bhikkhus! after my final entrance into Nirvana you must reverence and obey the law. Regard the law as your master. The law is like unto a light that shines in the darkness, pointing out the way; it is also like unto a precious jewel to gain which you must shun no trouble, and be ready to bring any sacrifice; even, should it be needed, your own lives. Obey the Dharma which I have revealed to you; follow it carefully and if as in no way different from myself.’ Such were the words of the Blessed One. The law, accordingly, which the Buddha has left us as a precious inheritance has now become the visible body of the Tathagata. Let us, therefore, revere

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it and keep it sacred. For what is the use of erecting dagobas for relics, if we neglect the spirit of the Master's teachings?"

THE GOSPEL OF BUDDHA, CONCLUSION, PARA. 2

"Now let us bear in mind that not this or that law which is revealed to us in the Dhanna is the Buddha, but the entire truth, the truth which is eternal, omnipresent, immutable, and most excellent. Many regulations of the Sangha are temporary; they were prescribed because they suited the occasion and were needed for some transient emergency. The truth, however, is not temporary. The truth is not arbitrary nor a matter of opinion, but can be investigated, and he who earnestly searches for the truth will find it. The truth is hidden to the blind, but he who has the mental eye sees the truth. The truth is Buddha's essence, and the truth will remain the ultimate standard. Let us, then, revere the truth; let us inquire into the truth and state it, and let us obey the truth. For the truth is Buddha our Master, our Teacher."

THE GOSPEL OF BUDDHA, CONCLUSION, PARA. 4

"If Buddha had not appeared to us as Gotama Sakyamuni, how could we have the sacred traditions of his doctrine? And if the generations to come did not have the sacred traditions preserved in the Sangha, how could they know anything of the great Sakyamuni? And neither we nor others would know anything about the most excellent truth which is eternal, omnipresent, and immutable. Let us then keep sacred and revere the traditions; let us keep sacred the memory of Gotama Sakyamuni, so that people may find the truth."

THE GOSPEL OF BUDDHA, CONCLUSION, PARA. 6

"If a man has the habit of reverence and ever respects the aged, four things will increase to him: life, beauty, happiness, power."

THE DHAMMAPADA 109

"An act carelessly performed, a broken vow, and a wavering obedience to religious discipline,--all this bears no great fruit."

THE DHAMMAPADA 312

Christian

“Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. And even the very hairs of your head are all numbered. So don't be afraid; you are worth more than many sparrows.

Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven. But whoever disowns me before men, I will disown him before my Father in heaven.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 10:28-33

“His mercy extends to those who fear him, from generation to generation.” **NIV, THE GOSPEL ACCORDING TO LUKE 1:50**

“But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him. Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows.

I tell you, whoever acknowledges me before men, the Son of Man will also acknowledge him before the angels of God. But he who disowns me before men will be disowned before the angels of God. And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.”

NIV, THE GOSPEL ACCORDING TO LUKE 12:5-10

“One of the criminals who hung there hurled insults at him: ‘Aren't you the Christ? Save yourself and us!’ But the other criminal rebuked him. ‘Don't you fear God,’ he said, ‘since you are under the same sentence? We are punished justly, for we are getting what

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our deeds deserve. But this man has done nothing wrong.’ Then he said, ‘Jesus, remember me when you come into your kingdom.’ Jesus answered him, ‘I tell you the truth, today you will be with me in paradise.’”

NIV, THE GOSPEL ACCORDING TO LUKE 23:39-43

“Then Peter began to speak: ‘I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right.’”

NIV, ACTS OF THE APOSTLES 10:34-35

“Standing up, Paul motioned with his hand and said: ‘Men of Israel and you Gentiles who worship God, listen to me!’”

NIV, ACTS OF THE APOSTLES 13:16

“Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent.”

NIV, ACTS OF THE APOSTLES 13:26

“That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe.”

RSV, THE LETTER OF PAUL TO THE ROMANS 11:20

“Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 7:1

“Submit to one another out of reverence for Christ.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 5:21

“Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of

Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free. And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.” **NIV, THE LETTER OF PAUL TO THE EPHESIANS 6:5-9**

“Therefore, my dear friends, as you have always obeyed-- not only in my presence, but now much more in my absence-- continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 2:12-13

“Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. Anyone who does wrong will be repaid for his wrong, and there is no favoritism.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 3:22-25

“During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 5:7

“Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our ‘God is a consuming fire.’”

NIV, THE LETTER OF PAUL TO THE HEBREWS 12:28-29

“You believe that there is one God. Good! Even the demons believe that-- and shudder.”

NIV, A LETTER OF JAMES 2:19

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“Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear.”

NIV, THE FIRST LETTER OF PETER 1:17

“Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king. Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh. For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God. But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God.”

NIV, THE FIRST LETTER OF PETER 2:17-20

“Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, when they see the purity and reverence of your lives.”

NIV, THE FIRST LETTER OF PETER 3:1-2

“But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.”

NIV, THE FIRST LETTER OF PETER 3:15-16

“He said in a loud voice, ‘Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.’”

NIV, THE REVELATION OF JOHN 14:7

“Then a voice came from the throne, saying: ‘Praise our God, all you his servants, you who fear him, both small and great!’”

NIV, THE REVELATION OF JOHN 19:5

Hindu

“Lies in the mind which gives, the will that serves: and these are gained by reverence, by strong search, by humble heed of those who see the Truth and teach it.”

THE SONG CELESTIAL 4:34

“Unendingly they glorify Me; seek Me; keep their vows of reverence and love, with changeless faith adoring Me.”

THE SONG CELESTIAL 9:14

“Therefore, with body bent and reverent intent, I praise, and serve, and seek Thee, asking grace. As father to a son, as friend to friend, as one who loveth to his lover, turn Thy face in gentleness on me!”

THE SONG CELESTIAL 11:45

“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!

THE SONG CELESTIAL 13:7-12

“Conceited, 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.”

THE SONG CELESTIAL 16:17

“Worship of gods meriting worship; lowly reverence of Twice-borns, Teachers, Elders; Purity, Rectitude, and the Brahmacharya's

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vow, and not to injure any helpless thing,- these make a true religiousness of Act."

THE SONG CELESTIAL 17:14

"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!"

THE SONG CELESTIAL 18:65

Jewish

"When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, 'I am El Shaddai. Walk in My ways and be blameless. I will establish My covenant between Me and you, and I will make you exceedingly numerous.'

Abram threw himself on his face; and God spoke to him further, 'As for Me, this is My covenant with you: You will be the father of a multitude of nations.'"

TANAKH, GENESIS 17:1-4

"And He said, 'Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground.'"

THE HOLY SCRIPTURES, EXODUS, 3:5

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the sound of a shofar exceedingly loud; so that all the people who were in the camp trembled: And Moses brought forth the people out of the camp to meet with God; and they stood at the lower part of the mount: And Mount Sinai was altogether in smoke, because the Lord descended upon it in fire; and its smoke ascended as the smoke of a furnace, and the whole mount trembled greatly: And when the voice of the shofar sounded long, and became louder and louder, Moses spoke, and God answered him by a voice: And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up: And the Lord said to Moses, Go down, charge the people,

lest they break through to the Lord to gaze, and many of them perish: And let the priests also, who come near the Lord, sanctify themselves, lest the Lord break forth upon them: And Moses said to the Lord, The people cannot come up to mount Sinai; for you charged us, saying, Set bounds about the mount, and sanctify it: And the Lord said to him, Go, get you down, and you shall come up, you, and Aaron with you; but let not the priests and the people break through to come up to the Lord, lest he break forth upon them:”

HB, EXODUS 19:16-24

“And it came to pass, when Moses came down from Mount Sinai with the two tablets of Testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone while he talked with him: And when Aaron and all the people of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come closer to him: And Moses called to them; and Aaron and all the rulers of the congregation returned to him; and Moses talked with them: And afterward all the people of Israel came near; and he gave them in commandment all that the Lord had spoken with him in Mount Sinai: And when Moses had finished speaking with them, he put a veil on his face: But when Moses went in before the Lord to speak with him, he took the veil off, until he came out; And he came out, and spoke to the people of Israel that which he was commanded: And the people of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with him:”

HB, EXODUS 34:29-35

“You shall keep My Sabbaths and venerate My sanctuary: I am the Lord.”

THE HOLY SCRIPTURES, LEVITICUS 19:30

“Do shall not profane My holy name, that I may be sanctified in the midst of the Israelite people-- I the LORD, who sanctify you, I who brought you out of the land of Egypt to be your God, I the LORD.”

TANAKH, LEVITICUS 22:32-33

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“You shall keep My Sabbaths and venerate My sanctuary, Mine, the Lord’s.”

TANAKH, LEVITICUS 26:2

“And now, O Israel, what does the LORD your God demand of you? Only this: to revere the LORD your God, to walk only in His paths, to love Him, to serve the LORD your God with all your heart and soul, keeping the Lord’s commandments and laws, which I enjoin upon you today, for your good.”

TANAKH, DEUTERONOMY 10:12-13

“Follow none but the LORD your God, and revere none but Him; observe His commandments alone, and heed only His orders; worship none but Him, and hold fast to Him.”

TANAKH, DEUTERONOMY 13:5

“If you fail to observe faithfully all the terms of this Teaching that are written in this book, to reverence this honored and awesome Name, the Lord your God, the Lord will inflict extraordinary plagues upon you and your offspring, strange and lasting plagues, malignant and chronic diseases.”

TANAKH, DEUTERONOMY 28:58-59

“Thus all the peoples of the earth shall know how mighty is the hand of the Lord, and you shall fear the Lord your God always.”

TANAKH, JOSHUA 4:24

“Assuredly—declares the Lord, the God of Israel—I intended for you and your father’s house to remain in My service forever. But now—declares the Lord—far be it from Me! For I honor those who honor Me, but those who spurn Me shall be dishonored.”

TANAKH, FIRST BOOK OF SAMUEL 2:30

“If you will revere the LORD, worship Him, and obey Him and will not flout the Lord’s command, if both you and the king who reigns over you will follow the LORD your God, [well and good]. But if

you do not obey the LORD and you flout the Lord's command, the hand of the Lord will strike you as it did your fathers."

TANAKH, FIRST BOOK OF SAMUEL 12:14-15

"Above all, you must revere the LORD and serve Him faithfully with all your heart; and consider how grandly He has dealt with you. For if you persist in your wrongdoing, both you and your king shall be swept away."

TANAKH, FIRST BOOK OF SAMUEL 12:24-25

"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread: And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a trap to the inhabitants of Jerusalem:"

HB, ISAIAH 8:13-14

"For you have made of a city a heap; of a fortified city a ruin; a palace of strangers to be no city; it shall never be rebuilt: Therefore shall the strong people glorify you, the city of the terrible nations shall fear you:"

HB, ISAIAH 25:2-3

"But when he sees his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel:"

HB, ISAIAH 29:23

"Hear, you who are far, what I have done;
You who are near, note My might."

TANAKH, ISAIAH 33:13

"Woe to him who strives with his Maker! Let the potsherd strive with the potsherds of the earth; Shall the clay say to him who fashions it, What do you make? or your work, He has no hands: Woe to him who says to his father, What are you begetting? or to the woman, With what are you in labor: Thus says the Lord, the

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Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command me: I have made the earth, and created man upon it; I, my own hands, have stretched out the heavens, and all their host have I commanded:”

HB, ISAIAH 45:9-12

“Who would not revere you, O King of the nations?
For that is Your due,
Since among all the wise men of the nations
And all their royalty
There is none like You.”

TANAKH, JEREMIAH 10:7

“Be silent before my LORD God,
For the day of the LORD is approaching;
For the LORD has prepared a sacrificial feast,
Has bidden His guests purify themselves.”

TANAKH, ZEPHANIAH 1:7

“A son honors his father, and a servant his master; If I am a father, where is my honor? And if I am a master, where is my fear? says the Lord of hosts to you, O priests, who despise my name, and you say; How have we despised your name: You offer polluted bread upon my altar; and you say, How have we polluted you? In that you say, The table of the Lord is contemptible: And if you offer the blind for sacrifice, is this not evil? And if you offer the lame and the sick, is this not evil? Offer it now to your governor, will he be pleased with you, or accept your person? says the Lord of hosts: And now, I beg you, beseech God that he will be gracious to us; this has been your doing; Will he show favor to any of you? says the Lord of hosts:”

HB, MALACHI 1:6-9

“Then those who feared the Lord spoke to one another; and the Lord listened, and heard it, and a book of remembrance was written before him for those who feared the Lord, and who took heed of his name: And they shall be mine, says the Lord of hosts, on that day which I appoint as my particular day; and I will spare them, like a man spares his own son who serves him: Then you shall return, and discern between the righteous and the wicked, between him who serves God and him who does not serve him:”

HB, MALACHI 3:16-18

“But for you who revere My name a sun of victory shall rise to bring healing. You shall go forth and stamp like stall-fed calves.”

TANAKH, MALACHI 3:20

“Serve the LORD in awe;
tremble with fright,
pay homage in good faith,
lest He be angered, and your way be doomed
in a mere flash of His anger.”

TANAKH, PSALMS 2:11

“You who fear the LORD, praise Him!
All you offspring of Jacob, honor Him!
Be in dread of Him, all you offspring of Israel!”

TANAKH, PSALMS 22:24

“Whoever fears the LORD,
he shall be shown what path to choose.
He shall live a happy life,
and his children shall inherit the land.
The counsel of the LORD is for those who fear Him;
to them He makes known His covenant.

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My eyes are ever toward the LORD,
for He will loose my feet from the net.”

TANAKH, PSALMS 25:12-15

“Let all the earth fear the LORD;
let all the inhabitants of the world dread Him.”

TANAKH, PSALMS 33:8

“The angel of the LORD camps around those who fear Him
and rescues them.

Taste and see how good the LORD is;
Happy is the man who takes refuge in Him!
Fear the LORD, you His consecrated ones,
for those who fear Him lack nothing.”

TANAKH, PSALMS 34:8-10

“Desist! Realize that I am God!
I dominate the nations;
I dominate the earth.”

TANAKH, PSALMS 46:11

“There tongue shall be their downfall;
all who see them shall recoil in horror;
all men shall stand in awe;
they shall proclaim the work of God
and His deed which they perceived.

The righteous shall rejoice in the Lord,
and take refuge in Him;
all the upright shall exalt.”

TANAKH, PSALMS 64:9-11

“For who in the skies can equal the Lord,
can compare with the Lord among the divine beings,
a God greatly dreaded in the council of holy beings,
held in awe by all who around Him.”

TANAKH, PSALMS 89:7

“Bow down to the Lord majestic in holiness;
tremble in His presence, all the earth!”

TANAKH, PSALMS 96:9

“The nations will fear the name of the LORD,
all the kings of the earth, Your glory.”

TANAKH, PSALMS 102:116

“A Song of Maalot; Happy is every one who fears the Lord; who walks in his ways: For you shall eat the labor of your hands; happy shall you be, and it shall be well with you: Your wife shall be like a fruitful vine in the recesses of your house; your children like olive shoots around your table: Behold, thus shall the man be blessed who fears the Lord: The Lord shall bless you from Zion; and you shall see the good of Jerusalem all the days of your life: And you shall see your children's children, and peace upon Israel:”

HB, PSALMS 128:1-6

“Therefore, men are in awe of Him,
Whom none of the wise can perceive.”

TANAKH, JOB 37:24

“I realize, too, that whatever God has brought to pass will recur evermore:

Nothing can be added to it
And nothing taken from it—
and God has brought to pass that men revere Him.”

Reverence

TANAKH, ECCLESIASTES 3:14

“The sum of the matter, when all is said and done: Revere God and observe His commandments! For this applies to all mankind: that God will call every creature to account for everything unknown, be it good or bad.”

TANAKH, ECCLESIASTES 12:13-14

Muslim

“And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).

Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture? Will ye not understand?

Nay, seek (God's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit.”

THE HOLY QUR’ÁN 2:43-45

“Piety does not lie in turning your face to East or West: Piety lies in believing in God, the Last Day and the angels, the Scriptures and the prophets, and disbursing your wealth out of the love of God among your kin and the orphans, the wayfarers and mendicants, freeing the slaves, observing your devotional obligations, and in paying the zakat and fulfilling a pledge you have given, and being patient in hardship, adversity, and times of peril. These are the men who affirm the truth, and they are those who follow the straight path.”

AL-QUR’ÁN, 2:177

“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 God, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for God ever watches over you.”

THE HOLY QUR’ÁN 4:1

“Say: 'My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer, and call upon him, making your devotion sincere as in his sight: such as he created you in the beginning, so shall ye return.'”

THE HOLY QUR’ÁN 7:29

“When the Qur’án is read, listen to it with attention, and hold your peace: that ye may receive Mercy.

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.

Those who are near to thy Lord, disdain not to do him worship: they celebrate His praises, and bow down before Him.”

THE HOLY QUR’ÁN 7:204-206

“And further (thus): 'Set thy face towards Religion with true piety, and never in anywise be of the Unbelievers;

Nor call on any, other than God - such will neither profit thee nor hurt thee: if thou dost, Behold! thou shalt certainly be of those who do wrong.'”

THE HOLY QUR’ÁN 10:105-106

“Tell those of My creatures who believe: 'Observe your devotional obligations and give of what We have given you in charity, ...'”

AL-QUR’ÁN, 14:31

“And to God doth obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord).

They all revere their Lord, high above them, and they do all that they are commanded.

God has said: 'Take not (for worship) two gods: for He is just One God: then fear Me (and Me alone).'

THE HOLY QUR’ÁN 16:49-51

Reverence

“God is verily with those who are pious and devout, and those who are doers of good.”

AL-QUR’ÁN, 16:128

Zoroastrian

“May these blessings approach this house, which are the wise perceptions of the saints, the sacred blessings bestowed through the ritual, their guileless characteristics, together with their recognition of what is due.”

THE YASNA, 60:3

“May 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.”

THE YASNA, 60:5

“If men would reverence him, ... then he would come to the faithful at the settled time; he would come in the chosen hour of his beautiful immortal life.”

YASHTS 10:74

“(O God), Thou keepest those nations that render due reverence to Mithra the lord of wide pastures.”

YASHTS 10:78

Righteousness

Bahá'í

“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. 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. Verily it is incumbent upon thee to become a true believer in God, the All-Possessing, the Almighty, and to turn away from the one who guideth thee into the torment of hell-fire.”

SELECTIONS FROM THE BÁB, P. 19

“By the righteousness of Him Who hath called thee into being and unto Whom ere long thou shalt return, if thou remainest, at the moment of death, a disbeliever in the signs of thy Lord thou shalt surely enter the gates of hell, and none of the deeds thy hands have wrought will profit thee, nor shalt thou find a patron nor anyone to plead for thee. 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.”

SELECTIONS FROM THE BÁB, P. 19

“We enjoin thee to save thyself and all the inhabitants of that land from the fire, then to enter the peerless and exalted Paradise of His good-pleasure. Otherwise the day is approaching when thou shalt perish and enter the fire, when thou shalt have neither patron nor helper from God. We have taken compassion on thee, as a sign of Our grace, inasmuch as thou hast related thyself unto Us. Verily We are aware of all things. We are cognizant of thy righteous deeds, though they shall avail thee nothing; for the whole object of such righteousness is but recognition of God, thy Lord, and undoubted faith in the Words revealed by Him.”

SELECTIONS FROM THE BÁB, PP. 33-34

“THE acts of Him Whom God shall make manifest are like unto the sun, while the works of men, provided they conform to the good-pleasure of God, resemble the stars or the moon... Thus, should the

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followers of the Bayan observe the precepts of Him Whom God shall make manifest at the time of His appearance, and regard themselves and their own works as stars exposed to the light of the sun, then they will have gathered the fruits of their existence; otherwise the title of 'starship' will not apply to them. Rather it will apply to such as truly believe in Him, to those who pale into insignificance in the day-time and gleam forth with light in the night season.

Such indeed is the fruit of this precept, should anyone observe it on the Day of Resurrection. This is the essence of all learning and of all righteous deeds, should anyone but attain unto it. Had the peoples of the world fixed their gaze upon this principle, no Exponent of divine Revelation would ever have, at the inception of any Dispensation, regarded them as things of naught. However, the fact is that during the night season everyone perceiveth the light which he himself, according to his own capacity, giveth out, oblivious that at the break of day this light shall fade away and be reduced to utter nothingness before the dazzling splendour of the sun."

SELECTIONS FROM THE BÁB, P. 97

"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; even as the pious deeds of the Christian monks profited them not, inasmuch as at the time of the manifestation of the Apostle of God - may the blessings of God rest upon Him - they contented themselves with the standard set forth in the Gospel."

SELECTIONS FROM THE BÁB, P. 102

"On the Day of His manifestation, unless thou truly believest in Him, naught can save thee from the fire, even if thou dost perform every righteous deed. If thou embracest the Truth, everything good and seemly shall be set down for thee in the Book of God, and by virtue of this thou wilt rejoice in the all-highest Paradise until the following Resurrection."

SELECTIONS FROM THE BÁB, P. 110

“AS to those who have debarred themselves from the Revelation of God, they have indeed failed to understand the significance of a single letter of the Qur’án, nor have they obtained the slightest notion of the Faith of Islam, otherwise they would not have turned away from God, Who hath brought them into being, Who hath nurtured them, hath caused them to die and hath proffered life unto them, by clinging to parts of their religion, thinking that they are doing righteous work for the sake of God.”

SELECTIONS FROM THE BÁB, P. 140

“PONDER upon the people unto whom the Gospel was given. Their religious leaders were considered as the true Guides of the Gospel, yet when they shut themselves out from Muhammad, the Apostle of God, they turned into guides of error, notwithstanding that all their lives they had faithfully observed the precepts of their religion in order to attain unto Paradise; then when God made Paradise known unto them, they would not enter therein. Those unto whom the Qur’án is given have wrought likewise. They performed their acts of devotion for the sake of God, hoping that He might enable them to join the righteous in Paradise. However, when the gates of Paradise were flung open to their faces, they declined to enter. They suffered themselves to enter into the fire, though they had been seeking refuge therefrom in God.”

SELECTIONS FROM THE BÁB, P. 143

“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.”

SELECTIONS FROM THE BÁB, P. 144

“HOW great the number of people who deck themselves with robes of silk all their lives, while clad in the garb of fire, inasmuch as they have divested themselves of the raiment of divine guidance and righteousness; and how numerous are those who wear clothes made of cotton or coarse wool throughout their lives, and yet by reason of their being endowed with the vesture of divine guidance and righteousness, are truly attired with the raiment of Paradise and

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take delight in the good-pleasure of God. Indeed it would be better in the sight of God were ye to combine the two, adorning yourselves with the raiment of divine guidance and righteousness and wearing exquisite silk, if ye can afford to do so. If not, at least act ye not unrighteously, but rather observe piety and virtue..."

SELECTIONS FROM THE BÁB, P. 149

"SAY: 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; it is He Who causeth His Word to be fulfilled as He pleaseth and it is He Who leadeth those who have received illumination and seek the way of righteousness.

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. Faithfully obey the Primal Point Who is the Lord Himself, and be of the righteous. 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, place thy whole trust in God, thy Lord, saying, Sufficient is God unto me in the kingdoms of both this world and the next."

SELECTIONS FROM THE BÁB, P. 160

"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."

SELECTIONS FROM THE BÁB, P. 162

"Verily on that Day the learning of the learned shall prove of no avail, neither the accomplishments of the exponents of knowledge, nor the pomp of the highly honoured, nor the power of the mighty, nor the remembrance of the devout, nor the deeds of the righteous, nor the genuflexion of the kneeling worshipper, nor his prostration or turning towards the Qiblih, nor the honour of the honoured, nor the kinship of the highly born, nor the nobility of those of noble

descent, nor the discourse of the eloquent, nor the titles of the prominent - none of these shall be of any avail unto them - inasmuch as all these and whatever else ye have known or comprehended were created by His word of command 'Be' and it is. Indeed if it be His Will He can assuredly bring about the resurrection of all created things through a word from Himself."

SELECTIONS FROM THE BÁB, PP. 165-166

"Confer Thy blessings, O my Lord, upon the Messengers, the holy ones and the righteous. Verily Thou art God, the Peerless, the All-Compelling."

SELECTIONS FROM THE BÁB, P. 213

"HE IS THE GLORY OF GLORIES

This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue."

ARABIC HIDDEN WORDS, P. 1

"The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth everyone who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration."

THE KITAB-I-AQDAS, P. 19

"Adorn yourselves with the raiment of goodly deeds. He whose deeds attain unto God's good pleasure is assuredly of the people of

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Bahá and is remembered before His throne. Assist ye the Lord of all creation with works of righteousness, and also through wisdom and utterance.” **THE KITAB-I-AQDAS, P. 45**

“Fear God, and be ye of the righteous! Ask ye that which shall be of profit to you in the Cause of God and His dominion, for the portals of His tender compassion have been opened before all who dwell in heaven and on earth.”

THE KITAB-I-AQDAS, P. 64

“Ye have been forbidden in the Book of God to engage in contention and conflict, to strike another, or to commit similar acts whereby hearts and souls may be saddened. A fine of nineteen mithqals of gold had formerly been prescribed by Him Who is the Lord of all mankind for anyone who was the cause of sadness to another; in this Dispensation, however, He hath absolved you thereof and exhorteth you to show forth righteousness and piety. Such is the commandment which He hath enjoined upon you in this resplendent Tablet. Wish not for others what ye wish not for yourselves; fear God, and be not of the prideful.”

THE KITAB-I-AQDAS, PP. 72-73

“In these days there are some who, far from being just and fair-minded, have assaulted Me with the sword of hatred and the spear of enmity, forgetting that it behooveth every fair-minded person to succor Him Whom the world hath cast away and the nations abandoned, and to lay hold on piety and righteousness.”

EPISTLE TO THE SON OF THE WOLF, P. 36

“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.”

EPISTLE TO THE SON OF THE WOLF, PP. 93-94

“Let thy soul glow with the flame of this undying Fire that burneth in the midmost heart of the world, in such wise that the waters of the universe shall be powerless to cool down its ardor. Make, then, mention of thy Lord, that haply the heedless among Our servants may be admonished through thy words, and the hearts of the righteous be gladdened.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 38

“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 Bahá! 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 93-94

“He is truly wise whom the world and all that is therein have not deterred from recognizing the light of this Day, who will not allow men's idle talk to cause him to swerve from the way of righteousness. He is indeed as one dead who, at the wondrous dawn of this Revelation, hath failed to be quickened by its soul-stirring breeze. He is indeed a captive who hath not recognized the

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Supreme Redeemer, but hath suffered his soul to be bound, distressed and helpless, in the fetters of his desires.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 168-169

“The purpose underlying the revelation of every heavenly Book, nay, of every divinely-revealed verse, is to endue all men with righteousness and understanding, so that peace and tranquillity may be firmly established amongst them. Whatsoever instilleth assurance into the hearts of men, whatsoever exalteth their station or promoteth their contentment, is acceptable in the sight of God. How lofty is the station which man, if he but choose to fulfill his high destiny, can attain! To what depths of degradation he can sink, depths which the meanest of creatures have never reached! Seize, O friends, the chance which this Day offereth you, and deprive not yourselves of the liberal effusions of His grace.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 206

“Cleanse from your hearts the love of worldly things, from your tongues every remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations. Let God be your fear, O people, and be ye of them that tread the path of righteousness.

Say: Should your conduct, O people, contradict your professions, how think ye, then, to be able to distinguish yourselves from them who, though professing their faith in the Lord their God, have, as soon as He came unto them in the cloud of holiness, refused to acknowledge Him, and repudiated His truth? Disencumber yourselves of all attachment to this world and the vanities thereof. Beware that ye approach them not, inasmuch as they prompt you to walk after your own lusts and covetous desires, and hinder you from entering the straight and glorious Path.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 275-276

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 285

“One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished....

Be pure, O people of God, be pure; be righteous, be righteous.... Say: O people of God! That which can ensure the victory of Him Who is the Eternal Truth, His hosts and helpers on earth, have been set down in the sacred Books and Scriptures, and are as clear and manifest as the sun. These hosts are such righteous deeds, such conduct and character, as are acceptable in His sight. 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 287

“Intone, O My servant, the verses of God that have been received by thee, as intoned by them who have drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men. Whoso reciteth, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to

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throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul. Thus have the mysteries of the Revelation of God been decreed by virtue of the Will of Him Who is the Source of power and wisdom.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 295

“A Book sent down in truth unto men of insight! It biddeth the people to observe justice and to work righteousness, and forbiddeth them to follow their corrupt inclinations and carnal desires, if perchance the children of men might be roused from their slumber.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 306-307

“O ye rich ones of the earth! Flee not from the face of the poor that lieth in the dust, nay rather befriend him and suffer him to recount the tale of the woes with which God's inscrutable Decree hath caused him to be afflicted. By the righteousness of God! Whilst ye consort with him, the Concourse on high will be looking upon you, will be interceding for you, will be extolling your names and glorifying your action. Blessed are the learned that pride not themselves on their attainments; and well is it with the righteous that mock not the sinful, but rather conceal their misdeeds, so that their own shortcomings may remain veiled to men's eyes.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 314-315

“O banished and faithful friend! Quench the thirst of heedlessness with the sanctified waters of My grace, and chase the gloom of remoteness through the morning-light of My Divine presence. Suffer not the habitation wherein dwelleth My undying love for thee to be destroyed through the tyranny of covetous desires, and overcloud not the beauty of the heavenly Youth with the dust of self and passion. Clothe thyself with the essence of righteousness, and let thine heart be afraid of none except God. Obstruct not the luminous spring of thy soul with the thorns and brambles of vain and inordinate affections, and impede not the flow of the living waters that stream from the fountain of thine heart. Set all thy hope in God, and cleave tenaciously to His unfailing mercy. Who else but Him can enrich the destitute, and deliver the fallen from his abasement?”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 323

“Later, the beauty of the countenance of the Friend of God(2) appeared from behind the veil, and another standard of divine guidance was hoisted. He invited the people of the earth to the light of righteousness. The more passionately He exhorted them, the fiercer waxed the envy and waywardness of the people, except those who wholly detached themselves from all save God, and ascended on the wings of certainty to the station which God hath exalted beyond the comprehension of men. It is well known what a host of enemies besieged Him, until at last the fires of envy and rebellion were kindled against Him.”

THE KITAB-I-IQAN, P. 10

“This is the purpose underlying the symbolic words of the Manifestations of God. Consequently, the application of the terms ‘sun’ and ‘moon’ to the things already mentioned hath been demonstrated and justified by the text of the sacred verses and the recorded traditions. Hence, it is clear and manifest that by the words ‘the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven’ is intended the waywardness of the divines, and the annulment of laws firmly established by divine Revelation, all of which, in symbolic language, have been foreshadowed by the Manifestation of God. None except the righteous shall partake of this cup, none but the godly can share therein. ‘The righteous shall drink of a cup tempered at the camphor fountain.’”

THE KITAB-I-IQAN, P. 41

“Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer, the Best-Beloved. Thou wilt regard the words and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and words are the fire of vengeance unto the wicked, and inwardly the waters of mercy unto the righteous. Were the eye of

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the heart to open, it would surely perceive that the words revealed from the heaven of the will of God are at one with, and the same as, the deeds that have emanated from the Kingdom of divine power.”

THE KITAB-I-IQAN, PP. 57-58

“Yea, inasmuch as the peoples of the world have failed to seek from the luminous and crystal Springs of divine knowledge the inner meaning of God's holy words, they therefore have languished, stricken and sore athirst, in the vale of idle fancy and waywardness. They have strayed far from the fresh and thirst-subduing waters, and gathered round the salt that burneth bitterly. Concerning them, the Dove of Eternity hath spoken: ‘And if they see the path of righteousness, they will not take it for their path; but if they see the path of error, for their path will they take it. This, because they treated Our signs as lies, and were heedless of them.’”

THE KITAB-I-IQAN, P. 105

“The following is an evidence of the sovereignty exercised by Muhammad, the Day-star of Truth. Hast thou not heard how with one single verse He hath sundered light from darkness, the righteous from the ungodly, and the believing from the infidel? All the signs and allusions concerning the Day of Judgment, which thou hast heard, such as the raising of the dead, the Day of Reckoning, the Last Judgment, and others have been made manifest through the revelation of that verse. These revealed words were a blessing to the righteous who on hearing them exclaimed: ‘O God our Lord, we have heard, and obeyed.’ They were a curse to the people of iniquity who, on hearing them affirmed: ‘We have heard and rebelled.’ Those words, sharp as the sword of God, have separated the faithful from the infidel, and severed father from son.”

THE KITAB-I-IQAN, PP. 111-112

“Strive, therefore, O my brother, to grasp the meaning of ‘Resurrection,’ and cleanse thine ears from the idle sayings of these rejected people. Shouldst thou step into the realm of complete detachment, thou wilt readily testify that no day is mightier than this Day, and that no resurrection more awful than this Resurrection can ever be conceived. One righteous work performed in this Day, equalleth all the virtuous acts which for myriads of centuries men

have practised - nay, We ask forgiveness of God for such a comparison! For verily the reward which such a deed deserveth is immensely beyond and above the estimate of men."

THE KITAB-I-IQAN, PP. 144-145

"I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and supreme station, he would inhale at a distance of a thousand leagues the fragrance of God, and would perceive the resplendent morn of a divine Guidance rising above the dayspring of all things. Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood even as he doth distinguish the sun from shadow."

THE KITAB-I-IQAN, PP. 196-197

"O FRIEND! In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly."

PERSIAN HIDDEN WORDS, P. 3

"O MY SON! The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones."

PERSIAN HIDDEN WORDS, P. 56

"O SON OF MY HANDMAID!

Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead."

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PERSIAN HIDDEN WORDS, P. 58

“Praised be Thou, O Lord my God! I implore Thee by Them Who are the Tabernacles of Thy Divine holiness, Who are the Manifestations of Thy transcendent unity and the Day-Springs of Thine inspiration and revelation, to grant that Thy servants may not be kept back from this Divine Law which, at Thy will and according to Thy pleasure, hath branched out from Thy most great Ocean. Do Thou, then, ordain for them that which Thou didst ordain for Thy chosen ones and for the righteous among Thy creatures, whose constancy in Thy Cause the tempests of trials have failed to shake, and whom the tumults of tests have been powerless to hinder from magnifying Thy most exalted Word - the Word through Which the heavens of men's idle fancies and vain imaginations have been split asunder. Thou art, verily, the Almighty, the All-Glorious, the All-Knowing.”

PRAYERS AND MEDITATIONS, P. 27

“Praised be Thou, O my God! Thou seest how Thy righteous servants have fallen into the hands of the wicked doers, who have disbelieved in Thy name, the Unconstrained, and denied Thy majesty, and Thine unrestrained authority, and Thy strength, and Thy sovereign might. Their mouths utter what the mouths of the Jews uttered aforetime.”

PRAYERS AND MEDITATIONS, PP. 216-217

“I am the one, O my God, who, through the love I bear to Thee, hath been able to dispense with all who are in heaven and on earth. Armed with this love, I am afraid of no one, though all the peoples of the world unite to hurt me. Oh, that my blood could, this very moment, be shed on the face of the earth before Thee, and Thou wouldst behold me in the condition in which Thou didst behold such of Thy servants as have drawn nigh unto Thee, and those of Thy righteous creatures as have been chosen by Thee!”

PRAYERS AND MEDITATIONS, PP. 309-310

“This Wronged One exhorteth the peoples of the world to observe tolerance and righteousness, which are two lights amidst the darkness of the world and two educators for the edification of

mankind. Happy are they who have attained thereto and woe betide the heedless.

The third Taraz concerneth good character. A good character is, verily, the best mantle for men from God. With it He adorneth the temples of His loved ones. By My life! The light of a good character surpasseth the light of the sun and the radiance thereof. Whoso attaineth unto it is accounted as a jewel among men. The glory and the upliftment of the world must needs depend upon it. A goodly character is a means whereby men are guided to the Straight Path and are led to the Great Announcement. Well is it with him who is adorned with the saintly attributes and character of the Concourse on High.”

TABLETS OF BAHA'U'LLAH, P. 36

“O ye the embodiments of justice and equity and the manifestations of uprightness and of heavenly bounties! In tears and lamenting, this Wronged One calleth aloud and saith: O God, my God! Adorn the heads of Thy loved ones with the crown of detachment and attire their temples with the raiment of righteousness.”

TABLETS OF BAHA'U'LLAH, P. 57

“Say: O God, my God! Thou beholdest me circling round Thy Will with mine eyes turned towards the horizon of Thy bounty, eagerly awaiting the revelation of the effulgent splendours of the sun of Thy favours. I beg of Thee, O Beloved of every understanding heart and the Desire of such as have near access unto Thee, to grant that Thy loved ones may become wholly detached from their own inclinations, holding fast unto that which pleaseth Thee. Attire them, O Lord, with the robe of righteousness and illumine them with the splendours of the light of detachment. Summon then to their assistance the hosts of wisdom and utterance that they may exalt Thy Word amongst Thy creatures and proclaim Thy Cause amidst Thy servants. Verily, potent art Thou to do what Thou willest, and within Thy grasp lie the reins of all affairs. No God is there but Thee, the Mighty, the Ever-Forgiving.”

TABLETS OF BAHA'U'LLAH, P. 59

“Strife and conflict befit the beasts of the wild. It was through the grace of God and with the aid of seemly words and praiseworthy

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deeds that the unsheathed swords of the Bab'i community were returned to their scabbards. Indeed through the power of good words, the righteous have always succeeded in winning command over the meads of the hearts of men. Say, O ye loved ones! Do not forsake prudence. Incline your hearts to the counsels given by the Most Exalted Pen and beware lest your hands or tongues cause harm unto anyone among mankind.”

TABLETS OF BAHA'U'LLAH, P. 85

“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 behaviour. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Bahá! 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.”

TABLETS OF BAHA'U'LLAH, P. 86

“This Wronged One hath forbidden the people of God to engage in contention or conflict and hath exhorted them to righteous deeds and praiseworthy character. In this day the hosts that can ensure the victory of the Cause are those of goodly conduct and saintly character. Blessed are they who firmly adhere unto them and woe betide such as turn away therefrom.”

TABLETS OF BAHA'U'LLAH, P. 88

“Day and night this Wronged One yieldeth thanks and praise unto the Lord of men, for it is witnessed that the words of counsel and exhortation We uttered have proved effective and that this people hath evinced such character and conduct as are acceptable in Our sight. This is affirmed by virtue of the event which hath truly cheered the eye of the world, and is none other than the intercession of the friends with the high authorities in favour of their enemies. Indeed one's righteous deeds testify to the truth of one's words. We cherish the hope that men of piety may illumine the world through the radiant light of their conduct, and We entreat

the Almighty - glorified and exalted is He - to grant that everyone may in this Day remain steadfast in His love and stand firm in His Cause. He is, in truth, the Protector of those who are wholly devoted to Him and observe His precepts.”

TABLETS OF BAHA'U'LLAH, PP. 90-91

“O people of God! Righteous men of learning who dedicate themselves to the guidance of others and are freed and well guarded from the promptings of a base and covetous nature are, in the sight of Him Who is the Desire of the world, stars of the heaven of true knowledge. It is essential to treat them with deference. They are indeed fountains of soft-flowing water, stars that shine resplendent, fruits of the blessed Tree, exponents of celestial power, and oceans of heavenly wisdom. Happy is he that followeth them. Verily such a soul is numbered in the Book of God, the Lord of the mighty Throne, among those with whom it shall be well.”

TABLETS OF BAHA'U'LLAH, PP. 96-97

“This is the Day that God hath ordained to be a blessing unto the righteous, a retribution for the wicked, a bounty for the faithful and a fury of His wrath for the faithless and the foward. Verily He hath been made manifest, invested by God with invincible sovereignty. He hath revealed that wherewith naught on the earth or in the heavens can compare.”

TABLETS OF BAHA'U'LLAH, P. 103

“Consider Hippocrates, the physician. He was one of the eminent philosophers who believed in God and acknowledged His sovereignty. After him came Socrates who was indeed wise, accomplished and righteous. He practised self-denial, repressed his appetites for selfish desires and turned away from material pleasures. He withdrew to the mountains where he dwelt in a cave. He dissuaded men from worshipping idols and taught them the way of God, the Lord of Mercy, until the ignorant rose up against him. They arrested him and put him to death in prison. Thus relateth to thee this swift-moving Pen. What a penetrating vision into philosophy this eminent man had! He is the most distinguished of all philosophers and was highly versed in wisdom. We testify that he is one of the heroes in this field and an outstanding champion

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dedicated unto it. He had a profound knowledge of such sciences as were current amongst men as well as of those which were veiled from their minds.”

TABLETS OF BAHA'U'LLAH, P. 146

“And likewise He saith: The heaven of true understanding shineth resplendent with the light of two luminaries: tolerance and righteousness.”

TABLETS OF BAHA'U'LLAH, PP. 169-170

“Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men. Lofty is the station of man! Not long ago this exalted Word streamed forth from the treasury of Our Pen of Glory: Great and blessed is this Day - the Day in which all that lay latent in man hath been and will be made manifest. Lofty is the station of man, were he to hold fast to righteousness and truth and to remain firm and steadfast in the Cause. In the eyes of the All-Merciful a true man appeareth even as a firmament; its sun and moon are his sight and hearing, and his shining and resplendent character its stars. His is the loftiest station, and his influence educateth the world of being.”

TABLETS OF BAHA'U'LLAH, PP. 219-220

“It is incumbent upon everyone to discharge the obligation of Huquq. The advantages gained from this deed revert to the persons themselves. However, the acceptance of the offerings dependeth on the spirit of joy, fellowship and contentment that the righteous souls who fulfil this injunction will manifest. If such is the attitude acceptance is permissible, and not otherwise. Verily thy Lord is the All-Sufficing, the All-Praised.”

HUQUQU'LLAH, P. 490

“It behoveth thee to entreat God to graciously enable His faithful servants to meet the obligation of Huquq. The world is evanescent, and one's life fleeting. Therefore if one is privileged to offer that which is binding upon him, such an act hath ever been and will be nearer to piety and righteousness... It is incumbent upon everyone

to fulfil that which hath been set forth in the Book of God - exalted be His glory.”

HUQUQU'LLAH, P. 501

“Be righteous, O servants, in your actions! Turn not away from the helpless; make mention of Me amidst the great, and have no fear.”

PROMINENT PEOPLE, P. 267

“Say: O people of God! That which can insure the victory of Him Who is the Eternal Truth, His hosts and helpers on earth, have been set down in the sacred Books and Scriptures, and are as clear and manifest as the sun. These hosts are such righteous deeds, such conduct and character, as are acceptable in His sight. 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 from such an action will, most certainly, be diffused throughout the whole world.”

GUIDELINES FOR TEACHING, P. 294

“Thou art most dear to Us; and, as We love thee, so love We all in whom may be perceived the goodly adornments of trustworthiness and uprightness, and such qualities of virtue and integrity as have been enjoined upon men in the Book of God, the Lord of the Mighty Throne. Happy the lot of the soul that hath perceived the fragrant breaths of divine utterance, and given ear to what hath been revealed by God, the Omniscient, the All-Informed. God hath, verily, willed that His Cause should be assisted by the hosts of goodly deeds and a righteous character. Blessed, then, be the man that apprehendeth this truth and acteth conformably; and woe betide those who ignore or deny it!”

TRUSTWORTHINESS, P. 333

“It behoveth ye all so to adorn your inner and outer beings that, robed in trustworthiness, girt with righteousness and arrayed in truthfulness and rectitude, ye may become a means for the exaltation of the Cause and the education of the human race.”

TRUSTWORTHINESS, P. 334

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“In most of Our Tablets We have counselled the servants of God to be trustworthy and righteous, just and fair-minded. We have commanded them to eschew iniquity and evil and bidden them practise piety and the fear of God. The heedless, however, have been led only into ever-increasing loss. Truly, had God's creatures but conformed their actions to the will and pleasure of God, exalted be His glory, the whole earth would by now be seen as a single country, a blessed land of beauty and light.”

TRUSTWORTHINESS, P. 336

“Say: desist from wickedness and transgression, and lay hold on trustworthiness and piety, candour and sincerity. This is the commandment of God, the Lord of the Judgement Day. He Whom the world hath wronged speaketh not through the promptings of worldly desire, but in accordance with what hath been revealed in the Book of God, the Ordainer, the Ancient of Days. Righteousness of character is the means whereby the high stations attainable by man in the world of being may be made evident: to this testify God's honoured servants, whom the evil whisperings of the people have not deterred from arising to render service to their Lord, the King of the Mighty Throne.”

TRUSTWORTHINESS, PP. 336-337

“We beseech the True One to adorn His handmaidens with the ornament of chastity, of trustworthiness, of righteousness and of purity. Verily, He is the All-Bestowing, the All-Generous. We make mention of the handmaidens of God at this time and announce unto them the glad-tidings of the tokens of the mercy and compassion of God and His consideration for them, glorified be He, and We supplicate Him for all His assistance to perform such deeds as are the cause of the exaltation of His Word. He verily speaketh the truth and enjoineth upon His servants and His handmaidens that which will profit them in every world of His worlds. He, verily, is the All-Forgiving, the All-Merciful.”

WOMEN, P. 394

“O My Lord! O my Lord! I am a child of tender years. Nourish me from the breast of Thy mercy, train me in the bosom of Thy

love, educate me in the school of Thy guidance and develop me under the shadow of Thy bounty. Deliver me from darkness, make me a brilliant light; free me from unhappiness, make me a flower of the rose garden; suffer me to become a servant of Thy threshold and confer upon me the disposition and nature of the righteous; make me a cause of bounty to the human world, and crown my head with the diadem of eternal life.

Verily, Thou art the Powerful, the Mighty, the Seer, the Hearer.”

BAHA'I PRAYERS (US EDITION), PP. 37-38)

“In the world of existence the animal is a captive of nature. Its actions are according to the exigencies and requirements of nature. It has no consideration or consciousness of good and evil. It simply follows its natural instinct and inclination. 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 of the Merciful.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 40-41

“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. This pathway is conducive to the progress and uplift of the world. It is the source of human enlightenment, training and ethical improvement - the magnet which attracts the love of God because of the knowledge of God it bestows. This is the road of the holy Manifestations of God; for They are, in reality, the foundation of the divine religion of oneness. There is no change or transformation in this pathway. It is the cause of human betterment, the acquisition of heavenly virtues and the illumination of mankind.”

PROMULGATION OF UNIVERSAL PEACE*, P. 179

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“Among the teachings of Baha'u'llah is the principle of equality of man and woman. Baha'u'llah has said that both belong to humankind and that in the estimation of God they are equal, for each is the complement of the other in the divine creative plan. The only distinction between them in the sight of God is the purity and righteousness of their deeds and actions, for that one is preferred by God who is most nearly in the spiritual image and likeness of the Creator. Throughout the kingdoms of living organisms there is sex differentiation in function, but no preference or distinction is made in favor of either male or female.”

PROMULGATION OF UNIVERSAL PEACE*, P. 280

“A Cause which all the governments and peoples of the world, with all their powers and armies, cannot promulgate and spread, one Holy Soul can promote without help or support! Can this be done by human power? No, in the name of God! For example, Christ, alone and solitary, upraised the standard of peace and righteousness, a work which all the victorious governments with all their hosts are unable to accomplish.”

SOME ANSWERED QUESTIONS, P. 10

“As soon as the Báb became manifested, Baha'u'llah said, ‘This great Man is the Lord of the righteous, and faith in Him is incumbent upon all.’ And He arose to assist the Báb and gave many proofs and positive evidences of His truth, in spite of the fact that the ulama of the state religion had constrained the Persian government to oppose and resist Him and had further issued decrees ordering the massacre, pillage, persecution and expulsion of His followers. In all the provinces they began to kill, to burn, to pillage the converts and even to assault the women and children. Regardless of this, Baha'u'llah arose to proclaim the word of the Báb with the greatest firmness and energy. Not for one moment was He in concealment; He mixed openly with His enemies. He was occupied in showing forth evidences and proofs and was recognized as the Herald of the Word of God. In many changes and chances He endured the greatest misfortunes, and at every moment He ran the risk of being martyred.”

SOME ANSWERED QUESTIONS, PP. 27-28

“One is the fundamental basis which comprises all spiritual things - that is to say, it refers to the spiritual virtues and divine qualities; this does not change nor alter: it is the Holy of Holies, which is the essence of the Law of Adam, Noah, Abraham, Moses, Christ, Muhammad, the Báb, and Bahá'u'llah, and which lasts and is established in all the prophetic cycles. It will never be abrogated, for it is spiritual and not material truth; it is faith, knowledge, certitude, justice, piety, righteousness, trustworthiness, love of God, benevolence, purity, detachment, humility, meekness, patience and constancy. It shows mercy to the poor, defends the oppressed, gives to the wretched and uplifts the fallen.”

SOME ANSWERED QUESTIONS, P. 47

“The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets - in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore - meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God.”

SOME ANSWERED QUESTIONS, PP. 56-57

“And that universal Manifestation will subdue the world by spiritual power, not by war and combat; He will do it with peace and tranquillity, not by the sword and arms; He will establish this Heavenly Kingdom by true love, and not by the power of war. He will promote these divine teachings by kindness and righteousness, and not by weapons and harshness. He will so educate the nations and people that, notwithstanding their various conditions, their different customs and characters, and their diverse religions and

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races, they will, as it is said in the Bible, like the wolf and the lamb, the leopard, the kid, the sucking child and the serpent, become comrades, friends and companions. The contentions of races, the differences of religions, and the barriers between nations will be completely removed, and all will attain perfect union and reconciliation under the shadow of the Blessed Tree."

SOME ANSWERED QUESTIONS, P. 58

"That Thou shouldst give reward unto Thy servants the prophets, and the saints, and them that fear Thy name, small and great"(2 - that) is to say, He will distinguish the righteous by endless bounty, making them shine on the horizon of eternal honor, like the stars of heaven. He will assist them by endowing them with behavior and actions which are the light of the world of humanity, the cause of guidance, and the means of everlasting life in the Divine Kingdom."

SOME ANSWERED QUESTIONS, P. 59

"In Isaiah, chapter 11, verses 1 to 10, it is said: 'And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.'"

SOME ANSWERED QUESTIONS, P. 62

"Although from this attachment there proceed results, nevertheless, attachment to the earthly world, in relation to attachment to the spiritual world, is considered as a sin. The good deeds of the righteous are the sins of the Near Ones. This is established. So bodily power is not only defective in relation to spiritual power; it is weakness in comparison. In the same way, 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." **SOME ANSWERED QUESTIONS, P. 126**

"But the universal divine mind, which is beyond nature, is the bounty of the Preexistent Power. This universal mind is divine; it embraces existing realities, and it receives the light of the mysteries of God. It is a conscious power, not a power of investigation and of research. The intellectual power of the world of nature is a power of investigation, and by its researches it discovers the realities of beings and the properties of existences; but the heavenly intellectual power, which is beyond nature, embraces things and is cognizant of things, knows them, understands them, is aware of mysteries, realities and divine significations, and is the discoverer of the concealed verities of the Kingdom. This divine intellectual power is the special attribute of the Holy Manifestations and the Dawning-places of prophethood; a ray of this light falls upon the mirrors of the hearts of the righteous, and a portion and a share of this power comes to them through the Holy Manifestations."

SOME ANSWERED QUESTIONS, P. 218

"The third virtue of humanity is the goodwill which is the basis of good actions. Certain philosophers have considered intention superior to action, for the goodwill is absolute light; it is purified and sanctified from the impurities of selfishness, of enmity, of deception. Now it may be that a man performs an action which in appearance is righteous, but which is dictated by covetousness. For example, a butcher rears a sheep and protects it; but this righteous action of the butcher is dictated by desire to derive profit, and the result of this care is the slaughter of the poor sheep. How many righteous actions are dictated by covetousness! But the goodwill is sanctified from such impurities.

Briefly, if to the knowledge of God is joined the love of God, and attraction, ecstasy and goodwill, a righteous action is then perfect and complete. Otherwise, though a good action is praiseworthy, yet if it is not sustained by the knowledge of God, the love of God, and a sincere intention, it is imperfect. For example, the being of man must unite all perfections to be perfect. Sight is extremely precious and appreciated, but it must be aided by hearing; the hearing is much appreciated, but it must be aided by the power of speech; the faculty of speech is very acceptable, but it must be aided

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by the power of reason, and so forth. The same is true of the other powers, organs and members of man; when all these powers, these senses, these organs, these members exist together, he is perfect.”

SOME ANSWERED QUESTIONS, P. 302

“Since He believes that guidance toward righteousness is in itself a righteous act, He offers these few words of counsel to His country's sons, words spoken for God's sake alone and in the spirit of a faithful friend. Our Lord, Who knows all things, bears witness that this Servant seeks nothing but what is right and good; for He, a wanderer in the desert of God's love, has come into a realm where the hand of denial or assent, of praise or blame, can touch Him not. ‘We nourish your souls for the sake of God; We seek from you neither recompense nor thanks.’”

SECRET OF DIVINE CIVILIZATION, P. 6

“It is obvious that not until the people are educated, not until public opinion is rightly focused, not until government officials, even minor ones, are free from even the least remnant of corruption, can the country be properly administered. Not until discipline, order and good government reach the degree where an individual, even if he should put forth his utmost efforts to do so, would still find himself unable to deviate by so much as a hair's breadth from righteousness, can the desired reforms be regarded as fully established.”

SECRET OF DIVINE CIVILIZATION, P. 16

“While the setting up of parliaments, the organizing of assemblies of consultation, constitutes the very foundation and bedrock of government, there are several essential requirements which these institutions must fulfill. First, the elected members must be righteous, God-fearing, high-minded, incorruptible. Second, they must be fully cognizant, in every particular, of the laws of God, informed as to the highest principles of law, versed in the rules which govern the management of internal affairs and the conduct of foreign relations, skilled in the useful arts of civilization, and content with their lawful emoluments.”

SECRET OF DIVINE CIVILIZATION, P. 17

“As to those persons who, here and there, are considered leaders of the people: because this is only the beginning of the new administrative process, they are not yet sufficiently advanced in their education to have experienced the delights of dispensing justice or to have tasted the exhilaration of promoting righteousness or to have drunk from the springs of a clear conscience and a sincere intent. They have not properly understood that man's supreme honor and real happiness lie in self-respect, in high resolves and noble purposes, in integrity and moral quality, in impeccability of mind. They have, rather, imagined that their greatness consists in the accumulation, by whatever means may offer, of worldly goods.”

SECRET OF DIVINE CIVILIZATION, PP. 18-19

“Observe the case when an individual is an eminent person in his country, zealous, wise, pure-hearted, known for his innate capacity, intelligence, natural perspicacity - and is also an important member of the state: what, for such an individual, can be regarded as honor, abiding happiness, rank and station, whether in the here or the hereafter? Is it a diligent attention to truth and righteousness, is it dedication and resolve and devotion to the good pleasure of God, is it the desire to attract the favorable consideration of the ruler and to merit the approval of the people? Or would it, rather, consist in this, that for the sake of indulging in feasts and dissipations by night he should undermine his country and break the hearts of his people by day, causing his God to reject him, and his sovereign to cast him out and his people to defame him and hold him in deserved contempt?”

SECRET OF DIVINE CIVILIZATION, PP. 22-23

“If we ponder a while over the Qur'anic verses and proofs, and the traditional accounts which have come down to us from those stars of the heaven of Divine Unity, the Holy Imams, we shall be convinced of the fact that if a soul is endowed with the attributes of true faith and characterized with spiritual qualities he will become to all mankind an emblem of the outstretched mercies of God. For the attributes of the people of faith are justice and fair-mindedness; forbearance and compassion and generosity; consideration for others; candor, trustworthiness, and loyalty; love and loving-kindness; devotion and determination and humanity. If therefore an individual is truly righteous, he will avail himself of all those means

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which will attract the hearts of men, and through the attributes of God he will draw them to the straight path of faith and cause them to drink from the river of everlasting life.”

SECRET OF DIVINE CIVILIZATION, PP. 55-56

“Today we have closed our eyes to every righteous act and have sacrificed the abiding happiness of society to our own transitory profit. We regard fanaticism and zealotry as redounding to our credit and honor, and not content with this, we denounce one another and plot each other's ruin, and whenever we wish to put on a show of wisdom and learning, of virtue and godliness, we set about mocking and reviling this one and that.”

SECRET OF DIVINE CIVILIZATION, P. 56

“With words such as these they assault the minds of the helpless masses and disturb the hearts of the already bewildered poor, who know nothing of the true state of affairs and the real basis for all such talk, and remain completely unaware of the fact that a thousand selfish purposes are concealed behind the supposedly religious eloquence of certain individuals. They imagine that speakers of this type are motivated by virtuous zeal, when the truth is that such individuals keep up a great hue and cry because they see their own personal ruin in the welfare of the masses, and believe that if the people's eyes are opened, their own light will go out. Only the keenest insight will detect the fact that if the hearts of these individuals were really impelled by righteousness and the fear of God, the fragrance of it would, like musk, be spreading everywhere. Nothing in the world can ever be supported by words alone.”

SECRET OF DIVINE CIVILIZATION, PP. 57-58

“For desire is a flame that has reduced to ashes uncounted lifetime harvests of the learned, a devouring fire that even the vast sea of their accumulated knowledge could never quench. How often has it happened that an individual who was graced with every attribute of humanity and wore the jewel of true understanding, nevertheless followed after his passions until his excellent qualities passed beyond moderation and he was forced into excess. His pure intentions changed to evil ones, his attributes were no longer put to

uses worthy of them, and the power of his desires turned him aside from righteousness and its rewards into ways that were dangerous and dark. A good character is in the sight of God and His chosen ones and the possessors of insight, the most excellent and praiseworthy of all things, but always on condition that its center of emanation should be reason and knowledge and its base should be true moderation. Were the implications of this subject to be developed as they deserve the work would grow too long and our main theme would be lost to view.”

SECRET OF DIVINE CIVILIZATION, PP. 59-60

“A conquest can be a praiseworthy thing, and there are times when war becomes the powerful basis of peace, and ruin the very means of reconstruction. If, for example, a high-minded sovereign marshals his troops to block the onset of the insurgent and the aggressor, or again, if he takes the field and distinguishes himself in a struggle to unify a divided state and people, if, in brief, he is waging war for a righteous purpose, then this seeming wrath is mercy itself, and this apparent tyranny the very substance of justice and this warfare the cornerstone of peace. Today, the task befitting great rulers is to establish universal peace, for in this lies the freedom of all peoples.”

SECRET OF DIVINE CIVILIZATION, PP. 70-71

“Consider whether there exists anywhere in creation a principle mightier in every sense than religion, or whether any conceivable power is more pervasive than the various Divine Faiths, or whether any agency can bring about real love and fellowship and union among all peoples as can belief in an almighty and all-knowing God, or whether except for the laws of God there has been any evidence of an instrumentality for educating all mankind in every phase of righteousness.”

SECRET OF DIVINE CIVILIZATION, P. 83

“There are some who imagine that an innate sense of human dignity will prevent man from committing evil actions and insure his spiritual and material perfection. That is, that an individual who is characterized with natural intelligence, high resolve, and a driving zeal, will, without any consideration for the severe punishments consequent on evil acts, or for the great rewards of righteousness,

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instinctively refrain from inflicting harm on his fellow men and will hunger and thirst to do good. And yet, if we ponder the lessons of history it will become evident that this very sense of honor and dignity is itself one of the bounties deriving from the instructions of the Prophets of God. We also observe in infants the signs of aggression and lawlessness, and that if a child is deprived of a teacher's instructions his undesirable qualities increase from one moment to the next. It is therefore clear that the emergence of this natural sense of human dignity and honor is the result of education."

SECRET OF DIVINE CIVILIZATION, PP. 97-98

"Again, is there any deed in the world that would be nobler than service to the common good? Is there any greater blessing conceivable for a man, than that he should become the cause of the education, the development, the prosperity and honor of his fellow-creatures? No, by the Lord God! 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.

'They prefer them before themselves, though poverty be their own lot.'

'The best of men are those who serve the people; the worst of men are those who harm the people.'"

SECRET OF DIVINE CIVILIZATION, P. 103

"And among His signs is the appearance of omens and joyous prophecies, of hints and clues, the spreading of many and various tidings, and the anticipations of the righteous, they who have now attained their goal."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 15

"And among His signs is His long-suffering, His tribulations and His woes, His agony in His chains and fetters, and His calling out at every moment: 'Come unto Me, come unto Me, ye righteous! Come unto Me, come unto Me, ye lovers of the good! Come unto

Me, come unto Me, ye dawning points of light!" Verily the gates of mystery are opened wide - but still do the wicked disport themselves with their vain cavillings!"

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, P. 16

"Amongst all the teeming masses of the earth, only this community of the Most Great Name is free and clear of human schemes and hath no selfish purpose to promote. 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."

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, P. 70

"Now, praised be God, ye have succeeded in this. Engage ye in the remembrance of God at dawn; rise ye up to praise and glorify Him. Blessed are ye, and joy be yours, O ye the righteous, for having established the Dawning-Point of the Praises of God. Verily I ask of the Lord that He make you standards of salvation and banners of redemption, rippling high over the valleys and hills."

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, P. 95

"O Lord, O Thou Who dost bless all those who stand firm in the Covenant by enabling them, out of their love for the Light of the World, to expend what they have as an offering to the Mashriqu'l-Adhkár, the dayspring of Thy wide-spread rays and the proclaimer of Thine evidences, help Thou, both in this world and the world to come, these righteous these upright and pious ones to draw ever nearer to Thy sacred Threshold, and make bright their faces with Thy dazzling splendours.

Verily art Thou the Generous, the Ever-Bestowing."

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, P. 96

"Man reacheth perfection through good deeds, voluntarily performed, not through good deeds the doing of which was forced upon him. And sharing is a personally chosen righteous act: that

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is, the rich should extend assistance to the poor, they should expend their substance for the poor, but of their own free will, and not because the poor have gained this end by force. For the harvest of force is turmoil and the ruin of the social order. On the other hand voluntary sharing, the freely-chosen expending of one's substance, leadeth to society's comfort and peace. It lighteth up the world; it bestoweth honour upon humankind."

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, P. 115

"Work ye for the guidance of the women in that land, teach the young girls and the children, so that the mothers may educate their little ones from their earliest days, thoroughly train them, rear them to have a goodly character and good morals, guide them to all the virtues of humankind, prevent the development of any behaviour that would be worthy of blame, and foster them in the embrace of Baha'i education. Thus shall these tender infants be nurtured at the breast of the knowledge of God and His love. Thus shall they grow and flourish, and be taught righteousness and the dignity of humankind, resolution and the will to strive and to endure. Thus shall they learn perseverance in all things, the will to advance, high mindedness and high resolve, chastity and purity of life. Thus shall they be enabled to carry to a successful conclusion whatsoever they undertake."

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, PP. 124-125

"O thou handmaid afire with the love of God! I have considered thine excellent letter, and thanked God for thy safe arrival in that great city. I beg of Him, through His unfailing aid, to cause this return of thine to exert a powerful effect. Such a thing can only come about if thou dost divest thyself of all attachment to this world, and dost put on the vesture of holiness; if thou dost limit all thy thoughts and all thy words to the remembrance of God and His praise; to spreading His sweet savours abroad, and performing righteous acts; and if thou dost devote thyself to awakening the heedless and restoring sight to the blind, hearing to the deaf, speech to the mute, and through the power of the spirit, giving life to the dead."

SELECTIONS FROM THE WRITINGS OF `ABDU'L-BAHÁ, PP. 172-173

“O ye who are strongly attracted! O ye who are mindful! O ye who are advancing unto the Kingdom of God! Verily with all my heart and soul and with all lowliness do I supplicate the Lord God to make of you ensigns of guidance, banners of righteousness, well-springs of understanding and knowledge, that through you He may lead the seekers unto the straight path and guide them to the broad way of truth in this mightiest of ages.”

SELECTIONS FROM THE WRITINGS OF `ABDU’L-BAHÁ, P. 186

“It behoveth you to ponder on all those well-beloved ones who hastened to the holy field of sacrifice, those precious souls who offered up their lives. Bear ye in mind what streams of sacred blood were poured away, how many a righteous heart was commingled with its gore, how many a breast was the target of tyranny's spear, how many a chaste body was ripped to shreds. How then could it be right for us even to think of saving ourselves! To curry favour with stranger or kin, and make a show of compromise! Should we not, rather, take the pathway of the righteous, and follow in the footsteps of those great ones gone before?”

SELECTIONS FROM THE WRITINGS OF `ABDU’L-BAHÁ, P. 220

“There are indeed certain ones who tread this way of righteousness, and God be thanked, these are strengthened and supported by heavenly power in every land. But others have not arisen as they ought to this gloried and exalted station, and this doth lay upon the heart of Abdu’l-Bahá a heavy burden of grief, of inconceivable grief. For no tempest more perilous than this could ever assail the Cause of God, nor could anything else so diminish the influence of His Word.”

SELECTIONS FROM THE WRITINGS OF `ABDU’L-BAHÁ, P. 230

“O my God, aid Thou Thy servant to raise up the Word, and to refute what is vain and false, to establish the truth, to spread the sacred verses abroad, reveal the splendours, and make the morning's light to dawn in the hearts of the righteous.

Thou art verily the Generous, the Forgiving.”

SELECTIONS FROM THE WRITINGS OF `ABDU’L-BAHÁ, P. 250

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“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.”

SELECTIONS FROM THE WRITINGS OF `ABDU’L-BAHÁ, P. 257

“O ye beloved of the Lord! This day is the day of union, the day of the in gathering of all mankind. `Verily God loveth those who, as though they were a solid wall, do battle for His Cause in serried lines!'(1) Note that He saith `in serried lines' - meaning crowded and pressed together, one locked to the next, each supporting his fellows. To do battle, as stated in the sacred verse, doth not, in this greatest of all dispensations, mean to go forth with sword and spear, with lance and piercing arrow - but rather weaponed with pure intent, with righteous motives, with counsels helpful and effective, with godly attributes, with deeds pleasing to the Almighty, with the qualities of heaven. It signifieth education for all mankind, guidance for all men, the spreading far and wide of the sweet savours of the spirit, the promulgation of God's proofs, the setting forth of arguments conclusive and divine, the doing of charitable deeds.”

SELECTIONS FROM THE WRITINGS OF `ABDU’L-BAHÁ, P. 260

“O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and to show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself.

This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.”

WILL AND TESTAMENT, P. 15

“As to the children: We have directed that in the beginning they should be trained in the observances and laws of religion; and thereafter, in such branches of knowledge as are of benefit, and in commercial pursuits that are distinguished for integrity, and in deeds that will further the victory of God's Cause or will attract some outcome which will draw the believer closer to his Lord.

We beg of God to assist the children of His loved ones and adorn them with wisdom, good conduct, integrity and righteousness.

He, verily, is the Forgiving, the Clement.”

COMPILATION ON EDUCATION, PP. 250-251

“As to the education of children, exert every effort to further this; it is of the utmost importance. So too, the education of girls in all the rules of righteous conduct, that they may grow up with a good character and high standards of behaviour. For mothers are the first educators of the child, and every child at the beginning of life is like a fresh and tender branch in his parents' hands. His father and mother can train him in any way they choose.”

COMPILATION ON EDUCATION, P. 284

“A child is as a young plant: it will grow in whatever way you train it. If you rear it to be truthful, and kind, and righteous, it will grow straight, it will be fresh and tender, and will flourish. But if not, then from faulty training it will grow bent, and stand awry, and there will be no hope of changing it.”

COMPILATION ON EDUCATION, P. 287

“The bulk of humanity now realiseth what a great calamity war is and how war turneth man into a ferocious animal, causing prosperous cities and villages to be reduced to ruins and the foundations of the human edifice to crumble. Now, since all men have been awakened and their ears are attentive, it is time for the promulgation of universal peace - a peace based on righteousness and justice - that mankind may not be exposed to further dangers in the future. Now is the dawn of universal peace, and the first streaks of its light are beginning to appear. We earnestly hope that its effulgent orb may shine forth and flood the East and the West

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with its radiance. The establishment of universal peace is not possible save through the power of the Word of God..."

COMPILATION ON PEACE, P. 165

"Truthfulness, uprightness and integrity are the attributes of the righteous and the hallmarks of the pure. Truthfulness is the goodliest of qualities as it comprehendeth all other virtues. A truthful person will be protected from all moral afflictions, will shrink from every evil deed, and be preserved from every wicked act, inasmuch as all vices and misdeeds are the very antithesis of truthfulness, and a truthful man will hold them all in utter abhorrence."

COMPILATION ON TRUSTWORTHINESS, P. 338

"O pure soul! Follow thou in the footsteps of the truthful and tread the way of the righteous, so that, through truthfulness, thou mayest come to occupy a Seat of Truth,(3) and, through righteousness, thou mayest attain to abiding honour. If the sum of all sins were to be weighed in the balance, falsehood would, on its own, countervail them; nay, its evils would even outweigh them and its detriment prove greater. It were better for thee that thou shouldst be a blasphemer and tell the truth than that thou shouldst mouth the formulas of faith and yet be a liar. These clear words are addressed as an admonition to the peoples of the world. Render thanks unto God that it is through thee that this counsel hath been addressed to all mankind."

COMPILATION ON TRUSTWORTHINESS, PP. 338-339

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COMPILATION ON TRUSTWORTHINESS, PP. 338-339

“Those persons who are selected to serve the public, or are appointed to administrative positions, should perform their duties in a spirit of true servitude and ready compliance. That is to say, they should be distinguished by their goodly disposition and virtuous character, content themselves with their allotted remuneration, and act with trustworthiness in all their doings. They should keep themselves aloof from unworthy motives, and be far removed above covetous designs; for rectitude, probity and righteousness are among the most potent means for attracting the grace of God and securing both the prosperity of the country and the welfare of the people. Glory and honour for man are not to be found in fortunes and riches, least of all in those which have been unlawfully amassed through extortion, embezzlement and corruption practised at the expense of an exploited populace. Supreme honour, nobility and greatness in the human world, and true felicity in this life and the life to come - all consist inequity and uprightness, sanctity and detachment. If a man would seek distinction, he should suffice himself with a frugal provision, seek to better the lot of the poor of the realm, choose the way of justice and fair-mindedness, and tread the path of high-spirited service. Such a one, needy though he be, shall win imperishable riches and attain unto everlasting honour.”

COMPILATION ON TRUSTWORTHINESS, PP. 342-343

“If one of the friends ... be appointed to a high administrative office, he should strive diligently to perform the duties committed to his charge with perfect honesty, integrity, sincerity, rectitude and uprightness. If, however, he abuse his position through corrupt or mercenary behaviour, he will be held in detestation at the Threshold of Grandeur and incur the wrath of the Abha Beauty - nay, he shall be forsaken by the one true God and all who adore Him. So far from acting thus, he should content himself with his salary and allowances, seek out the way of righteousness, and dedicate his life to the service of state and people. Such must be the conduct and bearing of the Baha'is. Whoso transgresseth these bounds shall fall at length into manifest loss.”

COMPILATION ON TRUSTWORTHINESS, PP. 344

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“The Buddha, our Lord, brings comfort to the weary and sorrow-laden; he restores peace to those who are broken down under the burden of life. He gives courage to the weak when they would fain give up self-reliance and hope. You who suffer from the tribulations of life, you who have to struggle and endure, you who yearn for a life of truth, rejoice at the glad tidings! There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessing for the upright.”

THE GOSPEL OF BUDDHA, REJOICE, PARA. 2

“Trust in truth, You who love the truth, for the kingdom of righteousness is founded upon earth. The darkness of error is dispelled by the light of truth. We can see our way and take firm and certain steps. The Buddha, our Lord, has revealed the truth. The truth cures our diseases and redeems us from perdition; the truth strengthens us in life and in death; the truth alone can conquer the evils of error. Rejoice at the glad tidings!”

THE GOSPEL OF BUDDHA, REJOICE, PARA. 4

“Learn to distinguish between Self and Truth. Self is the cause of selfishness and the source of evil; truth cleaves to no self; it is universal and leads to justice and righteousness. Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self, but seek the truth.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 10

“Blessed is he who has attained the sacred state of Buddhahood, for he is fit to work out the salvation of his fellow beings. The truth has taken its abode in him. Perfect wisdom illuminates his understanding, and righteousness ensouls the purpose of all his actions. The truth is a living power for good, indestructible and invincible! Work the truth out in your mind, and spread it among mankind, for truth alone is the savior from evil and misery. The Buddha has found the truth and the truth has been proclaimed by the Buddha! Blessed be the Buddha!”

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 9

“The celestial messenger heard the resolution of Siddhattha with approval. ‘Now, indeed he added, is the time to seek religion. Go, Siddhattha, and accomplish thy purpose. For thou art Bodhisatta, the Buddha-elect; thou art destined to enlighten the world. Thou art the Tathagata, the great master, for thou wilt fulfill all righteousness and be Dharmaraja, the king of truth. Thou art Bhagavat, the Blessed One, for thou art called upon to become the savior and redeemer of the world. Fulfill thou the perfection of truth. Though the thunderbolt descend upon thy head, yield thou never to the allurements that beguile men from the path of truth. As the sun at all seasons pursues his own course, nor ever goes on another, even so if thou forsake not the straight path of righteousness, thou shalt become a Buddha. Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unwaveringly and thou shalt gain the prize. Struggle earnestly and thou shalt conquer. The benediction of all deities, of all saints of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shalt be the Buddha, our Master, and our Lord; thou shalt enlighten the world and save mankind from perdition.””

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 11**

“The great Sakyamuni lifted his eyes and replied: ‘Thou art known, O king, to be liberal and religious, and thy words are prudent. A kind man who makes good use of wealth is rightly said to possess a great treasure; but the miser who hoards up his riches will have no profit. Charity is rich in returns; charity is the greatest wealth, for though it scatters, it brings no repentance.’”

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 6

“May thy country enjoy peace and prosperity, and may wisdom be shed upon thy rule like the brightness of the noon-day sun. May thy royal power be strong and may righteousness be the scepter in thine hand.” **THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 12**

“Is not man an organism of many aggregates? Are we not composed of various attributes? Man consists of the material form, of sensation, of thought, of dispositions, and, lastly, of

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understanding. That which men call the ego when they say 'I am' is not an entity behind the attributes; it originates by their co-operation. There is mind; there is sensation and thought, and there is truth; and truth is mind when it walks in the path of righteousness. But there is no separate ego-soul outside or behind the thought of man. He who believes the ego is a distinct being has no correct conception. The very search for the atman is wrong; it is a wrong start and it will lead you in a false direction."

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 4

"There is self and there is truth. Where self is, truth is not. Where truth is, self is not. Self is the fleeting error of samsara; it is individual separateness and that egotism which begets envy and hatred. Self is the yearning for pleasure and the lust after vanity. Truth is the correct comprehension of things; it is the permanent and everlasting, the real in all existence, the bliss of righteousness.

The existence of self is an illusion, and here is no wrong in this world, no vice, no evil, except what flows from the assertion of self. The attainment of truth is possible only when self is recognized as an illusion. Righteousness can be practiced only when we have freed our mind from passions of egotism. Perfect peace can dwell only where all vanity has disappeared."

THE GOSPEL OF BUDDHA, ENLIGHTENMENT, PARA. 9-10

"The Buddha said: 'The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. He who recognizes the existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path.'

Right views will be the torch to light his way. Right aspirations will be his guide. Right speech will be his dwelling-place on the road. His gait will be straight, for it is right behavior. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps: right thoughts his breath; and right contemplation will give him the peace that follows in his footprints."

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 9-10

“And the devas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathagata, joyfully received the doctrine and shouted: ‘Truly, the Blessed One has founded the kingdom of righteousness. The Blessed One has moved the earth; he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The kingdom of Truth will be preached upon earth; it will spread; and righteousness, good-will, and peace will reign among mankind.’”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 18

“HAVING pointed out to the five bhikkhus the truth, the Buddha said: ‘A man that stands alone, having decided to obey the truth, may be weak and slip back into his old ways. Therefore, stand ye together, assist one another, and strengthen one another efforts. Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth. Spread the truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness. This is the holy brotherhood; this is the church, the congregation of the saints of the Buddha; this is the Sangha that establishes a communion among all those who have taken their refuge in the Buddha.’”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 1

“To the community will I look in faith; the community of the Buddha's disciples instructs us how to lead a life of righteousness; the community of the Buddha's disciples teaches us how to exercise honesty and justice; the community of the Buddha's disciples shows us how to practice the truth. They form a brotherhood in kindness and charity, and their saints are worthy of reverence. The community of the Buddha's disciples is founded as a holy brotherhood in which men bind themselves together to teach the behests of rectitude and to do good. Therefore, to the community will I look in faith.”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 5

“The bhikkhus told it to the Blessed One, and the Blessed One said: ‘This murmuring, O bhikkhus, will not last long. it will last seven days. If they revile you, answer them with these words: "It is by preaching the truth that Tathagatas lead men. Who will murmur at

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the wise? Who will blame the virtuous? Who will condemn self-control, righteousness, and kindness?" And the Blessed One proclaimed:"

THE GOSPEL OF BUDDHA, SARIPUTTA AND MOGGALLANA, PARA. 9

"Now, I have heard thy disciples praise the bliss of the hermit and denounce the unrest of the world. "The Holy One," they say, "has given up his kingdom and his inheritance, and has found the path of righteousness, thus setting an example to all the world how to attain Nirvana." My heart yearns to do what is right and to be a blessing unto my fellows. Let me then ask thee, Must I give up my wealth, my home, and my business enterprises, and, like thyself, go into homelessness in order to attain the bliss of a religious life?"

And the Buddha replied: 'The bliss of a religious life is attainable by every one who walks in the noble eightfold path. He that cleaves to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth, and possessing riches, uses them rightly, will be a blessing unto his fellows. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power. The bhikkhu who retires from the world in order to lead a life of leisure will have no gain, for a life of indolence is an abomination, and lack of energy is to be despised. The Dharma of the Tathagata does not require a man to go into homelessness or to resign the world, unless he feels called upon to do so; but the Dharma of the Tathagata requires every man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure, and lead a life of righteousness. And whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task; let them be diligent and energetic, and, if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds."

**THE GOSPEL OF BUDDHA, ANATHAPINDIKA, THE MAN OF WEALTH,
PARA. 9-10**

"Our good or evil deeds follow us continually like shadows. That which is most needed is a loving heart! Regard thy people as men

do an only son. Do not oppress them, do not destroy them; keep in due check every member of thy body, forsake unrighteous doctrine and walk in the straight path. Exalt not thyself by trampling down others, but comfort and befriend the suffering. Neither ponder on kingly dignity, nor listen to the smooth words of flatterers.

There is no profit in vexing oneself by austerities, but meditate on the Buddha and weigh his righteous law. We are encompassed on all sides by the rocks of birth, old age, disease, and death, and only by considering and practicing the true law can we escape from this sorrow-piled mountain. What profit, then, in practicing iniquity?"

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 7-8

"If the woman be old, regard her as your mother, if young, as your sister, if very young, as your child. The samana who looks on a woman as a woman, or touches her as a woman, has broken his vow and is no longer a disciple of the Tathagata. The power of lust is great with men, and is to be feared withal; take then the bow of earnest perseverance, and the sharp arrow-points of wisdom. Cover your heads with the helmet of right thought, and fight with fixed resolve against the five desires. Lust beclouds a man's heart, when it is confused with woman's beauty, and the mind is dazed."

THE GOSPEL OF BUDDHA, ON CONDUCT TOWARD WOMEN, PARA. 3

"O noble woman of an upright life,
Disciple of the Blessed One, thou givest
Unstintedly in purity of heart.
Thou spreadest joy, assuagest pain,
And verily thy gift will be a blessing
As well to many others as to thee."

THE GOSPEL OF BUDDHA, VISAKHA AND HER GIFT, PARA. 16

"There are some who do not know the need of self-restraint; if they are quarrelsome we may excuse their behavior. But those who know better, should learn to live in concord. If a man finds a wise friend who lives righteously and is constant in his character, he may live with him, overcoming all dangers, happy and mindful.

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But if he finds not a friend who lives righteously and is constant in his character, let him rather walk alone, like a king who leaves his empire and the cares of government behind him to lead a life of retirement like a lonely elephant in the forest. With fools there is no companionship. Rather than to live with men who are selfish, vain, quarrelsome, and obstinate let a man walk alone.”

THE GOSPEL OF BUDDHA, THE SCHISM, PARA. 8-9

“If the Sangha declares the re-establishment of concord without having inquired into the matter, the peace is concluded in the letter only. But if the Sangha, having inquired into the matter and having gone to the bottom of it, decides to declare the re-establishment of concord, the peace is concluded in the spirit and also in the letter. The concord re-established in the spirit and in the letter is alone right and lawful.”

**THE GOSPEL OF BUDDHA, THE RE-ESTABLISHMENT OF CONCORD,
PARA. 7**

“The rational nature of man is a spark of the true light; it is the first step on the upward road. But new births are required to insure an ascent to the summit of existence, the enlightenment of mind and heart, where the immeasurable light of moral comprehension is gained which is the source of all righteousness. Having attained this higher birth, I have found the truth and have taught you the noble path that leads to the city of peace. I have shown you the way to the lake of ambrosia, which washes away all evil desire. I have given you the refreshing drink called the perception of truth, and he who drinks of it becomes free from excitement, passion, and wrong-doing.”

THE GOSPEL OF BUDDHA, THE GOAL, PARA. 4

“The poet replied: 'There is help for him who has compassion on others, but there is no help for thee so long as thou clingest to thine own self alone. Hard times try the souls of men and teach them righteousness and charity. Canst thou witness these sad sights around thee and still be filled with selfishness? Canst thou see thy brothers, sisters, and friends suffer, yet not forget the petty cravings and lust of thine own heart?' Noticing the desolation in the mind of the pleasure-seeking man, the Buddhist poet composed this song and taught it to the brethren in the vihara:”

THE GOSPEL OF BUDDHA, THE VANITY OF WORLDLINESS, PARA. 4

“In the domain of death there are neither great nor small;
Neither gold nor silver is used, nor precious jewels.
No distinction is made between the high and the low.
And daily the dead are buried beneath the fragrant sod.

Look at the sun setting behind the western hills.
You lie down to rest, but soon the cock will announce morn.
Reform today and do not wait until it be too late
Do not say it is early, for the time quickly passes by.
It is good to reform and it is good to exhort people to reform.
It is good to lead a righteous life and take refuge in the Buddha's name.
Your talents may reach to the skies, your wealth may be untold-
But all is in vain unless you attain the peace of Nirvana.”

THE GOSPEL OF BUDDHA, THE VANITY OF WORLDLINESS, PARA. 7

“And what, O brethren, is the path that leads to the annihilation of suffering? It is the holy eightfold path that leads to the annihilation of suffering, which consists of right views, right decision, right speech, right action, right living, right struggling, right thoughts, and right meditation.”

THE GOSPEL OF BUDDHA, THE ANNILATION OF SUFFERING, PARA. 8

“All those who receive the truth will find perfect enlightenment. And, verily, such is the power of the doctrine that even by the reading of a single stanza, or by reciting, copying, and keeping in mind a single sentence of the good law, persons may be converted to the truth and enter the path of righteousness which leads to deliverance from evil. Creatures that are swayed by impure passions, when they listen to the voice, will be purified. The ignorant who are infatuated with the follies of the world will, when pondering on the profundity of the doctrine, acquire wisdom. Those

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who act under the impulse of hatred will, when taking refuge in the Buddha, be filled with good-will and love.”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 5

“And the Blessed One said: ‘The Tathagata is like unto a powerful king who rules his kingdom with righteousness, but being attacked by envious enemies goes out to wage war against his foes. When the king sees his soldiers fight he is delighted with their gallantry and will bestow upon them donations of all kinds. Ye are the soldiers of the Tathagata, while Mara, the Evil One, is the enemy who must be conquered. And the Tathagata will give to his soldiers the city of Nirvana, the great capital of the good law. And when the enemy is overcome, the Dharma-raja, the great king of truth, will bestow upon all his disciples the most precious crown, which jewel brings perfect enlightenment, supreme wisdom, and undisturbed peace.’”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 11

“Lead others, not by violence, but by righteousness and equity. He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear. As the bee collects nectar and departs without injuring the flower, or its color or scent, so let a sage dwell in the community.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 16

“This is the sign that a man follows the right path: Uprightness is his delight, and he sees danger in the least of those things which he should avoid. He trains himself in the commands of morality, he encompasseth himself with holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded is the door of his senses; mindful and self-possessed, he is altogether happy. He who walks in the eightfold noble path with unswerving determination is sure to reach Nirvana. The Tathagata anxiously watches over his children and with loving care helps them to see the light.”

THE GOSPEL OF BUDDHA, THE TWO BRAHMANS, PARA. 23

“The Blessed One said 'There is a way, Simha, in which one who says so, is speaking truly of me; on the other hand, Simha, there is a way in which one who says the opposite is speaking truly of me, too. Listen, and I will tell thee: I teach, Simha, the not-doing of such actions as are unrighteous, either by deed, or by word, or by thought; I teach the not-bringing about of all those conditions of heart which are evil and not good. However, I teach, Simha, the doing of such actions as are righteous, by deed, by word, and by thought; I teach the bringing about of all those conditions of heart which are good and not evil.'”

**THE GOSPEL OF BUDDHA, SIMHA'S QUESTION CONCERNING
ANNIHILATION, PARA. 5**

“I proclaim, Simha, the annihilation of egotism, of lust, of ill-will, of delusion. However, I do not proclaim the annihilation of forbearance, of love, of charity, and of truth. I deem, Simha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by thought; but I deem virtue and righteousness praiseworthy.”

**THE GOSPEL OF BUDDHA, SIMHA'S QUESTION CONCERNING
ANNIHILATION, PARA. 7**

“The Blessed One continued: 'The Tathagata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy. He must be blamed who is the cause of war. The Tathagata teaches a complete surrender of self, but he does not teach a surrender of anything to those powers that are evil, be they men or gods or the elements of nature. Struggle must be, for all life is a struggle of some kind. But he that struggles should look to it lest he struggle in the interest of self against truth and righteousness.

He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous, will have no reward, but he who struggles for righteousness and truth, will have great reward, for even his defeat will be a victory. Self is not a fit vessel to receive any great success; self is small and brittle and its contents will soon be spilt for the benefit, and perhaps also for the curse, of others. Truth, however, is large enough to receive the yearnings and aspirations of all selves and when the selves break like soap-

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bubbles, their contents will be preserved and in the truth they will lead a life everlasting.”

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION CONCERNING ANNIHILATION, PARA. 11-12

“The doctrine of the conquest of self, O Simha, is not taught to destroy the souls of men, but to preserve them. He who has conquered self is more fit to live, to be successful, and to gain victories than he who is the slave of self. He whose mind is free from the illusion of self, will stand and not fall in that battle of life. He whose intentions are righteousness and justice, will meet with no failure, but be successful in his enterprises and his success will endure. He who harbors in his heart love of truth will live and not die, for he has drunk the water of immortality. Struggle then, O general, courageously; and fight thy battles vigorously, but be a soldier of truth and the Tathagata will bless thee.”

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION CONCERNING ANNIHILATION, PARA. 14

“Kutadanta said: 'I am told that thou teachest the law, yet thou tearest down religion. Thy disciples despise rites and abandon immolation, but reverence for the gods can be shown only by sacrifices. The very nature of religion consists in worship and sacrifice.' Said the Buddha: 'Greater than the immolation of bullocks is the sacrifice of self. He who offers to the gods his evil desires will see the uselessness of slaughtering animals at the altar. Blood has no cleansing power, but the eradication of lust will make the heart pure. Better than worshipping gods is obedience to the laws of righteousness.' ”

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 3

“I say to thee: Not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thine evil actions. At the same time thou art sure to receive the blessings of thy good actions. To the man who has long been traveling and who returns home in safety, the welcome of kinfolk, friends, and acquaintances awaits. So, the fruits of his good works bid him welcome who has walked in the path of righteousness, when he passes over from the present life into the hereafter.”

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 36

"Said the Buddha: 'Learning is a good thing; but it availeth not. True wisdom can be acquired by practice only. Practice the truth that thy brother is the same as thou. Walk in the noble path of righteousness and thou wilt understand that while there is death in self, there is immortality in truth.'"

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 38

"The Buddha said: 'Let the bhikkhu subdue his passion for human and celestial pleasures, then, having conquered existence, he will command the Dharmna. Such a one will wander rightly in the world. He whose lusts have been destroyed, who is free from pride, who has overcome all the ways of passion, is subdued, perfectly happy, and of a firm mind. Such a one will wander rightly in the world. Faithful is he who is possessed of knowledge, seeing the way that leads to Nirvana; he who is not a partisan; he who is pure and virtuous, and has removed the veil from his eyes. Such a one will wander rightly in the world.'

Said the bhikkhus: 'Certainly, O Bhagavat, it is so: whichever bhikkhu lives in this way, subdued and having overcome all bonds, such a one will wander rightly in the world.'

The Blessed One said: 'Whatever is to be done by him who aspires to attain the tranquillity of Nirvana let him be able and upright, conscientious and gentle, and not proud. Let a man's pleasure be the Dharma, let him delight in the Dharma, let him stand fast in the Dharma, let him know how to inquire into the Dharma, let him not raise any dispute that pollutes the Dharma, and let him spend his time in pondering on the well-spoken truths of the Dharma."

THE GOSPEL OF BUDDHA, WORDS OF INSTRUCTION, PARA. 2-4

"'Thy description of paradise,' the Buddha continued, 'is beautiful; yet it is insufficient and does little justice to the glory of the pure land. The worldly can speak of it in a worldly way only; they use worldly similes and worldly words. But the pure land in which the pure live is more beautiful than thou canst say or imagine. However, the repetition of the name Amitabha Buddha is meritorious only if thou speak it with such a devout attitude of mind as will cleanse thy heart and attune thy will to do works of

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righteousness. He only can reach the happy land whose soul is filled with the infinite light of truth. He only can live and breathe in the spiritual atmosphere of the Western Paradise who has attained enlightenment. I say to thee, the Tathagata lives in the pure land of eternal bliss even now while he is still in the body. The Tathagata preaches the law of religion unto thee and unto the whole world, so that thou and thy brethren may attain the same peace, the same happiness.”

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 9**

“But the Blessed One said: 'If a man each month repeat a thousand sacrifices and give offerings without ceasing, he is not equal to him who but for one moment fixes his mind upon righteousness.' The Buddha continued: 'There are four kinds of offering: first, when the gifts are large and the merit small; secondly, when the gifts are small and the merit small; thirdly, when the gifts are small and the merit large; and fourthly, when the gifts are large and the merit is also large.’”

THE GOSPEL OF BUDDHA, FOUR KINDS OF MERIT, PARA. 2

“‘Sister,’ said the young man, ‘it is not for my pleasure that I approach thee. It is to restore to thee a nobler beauty than the charms which thou hast lost. I have seen with mine eyes the Tathagata walking upon earth and teaching men his wonderful doctrine. But thou wouldst not have listened to the words of righteousness while surrounded with temptations while under the spell of passion and yearning for worldly pleasures. Thou wouldst not have listened to the teachings of the Tathagata, for thy heart was wayward, and thou didst set thy trust on the sham of thy transient charms. The charms of a lovely form are treacherous, and quickly lead into temptations, which have proved too strong for thee. But there is a beauty which will not fade, and if thou wilt but listen to the doctrine of our Lord, the Buddha, thou wilt find that peace which thou wouldst have found in the restless world of sinful pleasures.’”

THE GOSPEL OF BUDDHA, VASAVADATTA, THE COURTESAN, PARA. 4

“‘So long, Ananda,’ said the Blessed One, ‘as the Vajjis hold these full and frequent public assemblies, they may be expected not to

decline, but to prosper. So long as they meet together in concord, so long as they honor their elders, so long as they respect womanhood, so long as they remain religious, performing all proper rites, so long as they extend the rightful protection, defense and support to the holy ones, the Vajjis may be expected not to decline, but to prosper.' Then the Blessed One addressed Vassakara and said: 'When I stayed, O Brahman, at Vesali, I taught the Vajjis these conditions of welfare, that so long as they should remain well instructed, so long as they will continue in the right path, so long as they live up to the precepts of righteousness, we could expect them not to decline, but to prosper."

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 3

"When they die, nothing will remain of them but their good thoughts, their righteous acts, and the bliss that proceeds from truth and righteousness. As rivers must at last reach the distant main, so their minds will be reborn in higher states of existence and continue to be pressing on to their ultimate goal which is the ocean of truth, the eternal peace of Nirvana. Men are anxious about death and their fate after death; but consider, it is not at all strange, Ananda, that a human being should die. However, that thou shouldst inquire about them, and having heard the truth still be anxious about the dead, this is wearisome to the Blessed One. I will, therefore, teach thee the mirror of truth and let the faithful disciple repeat it:”

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 3

"And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold path; believing this church of the Buddha, of the righteous, the upright, the just, the law abiding, to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing-ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thought. This is the mirror of truth which teaches the straightest way to enlightenment which is the common goal of all living creatures. He who possesses the mirror of truth is free from fear; he will find

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comfort in the tribulations of life, and his life will be a blessing to all his fellow-creatures.”

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 6

“Then the Blessed One, perceiving that death was near, uttered these words: 'He who gives away shall have real gain. He who subdues himself shall be free, he shall cease to be a slave of passions. The righteous man casts off evil; and by rooting out lust, bitterness, and illusion, do we reach Nirvana.'”

THE GOSPEL OF BUDDHA, CHUNDA, THE SMITH, PARA. 17

“Now, at that time the twin sala trees were full of bloom with flowers out of season; and heavenly songs came wafted from the skies, out of reverence for the successor of the Buddhas of old. And Ananda was filled with wonder that the Blessed One was thus honored. But the Blessed One said: 'Not by such events, Ananda, is the Tathagata rightly honored, held sacred, or revered. But the devout man, who continually fulfills the greater and lesser duties, walking according to the precepts, it is who rightly honors, holds sacred, and reveres the Tathagata with the worthiest homage. Therefore, O Ananda, be ye constant in the fulfillment of the greater and of the lesser duties, and walk according to the precepts; thus, Ananda, will ye honor the Master.'”

THE GOSPEL OF BUDDHA, METTEYYA, PARA. 3

“The Blessed One addressed them and said: 'Seeking the way, ye must exert yourselves and strive with diligence. It is not enough to have seen me Walk as I have commanded you; free yourselves from the tangled net of sorrow. Walk in the path with steadfast aim. A sick man may be cured by the healing power of medicine and will be rid of all his ailments without beholding the physician. He who does not do what I command sees me in vain. This brings no profit; while he who lives far off from where I am and yet walks righteously is ever near me. A man may dwell beside me, and yet, being disobedient, be far away from me. Yet he who obeys the Dharma will always enjoy the bliss of the Tathagata's presence.'”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 2

“When the Blessed One had instructed Subhadda, and aroused and gladdened him with words of wisdom and comfort, Subhadda said to the Blessed One: 'Glorious Lord, glorious Lord! Most excellent are the words of thy mouth, most excellent! They set up that which has been overturned, they reveal that which has been hidden. They point out the right road to the wanderer who has gone astray. They bring a lamp into the darkness so that those who have eyes to see can see. Thus, Lord, the truth has been made known to me by the Blessed One and I take my refuge in the Blessed One, in the Truth, and in the Order. May the Blessed One accept me as a disciple and true believer, from this day forth as long as life endures.”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 6

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“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is, God with us.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 1:23

“And saying, Repent ye: for the kingdom of heaven is at hand.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 3:2

“Produce fruit in keeping with repentance.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 3:8

“From that time on Jesus began to preach, ‘Repent, for the kingdom of heaven is near.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 4:17

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 5:6-8

“Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of

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heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 5:19-20

“But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 5:44-45

“No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money. Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Who of you by worrying can add a single hour to his life? And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 6:24-32

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 6:33

“But blessed are your eyes, for they see: and your ears, for they hear. 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.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 13:16-17

“Heaven and earth will pass away, but my words will never pass away.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 24:35

“Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? It will be good for that servant whose master finds him doing so when he returns.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 24:45-46

“The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks.”

NIV, THE GOSPEL ACCORDING TO LUKE 6:45

“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.”

NKJ, THE GOSPEL ACCORDING TO MATTHEW 7:13

“I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 10:16

“The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him. But I tell you that men will have to give account on the day of judgment for every careless word they have spoken. For by your words you will be acquitted, and by your words you will be condemned.” **NIV, THE GOSPEL ACCORDING TO MATTHEW 12:35-37**

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“He replied, ‘Every plant that my heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides. If a blind man leads a blind man, both will fall into a pit.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 15:13-14

“And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 16:18-19

“While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, ‘This is my Son, whom I love; with him I am well pleased. Listen to him!’ When the disciples heard this, they fell face down to the ground, terrified.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 17:5-7

“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 18:4

“And the disciples went, and did as Jesus commanded them, ...”

KJV, THE GOSPEL ACCORDING TO MATTHEW 21:6

“What do you think? There was a man who had two sons. He went to the first and said, ‘Son, go and work today in the vineyard.’ ‘I will not,’ he answered, but later he changed his mind and went. Then the father went to the other son and said the same thing. He answered, ‘I will, sir,’ but he did not go. ‘Which of the two did what his father wanted?’ ‘The first,’ they answered. Jesus said to them, ‘I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of God ahead of you. For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 21:28-32

“For many are called, but few are chosen.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 22:14

“And do not call anyone on earth 'father,' for you have one Father, and he is in heaven. Nor are you to be called 'teacher,' for you have one Teacher, the Christ. The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 23:9-12

“And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved.”

NKJ, THE GOSPEL ACCORDING TO MATTHEW 24:12-13

“The farmer sows the word. Some people are like seed along the path, where the word is sown. As soon as they hear it, Satan comes and takes away the word that was sown in them. Others, like seed sown on rocky places, hear the word and at once receive it with joy. But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. Still others, like seed sown among thorns, hear the word; but the worries of this life, the deceitfulness of wealth and the desires for other things come in and choke the word, making it unfruitful. Others, like seed sown on good soil, hear the word, accept it, and produce a crop-- thirty, sixty or even a hundred times what was sown.’ He said to them, ‘Do you bring in a lamp to put it under a bowl or a bed? Instead, don't you put it on its stand? For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open. If anyone has ears to hear, let him hear.’ ‘Consider carefully what you hear,’ he continued. ‘With the measure you use, it will be measured to you-- and even more. Whoever has will be given more; whoever does not have, even what he has will be taken from him.’”

NIV, THE GOSPEL ACCORDING TO MARK 4:14-25

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“But when He had turned around and looked at His disciples, He rebuked Peter, saying, ‘Get behind Me, Satan! For you are not mindful of the things of God, but the things of men.’”

NKJ, THE GOSPEL ACCORDING TO MARK 8:33

“And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 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.”

KJV, THE GOSPEL ACCORDING TO MARK 10:23-25

“And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.”

NKJ, THE GOSPEL ACCORDING TO LUKE 1:6

“His mercy extends to those who fear him, from generation to generation.”

NIV, THE GOSPEL ACCORDING TO LUKE 1:50

“That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life.”

KJV, THE GOSPEL ACCORDING TO LUKE 1:74-75

“I tell you, no! But unless you repent, you too will all perish. Then he told this parable: ‘A man had a fig tree, planted in his vineyard, and he went to look for fruit on it, but did not find any. So he said to the man who took care of the vineyard, For three years now I've been coming to look for fruit on this fig tree and haven't found any. Cut it down! Why should it use up the soil? 'Sir,' the man replied,

'leave it alone for one more year, and I'll dig around it and fertilize it. If it bears fruit next year, fine! If not, then cut it down.'"

NIV, THE GOSPEL ACCORDING TO LUKE 13:5-9

"You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life."

NIV, THE GOSPEL ACCORDING TO JOHN 5:39-40

"But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful. 'Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.'"

NIV, THE GOSPEL ACCORDING TO LUKE 6:35-38

"I will show you what he is like who comes to me and hears my words and puts them into practice. He is like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete."

NIV, THE GOSPEL ACCORDING TO LUKE 6:47-49

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

KJV, THE GOSPEL ACCORDING TO LUKE 8:15

"He replied, 'My mother and brothers are those who hear God's word and put it into practice.'"

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NIV, THE GOSPEL ACCORDING TO LUKE 8:21

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.”

KJV, THE GOSPEL ACCORDING TO LUKE 9:23-26

“At that time Jesus, full of joy through the Holy Spirit, said, ‘I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.’ Then he turned to his disciples and said privately, ‘Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it.’”

NIV, THE GOSPEL ACCORDING TO LUKE 10:21-24

“He replied, ‘Blessed rather are those who hear the word of God and obey it.’”

NIV, THE GOSPEL ACCORDING TO LUKE 11:28

“I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him.”

NIV, THE GOSPEL ACCORDING TO LUKE 12:4-5

“And do not set your heart on what you will eat or drink; do not worry about it. For the pagan world runs after all such things, and your Father knows that you need them. But seek his kingdom, and

these things will be given to you as well. ‘Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.’”

NIV, THE GOSPEL ACCORDING TO LUKE 12:29-34

“Now the tax collectors and ‘sinners’ were all gathering around to hear him. But the Pharisees and the teachers of the law muttered, ‘This man welcomes sinners and eats with them.’ Then Jesus told them this parable: ‘Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? And when he finds it, he joyfully puts it on his shoulders and goes home. Then he calls his friends and neighbors together and says, ‘Rejoice with me; I have found my lost sheep.’ I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent. Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it? And when she finds it, she calls her friends and neighbors together and says, ‘Rejoice with me; I have found my lost coin.’ In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents. Jesus continued: ‘There was a man who had two sons. The younger one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them. Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. When he came to his senses, he said, ‘How many of my father’s hired men have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired men.’ So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him. The son said to him,

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'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.' But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let's have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate. Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants and asked him what was going on. 'Your brother has come,' he replied, 'and your father has killed the fattened calf because he has him back safe and sound.' The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!' 'My son,' the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.'"

NIV, THE GOSPEL ACCORDING TO LUKE 15:1-32

"Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all those who live on the face of the whole earth. Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

NIV, THE GOSPEL ACCORDING TO LUKE 21:34-36

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

KJV, THE GOSPEL ACCORDING TO LUKE 23:46

"Then he opened their minds so they could understand the Scriptures."

NIV, THE GOSPEL ACCORDING TO LUKE 24:45

“Yet to all who received him, to those who believed in his name, he gave the right to become children of God--children born not of natural descent, nor of human decision or a husband's will, but born of God.”

NIV, THE GOSPEL ACCORDING TO JOHN 1:12-13

“The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.”

NIV, THE GOSPEL ACCORDING TO JOHN 1:14

“And from his fulness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.”

RSV, THE GOSPEL ACCORDING TO JOHN 1:16-18

“Jesus answered him, ‘Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God.’ Nicodemus said to him, ‘How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?’ Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.’” **RSV, THE GOSPEL ACCORDING TO JOHN 3:3-6**

“That whosoever believeth in him should not perish, but have eternal life.”

KJV, THE GOSPEL ACCORDING TO JOHN 3:15

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and

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only Son. This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.”

NIV, THE GOSPEL ACCORDING TO JOHN 3:16-20

“Jesus answered, ‘Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.’”

NIV, THE GOSPEL ACCORDING TO JOHN 4:13-14

“Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.”

NIV, THE GOSPEL ACCORDING TO JOHN 5:22-23

“I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.”

NIV, THE GOSPEL ACCORDING TO JOHN 5:25

“I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him. How can you believe if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God?”

NIV, THE GOSPEL ACCORDING TO JOHN 5:44-45

“Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval.”

NIV, THE GOSPEL ACCORDING TO JOHN 6:27

“All that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven

not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

KJV, THE GOSPEL ACCORDING TO JOHN 6:37-40

“It is written in the Prophets: ‘They will all be taught by God.’ Everyone who listens to the Father and learns from him comes to me. No one has seen the Father except the one who is from God; only he has seen the Father. I tell you the truth, he who believes has everlasting life. I am the bread of life.”

NIV, THE GOSPEL ACCORDING TO JOHN 6:45-48

“‘Yet there are some of you who do not believe.’ For Jesus had known from the beginning which of them did not believe and who would betray him. He went on to say, ‘This is why I told you that no one can come to me unless the Father has enabled him.’”

NIV, THE GOSPEL ACCORDING TO JOHN 6:64-65

“For no man works in secret if he seeks to be known openly. If you do these things, show yourself to the world.”

RSV, THE GOSPEL ACCORDING TO JOHN 7:4

“If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own. He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him.”

NIV, THE GOSPEL ACCORDING TO JOHN 7:17-18

“Then Jesus cried out, as He taught in the temple, saying, ‘You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.’”

NKJ, THE GOSPEL ACCORDING TO JOHN 7:28

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“Why is my language not clear to you? Because you are unable to hear what I say.”

NIV, THE GOSPEL ACCORDING TO JOHN 8:43

“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 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. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him,

and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.”

KJV, THE GOSPEL ACCORDING TO JOHN 10:1-38

“Jesus said to her, ‘I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?’”

NIV, THE GOSPEL ACCORDING TO JOHN 11:25-26

“For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say.”

NIV, THE GOSPEL ACCORDING TO JOHN 12:49-50

“Now that you know these things, you will be blessed if you do them.”

NIV, THE GOSPEL ACCORDING TO JOHN 13:17

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“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

KJV, THE GOSPEL ACCORDING TO JOHN 14:6

“Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.”

NIV, THE GOSPEL ACCORDING TO JOHN 14:10-11

“But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”

NIV, THE GOSPEL ACCORDING TO JOHN 14:26-27

“Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.”

KJV, THE GOSPEL ACCORDING TO JOHN 14:28

“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ... Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. 'I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. 'As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told

you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you to go and bear fruit-- fruit that will last. Then the Father will give you whatever you ask in my name. This is my command: Love each other. If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this way because of my name, for they do not know the One who sent me. If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin. He who hates me hates my Father as well. If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father. But this is to fulfill what is written in their Law: 'They hated me without reason.' 'When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. And you also must testify, for you have been with me from the beginning.'"

NIV, THE GOSPEL ACCORDING TO JOHN 15:2,4-27

"But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

NIV, THE GOSPEL ACCORDING TO JOHN 16:13-15

"For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life:

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that they may know you, the only true God, and Jesus Christ, whom you have sent.”

NIV, THE GOSPEL ACCORDING TO JOHN 17:2-3

“I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. Now they know that everything you have given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. I pray for them. I am not praying for the world, but for those you have given me, for they are yours. All I have is yours, and all you have is mine. And glory has come to me through them.”

NIV, THE GOSPEL ACCORDING TO JOHN 17:6-10

“My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.”

NIV, THE GOSPEL ACCORDING TO JOHN 17:20-21

“Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

NIV, THE GOSPEL ACCORDING TO JOHN 17:25-26

“Jesus said to him, ‘Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.’”

NKJ, THE GOSPEL ACCORDING TO JOHN 20:29

“Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Christ, who has been appointed for you-- even Jesus.”

NIV, THE ACTS OF THE APOSTLES 3:19-20

“And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.”

NKJ, THE ACTS OF THE APOSTLES 3:23

“All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need.”

NIV, THE ACTS OF THE APOSTLES 4:32-35

“Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God.”

NIV, THE ACTS OF THE APOSTLES 5:38-39

“But in every nation whoever fears Him and works righteousness is accepted by Him.”

NKJ, THE ACTS OF THE APOSTLES 10:35

“And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.”

KJV, THE ACTS OF THE APOSTLES 13:22

“And the disciples were filled with joy and with the Holy Spirit.”

NKJ, THE ACTS OF THE APOSTLES 13:52

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“He made no distinction between us and them, for he purified their hearts by faith.”

NIV, THE ACTS OF THE APOSTLES 15:9

“The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God-- he and his whole family.”

NIV, THE ACTS OF THE APOSTLES 16:34

“In the past God overlooked such ignorance, but now he commands all people everywhere to repent.”

NIV, THE ACTS OF THE APOSTLES 17:30

“I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.”

NIV, THE ACTS OF THE APOSTLES 20:21

“First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.”

NIV, THE ACTS OF THE APOSTLES 26:20

“Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance? But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. God ‘will give to each person according to what he has done.’”

NIV, THE LETTER OF PAUL TO THE ROMANS 2:4-6

“For God does not show favoritism. All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.”

NIV, THE LETTER OF PAUL TO THE ROMANS 2:11-13

“Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God; if you know his will and approve of what is superior because you are instructed by the law; if you are convinced that you are a guide for the blind, a light for those who are in the dark, an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth--you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who brag about the law, do you dishonor God by breaking the law?”

NIV, THE LETTER OF PAUL TO THE ROMANS 2:17-23

“But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) Certainly not! If that were so, how could God judge the world?”

NIV, THE LETTER OF PAUL TO THE ROMANS 3:5-6

“Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.”

NIV, THE LETTER OF PAUL TO THE ROMANS 3:31

“What does the Scripture say? 'Abraham believed God, and it was credited to him as righteousness.' Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works: 'Blessed are they whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the Lord will never count against him.' Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still

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uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. And he is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.”

NIV, THE LETTER OF PAUL TO THE ROMANS 4:3-13

“Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”

NIV, THE LETTER OF PAUL TO THE ROMANS 5:1-5

“Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.”

NIV, THE LETTER OF PAUL TO THE ROMANS 5:11

“For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.”

NIV, THE LETTER OF PAUL TO THE ROMANS 5:17

“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

KJV, THE LETTER OF PAUL TO THE ROMANS 5:21

“The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not

submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ."

NIV, THE LETTER OF PAUL TO THE ROMANS 8:6-9

"And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you. Therefore, brothers, we have an obligation-- but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God."

NIV, THE LETTER OF PAUL TO THE ROMANS 8:11-14

"In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will."

NIV, THE LETTER OF PAUL TO THE ROMANS 8:26-27

"For he says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.' It does not, therefore, depend on man's desire or effort, but on God's mercy."

NIV, THE LETTER OF PAUL TO THE ROMANS 9:15-16

"What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; but Israel, who pursued a law of righteousness, has not attained it. Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the 'stumbling stone.'"

NIV, THE LETTER OF PAUL TO THE ROMANS 9:30-32

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“As the Scripture says, "Anyone who trusts in him will never be put to shame."

NIV, THE LETTER OF PAUL TO THE ROMANS 10:11

“And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another-- and all the more as you see the Day approaching.”

NIV, THE LETTER OF PAUL TO THE ROMANS 10:24-25

“Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off.”

NIV, THE LETTER OF PAUL TO THE ROMANS 11:22

“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-- his good, pleasing and perfect will.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:2

“Be devoted to one another in brotherly love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with God's people who are in need. Practice hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord. On the contrary: 'If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.' Do not be overcome by evil, but overcome evil with good.”

NIV, THE LETTER OF PAUL TO THE ROMANS 12:10-21

“For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men.”

NIV, THE LETTER OF PAUL TO THE ROMANS 14:17-18

“We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please his neighbor for his good, to build him up. For even Christ did not please himself but, as it is written: 'The insults of those who insult you have fallen on me.' For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope. May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God.”

NIV, THE LETTER OF PAUL TO THE ROMANS 15:1-7

“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.”

KJV, THE LETTER OF PAUL TO THE ROMANS 15:13

“I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 1:10

“... but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.”

NIV, THE FIRST LETTER PAUL TO THE CORINTHIANS 2:10

“The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he

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cannot understand them, because they are spiritually discerned. The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment: ..."'

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 2:14-15

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

KJV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 3:16

"Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body."

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 6:19-20

"Circumcision is nothing and uncircumcision is nothing. Keeping God's commands is what counts."

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 7:19

"I would like you to be free from concern. An unmarried man is concerned about the Lord's affairs-- how he can please the Lord. But a married man is concerned about the affairs of this world-- how he can please his wife-- and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world-- how she can please her husband. I am saying this for your own good, not to restrict you, but that you may live in a right way in undivided devotion to the Lord."

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 7:32-35

"For we were all baptized by one Spirit into one body-- whether Jews or Greeks, slave or free-- and we were all given the one Spirit to drink." **NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 12:13**

“To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 12:8-11

“But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them-- yet not I, but the grace of God that was with me.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 15:10

“Do everything in love.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 16:14

“No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 12:11

“Let brotherly love continue.”

KJV, THE LETTER OF PAUL TO THE HEBREWS 31:1

“He chose the lowly things of this world and the despised things-- and the things that are not-- to nullify the things that are, so that no one may boast before him. It is because of him that you are in Christ Jesus, who has become for us wisdom from God-- that is, our righteousness, holiness and redemption. Therefore, as it is written: ‘Let him who boasts boast in the Lord.’”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 1:28-31

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“We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 2:6-7

“Do not deceive yourselves. If any one of you thinks he is wise by the standards of this age, he should become a ‘fool’ so that he may become wise. For the wisdom of this world is foolishness in God's sight. As it is written: ‘He catches the wise in their craftiness’; and again, ‘The Lord knows that the thoughts of the wise are futile.’ So then, no more boasting about men!”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 3:18-21

“Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 5:8

“Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes? Again, if the trumpet does not sound a clear call, who will get ready for battle? So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 14:6-9

“If anyone does not love the Lord-- a curse be on him. Come, O Lord!”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 16:22

“Now this is our boast: Our conscience testifies that we have conducted ourselves in the world, and especially in our relations with you, in the holiness and sincerity that are from God. We have done so not according to worldly wisdom but according to God's grace.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 1:12

“Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 1:21-22

“Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 2:17

“If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness!”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 3:9

“But whenever anyone turns to the Lord, the veil is taken away.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 3:16

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

KJV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 5:17

“Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; known, yet regarded as

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unknown; dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 6:4-10

“Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 6:14

“What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: ‘I will live with them and walk among them, and I will be their God, and they will be my people. Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you. I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.’”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 6:16-18

“Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 7:1

“But just as you excel in everything-- in faith, in speech, in knowledge, in complete earnestness and in your love for us-- see that you also excel in this grace of giving. I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 8:7-8

“I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know-- God knows. And I know that this man-- whether in the body or apart from the body I do not know, but God knows--was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell. I will boast about a man like that, but I

will not boast about myself, except about my weaknesses. Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will think more of me than is warranted by what I do or say.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 12:2-6

“May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 13:14

“We were not looking for praise from men, not from you or anyone else. As apostles of Christ we could have been a burden to you, but we were gentle among you, like a mother caring for her little children.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 2:6-7

“May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 3:12-13

“It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God; and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to live a holy life. For now we live, if you stand fast in the Lord.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 4:3-8

“Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 4:9

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“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.”

KJV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:5-6

“Hold them in the highest regard in love because of their work. Live in peace with each other. And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone. Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:13-15

“Prove all things; hold fast that which is good.”

KJV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:21

“The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them. In the same way, good deeds are obvious, and even those that are not cannot be hidden.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:24-25

“You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 1:9

“We have come to share in Christ if we hold firmly till the end the confidence we had at first.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 3:14

“In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 5:12-14

“Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 7:25

“This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 8:10-11

“‘This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.’ Then he adds: ‘Their sins and lawless acts I will remember no more.’”

NIV, THE LETTER OF PAUL TO THE HEBREWS 10:16-17

“But my righteous one will live by faith. And if he shrinks back, I will not be pleased with him.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 10:38

“Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. 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.”

KJV, THE LETTER OF PAUL TO THE HEBREWS 11:1-3

“By faith Enoch was taken from this life, so that he did not experience death; he could not be found, because God had taken him away. For before he was taken, he was commended as one who pleased God. And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.”

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NIV, THE LETTER OF PAUL TO THE HEBREWS 11:5-6

“Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 12:14

“Keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 13:1-2

“And do not forget to do good and to share with others, for with such sacrifices God is pleased. Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.”

NIV, THE LETTER OF PAUL TO THE HEBREWS 13:16-17

“If you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 1:23

“Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming. You used to walk in these ways, in the life you once lived. But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as

the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 3:5-17

“Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. The promises were spoken to Abraham and to his seed. The Scripture does not say ‘and to seeds,’ meaning many people, but ‘and to your seed,’ meaning one person, who is Christ. What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise. What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. A mediator, however, does not represent just one party; but God is one. Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. So the law was put in charge to lead us to Christ that we might be justified by faith. Now that faith has come, we are no longer under the supervision of the law. You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 3:15-29

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“But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, ‘Abba, Father.’”

NIV, THE LETTER OF PAUL TO THE GALATIANS 4:4-6

“You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: ‘Love your neighbor as yourself.’”

NIV, THE LETTER OF PAUL TO THE GALATIANS 5:13-14

“So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 5:16-17

“For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will--to the praise of his glorious grace, which he has freely given us in the One he loves.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 1:4-6

“In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory. And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession-- to the praise of his glory.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 1:11-14

“I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 1:17-19

“For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 2:10

“I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 3:16-19

“Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. ‘In your anger do not sin’: Do not let the sun go down while you are still angry, and do not give the devil a foothold.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 4:25-27

“Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 4:29

“But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person--

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such a man is an idolater-- has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. Therefore do not be partners with them."

NIV, THE LETTER OF PAUL TO THE EPHESIANS 5:3-7

"Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace."

NIV, THE LETTER OF PAUL TO THE EPHESIANS 6:13-15

"Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things."

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 3:1-2

"Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator."

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 3:9-10

"Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone."

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 4:6

"And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ-- to the glory and praise of God."

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 1:9-11

"If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any

tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 2:1-4

“Therefore, my dear friends, as you have always obeyed-- not only in my presence, but now much more in my absence-- continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.”

NIV, THE LETTER OF PAUL TO THE PHILLIPIANS 2:12-13

“Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near.”

NIV, THE LETTER OF PAUL TO THE PHILLIPIANS 4:4-5

“Whatever you have learned or received or heard from me, or seen in me-- put it into practice. And the God of peace will be with you.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:9

“The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 1:5

“We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurors-- and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God, which he entrusted to me.”

NIV, THE FIRST LETTER OF TIMOTHY 1:9-11

“But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience

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as an example for those who would believe on him and receive eternal life.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 1:16

“Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 4:12

“Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 4:16

“For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs. But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.”

NIV, THE FIRST LETTER OF TIMOTHY 6:10-11

“Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 6:17-19

“For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 1:7

“Guard the good deposit that was entrusted to you-- guard it with the help of the Holy Spirit who lives in us.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 1:14

“But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”

NIV, THE SECOND LETTER OF TIMOTHY 3:14-17

“For the grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope-- the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.”

NIV, THE LETTER OF PAUL TO TITUS 2:11-14

“Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men.”

NIV, THE LETTER OF PAUL TO TITUS 3:1-2

“This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.”

NIV, THE LETTER OF PAUL TO TITUS 3:8

“Our people must learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives.”

NIV, THE LETTER OF PAUL TO TITUS 3:14

Righteousness

“My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, for man's anger does not bring about the righteous life that God desires.”

NIV, A LETTER OF JAMES 1:19-20

“Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like.”

NIV, A LETTER OF JAMES 1:22-24

“Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?”

NIV, A LETTER OF JAMES 2:5

“You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God. Or do you think Scripture says without reason that the spirit he caused to live in us envies intensely? But he gives us more grace. That is why Scripture says: ‘God opposes the proud but gives grace to the humble.’ Submit yourselves, then, to God. Resist the devil, and he will flee from you.”

NIV, A LETTER OF JAMES 4:4-7

“You too, be patient and stand firm, because the Lord's coming is near. Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door! Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord.”

NIV, A LETTER OF JAMES 5:8-10

“Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the

resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade-- kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time."

NIV, THE FIRST LETTER OF PETER 1:3-5

"Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart."

NIV, THE FIRST LETTER OF PETER 1:22

"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light."

NIV, THE FIRST LETTER OF PETER 2:9

"Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God. Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king. Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh. For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God."

NIV, THE FIRST LETTER OF PETER 2:16-19

"For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil."

NIV, THE FIRST LETTER OF PETER 3:12

"For we have spent enough of our past lifetime in doing the will of the Gentiles-- when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries."

NKJ, THE FIRST LETTER OF PETER 4:3

Righteousness

“For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit. The end of all things is near. Therefore be clear minded and self-controlled so that you can pray. Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.”

NIV, THE FIRST LETTER OF PETER 4:6-11

“Greet one another with a kiss of love. Peace to all of you who are in Christ.”

NIV, THE FIRST LETTER OF PETER 5:14

“This is especially true of those who follow the corrupt desire of the sinful nature and despise authority. Bold and arrogant, these men are not afraid to slander celestial beings; yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord.”

NIV, THE SECOND LETTER OF PETER 2:10-11

“It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them.”

NIV, THE SECOND LETTER OF PETER 2:21

“But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of

God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.”

NIV, THE SECOND LETTER OF PETER 3:10-12

“But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.”

NIV, THE SECOND LETTER OF PETER 3:13

“But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, ‘The Lord rebuke you!’ Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasoning animals-- these are the very things that destroy them.”

NIV, A LETTER OF JUDE 1:9-10

“Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.”

NIV, A LETTER OF JUDE 1:21

“Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, To God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.”

NKJ, A LETTER OF JUDE 1:24-25

“He who says he abides in Him ought himself also to walk just as He walked.”

NKJ, THE FIRST LETTER OF JOHN 2:6

“For everything in the world-- the cravings of sinful man, the lust of his eyes and the boasting of what he has and does-- comes not from the Father but from the world. The world and its desires pass away, but the man who does the will of God lives forever.”

NIV, THE FIRST LETTER OF JOHN 2:16-17

Righteousness

“They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us. But you have an anointing from the Holy One, and all of you know the truth. I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth.”

NIV, THE FIRST LETTER OF JOHN 2:19-21

“As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit-- just as it has taught you, remain in him.”

NIV, THE FIRST LETTER OF JOHN 2:27

“If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.”

KJV, THE FIRST LETTER OF JOHN 2:29

“How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.”

NIV, THE FIRST LETTER OF JOHN 3:1

“Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous.”

NIV, THE FIRST LETTER OF JOHN 3:7

“This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother. This is the message you heard from the beginning: We should love one another.”

NIV, THE FIRST LETTER OF JOHN 3:10-11

“Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.”

NKJ, THE FIRST LETTER OF JOHN 3:24

“Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world. You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world. They are from the world and therefore speak from the viewpoint of the world, and the world listens to them. We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood.

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love.”

NIV, THE FIRST LETTER OF JOHN 4:1-8

“This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us. We know that we live in him and he in us, because he has given us of his Spirit.”

NIV, THE FIRST LETTER OF JOHN 4:9-13

“And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him. In this way, love is made complete

Righteousness

among us so that we will have confidence on the day of judgment, because in this world we are like him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love."

NIV, THE FIRST LETTER OF JOHN 4:14-18

"If anyone says, 'I love God,' yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother."

NIV, THE FIRST LETTER OF JOHN 4:20-21

"This is how we know that we love the children of God: by loving God and carrying out his commands. This is love for God: to obey his commands. And his commands are not burdensome, for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith."

NIV, THE FIRST LETTER OF JOHN 5:2-4

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us-- whatever we ask-- we know that we have what we asked of him."

NIV, THE FIRST LETTER OF JOHN 5:13-15

"And this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love."

NIV, THE SECOND LETTER OF JOHN 1:6

"I have no greater joy than to hear that my children are walking in the truth."

NIV, THE THIRD LETTER OF JOHN 1:4

“Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not seen God.”

NIV, THE THIRD LETTER OF JOHN 1:11

“Remember, therefore, what you have received and heard; obey it, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you. Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy. He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.”

NIV, THE REVELATION OF JOHN 3:3-5

“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me. To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches.”

NIV, THE REVELATION OF JOHN 3:20-22

“I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm--neither hot nor cold-- I am about to spit you out of my mouth.”

NIV, THE REVELATION OF JOHN 3:15-16

“And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshipped God, saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.”

NIV, THE REVELATION OF JOHN 11:16-17

“No lie was found in their mouths; they are blameless.”

NIV, THE REVELATION OF JOHN 14:5

Righteousness

“Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth-- to every nation, tribe, language and people. He said in a loud voice, ‘Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.’”

NIV, THE REVELATION OF JOHN 14:6-7

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”

KJV, THE REVELATION OF JOHN 17:14

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

KJV, THE REVELATION OF JOHN 21:3

“He who overcomes will inherit all this, and I will be his God and he will be my son.”

NIV, THE REVELATION OF JOHN 21:7

“Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.”

NKJ, THE REVELATION OF JOHN 22:14

Hindu

“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.”

THE SONG CELESTIAL, 2:47

“With perfect meditation comes perfect act, and the righthearted rise- more certainly because they seek no gain- forth from the bands of body, step by step, to highest seats of bliss.”

THE SONG CELESTIAL, 2:51

“Lord Shri Krishna replied: 'I have been born again and again, from time to time; ...

I have no beginning. Though I am imperishable, as well as Lord of all that exists, yet by My own will and power do I manifest Myself.

Whenever spirituality decays and materialism is rampant, then, O Arjuna! I reincarnate Myself.

To protect the righteous, to destroy the wicked, and to establish the kingdom of God, I am reborn from age to age.”

BHAGAVAD-GITA 4:5-8

“Krishna. Therefore, who doeth work rightful to do, not seeking gain from work, that man, O Prince! is Sanyasi and Yogi- both in one and he is neither who lights not the flame of sacrifice, nor setteth hand to task.”

THE SONG CELESTIAL, 6:1

“He who should fail, desiring righteousness, cometh at death unto the Region of the Just; dwells there measureless years, and being born anew, beginneth life again in some fair home amid the mild and happy.”

THE SONG CELESTIAL, 6:41

“Nay, Prince! 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.”

THE SONG CELESTIAL 9:30

“And, if thou canst not worship steadfastly, work for Me, toil in works pleasing to Me! for he that laboureth right for love of Me shall finally attain!”

Righteousness

THE SONG CELESTIAL 12:10

“Yea, and those who practise bitter penance, not enjoined by rightful rule- penance which hath its root in self-sufficient, proud hypocrisies.”

THE SONG CELESTIAL 17:5

“There is 'right' Action: that which- being enjoined- is wrought without attachment, passionately, for duty, not for love, nor hate, nor gain.” **THE SONG CELESTIAL 18:23**

“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.”

THE SONG CELESTIAL 18:26

“Evil is Intellect which, wrapped in gloom, looks upon wrong as right, and sees all things contrariwise of Truth. O Pritha's Son! that is of Tamas, 'dark' and desperate!”

THE SONG CELESTIAL 18:32

“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.”

THE SONG CELESTIAL 18:42

Jewish

“Enoch walked with God; then he was no more, for God took him.”

TANAKH, GENESIS 5:24

“Noah did so; just as God commanded him, so he did. Then the LORD said to Noah, ‘Go into the ark, with all your whole household, you alone I found righteous before Me in this generation.’”

TANAKH, GENESIS 6:22-7:1

“I will maintain My covenant between Me and you, and offspring to come, as an everlasting covenant throughout the ages, to be God to you, and to your offspring to come.”

TANAKH, GENESIS 17:7

“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 has spoken of him:”

HB, GENESIS 18:19

“Simeon and Levi are brothers; instruments of cruelty are their swords: O my soul, do not come into their council; to their assembly, let my honor not be united; for in their anger they slew a man, and in their wanton will they lamed an ox: Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel:”

HB, GENESIS 49:5-6

“And I will take you to be My people, and I will be your God. And you shall know that I, the LORD, am your God freed you from the labors of the Egyptians.”

TANAKH, EXODUS 6:7

“And said, If you will diligently listen to the voice of the Lord your God, and will do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians; for I am the Lord that heals you:”

HB, EXODUS 15:26

Righteousness

“Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples.”

TANAKH, EXODUS 19:5

“You shall not raise a false report; put not your hand with the wicked to be an unrighteous witness: You shall not follow a multitude to do evil; nor shall you speak in a cause to incline a multitude to pervert justice: Nor shall you favor a poor man in his cause: If you meet your enemy's ox or his ass going astray, you shall surely bring it back to him again: If you see the ass of one who hates you lying under its burden, you shall refrain from leaving it with him, you shall help him to lift it up: You shall not pervert the judgment of your poor in his cause: Keep far from a false matter; and do not slay the innocent and righteous; for I will not justify the wicked: And you shall take no bribe; for the bribe blinds the wise, and perverts the words of the righteous: Also you shall not oppress a stranger; for you know the heart of a stranger, seeing you were strangers in the land of Egypt: And six years you shall sow your land, and shall gather in its fruits: But the seventh year you shall let it rest and lie still; that the poor of your people may eat; and what they leave the beasts of the field shall eat; In like manner you shall deal with your vineyard, and with your olive trees: Six days you shall do your work, and on the seventh day you shall rest; that your ox and your ass may rest, and the son of your maidservant, and the stranger, may be refreshed: And be mindful of all the things that I have said to you; and make no mention of the name of other gods, neither let it be heard from your mouth:”

HB, EXODUS 23:1-13

“Then he took the record of the covenant and read it aloud to the people. And they said, ‘All that the LORD has spoken we will faithfully do.’”

TANAKH, EXODUS 24:7

“For how shall it be known that Your people have gained Your favor unless You go with us, so that we may be distinguished, Your people and I, from every people on the face of the earth?”

TANAKH, EXODUS 33:16

“My rules alone shall you observe, and faithfully follow My laws: I am the LORD your God.

You shall keep My laws and My rules, by the pursuit of which a man shall live: I am the LORD.”

TANAKH, LEVITICUS 18:4-5

“You shall do no unrighteousness in judgment; you shall not respect the person of the poor, nor honor the person of the mighty; but in righteousness shall you judge your neighbor: You shall not go up and down as a slanderer among your people; nor shall you stand against the blood of your neighbor; I am the Lord: You shall not hate your brother in your heart; you shall reason with your neighbor, and not allow sin on his account: You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself; I am the Lord:”

HB, LEVITICUS 19:15-18

“You shall do no unrighteousness in judgment, in measures of length, of weight, or quantity: Just balances, just weights, a just ephah, and a just hin, shall you have; I am the Lord your God, which brought you out of the land of Egypt: Therefore shall you observe all my statutes, and all my judgments, and do them; I am the Lord:”

HB, LEVITICUS 19:35-37

“You shall faithfully observe My laws: I the LORD, make you holy.”

TANAKH, LEVITICUS 20:8

“And if your brother has become poor, and his means fail with you; then you shall relieve him; though he may be a stranger, or a sojourner; that he may live with you: Take no interest from him, or increase; but fear your God; that your brother may live with you: You shall not give him your money for interest, nor lend him your food for profit:”

HB, LEVITICUS 25:35-37

Righteousness

“If you follow My laws and faithfully observe My commandments, I will grant you rains in their season, so that the earth will yield its produce and the trees of the field their fruit.”

TANAKH, LEVITICUS 26:3-4

“But if, despite this, you disobey Me and remain hostile to Me, I will act against you in wrathful hostility; I, for My part, will discipline you sevenfold for your sins.”

TANAKH, LEVITICUS 26:27-28

“Now therefore give heed, O Israel, to the statutes and to the judgments, which I teach you, to do them, that you may live, and go in and possess the land which the Lord God of your fathers gives you: You shall not add to the word which I command you, neither shall you diminish nothing from it, that you may keep the commandments of the Lord your God which I command you:”

HB, DEUTERONOMY 4:1-2

“But if you search there for the LORD your God, you will find Him, if only you seek Him with all your heart and soul-- ”

TANAKH, DEUTERONOMY 4:29

“You shall take care to do it therefore as the Lord your God has commanded you; you shall not turn aside to the right hand or to the left: You shall walk in all the ways which the Lord your God has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess:”

HB, DEUTERONOMY 5:29-30

“And you shall love the Lord your God with all your heart, and with all your soul, and with all your might: And these words, which I command you this day, shall be in your heart: And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up: And you shall bind them for a sign

upon your hand, and they shall be as frontlets between your eyes: And you shall write them upon the posts of your house, and on your gates:”

HB, DEUTERONOMY 6:5-9

“You shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he has commanded you: And you shall do that which is right and good in the sight of the Lord; that it may be well with you, and that you may go in and possess the good land which the Lord swore to your fathers:” **HB, DEUTERONOMY 6:17-18**

“For you are a holy people to the Lord your God; the Lord your God has chosen you to be a special people to himself, above all peoples that are upon the face of the earth: The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all peoples: But because the Lord loved you, and because he would keep the oath which he had sworn to your fathers, has the Lord brought you out with a mighty hand, and redeemed you out of the house of slaves, from the hand of Pharaoh king of Egypt:”

HB, DEUTERONOMY 7:6-8

“You must revere the LORD your God: only Him shall you worship, to Him shall you hold fast, and by His name shall you swear.”

TANAKH, DEUTERONOMY 10:20

“Love, therefore, the LORD your God, and always keep His charge, His laws, His rules, and His commandments.”

TANAKH, DEUTERONOMY 11:1

“For if you shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to hold fast to him: Then will the Lord drive out all these nations from before you, and you shall possess greater nations and mightier than yourselves:”

Righteousness

HB, DEUTERONOMY 11:22-23

“... take care to observe all the laws and rules that I have set before you this day.”

TANAKH, DEUTERONOMY 11:32

“Be careful to heed all these commandments that I enjoin upon you; thus it will go well with you and your descendants after you forever, for you will be doing what is good and right in the sight of the LORD your God.”

TANAKH, DEUTERONOMY 12:28

“And you shall gather all the plunder of it into the midst of the street and shall burn with fire the city, and all the plunder from it, for the Lord your God; and it shall be a heap forever; it shall not be built again: And nothing of that which was devoted to destruction shall remain in your hand; that the Lord may turn from the fierceness of his anger, and show you mercy, and have compassion upon you, and multiply you, as he has sworn to your fathers:”

HB, DEUTERONOMY 13:17-18

“You are the children of the Lord your God; you shall not cut yourselves, nor make any baldness between your eyes for the dead: For you are a holy people to the Lord your God, and the Lord has chosen you to be a special people to himself, above all the nations that are upon the earth:”

HB, DEUTERONOMY 14:1-2

“For the Lord your God blesses you, as he promised you; and you shall lend to many nations, but you shall not borrow; and you shall reign over many nations, but they shall not reign over you: If there is among you a poor man of one of your brothers inside any of your gates in your land which the Lord your God gives you, you shall not harden your heart, nor shut your hand from your poor brother: But you shall open your hand wide to him, and shall surely lend him sufficient for his need, in that which he lacks: Beware that there be

not a thought in your wicked heart, saying, The seventh year, the year of release, is at hand; and your eye be evil against your poor brother, and you give him nothing; and he cry to the Lord against you, and it be sin to you: You shall surely give him, and your heart shall not be grieved when you give to him; because for this thing the Lord your God shall bless you in all your works, and in all that you put your hand to: For the poor shall never cease out of the land; therefore I command you, saying, You shall open your hand wide to your brother, to your poor, and to your needy, in your land:”

HB, DEUTERONOMY 15:6-11

“Follow justice and justice alone, so that you may live and possess the land the LORD your God is giving you.”

TANAKH, DEUTERONOMY 16:20

“You shall not oppress a hired servant who is poor and needy, whether he is of your brothers, or of your strangers who are in your land inside your gates: At his day you shall give him his hire, nor shall the sun go down upon it; for he is poor, and sets his heart upon it; lest he cry against you to the Lord, and it should be sin to you:”

HB, DEUTERONOMY 24:14-15

“You shall not have in your bag different weights, a large and a small: You shall not have in your house different measures, a large and a small: But you shall have a perfect and just weight, a perfect and just measure shall you have; that your days may be lengthened in the land which the Lord your God gives you:”

HB, DEUTERONOMY 25:13-16

“Moses and the elders of Israel charged the people, saying: Observe all the Instruction that I enjoin upon you this day.”

TANAKH, DEUTERONOMY 27:1

“And it shall come to pass, if you shall give heed diligently to the voice of the Lord your God, to observe and to do all his

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commandments which I command you this day, that the Lord your God will set you on high above all nations of the earth: And all these blessings shall come on you, and overtake you, if you shall listen to the voice of the Lord your God: Blessed shall you be in the city, and blessed shall you be in the field: Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your cattle, the produce of your cows, and the flocks of your sheep: Blessed shall be your basket and your store: Blessed shall you be when you come in, and blessed shall you be when you go out: The Lord shall cause your enemies who rise up against you to be defeated before your face; they shall come out against you one way, and flee before you seven ways: The Lord shall command the blessing upon you in your storehouses, and in all that you set your hand to; and he shall bless you in the land which the Lord your God gives you: The Lord shall establish you as a holy people to himself, as he has sworn to you, if you shall keep the commandments of the Lord your God, and walk in his ways: And all people of the earth shall see that you are called by the name of the Lord; and they shall be afraid of you: And the Lord shall make you abundant in goods, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which the Lord swore to your fathers to give you: The Lord shall open to you his good treasure, the heaven to give the rain to your land in its season, and to bless all the work of your hand; and you shall lend to many nations, and you shall not borrow: And the Lord shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if you listen to the commandments of the Lord your God, which I command you this day, to observe and to do them: And you shall not go aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them: But it shall come to pass, if you will not listen to the voice of the Lord your God, to take care to do all his commandments and his statutes which I command you this day; that all these curses shall come upon you, and overtake you:”

HB, DEUTERONOMY 28:1-15

“That he may establish you today for a people to himself, and that he may be to you a God, as he has said to you, and as he has sworn to your fathers, to Abraham, to Isaac, and to Jacob: And not with you alone will I make this covenant and this oath: But with him who stands here with us this day before the Lord our God, and also with him who is not here with us this day: For you know how we

have lived in the land of Egypt; and how we came through the nations which you passed by:”

HB, DEUTERONOMY 29:12-15

“And you shall return and obey the voice of the Lord, and do all his commandments which I command you this day: And the Lord your God will make you abundantly prosperous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for the Lord will again rejoice over you for good, as he rejoiced over your fathers: If you shall listen to the voice of the Lord your God, to keep his commandments and his statutes which are written in this book of the Torah, and if you turn to the Lord your God with all your heart, and with all your soul: For this commandment which I command you this day, is not hidden from you, nor is it far off: It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it: Nor is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it: But the word is very near to you, in your mouth, and in your heart, that you may do it: See, I have set before you this day life and good, and death and evil: In that I command you this day to love the Lord your God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that you may live and multiply; and the Lord your God shall bless you in the land which you are entering to possess: But if your heart turns away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them: I announce to you this day, that you shall surely perish, and that you shall not prolong your days upon the land, to which you are going over the Jordan, to enter and possess: I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your seed may live: That you may love the Lord your God, and that you may obey his voice, and that you may cleave to him; for he is your life, and the length of your days; that you may live in the land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them:”

HB, DEUTERONOMY 30:8-20

“Gather the people-- men, women and children, and the strangers in your communities-- that they hear and learn to revere the LORD your God and to observe faithfully every word of this Teaching.”

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TANAKH, DEUTERONOMY 31:12

“He truly loves the people; all his holy ones are in your hand; and they sat down at your feet; every one shall receive of your words: Moses commanded us a Torah, the inheritance of the congregation of Jacob:”

HB, DEUTERONOMY 33:3-4

“This Book of the Torah shall not depart from your mouth; but you shall meditate on it day and night, that you may observe to do according to all that is written on it; for then you shall make your way prosperous, and then you shall have good success: Have I not commanded you? Be strong and courageous; be not afraid, nor be dismayed; for the Lord your God is with you wherever you go:”

HB, JOSHUA 1:8-9

“But take diligent heed to do the commandment and the Torah, 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 to him, and to serve him with all your heart and with all your soul:”

HB, JOSHUA 22:5

“But hold fast to the LORD your God as you have to this day.”

TANAKH, JOSHUA 23:8

“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 river, and in Egypt; and serve you the Lord: And if it seems evil to you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites, in whose land you live; but as for me and my house, we will serve the Lord:”

HB, JOSHUA 24:14-15

“And he said to him, If now I have found grace in your sight, then show me a sign that you talk with me: Depart not from here, I

beseech you, until I come to you, and bring forth my present, and set it before you; And he said, I will remain until you come again:”

HB, THE BOOK OF JUDGES 6:17-18

“If you will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, and if shall both you and also the king who reigns over you follow the Lord your God: But if you will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers:”

HB, THE FIRST BOOK OF SAMUEL 12:14-15

“But now your kingdom shall not continue; the Lord has sought him a man after his own heart, and the Lord has commanded him to be captain over his people, because you have not kept that which the Lord commanded you:”

HB, THE FIRST BOOK OF SAMUEL 13:14

“The God of Israel said, the Rock of Israel spoke to me, He who rules over men must be just, ruling in the fear of God: And he shall be as the light of the morning, when the sun rises, a morning without clouds; as the tender grass springing out of the earth by clear shining after rain: Does not my house stand so with God? For he has made with me an everlasting covenant, ordered in all things, and sure; for will he not make all my salvation, and all my desire, to prosper.”

HB, THE SECOND BOOK OF SAMUEL 23:3-5

“Keep the charge of the LORD your God, walking in His ways and following His laws, His commandments, His rules, and His admonitions as recorded in the Teaching of Moses, in order that you may succeed in whatever you undertake and wherever you turn.”

TANAKH, THE FIRST BOOK OF KINGS 2:3

“Give therefore your servant an understanding heart to judge your people, that I may discern between good and bad; for who is able to

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judge this your so great a people: And the speech pleased the Lord, that Solomon had asked this thing: And God said to him, Because you have asked this thing, and have not asked for yourself long life; neither have you asked riches for yourself; nor have you asked for the life of your enemies; but have asked for yourself understanding to discern judgment: Behold, I have done according to your words; lo, I have given you a wise and understanding heart; so that there was none like you before you, nor shall any like you arise after you: And I have also given you that which you have not asked, both riches, and honor; so that there shall not be any among the kings like you all your days: And if you will walk in my ways, to keep my statutes and my commandments, as your father David walked, then I will lengthen your days:”

HB, THE FIRST BOOK OF KINGS 3:9-14

“With regards to this House you are building-- if you follow My laws and observe My rules and faithfully keep My commandments, I will fulfill for you the promise I gave to your father David:”

TANAKH, THE FIRST BOOK OF KINGS 6:12

“Yet turn, O LORD my God, to the prayer and supplication of Your servant and hear the cry and the prayer which Your servant offers before You this day.”

TANAKH, THE FIRST BOOK OF KINGS 8:28

“And if you will walk before me, as David your father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded you, and will keep my statutes and my judgments: Then I will establish the throne of your kingdom upon Israel forever, as I promised to David your father, saying, There shall not fail you a man upon the throne of Israel: But if you shall turn from following me, you or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel from the land which I have given them; and this house, which I have hallowed for my name, will I cast from my sight; and Israel shall be a proverb and a byword among all people: And at this house, which is high, every one who passes by it shall be astonished, and shall hiss; and they shall say, Why has the Lord done thus to this land,

and to this house: And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore has the Lord brought upon them all this evil:”

HB, THE FIRST BOOK OF KINGS 9:4-5

“And it shall be, if you will listen to all that I command you, and will walk in my ways, and do what is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with you, and build you a sure house, as I built for David, and will give Israel to you:” **HB, THE FIRST BOOK OF KINGS 11:38**

“He clung to the LORD; he did not turn away from following Him, but kept the commandments that the LORD had given to Moses.”

TANAKH, THE SECOND BOOK OF KINGS 18:6

“And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book; And all the people stood to the covenant:”

HB, THE SECOND BOOK OF KINGS 23:3

“And many people shall go and say, Come, 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 from Zion shall go forth Torah, and the word of the Lord from Jerusalem:”

HB, ISAIAH 2:3

“Bind up the testimony, seal the Torah among my disciples: And I will wait upon the Lord, who hides his face from the house of Jacob, and I will look for him:”

HB, ISAIAH 8:16-17

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“For Torah and for testimony; if they speak not according to this word, it is because there is no light in them:”

HB, ISAIAH 8:20

“And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: And his delight shall be in the fear of the Lord; and he shall not judge by what his eyes see, nor decide by what his ears hear: But with righteousness shall he judge the poor, and decide with equity for the humble of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins:”

HB, ISAIAH 11:2-5

“Behold, God is my salvation; I will trust, and not be afraid; for the Lord God is my strength and my song; he also has become my salvation:”

HB, ISAIAH 12:2

“You will keep him in perfect peace, whose mind is stayed on you; because he trusts in you: Trust you in the Lord forever; for the Lord God is an eternal Rock: For he brings down those who dwell on high; the lofty city, he lays low; he lays it low, even to the ground; he brings it even to the dust: The foot shall trample it down, even the feet of the poor, and the steps of the needy: The way of the just is uprightness; you, most upright, do make level the path of the just: Indeed, in the way of your judgments, O Lord, have we waited for you; the desire of our soul is to your name, and to the remembrance of you: With my soul have I desired you in the night; yes, with my spirit within me I seek you; for when your judgments are in the earth, the inhabitants of the world will learn righteousness: Let favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord: Lord, when your hand is lifted up, they will not see; but they shall see with shame your zeal for the people, the fire which shall devour your enemies: Lord, you will ordain peace for us; for you also have performed all our works for us:”

HB, ISAIAH 26:3-12

“The humble also shall increase their joy in the Lord, and the poorest among men shall rejoice in the Holy One of Israel:”

HB, ISAIAH 29:19

“And therefore will the Lord wait, that he may be gracious to you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; happy are all those who wait for him:”

HB, ISAIAH 30:18

“He who walks righteously, and speaks uprightly; he who despises the gain of oppression, he who shakes his hands from holding bribes, he who stops his ears from hearing of blood, and shuts his eyes from seeing evil: He shall dwell on high; his place of defense shall be the fortresses of rocks; bread shall be given him; his waters shall be sure:”

HB, ISAIAH 33:15-16

“And a highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; and he shall be to them a guide, and fools shall not err in it:”

HB, ISAIAH 35:8

“You whom I have taken from the ends of the earth, and called you from its farthest corners, and said to you, You are my servant; I have chosen you, and not cast you away: Fear not; for I am with you; be not dismayed; for I am your God; I will strengthen you; yes, I will help you; yes, I will uphold you with the right hand of my righteousness:” **HB, ISAIAH 41:9**

“And I will bring the blind by a way that they knew not; I will lead them by paths that they have not known; I will make darkness light before them, and crooked things straight; These are the things I will do, and not forsake them:”

HB, ISAIAH 42:16

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“The Lord is well pleased for his righteousness' sake; he will magnify the Torah, and make it glorious:”

NIV, ISAIAH 42:21

“Every one who is called by my name; for I have created him for my glory, I have formed him; yes, I have made him: ... You are my witnesses, said the Lord, and my servant whom I have chosen; that you may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me: I, I myself, am the Lord; and beside me there is no savior:”

HB, ISAIAH 43:7, 10-11

“Remember not the former things, nor consider the things of old: Behold, I will do a new thing; now it shall spring forth; shall you not know it? I will make a way in the wilderness, and rivers in the desert: The beast of the field shall honor me, the jackals and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen: This people have I formed for myself; they shall proclaim my praise: But you have not called upon me, O Jacob; but you have been weary of me, O Israel:”

HB, ISAIAH 43:18-21

“Thus says the Lord, your redeemer, and he who formed you from the womb, I am the Lord who makes all things; who stretches the heavens alone; who spreads abroad the earth by myself: Who frustrates the omens of liars and makes fools of diviners; who turns wise men backward, and makes their knowledge foolish:”

HB, ISAIAH 44:24-25

“I have not spoken in secret, in a dark place of the earth; I do not say to the seed of Jacob, Seek me in vain; I, the Lord, speak righteousness, I declare things that are right:”

HB, ISAIAH 45:19

“I bring near my righteousness; it shall not be far off, and my salvation shall not delay; and I will place salvation in Zion for Israel my glory:”

HB, ISAIAH 46:13

“Thus says the Lord, your redeemer, the Holy One of Israel; I am the Lord your God who teaches you for your gain, who leads you by the way that you should go: O that you had listened to my commandments! Then had your peace been as a river, and your righteousness as the waves of the sea:”

HB, ISAIAH 48:17-18

“And now, says the Lord who formed me from the womb to be his servant, to bring Jacob back to him, that Israel should be gathered to him, and I was honored in the eyes of the Lord, and my God shall be my strength:”

HB, ISAIAH 49:5

“Who is among you who fears the Lord, who obeys the voice of his servant, who walks in darkness, and has no light? Let him trust in the name of the Lord, and stay upon his God:”

HB, ISAIAH 50:10

“Listen to me, you who know righteousness, the people in whose heart is my Torah; do not fear the taunts of men, nor be dismayed by their insults: For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation for all generations:”

HB, ISAIAH 51:7-8

“For he grew up before him as a tender plant, and as a root out of a dry ground; he had no form nor comeliness that we should look at him, there was no countenance that we should desire him: He was despised and rejected by men; a man of sorrows, and acquainted with sickness; and we hid as it were our faces from him; he was despised, and we esteemed him not:”

HB, ISAIAH 53:2-3

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“And all your children shall be taught of the Lord; and great shall be the peace of your children: In righteousness shall you be established; you shall be far from oppression, and you shall not fear; and from terror, and it shall not come near you: Behold, they may gather together, but not by me; whoever shall gather together against you shall fall for your sake: Behold, I have created the metal worker who blows upon the coals in the fire, and produces an instrument for his work; and I have created the destroyer to destruct: No weapon that is made against you shall prosper; and every tongue that shall rise against you in judgment you shall condemn; This is the heritage of the servants of the Lord, and the reward of their righteousness appointed by me, says the Lord:”

HB, ISAIAH 54:13-14

“Seek the Lord while he may be found, call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon: For my thoughts are not your thoughts, nor are your ways my ways, says the Lord: For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts:”

HB, ISAIAH 54:16-17

“Thus says the Lord, Keep judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed: Happy is the man who does this, and the son of man who lays hold on it; who keeps the Sabbath and does not profane it, and keeps his hand from doing any evil:”

HB, ISAIAH 56:1-2

“Also the sons of the stranger, who join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one who keeps the Sabbath and does not profane it, and all who hold fast to my covenant: Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon my altar; for my house shall be called a house of prayer for all peoples:”

HB, ISAIAH 56:6-7

“For thus says the high and lofty One who inhabits eternity, whose name is Holy; I dwell on the high and holy place, yet with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones:”

HB, ISAIAH 57:15

“As for me, this is my covenant with them, says the Lord; My spirit that is upon you, and my words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your seed, nor from the mouth of your seed's seed, says the Lord, from now on and forever:”

HB, ISAIAH 59:21

“For he said, Surely they are my people, children who will not lie; so he was their savior:”

HB, ISAIAH 63:8

“For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come to mind:”

HB, ISAIAH 65:17

“They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them:”

HB, ISAIAH 65:23

“For all those things has my hand made, and all those things have been, says the Lord; but to this man will I look, to him who is poor and of a contrite spirit, and trembles at my word:”

HB, ISAIAH 66:2

“O Jerusalem, wash your heart from wickedness, that you may be saved; How long shall your evil thoughts lodge inside you:”

HB, JEREMIAH 4:14

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“Thus says the Lord, Stand on the roads, and see, and ask for the old paths, where the good way is, and walk there, and you shall find rest for your souls; But they said, We will not walk there:”

HB, JEREMIAH 6:16

“I sat not in the assembly of the merry makers, nor rejoiced; I sat alone because of your hand; for you have filled me with indignation:”

HB, JEREMIAH 15:17

“Blessed is the man who trusts in the Lord, and whose hope is the Lord: For he shall be like a tree planted by the waters, that spreads out its roots by the river, and shall not see when heat comes, but its leaf shall be green; and shall not be anxious in the year of drought, nor shall it cease from yielding fruit:”

HB, JEREMIAH 17:7-8

“You will search for Me and find Me, if only you seek me wholeheartedly.”

TANAKH, JEREMIAH 29:13

“And I will give them one heart, and one way, that they may fear me for ever, for their good, and for their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me:”

HB, JEREMIAH 32:39-40

“They shall ask the way to Zion with their faces towards it, saying, Come, and let us join ourselves to the Lord in an everlasting covenant that shall not be forgotten:”

HB, JEREMIAH 50:5

“And I will give them one heart, and I will put a new spirit inside you; and I will take the stony heart from their flesh, and will give

them a heart of flesh: That they may walk in my statutes, and keep my ordinances, and do them; and they shall be my people, and I will be their God:”

HB, EZEKIEL 11:19-20

“But if the wicked will turn from all his sins that he has committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die: None of his transgressions that he has committed shall be remembered against him; in his righteousness that he has done he shall live:”

HB, EZEKIEL 18:21-22

“Cast away from you all your transgressions, in which you have transgressed; and make for yourselves a new heart and a new spirit; for, why will you die, O house of Israel: For I have no pleasure in the death of him who dies, says the Lord God; therefore turn, and live:”

HB, EZEKIEL 18:31-32

“But I said to their children in the wilderness, Do not follow the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols: I am the Lord your God; follow my statutes, and keep my judgments, and do them:”

HB, EZEKIEL 20:18-20

“And they come to you as the people come, and they sit before you as my people, and they hear your words, but they do not carry them out; for with their mouth they express much love, but their heart goes after unjust gain: And, behold, you are to them like a love song by one who has a pleasant voice, and can play well on an instrument; for they hear your words, but they do not carry them out:”

HB, EZEKIEL 33:31-32

“And they shall say, This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities have become fortified, and are inhabited: Then the nations that are left

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around you shall know that I, the Lord, have rebuilt the ruined places, and have replanted that which was desolate; I, the Lord, have spoken it, and I will do it: Thus says the Lord God; This also I will let the house of Israel, ask me to do for them; I will increase their men like a flock:”

HB, EZEKIEL 36:25-27

“And 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: My tabernacle also shall be with them; and I will be their God, and they shall be my people:”

HB, EZEKIEL 37:26-27

“Seek the Lord, all you humble of the earth, who have performed his judgment; seek righteousness, seek humility; it may be that you shall be hidden in the day of the Lord's anger:”

HB, ZEPHANIAH 2:3

“And those who are far off shall come and build in the temple of the Lord, and you shall know that the Lord of hosts has sent me to you; And this shall come to pass, if you will diligently obey the voice of the Lord your God:”

HB, ZECHARIAH 6:15

“These are the things that you shall do; Speak every man the truth to his neighbor; execute the judgment of truth and peace in your gates: And let none of you plot evil in your hearts against his neighbor; do not love false oaths; for all these are things that I hate, said the Lord:”

HB, ZECHARIAH 8:16-17

“Only I, the LORD, have been your God
Ever since the land of Egypt;
You have never known a [true] God but Me,
You have never had a helper other than Me.”

TANAKH, HOSEA 13:4

“He who is wise will consider these words,
He who is prudent will take note of them.
For the paths of the Lord are smooth;
The righteous can walk on them,
While sinners stumble on them.”

TANAKH, HOSEA 14:10

“For the earth shall be filled
With awe for the glory of the LORD
As water covers the sea.”

TANAKH, HABAKKUK, 2:14

“A son honors his father, and a servant his master; If I am a father, where is my honor? And if I am a master, where is my fear? says the Lord of hosts to you, O priests, who despise my name, and you say; How have we despised your name:”

HB, MALACHI 1:6

“The Torah of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and uprightness, and he turned many away from iniquity: For the priest's lips should guard knowledge, and they should seek the Torah from his mouth; for he is a messenger of the Lord of hosts:”

HB, MALACHI 2:6-7

“Have we not all one father? Has not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers:”

HB, MALACHI 2:10

“Happy is the man who does not walk in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of the scorners:

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But whose delight is in the Torah of the Lord; and in his Torah he meditates day and night: And he shall be like a tree planted by the rivers of water, that brings forth its fruit in its season; its leaf also shall not wither; and whatever he does shall prosper:”

HB, PSALMS 1:1-3

“For the LORD cherishes the way of the righteous,
but the way of the wicked is doomed.”

TANAKH, PSALMS 1:6

“Worship in purity, lest he be angry, and you perish from the way, for in a little while his wrath will blaze; Happy are all who put their trust in him:”

HB, PSALMS 2:12

“Know that the LORD singles out the faithful for Himself:
the LORD hears when I call to Him.”

TANAKH, PSALMS 4:4

“The Lord looked down from heaven upon the children of men, to see if there were any who understand, and seek God: They have all gone astray, they have all become corrupted; there is none that does good, no, not one:”

HB, PSALMS 14:2-3

“A Psalm of David; Lord, who shall abide in your tent? Who shall dwell in your holy mountain: He who walks uprightly, and does what is right, and speaks the truth in his heart: He who does not slander with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor: In whose eyes a vile person is despised; but he honors those who fear the Lord; He who swears to his own hurt, and does not change: He who does not put out his money at interest, nor takes a bribe against the innocent; He who does these things shall never be moved:”

HB, PSALMS 15:1-5

“A prayer of David; Hear the right, O Lord, attend to my cry, give ear to my prayer from lips free of deceit: Let my sentence come forth from your presence; let your eyes behold the right: You have tested my heart; you have visited me in the night; you have tested me, and found nothing; let my mouth not transgress: Concerning the works of men, by the word of your lips I have kept away from the paths of the violent: My steps have held fast to your paths, my feet have not slipped: I have called upon you, for you will answer me, O God; incline your ear to me, and hear my speech:”

HB, PSALMS 17:1-6

“He brought me forth also into a large place; he saved me, because he delighted in me: The Lord rewards me according to my righteousness; according to the cleanness of my hands he recompenses me: For I have kept the ways of the Lord, and have not wickedly departed from my God: For all his judgments were before me, and I did not put away his statutes from me: I was also upright before him, and I kept myself from my iniquity:”

HB, PSALMS 18:20-24

“May the words of my mouth
and the prayer of my heart,
be acceptable to You,
O LORD, my rock and my redeemer.”

TANAKH, PSALMS 19:15

“He who has clean hands, and a pure heart; who has not taken my name in vain, nor sworn deceitfully: He shall receive a blessing from the Lord, and righteousness from the God of his salvation:”

HB, PSALMS 24:4-5

“Make me know your ways, O Lord; teach me your paths: Lead me in your truth, and teach me; for you are the God of my salvation; for you I wait all the day: Remember, O Lord, your compassion and your loving kindness; for they have been from of old: Remember not the sins of my youth, nor my transgressions; according to your loving kindness remember me for your goodness' sake, O Lord:

Righteousness

Good and upright is the Lord; therefore he instructs sinners in the way: He guides the humble in judgment; and he teaches the humble his way: All the paths of the Lord are loving kindness and truth to those who keep his covenant and his testimonies: For your name's sake, O Lord, pardon my iniquity; for it is great: Who is the man who fears the Lord? Him shall he teach in the way that he should choose: His soul shall abide in prosperity; and his seed shall inherit the earth: The counsel of the Lord is with those who fear him; and he will reveal to them his covenant:”

HB, PSALMS 25:4-14

“A Psalm of David; Judge me, O Lord; for I have walked in my integrity; I have trusted in the Lord; therefore I shall not slip: Examine me, O Lord, and test me; test my insides and my heart: For your loving kindness is before my eyes; and I have walked in your truth: I have not sat with vain persons, nor do I enter the company of dissemblers: I have hated the congregation of evil doers; and do not sit with the wicked:”

HB, PSALMS 26:1-5

“My feet are on level ground.
In assemblies I will bless the LORD.”

TANAKH, PSALMS 26:12

“One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple: For in the time of trouble he shall hide me in his pavilion; under the cover of his tent shall he hide me; he shall set me up upon a rock:”

HB, PSALMS 27:4-5

“Pull me out of the net that they have laid secretly for me; for you are my stronghold: Into your hand I commit my spirit; you have redeemed me, O Lord God of truth:”

HB, PSALMS 31:5-6

“A Psalm of David, A Maskil; Happy is he whose transgression is forgiven, whose sin is covered: Happy is the man to whom the Lord does not impute iniquity, and in whose spirit there is no guile:”

HB, PSALMS 32:1-2

“The young lions suffer want and hunger; but those who seek the Lord shall not lack any good thing: Come, you children, listen to me; I will teach you the fear of the Lord: Who is the man who desires life, and loves many days, that he may see good: Keep your tongue from evil, and your lips from speaking guile:

Let me enlighten you
and show you which way to go;
let me offer counsel, my eye is on you.”

TANAKH, PSALMS 32:8

“Trust in the Lord, and do good; so shall you dwell in the land, and enjoy security: Delight yourself also in the Lord; and he shall give you the desires of your heart: Commit your way to the Lord; trust also in him; and he shall bring it to pass:”

HB, PSALMS 37:3-5

“But the lowly shall inherit the land,
and delight in abundant well-being.”

TANAKH, PSALMS 37:11

“The wicked borrows, and does not pay back; but the righteous man gives with good loving kindness: For those blessed by him shall inherit the earth; and those cursed by him shall be cut off:”

HB, PSALMS 37:21-22

“He is always generous and lends,
and his children are held blessed.”

TANAKH, PSALMS 37:26

Righteousness

“For the Lord loves justice, and does not forsake his pious ones; they are preserved for ever; but the seed of the wicked shall be cut off: The righteous shall inherit the land, and dwell in it for ever: The mouth of the righteous speaks wisdom, and his tongue talks of justice: The Torah of his God is in his heart; none of his steps shall falter:” **HB, PSALMS 37:28-31**

“And he drew me up from the gruesome pit, out of the miry clay, and set my feet upon a rock, and made my footsteps secure: And he has put a new song in my mouth, praise to our God; many shall see it, and fear, and shall trust in the Lord: Happy is the man who makes the Lord his trust, and does not turn to the proud, nor to those who go astray after lies: Many, O Lord my God, are your wonderful works which you have done, and your thoughts which are toward us; none can compare with you; if I would declare and tell of them, they would be more than can be numbered: You do not desire sacrifice and offering; you have dug open my ears; you have not required burnt offering and sin offering: Then I said, behold, I come; in the scroll of the book it is written about me: I delight to do your will, O my God; your Torah is in my heart: I have preached righteousness in the great congregation; behold, I did not refrain my lips, O Lord, you know: I did not hide your righteousness in my heart; I have declared your faithfulness and your salvation; I have not concealed your loving kindness and your truth from the great congregation:”

HB, PSALMS 40:3-11

“To the chief Musician, A Psalm of David: Happy is he who considers the poor; the Lord will save in the day of evil: The Lord will preserve him, and keep him alive; he is called happy on earth; and you will not deliver him to the will of his enemies:”

HB, PSALMS 41:1-3

“Let me hear joy and gladness; that the bones which you have broken may rejoice: Hide your face from my sins, and blot out all my iniquities: Create in me a clean heart, O God; and renew a constant spirit inside me: Do not cast me away from your presence; and do not take your holy spirit from me:”

HB, PSALMS 51:10-13

“You love all devouring words, O you deceitful tongue: God shall likewise destroy you for ever, he shall take you away, and pluck you out of your dwelling place, and root you out of the land of the living; Selah: And the righteous shall see, and fear, and shall laugh at him:”

HB, PSALMS 52:6-8

“When the Ziphites came and said to Saul, Does not David hide himself with us: Save me, O God, by your name, and judge me by your strength: Hear my prayer, O God; give ear to the words of my mouth: For strangers have risen up against me, and oppressors seek after my soul; they have not set God before them; Selah:”

HB, PSALMS 54:2-5

“To the chief Musician for stringed instruments, A Maskil of David: Give ear to my prayer, O God; and do not hide yourself from my supplication: Attend to me, and answer me; I sob in my complaint, and moan:”

HB, PSALMS 55:1-3

“To the chief Musician, for stringed instruments, A Psalm of David: Hear my cry, O God; attend to my prayer: From the end of the earth I will cry to you, when my heart is faint; lead me to the rock that is too high for me: For you have been a shelter for me, and a strong tower against the enemy: I will abide in your tent for ever; I will trust in the shelter of your wings; Selah:”

HB, PSALMS 61:1-5

“Surely men of low estate are but a breath, and men of high estate are a lie; to be laid in the scales, they are altogether lighter than a breath: Do not trust in oppression, and become not vain in robbery; if riches increase, do not set your heart upon them: God has spoken once; twice have I heard this; that power belongs to God: And to you, O Lord, belongs loving kindness; for you render to every man according to his work:”

HB, PSALMS 62:10-13

Righteousness

“Hear my voice, O God, in my prayer; preserve my life from fear of the enemy: Hide me from the secret counsel of the wicked; from the tumult of the evil doers: Who whet their tongue like a sword, and aim bitter words like arrows:”

HB, PSALMS 64:2-4

“The righteous shall rejoice in the LORD,
and take refuge in Him;
all the upright shall exult.”

TANAKH, PSALMS 64:11

“Let God arise, let his enemies be scattered; let those who hate him flee before him: As smoke is driven away, so drive them away; as wax melts before the fire, so let the wicked perish at the presence of God: But let the righteous be glad; let them rejoice before God; let them joyfully exult:”

HB, PSALMS 68:2-4

“My mouth shall declare your righteousness and your salvation all day; for their numbers is past my knowledge: I will come to celebrate the mighty acts of the Lord God; I will mention your righteousness, yours alone: O God, you have taught me from my youth; and I still declare your wondrous deeds: And also now when I am old and grey haired, O God, do not forsake me; till I proclaim your might to this generation, and your power to every one who is to come: Your righteousness also, O God, reaches the high heavens; you have done great things; O God, who is like you:”

HB, PSALMS 71:15-19

“My tongue also shall declare your righteousness all the day long; for those who seek my harm are confounded, they are brought to shame:”

HB, PSALMS 71:24

“Truly God is good to Israel,
to those whose heart is pure.”

TANAKH, PSALMS 73:1

“And that they should not be like their fathers, a stubborn and rebellious generation; a generation whose heart was not constant, and whose spirit was not faithful to God:”

HB, PSALMS 78:8

“But my people would not listen to my voice; and Israel would have none of me: So I gave them over to their stubborn hearts, and they walked in their own counsels:”

HB, PSALMS 81:12-13

“For a day in your courts is better than a thousand; I had rather be at the threshold in the house of my God, than dwell in the tents of the wicked: For the Lord God is a sun and shield; the Lord will give loving kindness and glory; no good thing will he withhold from those who walk uprightly.”

HB, PSALMS 84:11-12

“I will hear what God the Lord will speak; for he will speak peace to his people, and to his pious ones; but let them not turn back to folly: Surely his salvation is near to those who fear him; that glory may dwell in our land: Loving kindness and truth meet together; righteousness and peace kiss each other: Truth shall spring from the earth; and righteousness shall look down from heaven: Also, the Lord shall give that which is good; and our land shall yield her produce: Righteousness shall go before him; and walk in the way of his steps:”

HB, PSALMS 85:9-14

“A Prayer of David; Incline your ear, O Lord, answer me; for I am poor and needy: Preserve my soul; for I am pious; O my God, save your servant who trusts in you: Be merciful to me, O Lord; for I cry to you daily: Rejoice the soul of your servant; for to you, O Lord, I lift up my soul: For you, Lord, are good, and ready to forgive; and

Righteousness

of bountiful love toward all those who call upon you: Give ear, O Lord, to my prayer; and attend to the voice of my supplications: On the day of my trouble I will call on you; for you will answer me:”

HB, PSALMS 86:1-7

“Upon an instrument of ten strings, and upon the harp, to the melody of the lyre: For you, Lord, have made me glad through your work; I will triumph in the works of your hands:”

HB, PSALMS 92:4-5

“Judgment shall again accord with justice
and all the upright shall rally to it.”

TANAKH, PSALMS 94:15

“You who love the Lord, hate evil! He preserves the souls of his pious ones; he saves them from the hand of the wicked: Light is sown for the righteous, and gladness for the upright in heart: Rejoice in the Lord, you righteous; and give thanks to his holy name:”

HB, PSALMS 97:10-12

“But the loving kindness of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children:”

HB, PSALMS 103:17

“Glory in his holy name; let the heart of those who seek the Lord rejoice: Seek the Lord, and his strength; seek his face continually:”

HB, PSALMS 105:3-4

“Hallelujah! I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation: The works of the Lord are great, sought out all by all who love them: His work is honorable and glorious; and his righteousness endures for ever: He has made his wonderful works to be remembered; the Lord is

gracious and full of compassion: He has given food to those who fear him; he is ever mindful of his covenant.”

HB, PSALMS 111:1-5

“The fear of the Lord is the beginning of wisdom; a good understanding have all those who do his commandments; his praise endures for ever.”

HB, PSALMS 111:10

“Hallelujah! Happy is the man who fears the Lord, who delights greatly in his commandments: His seed shall be mighty upon earth; the generation of the upright shall be blessed: Wealth and riches shall be in his house; and his righteousness will endure for ever: Light rises in the darkness for the upright; he is gracious, and full of compassion, and righteous: A good man lends with a good grace; he conducts his affairs with justice: Surely he shall never be moved; the righteous shall be in everlasting remembrance: He shall not be afraid of evil tidings; his heart is firm, trusting in the Lord: His heart is steady, he shall not be afraid, until he gazes upon his enemies: He has distributed freely, he has given to the poor; his righteousness endures for ever; his horn shall be exalted with honor.”

HB, PSALMS 112:1-9

“May the Lord increase you more and more, you and your children: May you be blessed of the Lord who made heaven and earth: The heavens are the heavens of the Lord; but he has given the earth to the children of men: The dead cannot praise the Lord, nor can any who go down into silence: But we will bless the Lord from this time forth and for evermore; Hallelujah.”

HB, PSALMS 115:14-18

“The LORD protects the simple;
I was brought low and He saved me.”

TANAKH, PSALMS 116:6

“Then I shall not be ashamed, when I observe to all your commandments: I shall give thanks with uprightness of heart, when

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I learn your righteous judgments: I will keep your statutes; O do not forsake me utterly.”

HB, PSALMS 119:6-8

“I turned to You with all my heart;
do not let me stray from Your commandments.”

TANAKH, PSALMS 119:10

“Take away from me taunt and abuse,
because I observe Your decrees.”

TANAKH, PSALMS 119:22

“Teach me, O Lord, the way of your statutes; and I shall keep it to the end: Give me understanding, and I shall keep your Torah; I shall observe it with my whole heart: Lead me in the path of your commandments; for I delight in it: Incline my heart to your testimonies, and not to unjust gain: Turn away my eyes from beholding vanity; and give me life in your way:”

HB, PSALMS 119:33-37

“I reach out for Your commandments, which I love;
I study Your laws.”

TANAKH, PSALMS 119:48

“I thought on my ways, and turned my feet to your testimonies: I made haste, and did not delay to keep your commandments: Bands of wicked men have robbed me; but I have not forgotten your Torah: At midnight I will rise to give thanks to you because of your righteous judgments: I am a companion of all those who fear you, and of those who keep your precepts: The earth, O Lord, is full of your loving kindness; teach me your statutes: You have dealt well with your servant, O Lord, according to your word: Teach me good judgment and knowledge; for I have believed your commandments: Before I was afflicted I went astray; but now I observe your word: You are good, and you do good; teach me your statutes:”

HB, PSALMS 119:59-68

“Let my heart be sound in your statutes; that I be not ashamed: My soul languishes for your salvation; I hope in your word: My eyes fail longing for your word, saying, When will you comfort me: For I have become like a wineskin in the smoke; yet I do not forget your statutes.”

HB, PSALMS 119:80-83

“I have more understanding than all my teachers; for your testimonies are my meditation: I understand more than the elders, because I keep your precepts:”

HB, PSALMS 119:99-100

“Your word is a lamp to my feet, and a light to my path: I have sworn, and I will perform it, that I will keep your righteous judgments: I am very much afflicted; revive me, O Lord, according to your word: Accept, I beseech you, the freewill offerings of my mouth, O Lord, and teach me your ordinances: My soul is continually in my hand; yet I do not forget your Torah: The wicked have laid a snare for me; yet I have not strayed from your precepts:”

HB, PSALMS 119:105-110

“My flesh trembles for fear of you; and I am afraid of your judgments: I have done what is just and right; do not leave me to my oppressors: Be surety for your servant for good; do not let the arrogant oppress me: My eyes fail with watching for your salvation, and for the word of your righteousness: Deal with your servant according to your loving kindness, and teach me your statutes: I am your servant; give me understanding, that I may know your testimonies: It is time for you, Lord, to act; for they have made void your Torah: Therefore I love your commandments above gold; above fine gold: Therefore I esteem all your precepts to be entirely right; and I hate every false way: Your testimonies are wonderful; therefore my soul keeps them: The unfolding of your words gives light; it gives understanding to the simple: I open my mouth and pant; because I long for your commandments: Look upon me, and be merciful to me, as you are to those who love your name: Order

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my steps in your word; and do not let any iniquity have dominion over me: Save me from the oppression of man; and I will keep your precepts: Let your face shine upon your servant; and teach me your statutes: Rivers of water run down my eyes, because they do not keep your Torah: You are righteous, O Lord, and upright are your judgments: You have commanded your testimonies in righteousness and in all faithfulness: My zeal consumes me, because my enemies have forgotten your words: Your word is very pure; therefore your servant loves it: I am small and despised; yet I do not forget your precepts: Your righteousness is an everlasting righteousness, and your Torah is the truth: Trouble and anguish have taken hold of me; yet your commandments are my delights: The righteousness of your testimonies is everlasting; give me understanding, and I shall live: I cry with my whole heart; answer me, O Lord; I will keep your statutes: I cry to you; save me, and I shall keep your testimonies: I rise before dawn, and I cry out; my hope is in your word: My eyes open before the watches of the night, that I may meditate on your saying: Hear my voice according to your loving kindness; O Lord, revive me according to your judgment: Those who follow after mischief draw near; they are far from your Torah: You are near, O Lord; and all your commandments are truth: Concerning your testimonies, I have known of old that you have founded them for ever: Consider my affliction, and save me; for I do not forget your Torah: Plead my cause, and save me; give me life according to your word: Salvation is far from the wicked; for they do not seek your statutes: Great is your compassion, O Lord; give me life according to your justice: Many are my persecutors and my enemies; yet I do not swerve from your testimonies: I look at the transgressors, and I am grieved; because they do not keep your saying: Consider how I love your precepts; revive me, O Lord, according to your loving kindness: The sum of your word is truth; and every one of your righteous judgments endures for ever: Princes have persecuted me without cause; but my heart in awe of your word: I rejoice at your word, like one who finds great booty: I hate and loathe lying; but I love your Torah: Seven times a day I praise you because of your righteous judgments: Great peace have those who love your Torah; and nothing can make them stumble: Lord, I have hoped for your salvation, and done your commandments: My soul has kept your testimonies; and I love them exceedingly: I have kept your precepts and your testimonies; for all my ways are before you: Let my cry come before you, O Lord; give me understanding according to your word: Let my supplication come before you; save me according to your word: My lips shall utter praise, when you have taught me

your statutes: My tongue shall speak of your word; for all your commandments are just: Let your hand help me; for I have chosen your precepts: I long for your salvation, O Lord; and your Torah is my delight: Let my soul live, and it shall praise you; and let your judgments help me: I have gone astray like a lost sheep; seek your servant; for I do not forget your commandments.”

HB, PSALMS 119:120-176

“A Song of Maalot; Happy is every one who fears the Lord; who walks in his ways: For you shall eat the labor of your hands; happy shall you be, and it shall be well with you: Your wife shall be like a fruitful vine in the recesses of your house; your children like olive shoots around your table: Behold, thus shall the man be blessed who fears the Lord: The Lord shall bless you from Zion; and you shall see the good of Jerusalem all the days of your life: And you shall see your children's children, and peace upon Israel.”

NIV, PSALMS 128:1-6

“Lord, hear my voice; let your ears be attentive to the voice of my supplications: If you, Lord, should mark iniquities, O Lord, who could stand: But there is forgiveness with you, that you may be feared: I wait for the Lord, my soul waits, and in his word I hope:”

HB, PSALMS 130:2-5

“A Song of Maalot of David; Lord, my heart is not haughty, nor my eyes lofty; nor do I exercise myself in great matters, or in things too high for me: Surely I have behaved and quieted myself, like a child who is weaned from his mother; my soul is like a weaned child: Let Israel hope in the Lord from this time forth and for evermore.”

HB, PSALMS 131:1-3

“How good and how pleasant it is
that dwells you dwell together.”

TANAKH, PSALMS 133:1

Righteousness

“Search me, O God, and know my heart! Test me, and know my thoughts: And see if there is any wicked way in me, and lead me in the way everlasting:”

HB, PSALMS 139:23-24

“Let me hear your loving kindness in the morning; for in you I trust; let me know the path where I should walk; for I lift up my soul to you:” **HB, PSALMS 143:8**

“Teach me to do Your will,
for You are my God.
Let Your gracious spirit lead me
on level ground.”

TANAKH, PSALMS 143:10

“He will fulfil the desire of those who fear him; he also will hear their cry, and will save them: The Lord preserves all those who love him; but all the wicked he will destroy:”

HB, PSALMS 145:19-20

“The LORD watches over the stranger;
He gives courage to the orphan and the widow,
but he makes the path of the wicked tortuous.”

TANAKH, PSALMS 146:9

“Hallelujah.
It is good it is to chant hymns to our God;
it is pleasant to sing glorious praise.”

TANAKH, PSALMS 147:1

“Hallelujah! Praise God in his sanctuary! Praise him in the firmament of his power: Praise him for his mighty acts! Praise him according to his exceeding greatness: Praise him with the sound of

the shofar! Praise him with the harp and the lyre: Praise him with the tambourine and dance! Praise him with stringed instruments and the pipe: Praise him with sounding cymbals! Praise him with loud clashing cymbals: Let every thing that breathes praise the Lord! Hallelujah:”

HB, PSALMS 150:1-6

“The proverbs of Solomon the son of David, king of Israel: To know wisdom and instruction; to perceive the words of understanding: To receive the instruction of wisdom, justice, and judgment, and equity: To give prudence to the simple, to the young man knowledge and discretion: A wise man will hear, and will increase learning; and a man of understanding shall attain to wise counsels: To understand a proverb, and a figure; the words of the wise, and their riddles: The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction: My son, hear the instruction of your father, and forsake not the Torah of your mother: For they shall be an ornament of grace to your head, and chains around your neck:”

HB, PROVERBS 1:1-9

“My son, do not walk in the way with them; refrain your foot from their path: For their feet run to evil, and make haste to shed blood:”

HB, PROVERBS 1:15-16

“He lays up sound wisdom for the righteous; he is a shield to those who walk uprightly: He keeps the paths of judgment, and preserves the way of his pious ones: Then shall you understand righteousness, and judgment, and equity; every good path: When wisdom enters into your heart, and knowledge is precious to your soul: Discretion shall preserve you, understanding shall keep you: To save you from the way of the evil man, from the man who speaks perverse things: Who leave the paths of uprightness, to walk in the ways of darkness: Who rejoice to do evil, and delight in the perverseness of the wicked: Whose ways are crooked, and who are devious in their paths:”

HB, PROVERBS 2:7-15

Righteousness

“My son, let not them depart from your eyes; keep sound wisdom and discretion: So shall they be life to your soul, and grace to your neck:”

HB, PROVERBS 3:21-22

“Take fast hold of instruction; let her not go; keep her; for she is your life: Enter not into the path of the wicked, and go not in the way of evil men: Avoid it, pass not by it, turn from it, and pass away:”

HB, PROVERBS 4:13-15

“The way of the wicked is all darkness;
They do not know what will make them stumble.”

TANAKH, PROVERBS 4:19

“There are six things which the Lord hates, seven which are an abomination to him: An arrogant look, a lying tongue, and hands that shed innocent blood: A heart that plots wicked plans, feet that swiftly run to evil: A false witness who speaks lies, and he who sows discord among brothers: My son, keep your father's commandment, and forsake not the Torah of your mother: Bind them continually on your heart, and tie them around your neck: When you walk, it shall lead you; when you sleep, it shall keep you; and when you awake, it shall talk with you: For the commandment is a lamp; and the Torah is light; and reproofs of instruction are the way of life:”

HB, PROVERBS 6:16-23

“Keep my commandments, and live; and my Torah like the apple of your eye: Bind them on your fingers, write them on the tablet of your heart:”

HB, PROVERBS 7:2-3

“I love those who love me; and those who seek me early shall find me: Riches and honor are with me; enduring wealth and righteousness: My fruit is better than gold, better than fine gold;

and my produce than choice silver: I walk in the way of righteousness, in the midst of the paths of judgment:”

HB, PROVERBS 8:17-20

“False scales are an abomination to the LORD:
An honest weight pleases Him.
When arrogance appears, disgrace follows,
But wisdom is with those who are unassuming.
The integrity of the upright guides them;
The deviousness of the treacherous leads them to ruin.”

TANAKH, PROVERBS 11:1-3

“A base fellow gives away secrets,
but a trustworthy soul keeps a confidence.”

TANAKH, PROVERBS 11:13

“Assuredly, the evil man will not escape,
But the offspring of the righteous will be safe.”

TANAKH, PROVERBS 11:21

“He who diligently seeks good procures favor; but evil comes to him who searches for it: He who trusts in his riches shall fall; but the righteous shall flourish like a green leaf: He who troubles his own house shall inherit the wind; and the fool shall be servant to the wise of heart: The fruit of the righteous is a tree of life; and he who wins souls is wise: Behold, if the righteous is rewarded on earth, how much more the wicked and the sinner:”

HB, PROVERBS 11:27-31

“He who disdains a precept will be injured thereby;
He who respects a command will be rewarded.”

TANAKH, PROVERBS 13:13

Righteousness

“Good sense wins favor;
The way of treacherous men is unchanging.”

TANAKH, PROVERBS 13:15

“He who keeps company with the wise becomes wise,
But he who consorts with dullards comes to grief.”

TANAKH, PROVERBS 13:20

“The wisdom of the prudent is to understand his way; but the folly of fools is deceit: Fools mock sin; but among the righteous there is favor: The heart knows his own bitterness; and no stranger shares its joy: The house of the wicked shall be overthrown; but the tent of the upright shall flourish: There is a way which seems right to a man, but its end are the ways of death: Even in laughter the heart aches; and the end of that mirth is grief: The dissembler shall have enough of his own ways; and a good man shall find satisfaction in himself:”

HB, PROVERBS 14:8-14

“He who oppresses the poor blasphemes his maker; but he who has mercy on the poor honors him: The wicked is overthrown through his evil doing; but the righteous has hope in his death:”

HB, PROVERBS 14:31-32

“The way of the wicked is an abomination to the Lord; but he loves him who follows after righteousness: Correction is grievous to him who forsakes the way; and he who hates reproof shall die:”

HB, PROVERBS 15:9-10

“A ready response joy is a joy to a man
And how good is a word rightly timed.” **TANAKH, PROVERBS 15:23**

“Iniquity is expiated by loyalty and faithfulness,
And evil is avoided through fear of the Lord.”

TANAKH, PROVERBS 16:6

“How much better it is to get wisdom than gold; and to get understanding is preferable to silver: The highway of the upright is to depart from evil; he who guards his way preserves his soul: Pride goes before destruction, and a haughty spirit before a fall: Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud: He who considers his words shall find good; and happy is he who trusts in the Lord: The wise in heart shall be called prudent; and the sweetness of the lips increases learning: Intelligence is a fountain of life to him who has it; but the chastisement of fools is folly: The heart of the wise teaches his mouth, and adds learning to his lips: Pleasant words are like a honeycomb, sweet to the soul, and health to the bones:”

HB, PROVERBS 16:16-24

“The hoary head is a crown of glory; it is found in the way of righteousness: He who is slow to anger is better than the mighty; and he who rules his spirit than he who takes a city: The lot is cast into the lap; but the decision is wholly from the Lord:”

HB, PROVERBS 16:31-33

“He who keeps himself apart, desires to satisfy his own vanity; he breaks out against all sound judgment: A fool has no delight in understanding, but only in revealing his heart: When the wicked comes, then comes also contempt, and with ignominy reproach: The words of a man's mouth are like deep waters, and the fountain of wisdom like a flowing brook: It is not good to favor the wicked man, and to deprive a righteous man of justice: A fool's lips enter into quarrel, and his mouth invites a flogging: A fool's mouth is his destruction, and his lips are the trap of his soul: The words of a talebearer are like delicacies, and they go down into the innermost parts of the body: Also, he who is slothful in his work is a brother to him who destroys: The name of the Lord is a strong tower; the righteous runs into it, and is safe: The rich man's wealth is his strong city, and like a high wall in his imagination: Before destruction the heart of man is haughty, and before honor goes humility: He who answers a matter before he hears it, it is his folly and shame: The spirit of a man will endure his infirmity; but a wounded spirit who can bear: The heart of the prudent acquires

Righteousness

knowledge; and the ear of the wise seeks knowledge: A man's gift makes room for him, and brings him before great men: The one who pleads first seems to be in the right; until the other comes and examines him: The lot causes disputes to cease, and it decides between the mighty: A brother offended is harder to be won than a strong city; and their quarrels are like the bars of a castle: A man's belly shall be satisfied with the fruit of his mouth; and with the yield of his lips shall he be filled: Death and life are in the power of the tongue; and those who love it shall eat its fruit:"

HB, PROVERBS 18:1-21

"He who fears the LORD earns life:
He shall abide in contentment,
Free from misfortune."

TANAKH, PROVERBS 19:23

"The righteous man lives blamelessly;
Happy are the children who come after him."

TANAKH, PROVERBS 20:7

"Who can say, 'I have cleansed my heart,
I am purged from my sin'?"

TANAKH, PROVERBS 20:9

"Even a child is known by his doings, whether what he does is pure and right:"

HB, PROVERBS 20:11

"The desire of the lazy man kills him; for his hands refuse to labor: He covets greedily all the day long; but the righteous gives and spares not:"

HB, PROVERBS 21:25-26

"The generous man is blessed,

For he gives of his bread to the poor.”

TANAKH, PROVERBS 22:9

“He who loves purity of heart, and grace is on his lips, the king shall be his friend:”

HB, PROVERBS 22:11

“Incline your ear, and hear the words of the wise, and apply your heart to my knowledge: For it is a pleasant thing if you keep them inside you; let them be firmly attached to your lips:”

HB, PROVERBS 22:17-18

“Rob not the poor, because he is poor; nor oppress the afflicted in the gate: For the Lord will plead their cause, and rob the life of those who rob them: Make no friendship with an angry man; and with a furious man you shall not go: Lest you learn his ways, and get a snare to your soul:”

HB, PROVERBS 22:22-25

“Labor not to be rich; forbear, because you have understanding: Will you set your eyes on it? It is already gone; for riches suddenly make themselves wings; they fly away like an eagle towards the sky:”

HB, PROVERBS 23:4-5

“My son, if your heart is wise, my heart too shall rejoice: My insides shall rejoice, when your lips speak right things:”

HB, PROVERBS 23:15-16

“By wisdom a house is built; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches: A wise man is strong; and a man of knowledge increases strength:”

HB, PSALMS 24:3-5

Righteousness

“A word fitly spoken is like apples of gold in a setting of silver: As an earring of gold, and an ornament of fine gold, so is a wise reprover to a listening ear: As the cold of snow in the time of harvest, so is a faithful messenger to those who send him; for he refreshes the soul of his master:”

HB, PROVERBS 25:11-13

“As cold waters to a thirsty soul, so are good news from a far country: A righteous man who falls down before the wicked is like a muddied fountain, and a polluted spring: It is not good to eat much honey; so glory is for men who search glory: He who has no rule over his own spirit is like a city that is broken down, and without walls:” **HB, PROVERBS 25:27-18**

“Let the mouth of another praise you, not yours,
The lips of a stranger, not your own.”

TANAKH, PROVERBS 27:2

“Ointment and perfume rejoice the heart; so does the sweetness of a man's friend by hearty counsel:”

HB, PROVERBS 27:9

“Whoever causes the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have a goodly inheritance: The rich man is wise in his own eyes; but the poor who has understanding searches him out: When righteous men rejoice, there is great glory; but when the wicked rise, men hide themselves: He who covers his sins shall not prosper; but whoever confesses and forsakes them shall have mercy: Happy is the man who fears always; but he who hardens his heart shall fall into mischief:”

HB, PROVERBS 28:10-14

“Whoever walks uprightly shall be saved; but he who is perverse in his ways shall fall at once:”

HB, PROVERBS 28:18

“Remove far from me falsehood and lies; do not give me poverty nor riches; feed me with the food that is needful for me: Lest I be full, and deny you, and say, Who is the Lord? or lest I be poor, and steal, and profane the name of my God:”

HB, PROVERBS 30:8-9

“Does it seem good to you to oppress, to despise the work of your hands and shine on the counsel of the wicked:”

HB, JOB 10:3

“The righteous shall hold on his way, and he who has clean hands shall grow stronger and stronger:” **HB, JOB 17:9**

“What is the Almighty, that we should serve him? And what profit should we have, if we pray to him: Behold, is not their good in their hand? Let the counsel of the wicked be far from me:”

HB, JOB 21:15-16

“And to man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.”

HB, JOB 28:28

“If I have walked with falsehood, or if my foot has hastened to deceit: Let me be weighed in an even scale so that God may know my integrity: If my step has turned from the way, and my heart walked after my eyes, and if any spot has cleaved to my hands: Then let me sow, and let another eat; let my offspring be rooted out:”

HB, JOB 31:5-8

“Not many men are wise; nor do the aged understand judgment:”

HB, JOB 32:9

Righteousness

“For God gives to a man who is good in his sight; wisdom, and knowledge, and joy; but to the sinner he gives the task of gathering and heaping up, that he may give it to one who is good before God; This also is vanity and striving after wind.”

HB, ECCLESIASTES 2:26

“I know that there is nothing better for them, than to rejoice, and to do good in his life: And also that it is the gift of God that every man should eat and drink, and enjoy the good of all his labor: I know that, whatever God does, it shall be for ever; nothing can be added to it, nor any thing taken from it; and God does it, that men should fear before him:”

HB, ECCLESIASTES 3:12-14

“When goods increase, they who eat them are increased; and what good is there to its owners, saving the beholding of them with their eyes: The sleep of a laboring man is sweet, whether he eats little or much; but the abundance of the rich will not let him sleep: There is a grievous evil which I have seen under the sun; riches kept for their owner to his hurt: But those riches perish by bad venture; and he fathers a son, and there is nothing in his hand: As he came forth from his mother's womb, naked shall he return to go as he came, and shall take nothing for his labor, which he may carry away in his hand:”

HB, ECCLESIASTES 5:10-14

“Who is like the wise man? and who knows the meaning of a matter? A man's wisdom makes his face shine, and the boldness of his face is changed: I keep the king's commandment, and in the manner of an oath of God: Do not be hasty to leave his presence; stand not in an evil thing; for he does whatever pleases him: For in the word of a king there is authority; and who may say to him, What do you do: Whoever keeps the commandment shall feel no evil thing; and a wise man's heart discerns both time and judgment:”

HB, ECCLESIASTES 8:1-5

“And a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that poor man: And said I, Wisdom is better than might; but the poor man's wisdom is despised, and his words are not heard: The words of wise men are heard in quiet more than the shouting of him who rules among fools: Wisdom is better than weapons of war; but one sinner destroys much good:”

HB, ECCLESIASTES 9:15-17

“The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself: The beginning of the words of his mouth is foolishness; and the end of his talk is evil madness: A fool is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him:”

HB, ECCLESIASTES 10:12-14

“The king spoke, and said, Is not this great Babylon, that I have built as a royal residence by the might of my power, and for the honor of my majesty:”

HB, DANIEL 4:27

“Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand:”

HB, DANIEL 12:10

“And now let us make a covenant with our God to put away all such women, and those born of them, according to the counsel of my lord, and of those who tremble at the commandment of our God; and let it be done according to the Torah:”

HB, EZRA 10:3

“They join with their brothers, their nobles, and enter into a curse, and an oath, to walk in God's Torah, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes:”

HB, THE BOOK OF NEHEMIAH 10:28-29

Righteousness

“Now set your heart and your soul to seek the Lord your God; arise therefore, and build the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy utensils of God, into the house that is to be built to the name of the Lord:”

HB, THE FIRST BOOK OF CHRONICLES 22:19

“And you, Solomon my son, know the God of your father, and serve him with a perfect heart and with a willing mind; for the Lord searches all hearts, and understands all the imaginations of the thoughts; if you seek him, you will find him; but if you forsake him, he will cast you off forever: Take heed now; for the Lord has chosen you to build a house for the sanctuary; be strong, and do it:”

HB, THE FIRST BOOK OF CHRONICLES 28:9-10

“If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land:”

HB, THE SECOND BOOK OF CHRONICLES 7:14

“And as for you, if you will walk before me, as David your father walked, and do according to all that I have commanded you, and shall observe my statutes and my judgments: Then will I establish the throne of your kingdom, according as I have covenanted with David your father, saying, There shall not fail you a man to be ruler in Israel:”

HB, THE SECOND BOOK OF CHRONICLES 7:17-18

“Now it is in my heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us: My sons, do not be now negligent; for the Lord has chosen you to stand before him, to serve him, and that you should minister to him, and burn incense:”

HB, THE SECOND BOOK OF CHRONICLES 29:10-11

“The hand of God was also upon Judah to give them one heart to do what the king and the princes commanded by the word of the Lord:”

HB, THE SECOND BOOK OF CHRONICLES 30:12

“And in every work that he began in the service of the house of God, and in the Torah, and in the commandments, to seek his God, he did it with all his heart, and prospered:”

HB, THE SECOND BOOK OF CHRONICLES 31:21

“And when he was in affliction, he pleaded with the Lord his God, and humbled himself greatly before the God of his fathers: And prayed to him; and God received his entreaty, and heard his supplication, and brought him back to Jerusalem to his kingdom; Then Manasseh knew that the Lord was God:”

HB, THE SECOND BOOK OF CHRONICLES 33:12-13

“Because your heart was penitent, and you humbled yourself before God, when you heard his words against this place, and against its inhabitants, and you humbled yourself before me, and have torn your clothes, and have wept before me; I have heard you also, said the Lord: Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the evil that I will bring upon this place, and upon its inhabitants; So they brought back word to the king:”

HB, THE SECOND BOOK OF CHRONICLES 34:27-28

“And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book:”

HB, THE SECOND BOOK OF CHRONICLES 34:31

Muslim

Righteousness

“O ye who believe! when ye hold secret counsel do it not for iniquity and hostility and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah to whom ye shall be brought back.”

AL-QUR’ÁN 2:9

“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.

Who has made the earth your couch and the heaven your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).

And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your (doubts) are true.

But if ye cannot and of a surety ye cannot then fear the fire whose fuel is Men and Stones which is prepared for those who reject Faith.

But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. 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; and they have therein companions (pure and holy); and they abide therein (for ever).”

AL-QUR’ÁN 2:21-25

“Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?” **HOLY QUR’ÁN 2:44**

“Those who believe (in the Qur’án) and those who follow the Jewish (Scriptures) and the Christians and the Sabians 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.”

AL-QUR’ÁN 2:62

“But those who have faith and work righteousness they are
Companions of the Garden therein shall they abide (for ever).”

AL-QUR’ÁN 2:82

“And who turns away from the religion of Abraham but such as
debase their souls with folly? Him We chose and rendered pure in
this world: and he will be in the Hereafter in the ranks of the
righteous.”

AL-QUR’ÁN 2:130

“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.”

AL-QUR’ÁN 2:177

“They ask thee, (O Muhammad), of new moons. Say: They are
fixed seasons for mankind and for the pilgrimage. It is not
righteousness that ye go to houses by the backs thereof (as do the
idolaters at certain seasons), but the righteous man is he who
wardeth off (evil). So go to houses by the gates thereof, and
observe your duty to Allah, that ye may be successful.”

HOLY QUR’ÁN 2:189

“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.”

AL-QUR’ÁN 2:212

Righteousness

“And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.”

HOLY QUR’ÁN 2:224

“And if ye divorce them before consummation but after the fixation of a dower for them then the half of the dower (is due to them) unless they remit it. Or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that ye do.”

AL-QUR’ÁN 2:237

“For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.”

AL-QUR’ÁN 2:241

“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.”

AL-QUR’ÁN 2:277

“Behold! the angels said ‘O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus the son of Mary held in honor in this world and the Hereafter and of (the company of) those nearest to Allah.

He shall speak to the people in childhood and in maturity and he shall be (of the company) of the righteous.’”

AL-QUR’ÁN 3:45

“As to those who believe and work righteousness Allah will pay them (in full) their reward; but Allah loveth not those who do wrong.”

AL-QUR’ÁN 3:57

“By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give of a truth Allah knoweth it well.”

AL-QUR’ÁN 3:92

“They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. They are of the righteous.”

HOLY QUR’ÁN 3:114

“Be quick in the race for forgiveness from your Lord and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous.”

AL-QUR’ÁN 3:133

“Our Lord! Lo! we have heard a crier calling unto Faith: ‘Believe ye in your Lord!’ So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst.

And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow. A reward from Allah. And with Allah is the fairest of rewards.

Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).

It is but a brief comfort. And afterward their habitation will be hell, an ill abode.

But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe forever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.”

Righteousness

AL-QUR'ÁN 3:193-198

“Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other and because they support them from their means. Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct admonish them (first) (next) refuse to share their beds (and last) beat them (lightly); but if they return to obedience seek not against them means (of annoyance): for Allah is Most High Great (above you all).”

AL-QUR'ÁN 4:34

“But those who believe and do deeds of righteousness We shall soon admit to gardens with rivers flowing beneath their eternal home: therein shall they have companions pure and holy: We shall admit them to shades cool and ever deepening.

Those were some of the prophets on whom Allah did bestow His Grace of the posterity of Adam and of those whom We carried (in the Ark) with Noah and of the posterity of Abraham and Israel of those whom We guided and chose; whenever the Signs of (Allah) Most Gracious were rehearsed to them they would fall down in prostrate adoration and in tears.

But after them there followed a posterity who missed prayers and followed after lusts: soon then will they face Destruction

Except those who repent and believe and work righteousness: for these will enter the Garden and will not be wronged in the least.”

AL-QUR'ÁN 4:57-60

“All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a beautiful fellowship!”

AL-QUR'ÁN 4:69

“But those who believe and do deeds of righteousness We shall soon admit them to gardens with rivers flowing beneath to dwell

therein for ever. Allah's promise is the truth and whose word can be truer than Allah's?

Not your desires nor those of the people of the Book (can prevail): whoever works evil will be requited accordingly. Nor will he find besides Allah any protector or helper.

If any do deeds of righteousness be they male or female and have faith they will enter heaven and not the least injustice will be done to them.”

AL-QUR’ÁN 4:122-124

“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.”

AL-QUR’ÁN 4:173

“O ye who believe! violate not the sanctity of the Symbols of Allah nor of the Sacred Month nor of the animals brought for sacrifice nor the garlands that mark out such animals nor the people resorting to the Sacred House seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). 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.”

AL-QUR’ÁN 5:2

“To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.”

AL-QUR’ÁN 5:9

“Those who believe (in the Qur’án) those who follow the Jewish (Scriptures) and the Sabians and the Christians any who believe in Allah and the Last Day and work righteousness on them shall be no fear nor shall they grieve.”

AL-QUR’ÁN 5:69

Righteousness

“On those who believe and do deeds of righteousness there is no blame for what they ate (in the past) when they guard themselves from evil and believe and do deeds of righteousness (or) again guard themselves from evil and do good. For Allah loveth those who do good.”

AL-QUR’ÁN 5:93

“When thou seest men engaged in vain discourse about Our Signs turn away from them unless they turn to a different theme. If Satan ever makes thee forget then after recollection sit not thou in the company of the ungodly.

On their account no responsibility falls on the righteous but (their duty) is to remind them that they may (learn to) fear Allah.”

AL-QUR’ÁN 6:68-69

“This is the way of thy Lord leading straight: We have detailed the Signs for those who receive admonition.

For them will be a Home of Peace in the presence of their Lord: He will be their Friend because they practiced (righteousness).”

AL-QUR’ÁN 6:126-127

“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.”

AL-QUR’ÁN 6:153

“And this is a Book which We have revealed as a blessing: so follow it and be righteous that ye may receive mercy:”

AL-QUR’ÁN 6:155

“Are they waiting to see if the angels come to them or thy Lord (Himself) or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come no good will it do to a soul to believe in them then if it believed not before nor earned

righteousness through its Faith. Say: ‘Wait ye: we too are waiting.’” **AL-QUR’ÁN 6:158**

“O ye children of Adam! whenever there come to you apostles from amongst you rehearsing my signs unto you those who are righteous and mend (their lives) on them shall be no fear nor shall they grieve.” **AL-QUR’ÁN 7:35**

“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).

And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing; and they shall say: ‘Praise be to Allah Who hath guided us to this (felicity): never could we have found guidance had it not been for the guidance of Allah: indeed it was the truth that the apostles of our Lord brought unto us.’ And they Shall hear the cry: ‘Behold! the garden before you! Ye have been made its inheritors for your deeds (of righteousness).’”

AL-QUR’ÁN 7:42-43

“I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it not for (their) way, and if they see the way of error choose it for (their) way. That is because they deny Our revelations and are used to disregard them.

Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do?”

HOLY QUR’ÁN 7:146-147

“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).”

AL-QUR’ÁN 7:168

Righteousness

“For my protector is Allah Who revealed the Book (from time to time) and He will choose and befriend the righteous.”

AL-QUR’ÁN 7:196

“But what plea have they that Allah should not punish them when they keep out (men) from the sacred Mosque and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.”

AL-QUR’ÁN 8:34

“(But the treaties are) not dissolved with those pagans with whom Ye have entered into alliance and who have not subsequently failed you in aught nor aided anyone against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous.”

AL-QUR’ÁN 9:4

“If only the people of the Book had believed and been righteous We should indeed have blotted out their iniquities and admitted them to gardens of Bliss.”

AL-QUR’ÁN 9:65

“Amongst them are men who made a covenant with Allah that if He bestowed on them of His bounty they would give (largely) in charity and be truly amongst those who are righteous.

But when He did bestow of His bounty they became covetous and turned back (from their covenant) averse (from its fulfillment).

So He hath put as a consequence hypocrisy into their hearts (to last) till the day whereon they shall meet Him: because they broke their covenant with Allah and because they lied (again and again).”

AL-QUR’ÁN 9:75-77

“And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad)

knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.

And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Relenting, Merciful."

HOLY QUR'ÁN 9:103

"And say: 'Work (righteousness): soon will Allah observe your work and His apostle and the believers: soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did.'"

AL-QUR'ÁN 9:105

"It was not fitting for the people of Medina and the Bedouin Arabs of the neighborhood to refuse to follow Allah's Apostle nor to prefer their own lives to his: because nothing could they suffer or do but was reckoned to their credit as a deed of righteousness whether they suffered thirst or fatigue or hunger in the cause of Allah or trod paths to raise the ire of the unbelievers or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good;

Nor could they spend anything (for the cause) small or great nor cut across a valley but the deed is inscribed to their credit; that Allah might requite their deed with the best (possible reward)."

AL-QUR'ÁN 9:120-121

"We bestowed Grace aforetime on David from Ourselves: "O ye Mountains! sing ye back the Praises of Allah with him! and ye birds (also)! and We made the iron soft for Him

(Commanding) 'Make thou coats of mail balancing well the rings of chain armor and work ye righteousness; for be sure I see (clearly) all that ye do.'"

AL-QUR'ÁN 10:4-5

"Not so do those who show patience and constancy and work righteousness; for them is forgiveness (of sins) and a great reward."

AL-QUR'ÁN 11:11

Righteousness

“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!”

AL-QUR’ÁN 11:23

“And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.”

AL-QUR’ÁN 11:115

“O my Lord! Thou hast indeed bestowed on me some power and taught me something of the interpretation of dreams and events O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter take thou my soul (at death) as one submitting to Thy Will (as a Muslim) and unite me with the righteous.”

AL-QUR’ÁN 12:11

“But verily the reward of the Hereafter is the best for those who believe and are constant in righteousness.”

AL-QUR’ÁN 12:57

“For those who believe and work righteousness is (every) blessedness and a beautiful place of (final) return.”

AL-QUR’ÁN 13:29

“But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow to dwell therein for aye with the leave of their Lord: their greeting therein will be: ‘Peace!’”

AL-QUR’ÁN 14:23

“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.”

AL-QUR’ÁN 16:97

“Verily this Qur’án doth guide to that which is most right (or stable) and giveth the glad tidings to the Believers who work deeds of righteousness that they shall have a magnificent reward;

And to those who believe not in the Hereafter (it announceth) that We have prepared for them a Penalty grievous (indeed).”

AL-QUR’ÁN 17:9-10

“Your Lord knoweth best what is in your hearts: if ye do deeds of righteousness verily He is Most Forgiving to those who turn to Him again and again (in true penitence).”

AL-QUR’ÁN 17:25

“As to those who believe and work righteousness verily We shall not suffer to perish the reward of any who do a (single) righteous deed.”

AL-QUR’ÁN 18:30

“But whoever believes and works righteousness he shall have a goodly reward and easy will be his task as we order it by our command.”

AL-QUR’ÁN 18:88

“Say: ‘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.’”

AL-QUR’ÁN 18:110

“The day We shall gather the righteous to (Allah) Most Gracious like a band presented before a king for honors.”

AL-QUR’ÁN 19:85

“On those who believe and work deeds of righteousness will (Allah) Most Gracious bestow Love.”

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AL-QUR'ÁN 19:96

“(All) faces shall be humbled before (Him) the Living the Self-Subsisting Eternal: hopeless indeed will be the man that carries iniquity (on his back).

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).”

AL-QUR'ÁN 20:111-112

“And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provide for thee. And the sequel is for righteousness.”

HOLY QUR'ÁN 20:132

“And We bestowed on him Isaac and as an additional gift (a grandson) Jacob and We made righteous men of every one (of them).”

AL-QUR'ÁN 21:72

“Whoever works any act of righteousness and has Faith his endeavor will not be rejected: We shall record it in his favor.”

AL-QUR'ÁN 21:94

“Before this We wrote in the Psalms after the Message (given to Moses): My servants the righteous shall inherit the earth.”

AL-QUR'ÁN 21:105

“Say: ‘O men! I am (sent) to you only to give a clear warning: Those who believe and work righteousness for them is forgiveness and a sustenance most generous. But those who strive against Our Signs to frustrate them they will be Companions of the Fire.’”

AL-QUR'ÁN 22:49-51

“For those who believe and work deeds of righteousness is a reward that will never fail.”

AL-QUR’ÁN 23:8

“O ye apostles! enjoy (all) things good and pure and work righteousness: for I am well-acquainted with (all) that ye do.”

AL-QUR’ÁN 23:51

“(In Falsehood will they be) until when death comes to one of them he says: ‘O my Lord! send me back (to life) 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.’”

AL-QUR’ÁN 23:99-100

“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 (of power) 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.’ If any do reject faith after this they are rebellious and wicked.”

AL-QUR’ÁN 24:55

“O my Lord! bestow wisdom on me and join me with the righteous;”

AL-QUR’ÁN 26:83

“Except those who believe work righteousness engage much in the remembrance of Allah and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!”

AL-QUR’ÁN 26:227

Righteousness

“And before Solomon were marshalled his hosts of Jinns and men and birds and they were all kept in order and ranks.

At length when they came to a (lowly) valley of ants one of the ants said: ‘O ye ants get into your habitations lest Solomon and his hosts crush you (under foot) without knowing it.’

So he smiled amused at her speech; and he said: ‘O my Lord! so order me that I may be grateful for Thy favors which Thou hast bestowed on me and on my parents and that I may work the righteousness that will please Thee: and admit me by Thy Grace to the ranks of Thy righteous Servants.’”

AL-QUR’ÁN 27:17-19

“And We saved those who believed and practiced righteousness.”

AL-QUR’ÁN 27:53

“But any that (in this life) had repented believed and worked righteousness will have hopes to be among those who achieve salvation.”

AL-QUR’ÁN 28:67

“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).’”

AL-QUR’ÁN 28:80

“Those who believe and work righteous deeds from them shall We blot out all evil (that may be) in them and We shall reward them according to the best of their deeds.

We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge obey them not. Ye have (all) to return to Me and I will tell you (the truth) of all that ye did.

And those who believe and work righteous deeds them shall We admit to the company of the Righteous.”

AL-QUR’ÁN 29:7

“Every soul shall have a taste of death: in the end to Us shall ye be brought back.

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)!”

AL-QUR’ÁN 29:57-58

“Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):

That He may reward those who believe and work righteous deeds out of His Bounty: for He loves not those who reject Faith.”

AL-QUR’ÁN 30:44-45

“If only thou couldst see when the guilty ones will bend low their heads before their Lord (saying:) ‘Our Lord! We have seen and we have heard: now then send us back (to the world): we will work righteousness: for we do indeed (now) believe.’”

AL-QUR’ÁN 32:12

“Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember--Allah hath prepared for them forgiveness and a vast reward.”

HOLY QUR’ÁN 33:5

“But any of you that is devout in the service of Allah and His Apostle and works righteousness to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.”

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AL-QUR'ÁN 33:31

“The Unbelievers say ‘Never to us will come the hour’: say ‘Nay! but most surely by my Lord it will come upon you by Him Who knows the unseen from Whom is not hidden the least little atom in the Heavens or on earth: nor is there anything less than that or greater but is in the Record Perspicuous:

That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous.””

AL-QUR'ÁN 34:3-4

“We bestowed Grace aforetime on David from Ourselves: ‘O ye Mountains! sing ye back the Praises of Allah with him! and ye birds (also)! and We made the iron soft for Him.’

(Commanding) ‘Make thou coats of mail balancing well the rings of chain armor and work ye righteousness; for be sure I see (clearly) all that ye do.””

AL-QUR'ÁN 34:10-11

“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!”

AL-QUR'ÁN 34:37

“If any do seek for glory and power to Allah belong all glory and power. To Him mount up (all) Words of Purity: it is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil for them is a Penalty terrible; and the plotting of such will be void (of result).””

AL-QUR'ÁN 35:10

“But those who reject (Allah) for them will be the Fire of Hell: no term shall be determined for them so they should die nor shall its Penalty be lightened for them: thus do We reward every ungrateful one!

Therein will they cry aloud (for assistance): ‘Our Lord! bring us out: we shall work righteousness not the (deeds) we used to do!’ Did we not give you long enough life so that he that would should receive admonition? And (moreover) the warner came to you. So taste ye (the fruit of your deeds): for the Wrongdoers there is no helper.”

AL-QUR’ÁN 35:36-37

“(David) said: ‘He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness and how few are they?’... And David gathered that We had tried him: he asked forgiveness of his Lord fell down bowing (in prostration) and turned (to Allah in repentance).”

AL-QUR’ÁN 38:24

“Shall We treat those who believe and work deeds of righteousness the same as those who do mischief on earth? Shall We treat those who guard against evil the same as those who turn aside from the right?”

AL-QUR’ÁN 38:28

“Say: ‘O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful.

Turn ye to your Lord (in repentance) and bow to His (Will) before the Penalty comes on you: after that ye shall not be helped.

And follow the Best of (the courses) revealed to you from your Lord before the Penalty comes on you of a sudden while ye perceive not!--

Lest the soul should (then) say: Ah! woe is me! In that I neglected (my duty) towards Allah and was but among those who mocked!

Or (lest) it should say: ‘If only Allah had guided me I should certainly have been among the righteous!’

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Or (lest) it should say when it (actually) sees the Penalty: 'If only I had another chance I should certainly be among those who do good!'

(The reply will be) 'Nay but there came to thee My signs and thou didst reject them: thou wast haughty and became one of those who reject Faith!"

On the Day of Judgement wilt thou see those who told lies against Allah; their faces will be turned black; is there not in Hell an abode for the Haughty?

But Allah will deliver the righteous to their place of salvation: no evil shall touch them nor shall they grieve.

Allah is the Creator of all things and He is the Guardian and Disposer of all affairs."

AL-QUR'ÁN 39:53-62

"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.'

They will say: 'Praise be to Allah Who has truly fulfilled His promise to us and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"'

AL-QUR'ÁN 39:73-74

"He that works evil will not be requited but by the like thereof: and he that works a righteous deed whether man or woman and is a believer such will enter the Garden (of Bliss): therein will they have abundance without measure."

AL-QUR'ÁN 40:5

"Not equal are the blind and those who (clearly) see: nor are (equal) those who believe and work deeds of righteousness and those who do evil. Little do ye learn by admonition!"

AL-QUR'ÁN 40:58

“As to the Thamud We gave them guidance but they preferred blindness (of heart) to Guidance; so the stunning Punishment of humiliation seized them because of what they had earned.

But We delivered those who believed and practiced righteousness.”

AL-QUR’ÁN 41:17-18

“Who is better in speech than one who calls (men) to Allah works righteousness and says ‘I am of those who bow in Islam’?”

AL-QUR’ÁN 41:33

“Whoever works righteousness benefits his own soul; whoever works evil it is against his own soul: nor is thy Lord ever unjust (in the least) to His servants.”

AL-QUR’ÁN 41:46

“Thou wilt see the wrongdoers in fear on account of what they have earned and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have before their Lord all that they wish for: that will indeed be the magnificent Bounty (of Allah).

That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: ‘No reward do I ask of you for this except the love of those near of kin.’ And if anyone earns any good We shall give Him an increase of good in respect thereof: for Allah is Oft-Forgiving Most Ready to appreciate (service).”

AL-QUR’ÁN 42:22-23

“And He listens to those who believe and do deeds of righteousness and gives them increase of His Bounty: but for the Unbelievers there is a terrible Penalty.”

AL-QUR’ÁN 42:26

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“If anyone does a righteous deed it is to his own benefit; if he does evil it works against (His own soul). In the end will ye (all) be brought back to your Lord.

We did aforetime grant to the Children of Israel the Book the Power of Command and Prophethood; We gave them for Sustenance things good and pure; and We favored them above the nations.

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.

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.

They will be of no use to thee in the sight of Allah: it is only Wrongdoers (that stand as) protectors one to another: but Allah is the Protector of the Righteous.”

AL-QUR’ÁN 45:15-19

“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.’” **AL-QUR’ÁN 46:15**

“Those who reject Allah and hinder (men) from the Path of Allah their deeds will Allah render astray (From their mark).

But those who believe and work deeds of righteousness and believe in the (Revelation) sent down to Muhammad-for it is the Truth from their Lord He will remove from them their ills and improve their condition.”

AL-QUR’ÁN 47:1-2

“Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts Allah hath proven unto righteousness. Theirs will be forgiveness and immense reward.”

HOLY QUR’ÁN 49:3

“And know that among you is Allah's Apostle: were he in many matters to follow your (wishes) ye would certainly fall into misfortune: but Allah has endeared the Faith to you and has made it beautiful in your hearts and He has made hateful to you unbelief wickedness and rebellion: such indeed are those who walk in righteousness.”

AL-QUR’ÁN 49:7

“O mankind! We 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 each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).”

AL-QUR’ÁN 49:13

“O ye who believe! when ye conspire together, conspire not together for crime and wrongdoing and disobedience toward the messenger, but conspire together for righteousness and pity, and keep your duty, toward Allah, unto whom ye will be gathered.”

AL-QUR’ÁN 58:9

“The Day that He assembles you (all) for a day of Assembly that will be a day of mutual loss and gain (among you). And those who believe in Allah and work righteousness He will remove from them their ills and He will admit them to gardens beneath which rivers flow to dwell therein forever: that will be the Supreme Achievement.”

AL-QUR’ÁN 64:9

“An Apostle who rehearses to you the Signs of Allah containing clear explanations that he may lead forth those who believe and do

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righteous deeds from the depths of Darkness 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.”

AL-QUR’ÁN 65:11

“If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Muhammad) then lo! Allah, even He, is his protecting Friend, and Gabriel and the righteous among the believers; and furthermore the angels are his helpers.”

HOLY QUR’ÁN 66:4

“Allah sets forth for an example to the Unbelievers the wife of Noah and the wife of Lut: they were (respectively) under two of Our righteous servants but they were false to their (husbands) and they profited nothing before Allah on their account but were told: ‘Enter ye the fire along with (others) that enter!’”

AL-QUR’ÁN 66:10

“Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! it is a marvellous Qur’án, Which guideth unto righteousness, so we believe in it and we ascribe unto our Lord no partner.”

HOLY QUR’ÁN 72:1-2

“And among us there are righteous folk and among us there are far from that. We are sects having different rules.”

HOLY QUR’ÁN 72:11

“But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness and the Lord of Forgiveness.”

AL-QUR’ÁN 74:56

“As to the Righteous they shall be amidst (cool) shades and springs (of water).

And (they shall have) fruits all they desire.

‘Eat ye and drink ye to your heart's content: for that ye worked (Righteousness).’

AL-QUR'ÁN 77:41-43

“Verily for the righteous there will be a fulfillment of (the Heart's) desires;

Gardens enclosed and Grape-vines;

Companions of Equal Age;

And a Cup full (to the Brim).

No Vanity shall they hear therein nor Untruth

Recompense from thy Lord a Gift (amply) sufficient

(From) the Lord of the heavens and the earth and all between (Allah) Most Gracious: none shall have power to argue with Him.

The Day that the Spirit and the angels will stand forth in ranks none shall speak except any who is permitted by (Allah) Most Gracious and he will say what is right.

That Day will be the sure Reality: therefore whoso will let him take a (straight) Return to his Lord!

Verily We have warned you of a Penalty near the Day when man will see (the Deeds) which his hands have sent forth and the Unbeliever will say ‘Woe unto me! Would that I were (mere) dust!’”

AL-QUR'ÁN 78:31-40

“(To the righteous soul will be said:) ‘O (thou) soul in (complete) rest and satisfaction!’”

AL-QUR'ÁN 89:27

“We have indeed created man in the best of molds

Then do We abase him (to be) the lowest of the low

Except such as believe and do righteous deeds: for they shall have a reward unfailing.”

AL-QUR'ÁN 95:4

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“Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created
Created man out of a (mere) clot of congealed blood:
Proclaim! And thy Lord is Most Bountiful
He Who taught (the use of) the Pen
Taught man that which he knew not.
Nay but man doth transgress all bounds
In that he looketh upon himself as self-sufficient.
Verily to thy Lord is the return (of all).
Seest thou one who forbids.
A votary when he (turns) to pray?
Seest thou if He is on (the road of) Guidance?
Or enjoins Righteousness?”

AL-QUR’ÁN 96:1-12

“Those who have faith and do righteous deeds they are the best of creatures.”

AL-QUR’ÁN 98:7

“By (the Token of) time (through the Ages)
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.”

AL-QUR’ÁN 103

Zoroastrian

“I invoke and adore God the Lord, the Radiant and Glorious, the Greatest and Most Excellent, the Best and Mightiest, Supremely Wise, whose Body is most perfect, who through Righteousness most infallibly attains His ends, the Most Understanding, who

gratifies (all) longings, who has created us and modelled us, by whom also we are fed and guarded, who is the Holiest of Spirits.”

YASNA 1:1

“We offer with our celebrations, and we announce them (of a verity) to the Bountiful Immortals, those who exercise their rule aright, and who dispose (of all) aright, the ever-living, ever-helpful, the male divinities among their number who dwell with the Good Mind, [and the female ones as well].”

YASNA 4:4

“And that one of beings (do we worship) whose superior (service) in the sacrifice Ahura Mazda knows, and from his righteousness (which he maintains, and those of all female beings do we worship) whose (higher service is thus likewise known; yea, all) male and female beings do we worship (who are such)! ”

YASNA 4:26

“A blessing is Righteousness (called) the Best. It is weal; it is weal to this (man), When toward Righteousness Best there is right. I offer the Myazda (of the) meat-offering with a complete and sacred offering; and I offer Haurvatatat (who guards the water), and Ameretatata (who guards the plants and the wood), and the flesh of the blessed Kine; and I offer the Haoma and the Haoma-juice, the wood-billets and the perfume for the praise of Ahura Mazda, and of the Ahuna-vairyā, the veracious word, and for that of the pious and beneficent Prayer for blessings, and for the redoubted Curse of the wise, and for the praise of the Haoma, and of the Mathra of the holy Zarathushtra; and may it come to us with sacred fullness (to accept and to recompense our gift).”

YASNA 8:1

“Thereupon spake Zarathushtra: Praise to Haoma. Good is Haoma, and the well-endowed, exact and righteous in its nature, and good inherently, and healing, beautiful of form, and good in deed, and most successful in its working, golden-hued, with bending sprouts. As it is the best for drinking, so (through its sacred stimulus) is it the most nutritious for the soul.”

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YASNA 9:16

“Haoma grants to racers who would run a course with span both speed and bottom (in their horses). Haoma grants to women come to bed with child a brilliant offspring and a righteous line. Haoma grants to those (how many!) who have long sat searching books, more knowledge and more wisdom.”

YASNA 9:22

“Against the wicked human tyrant, hurling weapons at the head, for the righteous saint that perishes, yellow Haoma, hurl thy mace! Against the righteousness-disturber, the unholy life - destroyer, thoughts and words of our religion well-delivering, yet in actions never reaching, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

Against the body of the harlot, with her magic minds o'erthrowing 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!”

YASNA 9:31-32

“(As the Ahu is excellent, so (is) the Ratu (one who rules) from the righteous Order, a creator of mental goodness and of life's actions done for Mazda; and the Kingdom (is) for Ahura which to the poor shall offer a nurturer.)

Zarathushtra asked of Ahura Mazda: 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, (2) 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, and the Demon-gods (the Daevas), before the Khrafstra-men, and before all the incarnate world; even before all the good creatures made by Mazda, and which contain (and are) the seed of righteousness.

Thereupon Ahura Mazda said: It was this piece, the Ahuna-vairyā, O Spitama Zarathushtra! which I pronounced as thine (4) before the sky, and before the waters, before the land, and before the cattle and the plants, and before the fire, Ahura Mazda's son, before the holy man, and before the Daevas, and Khrafstra-men, and before

the entire corporeal world, even before the good creatures made by Mazda, which contain (and are) the seed of righteousness.”

YASNA 19:1-4

“... let those who would please the Lord choose God’s (Path) through righteous actions.”

YASNA 30:5

“Since Zarathustra has already promised to the Brotherhood a reward -- the Home of Song into (which) the Lord God first entered in -- these things I lovingly bestow on you as a return for Righteousness.”

YASNA 51:15

“There is only one Straight Path, that of Righteousness; all others are false paths.”

YASNA 71:11

“Righteousness is the best of all good; it is also happiness; happy is the man who is holy with perfect righteousness!”

VENDIDAD 19:22

“The three greatest concerns of men are these: to make him who is an enemy a friend, to make righteous him who is wicked, and to make the ignorant learned.”

SHAYAST-LA-SHAYAST 20:6

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Divine Virtues & Spiritual Qualities

Self-Discipline

Bahá'í

“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 Bahá; 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.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 150

“Ye who are the sincere well-wishers of the state, who are the dutiful and compliant subjects of the government, should occupy yourselves in constant service. Anyone who enterest the employ of the government should show forth in all his deeds and actions the highest degree of rectitude and honesty, of temperance and self-discipline, of purity and sanctity, of justice and equity. If, God forbid, he should be guilty of the least breach of trust, or approach his duties in a slack or desultory fashion, or extort so much as a farthing from the populace, or seek to further his own selfish interests and personal gain - then it is certain that he shall be deprived of the outpourings of God's grace.”

COMPILATION ON TRUSTWORTHINESS, PP. 341-342

“For the world is dark with discord and selfishness, hearts are negligent, souls are bereft of God and His heavenly bestowals. Man is submerged in the affairs of this world. His aims, objects and attainments are mortal, whereas God desires for him immortal

Self-Discipline

accomplishments. In his heart there is no thought of God. He has sacrificed his portion and birthright of divine spirituality. Desire and passion, like two unmanageable horses, have wrested the reins of control from him and are galloping madly in the wilderness. This is the cause of the degradation of the world of humanity. This is the cause of its retrogression into the appetites and passions of the animal kingdom. Instead of divine advancement we find sensual captivity and debasement of heavenly virtues of the soul. By devotion to the carnal, mortal world human susceptibilities sink to the level of animalism.”

PROMULGATION OF UNIVERSAL PEACE*, P. 184

“Exert yourselves, that haply ye may be enabled to acquire such virtues as shall honour and distinguish you amongst all women. Of a surety, there is no greater pride and glory for a woman than to be a handmaid in God's Court of Grandeur; and the qualities that shall merit her this station are an alert and wakeful heart; a firm conviction of the unity of God, the Peerless; a heartfelt love for all His maidservants; spotless purity and chastity; obedience to and consideration for her husband; attention to the education and nurturing of her children; composure, calmness, dignity and self-possession; diligence in praising God, and worshipping Him both night and day; constancy and firmness in His holy Covenant; and the utmost ardour, enthusiasm, and attachment to His Cause....”

COMPILATION ON FAMILY LIFE, P. 393

“While they were in the condition of abject poverty, in the lowest degree of abasement, ignorance and servility, Moses suddenly appeared among them. Although He was but a shepherd, such majesty, grandeur and efficiency became manifest in Him through the power of religion that His influence continues to this day. His Prophethood was established throughout the land, and the law of His Word became the foundation of the laws of the nations. This unique Personage, single and alone, rescued the children of Israel from bondage through the power of religious training and discipline. He led them to the Holy Land and founded there a great civilization which has become permanent and renowned and under which these people attained the highest degree of honor and glory. He freed them from bondage and captivity. He imbued them with qualities of progressiveness and capability. They proved to be a

civilizing people with instincts toward education and scholastic attainment.”

PROMULGATION OF UNIVERSAL PEACE*, P. 362

“He said, ‘Because you have not believed in Christ, because you have not believed in Moses, because you have not believed in the Gospels, you are infidels and contaminated.’ In this way Muhammad has praised the Torah, Moses, Christ and the prophets of the past. He appeared amongst the Arabs, who were a people nomadic and illiterate, barbarous in nature and bloodthirsty. He guided and trained them until they attained a high degree of development. Through His education and discipline they rose from the lowest levels of ignorance to the heights of knowledge, becoming masters of erudition and philosophy. We see, therefore that the proofs applicable to one Prophet are equally applicable to another.”

PROMULGATION OF UNIVERSAL PEACE*, P. 410

“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.

For example, if he wishes, he can pass his time in praising God, or he can be occupied with other thoughts. He can be an enkindled light through the fire of the love of God, and a philanthropist loving the world, or he can be a hater of mankind, and engrossed with material things. He can be just or cruel. These actions and these deeds are subject to the control of the will of man himself; consequently, he is responsible for them.”

SOME ANSWERED QUESTIONS, P. 248

“One thing remains to be said: it is that the communities are day and night occupied in making penal laws, and in preparing and organizing instruments and means of punishment. They build

Self-Discipline

prisons, make chains and fetters, arrange places of exile and banishment, and different kinds of hardships and tortures, and think by these means to discipline criminals, whereas, in reality, they are causing destruction of morals and perversion of characters. The community, on the contrary, ought day and night to strive and endeavor with the utmost zeal and effort to accomplish the education of men, to cause them day by day to progress and to increase in science and knowledge, to acquire virtues, to gain good morals and to avoid vices, so that crimes may not occur. At the present time the contrary prevails; the community is always thinking of enforcing the penal laws, and of preparing means of punishment, instruments of death and chastisement, places for imprisonment and banishment; and they expect crimes to be committed. This has a demoralizing effect.”

SOME ANSWERED QUESTIONS, P. 271

“Should anyone object that the above-mentioned reforms have never yet been fully effected, he should consider the matter impartially and know that these deficiencies have resulted from the total absence of a unified public opinion, and the lack of zeal and resolve and devotion in the country's leaders. It is obvious that not until the people are educated, not until public opinion is rightly focused, not until government officials, even minor ones, are free from even the least remnant of corruption, can the country be properly administered. Not until discipline, order and good government reach the degree where an individual, even if he should put forth his utmost efforts to do so, would still find himself unable to deviate by so much as a hair's breadth from righteousness, can the desired reforms be regarded as fully established.”

SECRET OF DIVINE CIVILIZATION, P. 16

“Knowledge, purity, devotion, discipline, independence, have nothing to do with outer appearance and dress. Once in the course of My travels I heard an eminent personage make the following excellent remark, the wit and charm of which remain in memory: ‘Not every cleric's turban is a proof of continence and knowledge; not every layman's hat a sign of ignorance and immorality. How many a hat has proudly raised the banner of knowledge, how many a turban pulled down the Law of God!’”

SECRET OF DIVINE CIVILIZATION, PP. 58-59

“Thus will be kindled the sense of human dignity and pride, to burn away the reappings of lustful appetites. Then will each one of God's beloved shine out as a bright moon with qualities of the spirit, and the relationship of each to the Sacred Threshold of his Lord will be not illusory but sound and real, will be as the very foundation of the building, not some embellishment on its facade.

It followeth that the children's school must be a place of utmost discipline and order, that instruction must be thorough, and provision must be made for the rectification and refinement of character; so that, in his earliest years, within the very essence of the child, the divine foundation will be laid and the structure of holiness raised up.

Know that this matter of instruction, of character rectification and refinement, of heartening and encouraging the child, is of the utmost importance, for such are basic principles of God.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 136-137

“Such utter indifference in the human family is due to lack of control, to lack of a working law, to lack of kindness in its midst. If kindness had been shown to the members of this family surely all the members thereof would have enjoyed comfort and happiness.”

FOUNDATIONS OF WORLD UNITY*, P. 39

Buddhist

“How sure his pathway in this wood,
Who follows truth's unchanging call!
How blessed, to be kind and good,
And practice self-restraint in all!
How light, from passion to be free,
And sensual joys to let go by!
And yet his greatest bliss will be
When he has quelled the pride of T.”

Self-Discipline

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 2

“Sensuality is enervating; the self-indulgent man is a slave to his passions, and pleasure-seeking is degrading and vulgar. But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our minds strong and clear. Water surrounds the lotus flower, but does not wet its petals. This is the middle path, O bhikkhus, that keeps aloof from both extremes.” And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavors, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 7

“The Blessed One having donned his robes, took his alms-bowl and, together with a great number of bhikkhus, entered the city of Rajagaha. Sakka, the king of the Devas, assuming the appearance of a young Brahman, walked in front, and said: 'He who teaches self-control with those who have learned self-control; the redeemer with those whom he has redeemed; the Blessed One with those to whom he has given peace, is entering Rajagaha Hail to the Buddha, our Lord! Honor to his name and blessings to all who take refuge in him.' Sakka intoned this stanza:”

THE GOSPEL OF BUDDHA, THE KING'S GIFT, PARA. 2

“The bhikkhus told it to the Blessed One, and the Blessed One said: 'This murmuring, O bhikkhus, will not last long. It will last seven days. If they revile you, answer them with these words: "It is by preaching the truth that Tathagatas lead men. Who will murmur at the wise? Who will blame the virtuous? Who will condemn self-control, righteousness, and kindness?"' And the Blessed One proclaimed:”

THE GOSPEL OF BUDDHA, SARIPUTTA AND MOGGALLANA, PARA. 9

“There are some who do not know the need of self-restraint; if they are quarrelsome we may excuse their behavior. But those who know better, should learn to live in concord. If a man finds a wise

friend who lives righteously and is constant in his character, he may live with him, overcoming all dangers, happy and mindful.”

THE GOSPEL OF BUDDHA, THE SCHISM, PARA. 8

“This is the sign that a man follows the right path: Uprightness is his delight, and he sees danger in the least of those things which he should avoid. He trains himself in the commands of morality, he encompasseth himself with holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded is the door of his senses; mindful and self-possessed, he is altogether happy. He who walks in the eightfold noble path with unswerving determination is sure to reach Nirvana. The Tathagata anxiously watches over his children and with loving care helps them to see the light.”

THE GOSPEL OF BUDDHA, THE TWO BRAHMANS, PARA. 23

“A treasure that is laid up in a deep pit profits nothing and may easily be lost. The real treasure that is laid up through charity and piety, temperance, self-control, or deeds of merit, is hid secure and cannot pass away. it is never gained by despoiling or wronging others, and no thief can steal it. A man, when he dies, must leave the fleeting wealth of the world, but this treasure of virtuous acts he takes with him. Let the wise do good deeds; they are a treasure that can never be lost.”

THE GOSPEL OF BUDDHA, WORDS OF INSTRUCTION, PARA. 5

“The Tathagata, seeing the luxuries with which the man was surrounded asked him: 'Hast thou a desire to know the cause of thy ailments?' And when the wealthy man expressed his willingness to learn, the Blessed One said: 'There are five things which produce the condition of which thou complainest: opulent dinners, love of sleep, hankering after pleasure, thoughtlessness, and lack of occupation. Exercise self-control at thy meals, and take upon thyself some duties that will exercise thy abilities and make thee useful to thy fellow-men. In following this advice thou wilt prolong thy life.'”

THE GOSPEL OF BUDDHA, LUXURIOUS LIVING, PARA. 2

Self-Discipline

“So long, O bhikkhus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Sangha; so long as they, O bhikkhus, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested; so long as their elders practice justice; so long as the brethren esteem, revere, and support their elders, and hearken unto their words; so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet; so long as the brethren shall not be addicted to sloth and idleness; so long as the brethren shall exercise themselves in the sevenfold higher wisdom of mental activity, search after truth, energy, joy, modesty, self-control, earnest contemplation, and equanimity of mind, so long the Sangha may be expected to prosper. Therefore, O bhikkhus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind, and full of wisdom.”

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 5

“The Blessed One said: ‘Jinas are all those who have conquered self and the passions of self; those alone are victorious who control their minds and abstain from evil. Therefore, Upaka, I am the Jina.’”

THE GOSPEL OF BUDDHA, FOUNDING THE KINGDOM, PARA. 6

“Now, that bhikkhu was erudite. He knew the Dharma, had studied the rules of the order, and was wise, learned, intelligent, modest, conscientious, and ready to submit himself to discipline. And he went to his companions and friends among the bhikkhus, saying: ‘This is no offense, friends; this is no reason for a sentence of expulsion. I am not guilty. The verdict improper and invalid. Therefore I consider myself still as a member of the order. May the venerable brethren assist me in maintaining my right.’”

THE GOSPEL OF BUDDHA, THE SCHISM, PARA. 2

“Then the Blessed One rose and went to the brethren who sided with the expelled brother and said to them: ‘Do not think, O bhikkhus, that if you have given offense you need not atone for it, thinking: ‘We are without offense.’ When a bhikkhu has committed

an offense, which he considers no offense while the brotherhood consider him guilty, he should think: 'These brethren know the Dharma and the rules of the order; they are learned, wise, intelligent, modest, conscientious, and ready to submit themselves to discipline; it is impossible that they should on my account act with selfishness or in malice or in delusion or in fear.' Let him stand in awe of causing divisions, and rather acknowledge his offense on the authority of his brethren."

THE GOSPEL OF BUDDHA, THE SCHISM, PARA. 5

"The Blessed One was filled with anxiety for the welfare of the truth; and he continued: 'Even the laymen, O bhikkhus, who move in the world, pursuing some handicraft that they may procure them a living, will be respectful, affectionate, and hospitable to their teachers. Do ye, therefore, O bhikkhus, so let your light shine forth, that ye, having left the world and devoted your entire life to religion and to religious discipline, may observe the rules of decency, be respectful, affectionate, and hospitable to your teachers and superiors, or those who rank as your teachers and superiors. Your demeanor, O bhikkhus, does not conduce to the conversion of the unconverted and to the increase of the number of the faithful. It serves, O bhikkhus, to repel the unconverted and to estrange them. I exhort you to be more considerate in the future, more thoughtful and more respectful.'"

THE GOSPEL OF BUDDHA, THE BHIKKHUS REBUKED, PARA. 3

"He who lives for pleasure only, his senses uncontrolled, immoderate in his food, idle, and weak, him Mara, the tempter, will certainly overthrow, as the wind throws down a weak tree. He who lives without looking for pleasures, his senses well-controlled, moderate in his food, faithful and strong, him Mara will certainly not overthrow, any more than the wind throws down a rocky mountain."

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 8

"Not only by discipline and vows, not only by much learning, do I earn the happiness of release which no worldling can know. Bhikkhu, be not confident as long as thou hast not attained the

Self-Discipline

extinction of thirst. The extinction of evil desire is the highest religion.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 20

“By rousing himself, by earnestness, by temperance and self-control, the wise man may make for himself an island which no flood can overwhelm.”

THE DHAMMAPADA 25

“It is good to tame the mind, which is difficult to hold in and flighty, rushing where it listeth; a tamed mind brings happiness.”

THE DHAMMAPADA 35

“If one man conquer in battle a thousand times a thousand men, and if another conquers himself, he is the greatest of conquerors.”

THE DHAMMAPADA 103

Christian

“And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.”

NKJ, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 9:25-27

“Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; known, yet regarded as

unknown; dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything.”

NKJ, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 6:4-10

“You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are asleep, but let us be alert and self-controlled. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:5-8

“Discipline, to be sure, is never pleasant; at times it seems painful, but afterwards those who have been trained by it reap the harvest of a peaceful and upright life.”

REB, THE LETTER OF PAUL TO THE HEBREWS 12:11

“Since an overseer is entrusted with God's work, he must be blameless-- not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined.”

NIV, THE LETTER OF PAUL TO TITUS 1:7-8

“You must teach what is in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. Similarly, encourage the young men to be self-controlled.”

NIV, THE LETTER OF PAUL TO TITUS 2:1-6

Self-Discipline

“For the grace of God that brings salvation has appeared to all men. It teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope-- the glorious appearing of our great God and Savior, Jesus Christ, ...”

NIV, THE LETTER OF PAUL TO TITUS 2:11-13

“Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 3:1-4

“It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things. Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed. As obedient children, do not conform to the evil desires you had when you lived in ignorance.”

NIV, THE FIRST LETTER OF PETER 1:12-14

“The end of all things is near. Therefore be clear minded and self-controlled so that you can pray. Above all, love each other deeply, because love covers over a multitude of sins.”

NIV, THE FIRST LETTER OF PETER 4:7-8

“Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.”

NIV, THE FIRST LETTER OF PETER 5:8-9

Hindu

“Much these teach, from Vedas, concerning the 'three qualities'; but thou, be free of the 'three qualities', free of the 'pairs of opposites', and free from that sad righteousness which calculates; self-ruled, Arjuna! simple, satisfied.”

THE SONG CELESTIAL, 2:45

“Things that solicit sense hold off from the self-governed; nay, it comes, the appetites of him who lives beyond depart,- aroused no more.

Yet may it chance, O Son of Kunti that a governed mind shall some time feel the sense-storms sweep, and wrest strong self-control by the roots.”

THE SONG CELESTIAL, 2:59-60

“He that, being self-contained, hath vanquished doubt, disparting self from service, soul from works, enlightened and emancipate, my Prince! works fetter him no more!”

THE SONG CELESTIAL, 4:41

“Whoso is fixed in holiness, self-ruled, pure-hearted, lord of senses and of self, lost in the common life of all which lives- a ‘Yogayukt’- he is a Saint who wends straightway to Brahm.”

THE SONG CELESTIAL, 5:7

“The sovereign soul of him who lives self-governed and at peace is centred in itself, taking alike pleasure and pain; heat, cold; glory and shame.” **THE SONG CELESTIAL, 6:7**

“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 whate'er befalls, and mirth, and tears, and piety and thrift, and wish to give, and will to help,- all cometh of My gift!”

THE SONG CELESTIAL 10:5

Self-Discipline

“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.”

THE SONG CELESTIAL 18:42

“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 nought- 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, loves well Me, Who have made them, and attains to Me.”

THE SONG CELESTIAL 18:51-54

Jewish

“My Lord will provide for you meager bread and scant water of affliction. Then your Guide will no more be ignored, but your eyes will watch your Guide; and, whenever you deviate to the right or to the left, your ears will heed the command from behind you: ‘This is the road; follow it.’”

TANAKH, ISAIAH 30:20-21

“Let me enlighten you
and show you which way to go;
let me offer counsel; my eye is on you.

Be not like a senseless horse or mule
whose movement must be curbed by bit and bridle;
far be it from you!”

TANAKH, PSALMS 32:8-9

“What I cannot see You teach me.
If I have done iniquity, I shall not do so again.”

TANAKH, JOB 34:32

Muslim

“O ye who believe! fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.”

THE HOLY QUR’ÁN 2:18

“O ye who believe! fasting is prescribed to you as it was prescribed to those before you that ye may (learn) self-restraint.”

AL-QUR’ÁN 2:183

“Permitted to you on the night of the fasts is the approach to your wives. They are your garments. And ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them and seek what Allah hath ordained for you and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah; approach not nigh thereto. Thus doth Allah make clear His signs to men that they may learn self-restraint.”

AL-QUR’ÁN 2:187

“At the same time the Muslims are commanded to exercise self-restraint as much as possible. Force is a dangerous weapon. It may have to be used for self-defence or self-preservation, but we must always remember that self-restraint is pleasing in the eyes of God. Even when we are fighting, it should be for a principle, not out of passion.”

AL-QUR’ÁN 2:210

“Do not exceed the limits of God, for those who exceed the bounds set by God are transgressors.”

AL-QUR’ÁN, 2:229

Self-Discipline

“Those who show patience, firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of God); and who pray for forgiveness in the early hours of the morning.”

THE HOLY QUR’ÁN 3:17

“If any of you have not the means wherewith to wed free believing women they may wed believing girls from among those whom your right hands possess: and Allah hath full knowledge about your faith. Ye are one from another: wed them with the leave of their owners and give them their dowers according to what is reasonable: they should be chaste not lustful nor taking paramours: when they are taken in wedlock if they fall into shame their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practice self-restraint: and Allah is Oft-forgiving Most Merciful.”

AL-QUR’ÁN 4:25

“O ye who believe! bow down prostrate yourselves and adore your Lord; and do good; that ye may prosper.”²⁸⁶⁰

And strive in His cause as ye ought to strive (with sincerity and under discipline): He has chosen you and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims both before and in this (Revelation); that the Apostle may be a witness for you and ye be witnesses for mankind! So establish regular Prayer give regular Charity and hold fast to Allah! He is your Protector the Best to protect and the Best to help!”

AL-QUR’ÁN 22:77-78

“And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune.”

THE HOLY QUR’ÁN 41:35

“If a wife fears cruelty or desertion on her husband's part there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint Allah is well-acquainted with all that ye do.

Ye are never able to be fair and just as between women even if it is your ardent desire: but turn not away (from a woman) altogether so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding and practice self-restraint Allah is Oft-Forgiving Most Merciful.”

AL-QUR’ÁN 4:128-129

“Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! ⁴⁵⁰⁴ ⁴⁵⁰⁵

And no one will be granted such goodness except those who exercise patience and self-restraint none but persons of the greatest good fortune.”

AL-QUR’ÁN 41:34-35

“When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.”

THE QUR’ÁN 48:26

“O ye who believe! when ye hold secret counsel do it not for iniquity and hostility and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah to whom ye shall be brought back.”

AL-QUR’ÁN 58:9

“Truly Allah loves those who fight in His Cause in battle array as if they were a solid cemented structure.”

AL-QUR’ÁN 61:4

Self-Discipline

“And shown him the two highways?
But he hath made no haste on the path that is steep.
And what will explain to thee the path that is steep?
(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.”

AL-QUR’ÁN 90:10-17

Zoroastrian

Service

Bahá'í

“O ye servants of the Merciful One! Arise to serve the Cause of God, in such wise that the cares and sorrows caused by them that have disbelieved in the Dayspring of the Signs of God may not afflict you. At the time when the Promise was fulfilled and the Promised One made manifest, differences have appeared amongst the kindreds of the earth and each people hath followed its own fancy and idle imaginings.”

THE KITÁB-Í-AQDAS, PP. 30-31

“‘Verily, We have enjoined on every son to serve his father.’ Such is the decree which We have set forth in the Book.”

THE KITÁB-Í-AQDAS: QUESTIONS AND ANSWERS, P. 138

“Arise thou to serve God and help His Cause. He, verily, will assist thee with the hosts of the seen and unseen, and will set thee king over all that whereon the sun riseth. Thy Lord, in truth, is the All-Powerful, the Almighty.”

EPISTLE TO THE SON OF THE WOLF, P. 47

“Thy day of service is now come.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 92

“Overstep not the bounds of moderation, and deal justly with them that serve thee. Bestow upon them according to their needs, and not to the extent that will enable them to lay up riches for themselves, to deck their persons, to embellish their homes, to acquire the things that are of no benefit unto them, and to be numbered with the extravagant. Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. This is but manifest justice.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 235

Service

“Strive thou day and night to serve the Cause of Him Who is the Eternal Truth, and be thou detached from all else but Him. By Myself! Whatever thou seest in this Day shall perish. Supremely lofty will be thy station, if thou remainest steadfast in the Cause of thy Lord. Towards Him are thy busy movements directed, and in Him is thy final resting-place.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 246

“That one indeed is a man who, today, dedicateth himself to the service of the entire human race.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 250

“In this Day, We can neither approve the conduct of the fearful that seeketh to dissemble his faith, nor sanction the behavior of the avowed believer that clamorously asserteth his allegiance to this Cause. Both should observe the dictates of wisdom, and strive diligently to serve the best interests of the Faith.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 343

“Look not on my state, O my God, nor my failure to serve Thee, nay rather regard the oceans of Thy mercy and favors, and the things that beseeem Thy glory and Thy forgiveness and befit Thy loving-kindness and bounties. Thou art, verily, the Ever-Forgiving, the Most Generous.”

PRAYERS AND MEDITATIONS, P. 167

“Make me ready, in all circumstances, O my Lord, to serve Thee and to set myself towards the adored sanctuary of Thy Revelation and of Thy Beauty. If it be Thy pleasure, make me to grow as a tender herb in the meadows of Thy grace, that the gentle winds of Thy will may stir me up and bend me into conformity with Thy pleasure, in such wise that my movement and my stillness may be wholly directed by Thee.”

PRAYERS AND MEDITATIONS, P. 240

“Man's merit lieth in service and virtue and not in the pageantry of wealth and riches.”

TABLETS OF BAHÁ’U’LLÁH, P. 138

“That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.”

TABLETS OF BAHÁ’U’LLÁH, P. 167

“The Great Being saith: The man of consummate learning and the sage endowed with penetrating wisdom are the two eyes to the body of mankind. God willing, the earth shall never be deprived of these two greatest gifts. That which hath been set forth and will be revealed in the future is but a token of this Servant's ardent desire to dedicate Himself to the service of all the kindreds of the earth.”

TABLETS OF BAHÁ’U’LLÁH, P. 171

“We further admonish you to serve all nations and to strive for the betterment of the world.”

TABLETS OF BAHÁ’U’LLÁH, P. 223

“Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.”

TABLETS OF BAHÁ’U’LLÁH, P. 234

“In their search, they have stoutly girded up the loins of service, and seek at every moment to journey from the plane of heedlessness into the realm of being. No bond shall hold them back, and no counsel shall deter them.”

SEVEN VALLEYS AND FOUR VALLEYS, P. 5

Service

“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.”

COMPILATION ON FAMILY LIFE, P. 387

“O Thou kind Lord! These lovely children are the handiwork of the fingers of Thy might and the wondrous signs of Thy greatness. O God! Protect these children, graciously assist them to be educated and enable them to render service to the world of humanity. O God! These children are pearls, cause them to be nurtured within the shell of Thy loving-kindness.”

BAHÁ’Í PRAYERS (US EDITION), P. 36

“O my God! O my God! Glory be unto Thee for that Thou hast confirmed me to the confession of Thy oneness, attracted me unto the word of Thy singleness, enkindled me by the fire of Thy love, and occupied me with Thy mention and the service of Thy friends and maidservants.”

BAHÁ’Í PRAYERS (US EDITION), P. 152

“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.”

‘ABDU’L-BAHÁ IN LONDON*, P. 42

“Ye must become brilliant lamps. Ye must shine as stars radiating the light of love toward all mankind. May you be the cause of love amongst the nations. Thus may the world become witness that the Orient has ever been the dawning-point of illumination, the source of love and reconciliation. Make peace with all the world. Love everybody; serve everybody. All are the servants of God. God has created all. He provideth for all. He is kind to all. Therefore must we be kind to all.” **JAPAN WILL TURN ABLAZE***, p. 47

“First and foremost is the principle that to all the members of the body politic shall be given the greatest achievements of the world of humanity. Each one shall have the utmost welfare and well-being. To solve this problem we must begin with the farmer; there will we lay a foundation for system and order because the peasant class and the agricultural class exceed other classes in the importance of their service.”

FOUNDATIONS OF WORLD UNITY*, P. 39

“I ask you not to think only of yourselves. Be kind to the strangers, whether come they from Turkey, Japan, Persia, Russia, China or any other country in the world.

Help to make them feel at home; find out where they are staying, ask if you may render them any service; try to make their lives a little happier.

In this way, even if, sometimes, what you at first suspected should be true, still go out of your way to be kind to them - this kindness will help them to become better.”

PARIS TALKS*, P. 15

“Oh, you of the Western nations, be kind to those who come from the Eastern world to sojourn among you. Forget your conventionality when you speak with them; they are not accustomed to it. To Eastern peoples this demeanour seems cold, unfriendly. Rather let your manner be sympathetic. Let it be seen that you are filled with universal love. When you meet a Persian or any other stranger, speak to him as to a friend; if he seems to be lonely try to help him, give him of your willing service; if he be sad console him, if poor succour him, if oppressed rescue him, if in misery comfort him. In so doing you will manifest that not in

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words only, but in deed and in truth, you think of all men as your brothers.”

PARIS TALKS*, p. 16

“There are many ways of expressing the love principle; there is love for the family, for the country, for the race, there is political enthusiasm, there is also the love of community of interest in service. These are all ways and means of showing the power of love.”

PARIS TALKS*, p. 35

“You will be servants of God, who are dwelling near to Him, His divine helpers in the service, ministering to all Humanity. All Humanity! Every human being! never forget this!”

PARIS TALKS*, p. 38

“But ye must have a firm foundation and your aims and ambitions must be clearly understood by each member. They shall be as follows:

1. To show compassion and goodwill to all mankind.
2. To render service to humanity.
3. To endeavour to guide and enlighten those in darkness.
4. To be kind to everyone, and show forth affection to every living soul.
5. To be humble in your attitude towards God, to be constant in prayer to Him, so as to grow daily nearer to God.
6. To be so faithful and sincere in all your actions that every member may be known as embodying the qualities of honesty, love, faith, kindness, generosity, and courage.”

PARIS TALKS*, pp. 73-74

“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."

PARIS TALKS*, p. 87

"If everybody could speak one language, how much more easy would it be to serve humanity!" **PARIS TALKS*, p. 156**

"Religion concerns matters of the heart, of the spirit, and of morals. Politics are occupied with the material things of life. Religious teachers should not invade the realm of politics; they should concern themselves with the spiritual education of the people; they should ever give good counsel to men, trying to serve God and human kind; they should endeavour to awaken spiritual aspiration, and strive to enlarge the understanding and knowledge of humanity, to improve morals, and to increase the love for justice."

PARIS TALKS*, pp. 158-159

"Now I say unto you, bear this on your hearts and in your minds. Verily your light shall illumine the whole world, your spirituality shall affect the heart of things. You shall in truth become the lighted torches of the globe. Fear not, neither be dismayed, for your light shall penetrate the densest darkness. This is the Promise of God, which I give unto you. Rise! and serve the Power of God!"

PARIS TALKS*, p. 168

"In the Bahá'í Cause arts, sciences and all crafts are (counted as) worship. The man who makes a piece of notepaper to the best of his ability, conscientiously, concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, he is giving praise'."

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PARIS TALKS*, PP. 176-177

“Service to humanity is service to God. Let the love and light of the Kingdom radiate through you until all who look upon you shall be illumined by its reflection. Be as stars, brilliant and sparkling in the loftiness of their heavenly station.”

PROMULGATION OF UNIVERSAL PEACE*, P. 8

“O Thou merciful God! O Thou Who art mighty and powerful! O Thou most kind Father! These servants have gathered together, turning to Thee, supplicating Thy threshold, desiring Thine endless bounties from Thy great assurance. They have no purpose save Thy good pleasure. They have no intention save service to the world of humanity.

O God! Make this assemblage radiant. Make the hearts merciful. Confer the bounties of the Holy Spirit. Endow them with a power from heaven. Bless them with heavenly minds. Increase their sincerity, so that with all humility and contrition they may turn to Thy kingdom and be occupied with service to the world of humanity. May each one become a radiant candle. May each one become a brilliant star. May each one become beautiful in color and redolent of fragrance in the Kingdom of God.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 55-56

“In this western world with its stimulating climate, its capacities for knowledge and lofty ideals, the message of peace should be easily spread. The people are not so influenced by imitations and prejudices, and through their comprehension of the real and unreal they should attain the truth. They should become leaders in the effort to establish the oneness of humankind. What is higher than this responsibility? In the Kingdom of God no service is greater, and in the estimation of the Prophets, including Jesus Christ, there is no deed so estimable.”

PROMULGATION OF UNIVERSAL PEACE*, P. 83

“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.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 107-108

“The sixth principle or teaching of Bahá’u’lláh concerns the 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. In the vegetable and animal kingdoms sex exists in perfect equality and without distinction or invidious estimate.”

PROMULGATION OF UNIVERSAL PEACE*, P. 108

“This is the century of motion, divine stimulus and accomplishment, the century of human solidarity and altruistic service, the century of universal peace and the reality of the divine Kingdom.”

PROMULGATION OF UNIVERSAL PEACE*, P. 143

“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.”

PROMULGATION OF UNIVERSAL PEACE*, P. 146

“Therefore, we learn that nearness to God is possible through devotion to Him, through entrance into the Kingdom and service to humanity; it is attained by unity with mankind and through loving-kindness to all; it is dependent upon investigation of truth, acquisition of praiseworthy virtues, service in the cause of universal peace and personal sanctification. In a word, nearness to God necessitates sacrifice of self, severance and the giving up of all to Him. Nearness is likeness.”

PROMULGATION OF UNIVERSAL PEACE*, P. 148

Service

“I praise God that I am privileged to be present in this revered assembly which is quickened with spiritual susceptibilities and heavenly attraction - its members investigating reality, their utmost hope the establishment of international peace and their greatest purpose service to the world of humanity.”

PROMULGATION OF UNIVERSAL PEACE*, P. 160

“For service in love for mankind is unity with God. He who serves has already entered the Kingdom and is seated at the right hand of his Lord.”

PROMULGATION OF UNIVERSAL PEACE*, P. 186

“All humanity must obtain a livelihood by sweat of the brow and bodily exertion, at the same time seeking to lift the burden of others, striving to be the source of comfort to souls and facilitating the means of living. This in itself is devotion to God. Bahá’u’lláh has thereby encouraged action and stimulated service. But the energies of the heart must not be attached to these things; the soul must not be completely occupied with them. Though the mind is busy, the heart must be attracted toward the Kingdom of God in order that the virtues of humanity may be attained from every direction and source.”

PROMULGATION OF UNIVERSAL PEACE*, P. 187

“In brief, you must become distinguished in all the virtues of the human world - for faithfulness and sincerity, for justice and fidelity, for firmness and steadfastness, for philanthropic deeds and service to the human world, for love toward every human being, for unity and accord with all people, for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and for acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.”

PROMULGATION OF UNIVERSAL PEACE*, P. 190

“O Lord! Guide human souls in order that they may turn away from warfare and battle, that they may become loving and kind to

each other, that they may enter into affiliation and serve the oneness and solidarity of humanity.”

PROMULGATION OF UNIVERSAL PEACE*, P. 275

“Therefore, strive to show in the human world that women are most capable and efficient, that their hearts are more tender and susceptible than the hearts of men, that they are more philanthropic and responsive toward the needy and suffering, that they are inflexibly opposed to war and are lovers of peace. Strive that the ideal of international peace may become realized through the efforts of womankind, for man is more inclined to war than woman, and a real evidence of woman's superiority will be her service and efficiency in the establishment of universal peace.”

PROMULGATION OF UNIVERSAL PEACE*, P. 284

“Through the power of His words the hearts of the people of all religions have been attuned in harmony. For instance, among the Bahá'ís in Persia there are Christians, Muslims, Zoroastrians, Jews and many others of varying denominations and beliefs who have been brought together in unity and love in the Cause of Bahá'u'lláh. Although these people were formerly hostile and antagonistic, filled with hatred and bitterness toward each other, bloodthirsty and pillaging, considering that animosity and attack were the means of attaining the good pleasure of God, they have now become loving and filled with the radiant zeal of fellowship and brotherhood, the purpose of them all being service to the world of humanity, promotion of international peace, the unification of the divine religions and deeds of universal philanthropy. By their words and actions they are proving the verity of Bahá'u'lláh.”

PROMULGATION OF UNIVERSAL PEACE*, P. 290

“O God! We are weak; give us strength. We are poor; bestow upon us Thine illimitable treasures. We are sick; grant unto us Thy divine healing. We are impotent; give us Thy heavenly power. O Lord! Make us useful in this world; free us from the condition of self and desire. O Lord! Make us brethren in Thy love, and cause us to be loving toward all Thy children. Confirm us in service to the world of humanity so that we may become the servants of Thy servants, that we may love all Thy creatures and become

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compassionate to all Thy people. O Lord, Thou art the Almighty. Thou art the Merciful. Thou art the Forgiver. Thou art the Omnipotent.”

PROMULGATION OF UNIVERSAL PEACE*, P. 302

“If we review history, we will observe that human advancement has been greatest in the development of material virtues. Civilization is the sign and evidence of this progression. Throughout the world, material civilization has attained truly wonderful heights and degrees of efficiency - that is to say, the outward powers and virtues of man have greatly developed, but the inner and ideal virtues have been correspondingly delayed and neglected. It is now the time in the history of the world for us to strive and give an impetus to the advancement and development of inner forces - that is to say, we must arise to service in the world of morality, for human morals are in need of readjustment. We must also render service to the world of intellectuality in order that the minds of men may increase in power and become keener in perception, assisting the intellect of man to attain its supremacy so that the ideal virtues may appear.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 325-326

“Verily, God has chosen you for His love and knowledge; God has chosen you for the worthy service of unifying mankind; God has chosen you for the purpose of investigating reality and promulgating international peace; God has chosen you for the progress and development of humanity, for spreading and proclaiming true education, for the expression of love toward your fellow creatures and the removal of prejudice; God has chosen you to blend together human hearts and give light to the human world. The doors of His generosity are wide, wide open to us; but we must be attentive, alert and mindful, occupied with service to all mankind, appreciating the bestowals of God and ever conforming to His will.” **PROMULGATION OF UNIVERSAL PEACE*, PP. 334-335**

“Praise be to God! I find myself in an assemblage, the members of which are peace loving and advocates of international unity. The thoughts of all present are centered upon the oneness of the world of mankind, and every ambition is to render service in the cause of human uplift and betterment. I supplicate God that He may confirm

and assist you, that each one of you may become a professor emeritus in the world of scientific knowledge, a faithful standard-bearer of peace and bonds of agreement between the hearts of men.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 353-354

“Praise be to God! The medieval 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.”

PROMULGATION OF UNIVERSAL PEACE*, P. 369

“Today in Persia there are meetings and assemblages wherein souls who have become illumined by the teachings of Bahá’u’lláh - representative Muslims, Christians, Jews, Zoroastrians, Buddhists and of the various denominations of each - mingle and conjoin in perfect fellowship and absolute agreement. A wonderful brotherhood and love is established among them, and all are united in spirit and service for international peace.”

PROMULGATION OF UNIVERSAL PEACE*, P. 395

“Confirm these souls through the breaths of Thy Holy Spirit. Enlighten the eyes by the vision of these radiant lights, and make the ears joyful through the anthems of Thy call to service.”

PROMULGATION OF UNIVERSAL PEACE*, P. 419

“May you all be united, may you be agreed, may you serve the solidarity of mankind. May you be well-wishers of all humanity. May you be assistants of every poor one. May you be nurses for the sick. May you be sources of comfort to the broken in heart. May you be a refuge for the wanderer. May you be a source of courage to the affrighted one. Thus, through the favor and assistance of God may the standard of the happiness of humanity be held aloft in the center of the world and the ensign of universal agreement be unfurled.”

PROMULGATION OF UNIVERSAL PEACE*, P. 425

Service

“O my God! O my God! Verily, Thou dost perceive those who are present here turning unto Thee, relying upon Thee. O my Lord! O my Lord! Illumine their eyes by the light of love, and enkindle their hearts by the rays streaming from the heaven of the Supreme Concourse. Suffer them to become the signs of Thy bestowal amongst the people and the standards of Thy grace amongst mankind. O Lord! Make those who are here the hosts of heaven, and through their service and instrumentality subdue the hearts of humanity. Cause Thy great mercy to descend upon them, and render all Thy friends victorious.”

PROMULGATION OF UNIVERSAL PEACE*, P. 441

“Be ye confident and steadfast; your services are confirmed by the powers of heaven, for your intentions are lofty, your purposes pure and worthy. God is the helper of those souls whose aim is to serve humanity and whose efforts and endeavors are devoted to the good and betterment of all mankind.”

PROMULGATION OF UNIVERSAL PEACE*, P. 448

“Therefore, endeavor that your attitudes and intentions here tonight be universal and altruistic in nature. Consecrate and devote yourselves to the betterment and service of all the human race. Let no barrier of ill feeling or personal prejudice exist between these souls, for when your motives are universal and your intentions heavenly in character, when your aspirations are centered in the Kingdom, there is no doubt whatever that you will become the recipients of the bounty and good pleasure of God.”

PROMULGATION OF UNIVERSAL PEACE*, P. 448

“God has given us eyes, that we may look about us at the world, and lay hold of whatsoever will further civilization and the arts of living. He has given us ears, that we may hear and profit by the wisdom of scholars and philosophers and arise to promote and practice it. Senses and faculties have been bestowed upon us, to be devoted to the service of the general good; so that we, distinguished above all other forms of life for perceptiveness and reason, should labor at all times and along all lines, whether the occasion be great or small, ordinary or extraordinary, until all

mankind are safely gathered into the impregnable stronghold of knowledge.”

SECRET OF DIVINE CIVILIZATION, P. 3

“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 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.” **SECRET OF DIVINE CIVILIZATION, PP. 98-99**

“Again, is there any deed in the world that would be nobler than service to the common good? Is there any greater blessing conceivable for a man, than that he should become the cause of the education, the development, the prosperity and honor of his fellow-creatures? No, by the Lord God! 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. ‘They prefer them before themselves, though poverty be their own lot.’ ‘The best of men are those who serve the people; the worst of men are those who harm the people.’”

SECRET OF DIVINE CIVILIZATION, P. 103

“Happy the soul that shall forget his own good, and like the chosen ones of God, vie with his fellows in service to the good of all; until, strengthened by the blessings and perpetual confirmations of God,

Service

he shall be empowered to raise this mighty nation up to its ancient pinnacles of glory, and restore this withered land to sweet new life, and as a spiritual springtime, array those trees which are the lives of men with the fresh leaves, the blossoms and fruits of consecrated joy.”

SECRET OF DIVINE CIVILIZATION, P. 116

“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. Summon ye, then, the people to God, and invite humanity to follow the example of the Company on high. Be ye loving fathers to the orphan, and a refuge to the helpless, and a treasury for the poor, and a cure for the ailing. Be ye the helpers of every victim of oppression, the patrons of the disadvantaged. Think ye at all times of rendering some service to every member of the human race. Pay ye no heed to aversion and rejection, to disdain, hostility, injustice: act ye in the opposite way. Be ye sincerely kind, not in appearance only. Let each one of God's loved ones centre his attention on this: to be the Lord's mercy to man; to be the Lord's grace. Let him do some good to every person whose path he crosseth, and be of some benefit to him. Let him improve the character of each and all, and reorient the minds of men. In this way, the light of divine guidance will shine forth, and the blessings of God will cradle all mankind: for love is light, no matter in what abode it dwelleth; and hate is darkness, no matter where it may make its nest.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 3

“Service to the friends is service to the Kingdom of God, and consideration shown to the poor is one of the greatest teachings of God.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 27

“O thou who art serving the world of humanity! Thy letter was received and from its contents we felt exceedingly glad. It was a decisive proof and a brilliant evidence. It is appropriate and befitting that in this illumined age - the age of the progress of the world of humanity - we should be self-sacrificing and should serve the human race. Every universal cause is divine and every particular

one is temporal. The principles of the divine Manifestations of God were, therefore, all-universal and all-inclusive.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 68-69

“Thus, the divine Manifestations of God had a universal and all-inclusive conception. They endeavoured for the sake of everyone's life and engaged in the service of universal education. The area of their aims was not limited - nay, rather, it was wide and all-inclusive.

Therefore, ye must also be thinking of everyone, so that mankind may be educated, character moderated and this world may turn into a Garden of Eden.

Love ye all religions and all races with a love that is true and sincere and show that love through deeds and not through the tongue; for the latter hath no importance, as the majority of men are, in speech, well-wishers, while action is the best.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 69

“Now must those elected representatives arise to serve with spirituality and joy, with purity of intent, with strong attraction to the fragrances of the Almighty, and well supported by the Holy Spirit. Let them raise up the banner of guidance, and as soldiers of the Company on high, let them exalt God's Word, spread abroad His sweet savours, educate the souls of men, and promote the Most Great Peace.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 77

“At every instant, I beg for you assistance, bounty, and a fresh favour and blessing, so that the confirmations of Bahá'u'lláh may, like unto the sea, be constantly surging, the lights of the Sun of Truth may shine upon you all and that ye may be confirmed in service, may become the manifestations of bounty and that each one of you may, at dawn, turn unto the Holy Land and may experience spiritual emotions with all intensity.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 89

“Your service should consist of eloquent speeches delivered in gatherings wherein ye may promulgate the divine teachings.”

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SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 107

"O thou who art turning thy face to God! Thy letter was received. From its contents it became known that thy wish is to serve the poor. What wish better than this! Those souls who are of the Kingdom eagerly wish to be of service to the poor, to sympathize with them, to show kindness to the miserable and to make their lives fruitful. Happy art thou that thou hast such a wish."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 115-116

"Among the greatest of all services that can possibly be rendered by man to Almighty God is the education and training of children, young plants of the Abha Paradise, so that these children, fostered by grace in the way of salvation, growing like pearls of divine bounty in the shell of education, will one day bejewel the crown of abiding glory.

It is, however, very difficult to undertake this service, even harder to succeed in it. I hope that thou wilt acquit thyself well in this most important of tasks, and successfully carry the day, and become an ensign of God's abounding grace; that these children, reared one and all in the holy Teachings, will develop natures like unto the sweet airs that blow across the gardens of the All-Glorious, and will waft their fragrance around the world."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 133-134

"O thou daughter of the Kingdom! Thy letters were received. Their contents indicated that thy mother hath ascended to the invisible realm and that thou hast been left alone. Thy wish is to serve thy father, who is dear to thee, and also to serve the Kingdom of God, and thou art perplexed as to which of the two thou shouldst do. Assuredly engage in service to thy father, and as well, whenever thou findest time, diffuse the divine fragrances."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 140

"A degree of joy was attained that is beyond words or writing that, praise be to God, the power of the Kingdom of God hath trained such children who, from their early childhood, eagerly wish to

acquire Bahá'í education that they may, from the period of their childhood, engage in service to the world of humanity.

My highest wish and desire is that ye who are my children may be educated according to the teachings of Bahá'u'lláh and may receive a Bahá'í training; that ye may each become a lighted candle in the world of humanity, may be devoted to the service of all mankind, may give up your rest and comfort, so that ye may become the cause of the tranquillity of the world of creation."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 141

"O ye servants of the Sacred Threshold! The triumphant hosts of the Celestial Concourse, arrayed and marshalled in the Realms above, stand ready and expectant to assist and assure victory to that valiant horseman who with confidence spurs on his charger into the arena of service. Well is it with that fearless warrior, who armed with the power of true Knowledge, hastens unto the field, disperses the armies of ignorance, and scatters the hosts of error, who holds aloft the Standard of Divine Guidance, and sounds the Clarion of Victory. By the righteousness of the Lord! He hath achieved a glorious triumph and obtained the true victory."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 264

"Soon will our handful of days, our vanishing life, 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. We must gird ourselves for service, kindle love's flame, and burn away in its heat. We must loose our tongues till we set the wide world's heart afire, and with bright rays of guidance blot out the armies of the night, and then, for His sake, on the field of sacrifice, fling down our lives."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 267

"Wherefore, rest ye neither day nor night and seek no ease. Tell ye the secrets of servitude, follow the pathway of service, till ye attain the promised succour that cometh from the realms of God."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 271

Service

“O my Lord, wing them with victory that they may soar upward to salvation, strengthen their loins in service to Thy people, and their backs in servitude to Thy Threshold of Holiness.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 273

“Now is the time for service, and for servitude unto the Lord.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 318

“O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy Kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, PP. 319-320

“No, rather he must return good for evil, and not only forgive, but also, if possible, be of service to his oppressor. This conduct is worthy of man: for what advantage does he gain by vengeance? The two actions are equivalent; if one action is reprehensible, both are reprehensible. The only difference is that one was committed first, the other later.”

SOME ANSWERED QUESTIONS, P. 269

“O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and to show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself.”

WILL AND TESTAMENT, P. 15

“If one should, in the right way, teach and train the children, he will be performing a service than which none is greater at the sacred Threshold. According to what we have heard, you are succeeding

in this. You must, however, struggle unceasingly to perfect yourself and win ever higher achievements.”

COMPILATION ON EDUCATION, P. 272

“O thou teacher of the children of the kingdom!

Thou hast arisen to perform a service which would justly entitle thee to vaunt thyself over all the teachers on earth. For the teachers of this world make use of human education to develop the powers, whether spiritual or material, of humankind, whilst thou art training these young plants in the gardens of God according to the education of Heaven, and art giving them the lessons of the Kingdom.

The result of this kind of teaching will be that it will attract the blessings of God, and make manifest the perfections of man.”

COMPILATION ON EDUCATION, P. 274

“One of the most important of undertakings is the education of children, for success and prosperity depend upon service to and worship of God, the Holy, the All-Glorified.

Among the greatest of all great services is the education of children, and promotion of the various sciences, crafts and arts. Praised be God, ye are now exerting strenuous efforts toward this end. The more ye persevere in this most important task, the more will ye witness the confirmations of God, to such a degree that ye yourselves will be astonished.

This verily is a matter beyond all doubt, a pledge that shall certainly be redeemed.”

COMPILATION ON EDUCATION, P. 276

“It is clear that learning is the greatest bestowal of God; that knowledge and the acquirement thereof is a blessing from Heaven. Thus is it incumbent upon the friends of God to exert such an effort and strive with such eagerness to promote divine knowledge, culture and the sciences, that ere long those who are schoolchildren today will become the most erudite of all the fraternity of the wise. This is a service rendered unto God Himself, and it is one of His inescapable commandments.”

COMPILATION ON EDUCATION, P. 278

Service

“The education of each child is compulsory.... In addition to this wide-spread education each child must be taught a profession, art, or trade, so that every member of the community will be enabled to earn his own livelihood. Work done in the spirit of service is the highest form of worship....”

COMPILATION ON EDUCATION, P. 313

“The host, with complete self-effacement, showing kindness to all, must be a comfort to each one, and serve the friends with his own hands.

If the Feast is befittingly held, in the manner described, then this supper will verily be the Lord's Supper, for its fruits will be the very fruits of that Supper, and its influence the same.”

COMPILATION ON THE NINETEEN DAY FEAST, P. 425

“Our meaning is that, in the sight of God, trustworthiness is the bedrock of His Faith and the foundation of all virtues and perfections. A man deprived of this quality is destitute of everything. What shall faith and piety avail if trustworthiness be lacking? Of what consequence can they be? What benefit or advantage can they confer? Wherefore ‘Abdu’l-Bahá counselleth the friends - nay, rather, fervently imploreth them - so vigilantly to guard the sanctity of the Cause of God and preserve their own dignity as individuals that all nations shall come to know and honour them for their trustworthiness and integrity. They can render no greater service than this today. To act otherwise would be to take an axe to the root of the Cause of God - we take refuge with God from this heinous transgression and pray that He will protect His loved ones from committing so flagrant a wrong.”

COMPILATION ON TRUSTWORTHINESS, P. 340

“Since the orderly running of your association dependeth upon the devotion, integrity, fair-mindedness and sanctity of purpose manifested by the friends of God, they should show forth in their management of its affairs such purity, nobility and far-sighted wisdom that they will become a model for other societies, and all people may be edified and enlightened by their example. In this way the Bahá’ís will become known to all as people who are

dependable and honest, virtuous and enlightened, pure and refined; who are industrious and high-principled, liberal-minded and promoters of freedom; whose concern is to serve the common good, not to advance their own interests, and whose aim is to further the welfare and prosperity of the people, not to foster their own well-being.”

COMPILATION ON TRUSTWORTHINESS, P. 341

“Commerce, agriculture and industry should not, in truth, be a bar to service of the one true God. Indeed, such occupations are most potent instruments and clear proofs for the manifestation of the evidences of one's piety, of one's trustworthiness and of the virtues of the All-Merciful Lord.”

COMPILATION ON TRUSTWORTHINESS, P. 341

“Ye who are the sincere well-wishers of the state, who are the dutiful and compliant subjects of the government, should occupy yourselves in constant service. Anyone who enterest the employ of the government should show forth in all his deeds and actions the highest degree of rectitude and honesty, of temperance and self-discipline, of purity and sanctity, of justice and equity. If, God forbid, he should be guilty of the least breach of trust, or approach his duties in a slack or desultory fashion, or extort so much as a farthing from the populace, or seek to further his own selfish interests and personal gain - then it is certain that he shall be deprived of the outpourings of God's grace.”

COMPILATION ON TRUSTWORTHINESS, PP. 341-342

“Those persons who are selected to serve the public, or are appointed to administrative positions, should perform their duties in a spirit of true servitude and ready compliance. That is to say, they should be distinguished by their goodly disposition and virtuous character, content themselves with their allotted remuneration, and act with trustworthiness in all their doings. They should keep themselves aloof from unworthy motives, and be far removed above covetous designs; for rectitude, probity and righteousness are among the most potent means for attracting the grace of God and securing both the prosperity of the country and the welfare of the people.”

COMPILATION ON TRUSTWORTHINESS, PP. 341-342

“In discharging the functions of the office to which thou has been appointed, thy conduct and actions should attest to the highest standard of trustworthiness and honesty, to a degree of sincerity that is altogether above suspicion, and to an integrity that is immune to the promptings of self-interest. Thus shall all know that the Bahá’ís are the embodiments of probity, and the very essence of spotless virtue. If they accept office, their motive is to render service to the whole of humanity, not to seek their own self-interest; and their object is to vindicate the cause of truth, not to give themselves over to self-indulgence and base ingratitude.”

COMPILATION ON TRUSTWORTHINESS, P. 342

“Glory and honour for man are not to be found in fortunes and riches, least of all in those which have been unlawfully amassed through extortion, embezzlement and corruption practised at the expense of an exploited populace. Supreme honour, nobility and greatness in the human world, and true felicity in this life and the life to come - all consist inequity and uprightness, sanctity and detachment. If a man would seek distinction, he should suffice himself with a frugal provision, seek to better the lot of the poor of the realm, choose the way of justice and fair-mindedness, and tread the path of high-spirited service. Such a one, needy though he be, shall win imperishable riches and attain unto everlasting honour.”

COMPILATION ON TRUSTWORTHINESS, P. 343

“If one of the friends ... be appointed to a high administrative office, he should strive diligently to perform the duties committed to his charge with perfect honesty, integrity, sincerity, rectitude and uprightness. If, however, he abuse his position through corrupt or mercenary behaviour, he will be held in detestation at the Threshold of Grandeur and incur the wrath of the Abha Beauty - nay, he shall be forsaken by the one true God and all who adore Him. So far from acting thus, he should content himself with his salary and allowances, seek out the way of righteousness, and dedicate his life to the service of state and people. Such must be the conduct and bearing of the Bahá’ís. Whoso transgresseth these bounds shall fall at length into manifest loss.”

COMPILATION ON TRUSTWORTHINESS, P. 344

“All government employees, whether of high or low rank, should, with perfect integrity, probity and rectitude, content themselves with the modest stipends and allowances that are theirs. They should keep their hands unsullied and preserve their fair name from blemish.... If a man deal faithlessly with a just government he shall have dealt faithlessly with God; and if he render it faithful service he shall have rendered that service to God.”

COMPILATION ON TRUSTWORTHINESS, P. 344

“If it should happen that one of the friends be called upon to serve his country and people in some capacity, he should apply himself to his work with heart and soul, and discharge his duties with perfect honesty, trustworthiness and godliness.”

COMPILATION ON TRUSTWORTHINESS, P. 345

“The world in the past has been ruled by force, and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind. But the balance is already shifting; force is losing its dominance, and mental alertness, intuition, and the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine and more permeated with the feminine ideals, or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more evenly balanced.”

COMPILATION ON WOMEN, P. 369

Buddhist

“The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity, even so is the joy of him who helps those that are in need of assistance; even so is the great Nirvana. We reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity.”

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 4

Service

“Among all these worldly men and women trembling with anxiety, the Buddhist poet lived in the time of the pestilence, as usual, calm and undisturbed, helping wherever he could and ministering unto the sick, soothing their pains by medicine and religious consolation. And a man came to him and said: 'My heart is nervous and excited, for I see people die. I am not anxious about others, but I tremble because of myself. Help me; cure me of my fear.'”

THE GOSPEL OF BUDDHA, THE VANITY OF WORLDLINESS, PARA. 2-3

“The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of truth. Death will separate husband and wife, but death will never affect him who has espoused the truth. Therefore be married unto the truth and live with the truth in holy wedlock. The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires a union that shall be everlasting must be faithful to him so as to be like truth itself; and he will place his trust in her, he will provide for her. Verily, I say unto you, their children will become like their parents and will bear witness to their happiness. Let no man be single, let every one be wedded in holy love to the truth. And when Mara, the destroyer, comes to separate the visible forms of your being, you will continue to live in the truth, and will partake of the life everlasting, for the truth is immortal.”

THE GOSPEL OF BUDDHA, THE MARRIAGE-FEAST IN JAMBUNADA,
PARA. 3

Christian

“Jesus said to him, ‘Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'”

NIV, THE GOSPEL ACCORDING TO MATTHEW 4:10

“No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 6:24

“Jesus called them together and said, ‘You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave--just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 20:25-28

“Jesus called them together and said, ‘You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.’”

NIV, THE GOSPEL ACCORDING TO MARK 10:42-45

“He has raised up a horn of salvation for us in the house of his servant David (as he said through his holy prophets of long ago), salvation from our enemies and from the hand of all who hate us--to show mercy to our fathers and to remember his holy covenant, the oath he swore to our father Abraham: to rescue us from the hand of our enemies, and to enable us to serve him without fear in holiness and righteousness before him all our days.”

NIV, THE GOSPEL ACCORDING TO LUKE 1:69-75

“Jesus answered, ‘It is written: 'Worship the Lord your God and serve him only.'”

NIV, THE GOSPEL ACCORDING TO LUKE 4:8

“Still another said, ‘I will follow you, Lord; but first let me go back and say good-by to my family.’ Jesus replied, ‘No one who puts his hand to the plow and looks back is fit for service in the kingdom of God.’”

NIV, THE GOSPEL ACCORDING TO LUKE 9:61-62

Service

“Be dressed ready for service and keep your lamps burning, like men waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him. It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. It will be good for those servants whose master finds them ready, even if he comes in the second or third watch of the night.”

NIV, THE GOSPEL ACCORDING TO LUKE 12:35-38

“No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.”

NIV, THE GOSPEL ACCORDING TO LUKE 16:13

“God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.”

NIV, THE LETTER OF PAUL TO THE ROMANS, 1:9-10

“But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.”

NIV, THE LETTER OF PAUL TO THE ROMANS, 7:6

“We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; ...”

NIV, THE LETTER OF PAUL TO THE ROMANS, 12:6-7

“It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up.”

REB, THE LETTER OF PAUL TO THE EPHESIANS, 4:11-12

“Give cheerful service, as slaves of the Lord rather than of men.”

REB, THE LETTER OF PAUL TO THE EPHESIANS, 6:7

“Don’t you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar? In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 9:13-14

“There are different kinds of service, but the same Lord.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 12:5

“For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS, 8:3-4

“This service that you perform is not only supplying the needs of God’s people but is also overflowing in many expressions of thanks to God.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS, 9:12

“For to be sure, he was crucified in weakness, yet he lives by God’s power. Likewise, we are weak in him, yet by God’s power we will live with him to serve you.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS, 13:4

“You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.”

NIV, THE LETTER OF PAUL TO THE GALATIANS 5:13

Service

“Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS, 3:23-24

“I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY, 1:12

“All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered. Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them. These are the things you are to teach and urge on them.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY, 6:1-2

“Are not all angels ministering spirits sent to serve those who will inherit salvation?”

NIV, THE LETTER OF PAUL TO THE HEBREWS 1:14

“Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.”

NIV, THE FIRST LETTER OF PETER 4:10-11

“Be shepherds of God's flock that is under your care, serving as overseers-- not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock.”

NIV, THE FIRST LETTER OF PETER 5:2-3

“I know what you are doing, your love and faithfulness, your service and your endurance; ...”

REB, THE REVELATION OF JOHN, 2:19

“No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.”

REB, THE REVELATION OF JOHN, 22:3

Hindu

“Arjuna. Yet, Krishna at the one time thou dost laud surcease of works, and, at another time, service through work. Of these twain plainly tell which is the better way?”

THE SONG CELESTIAL, 5:1

“Only by fullest service, perfect faith, and uttermost surrender am I known and seen, and entered into, Indian Prince!”

THE SONG CELESTIAL 11:55

“Krishna. Whoever serve Me- as I show Myself- constantly true, in full devotion fixed, those hold I very holy.”

THE SONG CELESTIAL 12:2

“But whereso 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.”

THE SONG CELESTIAL 12:6-7

“... devote thyself to My service, do all thine acts for My sake, and thou shalt attain the goal.”

BHAGAVAD-GITA, 12:10

Service

“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!”

THE SONG CELESTIAL 18:65

Jewish

“As you know, I have served your father with all my might; but your father has cheated me, changing my wages time and again. God, however, would not let him do me harm.”

TANAKH, GENESIS 31:6-7

“As to what concerns the Levites; from twenty five years old and upward they shall go in to wait upon the service of the Tent of Meeting: And from the age of fifty years they shall cease waiting upon its service, and shall serve no more:

But shall minister with their brothers in the Tent of Meeting, to keep the charge, and shall do no service; Thus shall you do to the Levites concerning their charge; ...”

HB, NUMBERS 8:24-26

“And I, behold, I have taken your brothers the Levites from among the people of Israel; to you they are given as a gift for the Lord, to do the service of the Tent of Meeting: Therefore you and your sons with you shall keep your priest's office for everything that concerns the altar, and inside the veil; and you shall serve; I have given your priest's office to you as a service of gift; and the stranger who comes near shall be put to death:”

HB, NUMBERS 18:6-7

“You shall fear the Lord your God, and serve him, and shall swear by his name:”

HB, DEUTERONOMY 6:13

“And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all his ways, and to love him,

and to serve the Lord your God with all your heart and with all your soul: To keep the commandments of the Lord, and his statutes, which I command you this day for your good:”

HB, DEUTERONOMY 10:12-13

“You shall fear the Lord your God; him shall you serve, and to him shall you hold fast, and swear by his name:”

HB, DEUTERONOMY 10:20

“And it shall come to pass, if you shall give heed diligently to 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: That I will give you the rain of your land in its due season, the first rain and the latter rain, that you may gather in your grain, and your wine, and your oil:”

HB, DEUTERONOMY 11:13-14

“You shall not listen to the words of that prophet, or that dreamer of dreams; for the Lord your God tests you, to know whether you love the Lord your God with all your heart and with all your soul: You shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and you shall serve him, and hold fast to him:”

HB, DEUTERONOMY 13:4-5

“When you do set him free, do not feel aggrieved; for in the six years he has given you double the service of a hired man. Moreover, the LORD your God will bless you in all that you do.”

TANAKH, DEUTERONOMY 15:18

“But take diligent heed to do the commandment and the Torah, 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 to him, and to serve him with all your heart and with all your soul:”

HB, JOSHUA 22:5

Service

“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 river, and in Egypt; and serve you the Lord: And if it seems evil to you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites, in whose land you live; but as for me and my house, we will serve the Lord:”

HB, JOSHUA 24:14-15

“But the people replied to Joshua, ‘No, we will serve the LORD!’”

TANAKH, JOSHUA 24:21

“Furthermore, whom should I serve, if not David’s son? As I was in your father’s service, so I will be in yours.”

TANAKH, THE SECOND BOOK OF SAMUEL 16:19

“For then I will make the peoples pure of speech,
So that they all invoke the Lord by name
And serve Him with one accord.”

TANAKH, ZEPHANIAH 3:9

“And you shall come to see the difference between the righteous and the wicked, between him who has served the Lord and him who has not served Him.” **TANAKH, MALACHI 3:18**

“He opens their ear to discipline, and commands them to return from iniquity: If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures: But if they do not obey, they shall perish by the sword, and they shall die without knowledge:”

HB, JOB 36:10-12

“Serve the LORD in awe;
tremble with fright, ...”

TANAKH, PSALMS 2:11

“They stand this day to {carry out} Your rulings,
for all are Your servants.”

TANAKH, PSALMS 119:91

“See a man skilled at his work –
He shall attend upon kings;
He shall not attend upon obscure men.”

TANAKH, PROVERBS 22:29

Muslim

“And remember Abraham and Isma`il raised the foundations of the House (with this prayer): ‘Our Lord! accept (this service) from us for thou art the All-Hearing the All-Knowing.’”

AL-QUR’ÁN 2:127

“And complete the Hajj or `Umra in the service of Allah. But if ye are prevented (from completing it) send an offering for sacrifice such as ye may find and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill or has an ailment in his scalp (necessitating shaving) (he should) in compensation either fast or feed the poor or offer sacrifice; and when ye are in peaceful conditions (again) if anyone wishes to continue the 'Umra on to the Hajj he must make an offering such as he can afford it he should fast three days during the Hajj and seven days on his return making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah and know that Allah is strict in punishment.”

AL-QUR’ÁN 2:196

“Behold! a woman of Imran said: ‘O my Lord! I do dedicate unto thee what is in my womb for Thy special service so accept this of me for Thou hearest and knowest all things.’”

AL-QUR’ÁN 3:35

Service

“The Messiah will never scorn to be a slave unto Allah, nor will the favored angels. Whoso scorneth His service and is proud, all such will He assemble unto Him; Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom.”

AL-QUR’ÁN 4:172-173

“Say: ‘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.’

Say: ‘Truly my prayer and my service of sacrifice my life and my death are (all) for Allah the Cherisher of the Worlds: No partner hath He: this am I commanded and I am the first of those who bow to His Will.’”

AL-QUR’ÁN 6:161-163

“Lo! those who are with thy Lord are not too proud to do Him service, but they praise Him and adore Him.”

AL-QUR’ÁN 7:206

“Do ye make the giving of drink to pilgrims or the maintenance of the Sacred Mosque equal to (the pious service of) those who believe in Allah and the Last Day and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong.”

AL-QUR’ÁN 9:19

“Allah it is who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detailleth the revelations, that haply ye may be certain of the meeting with your Lord.”

AL-QUR’ÁN 13:2

“Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for

you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers; And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day. And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate.”

AL-QUR’ÁN 14:32-34

“And he hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense. And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed. And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks.”

AL-QUR’ÁN 16:12-14

“We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful Lord of the heavens and the earth and all that is between them! Therefor, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him?”

AL-QUR’ÁN 19:64-65

“Behold! thy sister goeth forth and saith `Shall I show you one who will nurse and rear the (child)?’ So We brought thee back to thy mother that her eye might be cooled and she should not grieve. Then thou didst slay a man but We saved thee from trouble and We tired thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained O Moses! And I have prepared thee for Myself (for service)’ ...”

AL-QUR’ÁN 20:40-41

Service

“To Him belong all (creatures) in the heavens and on earth: even those who are in His (very) Presence are not too proud to serve Him nor are they (ever) weary (of His service): They celebrate His praises night and day nor do they ever flag or intermit.”

AL-QUR’ÁN 21:19-20

“But any of you that is devout in the service of God and His Apostle, and works righteousness - to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.”

THE HOLY QUR’ÁN 33:31

“O Consorts of the Prophet! if any of you were guilty of evident unseemly conduct the Punishment would be doubled to her and that is easy for Allah. But any of you that is devout in the service of Allah and His Apostle and works righteousness to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.”

AL-QUR’ÁN 33:30-31

“Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail: For He will pay them their meed nay He will give them (even) more out of His Bounty; for He is Oft-Forgiving Most Ready to appreciate (service).

That which We have revealed to thee of the Book is the Truth confirming what was (revealed) before it: for Allah is assuredly with respect to his servants well acquainted and fully-Observant. Then We have given the Book for inheritance to such of Our servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are by Allah's leave foremost in good deeds; that is the highest Grace.

Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk. And they will say: ‘Praise be to Allah Who has removed from us (all) sorrow: for Our Lord is indeed Oft-Forgiving Ready to appreciate (service): Who has out of His bounty settled us in a

Home that will last: no toil nor sense of weariness shall touch us therein.”” **AL-QUR’ÁN 35:29-34**

“(Those ranged in ranks say): ‘Not one of us but has a place appointed And we are verily ranged in ranks (for service): And we are verily those who declare (Allah's) glory!””

AL-QUR’ÁN 37:164-166

“To David We gave Solomon (for a son) how excellent in Our service! Ever did he turn (to Us)! ”

AL-QUR’ÁN 38:30

“Commemorate Our servant Job behold he cried to his Lord: ‘The Evil One has afflicted me with distress and suffering’! (The command was given:) ‘Strike with thy foot: here is (water) wherein to wash cool and refreshing and (water) to drink.’ And We gave him (back) his people and doubled their number as a Grace from Ourselves and a thing for commemoration for all who have Understanding.

‘And take in thy hand a little grass and strike therewith: and break not (thy oath).’ Truly We found him full of patience and constancy: how excellent in Our service! Ever did he turn (to Us)! ”

AL-QUR’ÁN 38:41-44

“He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver?”

AL-QUR’ÁN 39:5

“Say: ‘O ye my servants who believe! Fear your Lord: good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who patiently persevere will truly receive a reward without measure!’

Say: ‘Verily I am commanded to serve Allah with sincere devotion; And I am commanded to be the first of those who bow to Allah in Islam.’

Service

Say: ‘I would if I disobeyed my Lord indeed have fear of the Penalty of a Mighty Day.’

Say: ‘It is Allah I serve with my sincere (and exclusive) devotion:’ ‘Serve ye what ye will besides Him.’ Say: ‘Truly those in loss are those who lose their own souls and their People on the Day of Judgement: Ah! that is indeed the (real and) evident Loss!’”

AL-QUR’ÁN 39:10-15

“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!’”

AL-QUR’ÁN 40:60

“Behold the apostles came to them from before them and behind them (preaching): ‘Serve none but Allah.’ They said ‘If our Lord had so pleased He would certainly have sent down angels (to preach): now we reject your mission (altogether).’”

AL-QUR’ÁN 41:14

“Among His Signs are the Night and the Day and the sun and moon. Adore not the Sun and the Moon but adore Allah Who created them if it is Him ye wish to serve.”

AL-QUR’ÁN 41:37

“That is (the Bounty) whereof God gives Glad Tidings to His Servants who believe and do righteous deeds. Say: ‘No reward do I ask of you for this except the love of those near of kin.’ And if anyone earns any good, We shall give Him an increase of good in respect thereof: for God is Oft-Forgiving, Most Ready to appreciate (service).”

THE HOLY QUR’ÁN 42:23

“Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful; And hath made of service unto you whatsoever is in the heavens and whatsoever is in

Service

the earth; it is all from Him. Lo! herein verily are portents for people who reflect.”

AL-QUR’ÁN 45:12-13

“I have only created jinns and men that they may serve Me.”

AL-QUR’ÁN 51:36

“If ye loan to Allah a beautiful loan He will double it to your (credit) and He will grant you Forgiveness: for Allah is most Ready to appreciate (service) Most Forbearing Knower of what is hidden and what is open exalted in Might Full of Wisdom.”

AL-QUR’ÁN 64:17-18

Zoroastrian

“Generously the Lord created this Holy-Word in accordance with Righteousness, (and) God the Bounteous ordained the world’s good things for those who serve; who is there, O Love, who can give these two (truths) to mortals by word of mouth?”

YASNA 29:6-7

“Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for instruction, Mazda, for the great society.

(The Ox and Cow:) ‘O Ahura, now is help ours, we will be ready to serve those that are of you.’”

YASNA 29:11

“Where then (is) the universal love-of-service?”

YASNA 51:4

Sincerity

Bahá'í

“They whose eyes are illumined with the light of understanding will perceive the sweet savors of the All-Merciful, and will embrace His truth. These are they who are truly sincere.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 132

“It behoveth, likewise, the loved ones of God to be forbearing towards their fellow-men, and to be so sanctified and detached from all things, and to evince such sincerity and fairness, that all the peoples of the earth may recognize them as the trustees of God amongst men.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 242

“The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindliness, to uprightness and wisdom. 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 299

“Hadst thou been sincere in thy words, thou wouldest have not cast behind thy back the Book of God, when it was sent unto thee by Him Who is the Almighty, the All-Wise.”

EPISTLE TO THE SON OF THE WOLF, PP. 50-51

“Cause me, O my Lord, to be of those who, with their substance and their own selves, have fought valiantly in Thy path. Write down, then, for me the recompense Thou didst ordain for them in the Tablet of Thy decree. Stablish me also on the seat of truth in Thy presence, and join me with the sincere among Thy servants.”

PRAYERS AND MEDITATIONS, PP. 211-212

“Therefore the believers, in obedience to the command of the True One, show the utmost sincerity and goodwill towards all nations; and should any soul act contrary to the laws of the government he would consider himself responsible before God, deserving divine wrath and chastisement for his sin and wrongdoing.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ P. 293

“But we, and the friends of God, should on no account slacken our efforts to be loyal, sincere and men of good will. We should at all times manifest our truthfulness and sincerity, nay rather, we must be constant in our faithfulness and trustworthiness, and occupy ourselves in offering prayers for the good of all.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ P. 294

“Rest thou assured and feel confident. Observe the written commandments of thy Lord with joy and peace, with earnestness and sincerity; and be thou the well-wisher of thy country and thy government. His grace shall assist thee at all times, His blessings shall be bestowed upon thee, and thy heart's desire shall be realized.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ P. 309

“Sincerity is the foundation-stone of faith.”

‘ABDU’L-BAHÁ, THE SECRET OF DIVINE CIVILIZATION, P. 96

“The third requirement of perfection is to arise with complete sincerity and purity of purpose to educate the masses: to exert the utmost effort to instruct them in the various branches of learning and useful sciences, to encourage the development of modern progress, to widen the scope of commerce, industry and the arts, to further such measures as will increase the people's wealth.”

THE SECRET OF DIVINE CIVILIZATION P. 39

“Do not despair! Work steadily. Sincerity and love will conquer hate. How many seemingly impossible events are coming to pass in these days! Set your faces steadily towards the Light of the World. Show love to all; 'Love is the breath of the Holy Spirit in the heart

Sincerity

of Man'. Take courage! God never forsakes His children who strive and work and pray! Let your hearts be filled with the strenuous desire that tranquillity and harmony may encircle all this warring world. So will success crown your efforts, and with the universal brotherhood will come the Kingdom of God in peace and goodwill."

PARIS TALKS P. 30

"Those who suffer most, attain to the greatest perfection. Those who declare a wish to suffer much for Christ's sake must prove their sincerity; those who proclaim their longing to make great sacrifices can only prove their truth by their deeds. Job proved the fidelity of his love for God by being faithful through his great adversity, as well as during the prosperity of his life. The apostles of Christ who steadfastly bore all their trials and sufferings - did they not prove their faithfulness? Was not their endurance the best proof?"

PARIS TALKS P. 50

"Sincerity is to be admired, whilst lying is despicable. Faith is a virtue, and treachery is a disgrace to humanity. It is a blessed thing to gladden the hearts of men, and wrong to be the cause of pain. To be kind and merciful is right, while to hate is sinful."

PARIS TALKS, P. 79

"The first, the fundamental purpose underlying creation hath ever been, and will continue to be, none other than the appearance of trustworthiness and godliness, of sincerity and goodwill amongst mankind, for these qualities are the cause of peace, security and tranquillity. Blessed are those who possess such virtues."

COMPILATION ON TRUSTWORTHINESS, #7

"Truthfulness and sincerity have always been the ornament of a man's character, and so they shall ever be."

COMPILATION ON TRUSTWORTHINESS, #23

“With all men they have been in sincerity and charity. Their outward [appearance] is one with their inward [heart], and their inward [heart] identical with their outward [appearance]. The truth of the matter is not hidden or concealed, but plain and evident before [men's] faces. Their very deeds are the witness of this assertion.”

TRAVELLER'S NARRATIVE P. 44

Buddhist

“Meanwhile the people began to talk of the unwonted proceeding, and the prince, hearing more of the details and knowing that Anathapindika was not only very wealthy but also straightforward and sincere, inquired into his plans. On hearing the name of the Buddha, the prince became anxious to share in the foundation and he accepted only one-half of the gold, saying: 'Yours is the land, but mine are the trees. I will give the trees as my share of this offering to the Buddha.' ”

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 2

“Our good or evil deeds follow us continually like shadows. That which is most needed is a loving heart! Regard thy people as men do an only son. Do not oppress them, do not destroy them; keep in due check every member of thy body, forsake unrighteous doctrine and walk in the straight path. Exalt not thyself by trampling down others, but comfort and befriend the suffering. Neither ponder on kingly dignity, nor listen to the smooth words of flatterers.””

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 7

“Exhibit true superiority by virtuous conduct and the exercise of reason; meditate deeply on the vanity of earthly things, and understand the fickleness of life. Elevate the mind, and seek sincere faith with firm purpose; transgress not the rules of kingly conduct, and let your happiness depend, not upon external things, but upon your own mind. Thus you will lay up a good name for distant ages and will secure the favor of the Tathagata.””

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 12

Sincerity

“I exhort you to avoid the ten evils: 1. Kill not, but have regard for life. 2. Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor. 3. Abstain from impurity, and lead a life of chastity. 4. Lie not, but be truthful. Speak the truth with discretion, fearlessly and in a loving heart. 5. Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow-beings, so that ye may with sincerity defend them against their enemies. 6. Swear not, but speak decently and with dignity. 7. Waste not the time with gossip, but speak to the purpose or keep silence. 8. Covet not, nor envy, but rejoice at the fortunes of other people. 9. Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with kindness. 10. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needful, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble path that leads to life eternal.”

THE GOSPEL OF BUDDHA, AVOIDING THE TEN EVILS, PARA. 3

“O Rahula! if men would only guard their tongues all would be well! Be like the fighting elephant who guards his trunk against the arrow that strikes in the center. By love of truth the sincere escape iniquity. Like the elephant well subdued and quiet, who permits the king to mount on his trunk, thus the man that reveres righteousness will endure faithfully throughout his life.' Rahula hearing these words was filled with deep sorrow; he never again gave any occasion for complaint, and forthwith he sanctified his life by earnest exertions.”

THE GOSPEL OF BUDDHA, THE LESSON GIVEN TO RAHULA, PARA. 7

“The Blessed One said: 'There are four means by which Iddhi is acquired: Prevent bad qualities from arising. Put away bad qualities which have arisen. Produce goodness that does not yet exist. Increase goodness which already exists.-Search with sincerity, and persevere in the search. In the end thou wilt find the truth.'”

THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 24

“Right views will be the torch to light his way. Right aspirations will be his guide. Right speech will be his dwelling-place on the

road. His gait will be straight, for it is right behavior. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps: right thoughts his breath; and right contemplation will give him the peace that follows in his footprints.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 10

Christian

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

But 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.”

KJV, THE GOSPEL ACCORDING TO MATTHEW 15:8-11

“Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!”

KJV, THE GOSPEL ACCORDING TO JOHN 1:47

“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, we have had our conversation in the world, and more abundantly to you-ward.”

KJV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS, 1:12

“Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

KJV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 5:8

Sincerity

“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:”

KJV, THE FIRST LETTER OF PETER 1:22

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.”

KJV, THE FIRST LETTER OF PETER, 2:1-3

“My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things.”

KJV, THE FIRST LETTER OF JOHN, 3:18-20

Hindu

“Whoso is fixed in holiness, self-ruled, pure-hearted, lord of senses and of self, lost in the common life of all which lives- a ‘Yogayukt’- he is a Saint who wends straightway to Brahm.”

THE SONG CELESTIAL, 5:7

“Nay, Prince! 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.”

THE SONG CELESTIAL 9:30

Jewish

“Hear, O Lord, what is just;
heed my cry, give ear to my prayer,
uttered without guile.”

THE HOLY SCRIPTURES, PSALMS, 17:1

“I will praise You with a sincere heart
as I learn Your just rules.”

TANAKH, PSALMS 119:7

Muslim

“Say: Will ye dispute with us about Allah seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him?”

AL-QUR’ÁN 2:139

“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.”

AL-QUR’ÁN 2:177

“There is the type of man whose speech about this world's life may dazzle thee and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.”

AL-QUR’ÁN 2:204

“There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except in terms honorable nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts and take heed of Him; and know that Allah is Oft Forgiving Most Forbearing.”

AL-QUR’ÁN 2:235

Sincerity

“The Apostle believeth in what hath been revealed to him from his Lord as do the men of faith. Each one (of them) believeth in Allah His angels His books and His Apostles ‘We make no distinction (they say) between one and another of His Apostles.’ And they say: ‘We hear and we obey; (We seek) Thy forgiveness Our Lord and to Thee is the end of all journeys.”

AL-QUR’ÁN 2:285

“All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a beautiful fellowship!”

AL-QUR’ÁN 4:69

“Why should ye be divided into two parties about the hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? For those whom Allah hath thrown out of the way never shalt thou find the way.”

AL-QUR’ÁN 4:88

“O ye who believe! take not for friends unbelievers rather than believers: do ye wish to offer Allah an open proof against yourselves? The hypocrites will be in the lowest depths of the fire: no helper wilt thou find for them. Except for those who repent mend (their life) hold fast to Allah and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value.”

AL-QUR’ÁN 4:144-146

“Rejected were the Apostles 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. Already hast thou received some account of those Apostles. 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)!"

AL-QUR'ÁN 6:34-35

"Send not away those who call on their Lord morning and evening seeking His Face. Naught have they to gain from thee and naught hast thou to gain from them that thou shouldst turn them away and thus be (one) of the unjust."

AL-QUR'ÁN 6:52

"Say: 'My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer, and call upon him, making your devotion sincere as in his sight: such as he created you in the beginning, so shall ye return.'"

THE QUR'ÁN, THE HEIGHTS 7:29

"I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser."

AL-QUR'ÁN 7:61

"It is not for such as join gods with Allah to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in fire shall they dwell."

AL-QUR'ÁN 9:17

"There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to God and His apostle: no ground (of complaint) can there be against such as do right: and God is Oft-Forgiving, Most Merciful."

THE QUR'ÁN, REPENTANCE 9:91

"And there are those who put up a mosque by way of mischief and infidelity to disunite the believers and in preparation for one who warred against Allah and His apostle aforetime. They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars.

Sincerity

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.

Which then is best? he that layeth his foundation on piety to Allah and His good pleasure? or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him into the fire of Hell. And Allah guideth not people that do wrong.

The foundation of those who so build is never free from suspicion and shakiness in their hearts until their hearts are cut to pieces. And Allah is All-Knowing Wise.”

AL-QUR’ÁN 9:107-110

“If thou wert in doubt as to what We have revealed unto thee then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in nowise of those in doubt.”

AL-QUR’ÁN 10:94

“(Iblis) said: ‘O my Lord! because Thou hast put me in the wrong I will make (wrong) fair-seeming to them on the earth and I will put them all in the wrong Except Thy servants among them sincere and purified (by Thy grace).’”

AL-QUR’ÁN 15:39-40

“For those who give in Charity men and women and loan to Allah a Beautiful Loan it shall be increased manifold (to their credit) and they shall have (besides) a liberal reward. And those who believe in Allah and His apostles they are the Sincere (Lovers of truth) and the witnesses (who testify) in the eyes of their Lord: they shall have their Reward and their Light but those who reject Allah and deny Our Signs they are the Companions of Hell-Fire.”

AL-QUR’ÁN 16:18-19

“Also mention in the Book the case of Idris: he was a man of truth (and sincerity) (and) a prophet: And We raised him to a lofty station.”

AL-QUR'ÁN 19:56-57

“And strive in His cause as ye ought to strive, (with sincerity and under discipline): He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham.”

THE QUR'ÁN, THE PILGRIMAGE 22:78

“It is no fault in the blind nor in one born lame nor in one afflicted with illness nor in yourselves that ye should eat in your own houses or those of your fathers or your mothers or your brothers or your sisters or your father's brothers or your father's sisters or your mother's brothers or your mother's sisters or in houses of which the keys are in your possession or in the house of a sincere friend of yours: there is no blame on you whether ye eat in company or separately. But if ye enter houses salute each other a greeting or blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand.”

AL-QUR'ÁN 24:61

“Lo! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign.”

AL-QUR'ÁN 29:3

“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.

When a wave covers them like the canopy (of clouds) they call to Allah offering Him sincere devotion. But when He has delivered them safely to land there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)!”

AL-QUR'ÁN 31:31-32

“Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow to (the extreme) and some (still) wait: but they have never changed (their determination) in the least: That Allah may reward the men of

Sincerity

Truth for their Truth and punish the Hypocrites if that be His Will or turn to them in Mercy: for Allah is Oft-Forgiving Most Merciful.”

AL-QUR’ÁN 33:23-24

“Say: ‘I do admonish you on one point: that ye do stand up before Allah--(it may be) in pairs or (it may be) singly and reflect (within yourselves): your Companion is not possessed: he is no less than a Warner to you in face of a terrible Penalty.’” AL-QUR’ÁN 34:46

“Ye shall indeed taste of the Grievous Penalty But it will be no more than the retribution of (the Evil) that ye have wrought But the sincere (and devoted) servants of Allah For them is a Sustenance Determined Fruits (Delights) and they (shall enjoy) honor and dignity.”

AL-QUR’ÁN 37:39-42

“(Iblis) said: ‘Then by Thy power I will put them all in the wrong Except Thy Servants amongst them sincere and purified (by Thy grace).’”

AL-QUR’ÁN 38:82

“Verily it is We Who have revealed the Book to thee in Truth: so serve Allah offering Him sincere devotion. Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.” AL-QUR’ÁN 39:2-3

“Say: ‘Verily I am commanded to serve Allah with sincere devotion; And I am commanded to be the first of those who bow to Allah in Islam.’

Say: ‘I would if I disobeyed my Lord indeed have fear of the Penalty of a Mighty Day.’

Say: ‘It is Allah I serve with my sincere (and exclusive) devotion: Serve ye what ye will besides Him.’ Say: ‘Truly those in loss are

those who lose their own souls and their People on the Day of Judgement: Ah! that is indeed the (real and) evident Loss!””

AL-QUR’ÁN 39:11-15

“Say: ‘O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful. Turn ye to your Lord (in repentance) and bow to His (Will) before the Penalty comes on you: after that ye shall not be helped.”

AL-QUR’ÁN 39:53-54

“Call ye then upon Allah with sincere devotion to Him even though the Unbelievers may detest it.”

AL-QUR’ÁN 40:14

“He is the living (One): There is no god but He: Call upon Him giving Him sincere devotion. Praise be to Allah Lord of the Worlds!” **AL-QUR’ÁN 40:65**

“Only those are Believers who have believed in God and His Apostle, and have never since doubted, but have striven with their belongings and their persons in the Cause of God: Such are the sincere ones.”

THE QUR’ÁN, INNER APARTMENTS 49:15

“Say: ‘what! Will ye instruct Allah about your Religion?’ but Allah knows all that is in the heavens and on earth: He has full knowledge of all things. They impress on thee as favor that they have embraced Islam. Say ‘Count not your Islam as a favor upon me: Nay Allah has conferred a favor upon you that He has guided you to the Faith if ye be true and sincere.””

AL-QUR’ÁN 49:16-17

“One Day We will ask Hell ‘art thou filled to the full?’ It will say ‘are there any more (to come)?’ And the Garden will be brought nigh to the righteous no more a thing distant. (A voice will say:)

Sincerity

‘This is what was promised for you for everyone who turned (to Allah) in sincere repentance who kept (his law).’”

AL-QUR’ÁN 50:30-32

“For those who give in Charity men and women and loan to Allah a Beautiful Loan it shall be increased manifold (to their credit) and they shall have (besides) a liberal reward. And those who believe in Allah and His apostles they are the Sincere (Lovers of truth) and the witnesses (who testify) in the eyes of their Lord: they shall have their Reward and their Light but those who reject Allah and deny Our Signs they are the Companions of Hell-Fire.”

AL-QUR’ÁN 57:18-19

“(Some part is due) to the indigent Muhajirs those who were expelled from their homes and their property while seeking Grace from Allah and (His) Good pleasure and aiding Allah and His Apostle: such are indeed the sincere ones But those who before them had homes (in Medina) and had adopted the Faith show their affection to such as came to them for refuge and entertain no desire in their hearts for things given to the (latter) but give them preference over themselves even though poverty was their (own lot). And those saved from the covetousness of their own souls they are the ones that achieve prosperity.”

AL-QUR’ÁN 59:8-9

“O ye who believe! turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands while they say "Our Lord! perfect our Light for us and grant us Forgiveness; for Thou has power over all things."

AL-QUR’ÁN 66:8

“So he who gives (in charity) and fears (God),
And (in all sincerity) testifies to the Best -
We will indeed make smooth for him the path to Bliss.”

THE QUR'ÁN, THE NIGHT 92:5-7

“Nor did the people of the Book make schisms until after there came to them Clear Evidence. And they have been commanded no more than this: to worship Allah offering Him sincere devotion being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight.”

AL-QUR'ÁN 98:4-5

Zoroastrian

“In his house is born no fire-priest, warrior ne'er in chariot standing, never more the thrifty tiller. In his home be born Dahakas, Murakas of evil practice, doing deeds of double nature.”

YASNA 11:6

“But you demons are all the brood of Evil Mind, and evil are those who worship you; all (your) deceitful actions (arise) from falsehood and self-arrogance, for which you are notorious in the sevenfold world.”

YASNA 32:3

“May these blessings approach this house, which are the wise perceptions of the saints, the sacred blessings bestowed through the ritual, their guileless characteristics, together with their recognition of what is due.”

THE YASNA, 60:3

Steadfastness

Bahá'í

“O people of the Kingdom! 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...”

SELECTIONS FROM THE BÁB, P. 58

“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.”

SELECTIONS FROM THE BÁB, P. 71

“Be watchful lest the concerns and preoccupations of this world prevent you from observing that which hath been enjoined upon you by Him Who is the Mighty, the Faithful. Be ye the embodiments of such steadfastness amidst mankind that ye will not be kept back from God by the doubts of those who disbelieved in Him when He manifested Himself, invested with a mighty sovereignty.”

THE KITÁB-Í-AQDAS, PP. 66-67

“Sorrow not for that which hath befallen thee. Erelong will God raise up within thee men endued with mighty valour, who will magnify My Name with such constancy that neither will they be deterred by the evil suggestions of the divines, nor will they be kept back by the insinuations of the sowers of doubt. With their own eyes will they behold God, and with their own lives will they render Him victorious. These, truly, are of those who are steadfast.”

THE KITÁB-Í-AQDAS, PP. 78-79

“Happy are ye, O ye the learned ones in Bahá. By the Lord! Ye are the billows of the Most Mighty Ocean, the stars of the firmament of Glory, the standards of triumph waving betwixt earth and heaven. Ye are the manifestations of steadfastness amidst men and the daysprings of Divine Utterance to all that dwell on earth. Well is it with him that turneth unto you, and woe betide the froward.”

THE KITÁB-Í-AQDAS, P. 82

“Forget not My bounties while I am absent. Remember My days during thy days, and My distress and banishment in this remote prison. And be thou so steadfast in My love that thy heart shall not waver, even if the swords of the enemies rain blows upon thee and all the heavens and the earth arise against thee.”

BAHÁ’Í PRAYERS (US), P. 212

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 10

“Blessed is that man that hath recognized the fragrance of the All-Merciful and been numbered with the steadfast.”

EPISTLE TO THE SON OF THE WOLF, P. 97

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 13

“That which thou hast heard concerning Abraham, the Friend of the All-Merciful, is the truth, and no doubt is there about it. The Voice of God commanded Him to offer up Ishmael as a sacrifice, so that His steadfastness in the Faith of God and His detachment from all else but Him may be demonstrated unto men. The purpose of God,

Steadfastness

moreover, was to sacrifice him as a ransom for the sins and iniquities of all the peoples of the earth. This same honor, Jesus, the Son of Mary, besought the one true God, exalted be His name and glory, to confer upon Him. For the same reason was Husayn offered up as a sacrifice by Muhammad, the Apostle of God.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 75-76

“No man can ever claim to have comprehended the nature of the hidden and manifold grace of God; none can fathom His all-embracing mercy. Such hath been the perversity of men and their transgressions, so grievous have been the trials that have afflicted the Prophets of God and their chosen ones, that all mankind deserveth to be tormented and to perish. God's hidden and most loving providence, however, hath, through both visible and invisible agencies, protected and will continue to protect it from the penalty of its wickedness. Ponder this in thine heart, that the truth may be revealed unto thee, and be thou steadfast in His path.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 76

“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....”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 129

“The essence of belief in Divine unity consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same. By this is meant that whatever pertaineth to the former, all His acts and doings, whatever He ordaineth or forbiddeth, should be considered, in all their aspects, and under all circumstances, and without any reservation, as identical with the Will of God Himself. This is the loftiest station to which a true believer in the unity of God can ever hope to attain. Blessed is the man that reacheth this station, and is of them that are steadfast in their belief.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 167

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 170

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 202

“Ponder this in thine heart, and be thou of them who are sharp-sighted, who scan heedfully, who are steadfast in their purpose and confident in their belief. 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 245

“Supremely lofty will be thy station, if thou remainest steadfast in the Cause of thy Lord. Towards Him are thy busy movements directed, and in Him is thy final resting-place.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 246

“Nay! By Him Who holdeth in His grasp the kingdom of the entire creation! Nowhere doth your true and abiding glory reside except in your firm adherence unto the precepts of God, your wholehearted observance of His laws, your resolution to see that they do not remain unenforced, and to pursue steadfastly the right course.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 253

Steadfastness

“A twofold obligation resteth upon him who hath recognized the Day Spring of the Unity of God, and acknowledged the truth of Him Who is the Manifestation of His oneness. The first is steadfastness in His love, such steadfastness that neither the clamor of the enemy nor the claims of the idle pretender can deter him from cleaving unto Him Who is the Eternal Truth, a steadfastness that taketh no account of them whatever. The second is strict observance of the laws He hath prescribed - laws which He hath always ordained, and will continue to ordain, unto men, and through which the truth may be distinguished and separated from falsehood.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 289-290

“The first and foremost duty prescribed unto men, next to the recognition of Him Who is the Eternal Truth, is the duty of steadfastness in His Cause. Cleave thou unto it, and be of them whose minds are firmly fixed and grounded in God. No act, however meritorious, did or can ever compare unto it. It is the king of all acts, and to this thy Lord, the All-Highest, the Most Powerful, will testify....”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 290

“The spirit that animateth the human heart is the knowledge of God, and its truest adorning is the recognition of the truth that "He doeth whatsoever He willeth, and ordaineth that which He pleaseth." Its raiment is the fear of God, and its perfection steadfastness in His Faith. Thus God instructeth whosoever seeketh Him. He, verily, loveth the one that turneth towards Him. There is none other God but Him, the Forgiving, the Most Bountiful. All praise be to God, the Lord of all worlds.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 291

“Walk thou steadfastly in the love of God, and keep straight on in His Faith, and aid Him through the power of thine utterance. Thus biddeth thee the All-Merciful Who is suffering imprisonment at the hands of His oppressors.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 312-314

“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. No pen can depict the loftiness of his station, neither can any tongue describe its splendor. For whosoever standeth firm and steadfast in this holy, this glorious, and exalted Revelation, such power shall be given him as to enable him to face and withstand all that is in heaven and on earth. Of this God is Himself a witness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 330

“Do thou beseech God to enable thee to remain steadfast in this path, and to aid thee to guide the peoples of the world to Him Who is the manifest and sovereign Ruler, Who hath revealed Himself in a distinct attire, Who giveth utterance to a Divine and specific Message. This is the essence of faith and certitude. They that are the worshipers of the idol which their imaginations have carved, and who call it Inner Reality, such men are in truth accounted among the heathen. To this hath the All-Merciful borne witness in His Tablets.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 338

“Gird up the loins of thine endeavor, that haply thou mayest guide thy neighbor to the law of God, the Most Merciful. Such an act, verily, excelleth all other acts in the sight of God, the All-Possessing, the Most High. Such must be thy steadfastness in the Cause of God, that no earthly thing whatsoever will have the power to deter thee from thy duty. Though the powers of earth be leagued against thee, though all men dispute with thee, thou must remain unshaken.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 339

“Thus with steadfast steps we may tread the Path of certitude, that perchance the breeze that bloweth from the meads of the good-pleasure of God may waft upon us the sweet savours of divine acceptance, and cause us, vanishing mortals that we are, to attain unto the Kingdom of everlasting glory. Then wilt thou comprehend the inner meaning of sovereignty and the like, spoken of in the traditions and scriptures.”

Steadfastness

THE KITÁB-Í-IQAN, PP. 134-135

“From these incontrovertible and fully demonstrated statements strive thou to apprehend the meaning of the questions thou hast asked, that thou mayest become steadfast in the Faith of God, and not be dismayed by the divergences in the utterances of His Prophets and Chosen Ones.” THE KITÁB-Í-IQAN, P. 178

“Wherefore, O my friend, it behoveth Us to exert the highest endeavour to attain unto that City, and, by the grace of God and His loving-kindness, rend asunder the "veils of glory"; so that, with inflexible steadfastness, we may sacrifice our drooping souls in the path of the New Beloved. We should with tearful eyes, fervently and repeatedly, implore Him to grant us the favour of that grace. That city is none other than the Word of God revealed in every age and dispensation.”

THE KITÁB-Í-IQAN, P. 199

“Steadfastness in the Faith is a sure testimony, and a glorious evidence of the truth.”

THE KITÁB-Í-IQAN, P. 233

“The one God is My witness! Wert thou to ponder a while, thou wilt recognize that, apart from all these established truths and above-mentioned evidences, the repudiation, cursing, and execration, pronounced by the people of the earth, are in themselves the mightiest proof and the surest testimony of the truth of these heroes of the field of resignation and detachment. Whenever thou dost meditate upon the cavils uttered by all the people, be they divines, learned or ignorant, the firmer and the more steadfast wilt thou grow in the Faith. For whatsoever hath come to pass, hath been prophesied by them who are the Mines of divine knowledge, and Recipients of God's eternal law.”

THE KITÁB-Í-IQAN, PP. 236-237

“Should any one of you rule over the whole earth, and over all that lieth within it and upon it, its seas, its lands, its mountains, and its plains, and yet be not remembered by God, all these would profit

him not, could ye but know it.... Arise, then, and make steadfast your feet, and make ye amends for that which hath escaped you, and set then yourselves towards His holy Court, on the shore of His mighty Ocean, so that the pearls of knowledge and wisdom, which God hath stored up within the shell of His radiant heart, may be revealed unto you.... Beware lest ye hinder the breeze of God from blowing over your hearts, the breeze through which the hearts of such as have turned unto Him can be quickened....”

PROCLAMATION OF BAHÁ’U’LLÁH, PP. 8-9

“Lauded be Thy name, O my God! Thou beholdest how the tempestuous winds of tests have caused the steadfast in faith to tremble, and how the breath of trials hath stirred up those whose hearts had been firmly established, except such as have partaken of the Wine that is life indeed from the hands of the Manifestation of Thy name, the Most Merciful. These are the ones whom no word except Thy most exalted word can move, whom nothing whatever save the sweet smelling fragrance of the robe of Thy remembrance can enrapture, O Thou Who art the Possessor of all names and the Maker of earth and heaven!”

PRAYERS AND MEDITATIONS, PP. 15-16

“I lay asleep on the bed of self when lo, Thou didst waken me with the divine accents of Thy voice, and didst unveil to me Thy beauty, and didst enable me to listen to Thine utterances, and to recognize Thy Self, and to speak forth Thy praise, and to extol Thy virtues, and to be steadfast in Thy love. Finally I fell a captive into the hands of the wayward among Thy servants.”

PRAYERS AND MEDITATIONS, P. 21

“I beseech Thee, O my Lord, by Thy mercy that hath surpassed the entire creation, and Thy generosity that hath embraced all created things, to cause me to turn my face wholly towards Thee, and to seek Thy shelter, and to be steadfast in my love for Thee. Write down, then, for me what Thou didst ordain for them who love Thee. Powerful art Thou to do what Thou pleasest. No God is there beside Thee, the Ever-Forgiving, the All-Bountiful.

PRAYERS AND MEDITATIONS, PP. 24-25

Steadfastness

“Cause us, then, to be so steadfast in our love towards Thee that we will turn to none except Thee, and will be reckoned amongst them that are brought nigh to Thee, and acknowledge Thee as One Who is exalted above every comparison and is holy beyond all likeness, and will lift up our voices amongst Thy servants and cry aloud that He is the one God, the Incomparable, the Ever-Abiding, the Most Powerful, the All-Glorious, the All-Wise.”

PRAYERS AND MEDITATIONS, P. 38

“Direct, then, his eyes, O my God, towards the horizon of Thy loving-kindness, and make steadfast his heart in its attachment to Thee, and unloose his tongue to praise Thee, and make him able to hold fast the cord of Thy love, and to cling to the hem of Thy bounteousness, and to proclaim Thy name amidst Thy creatures, and to recount Thy virtues throughout Thy realm, in such wise that no obstacle will deter him from turning to Thy name, the All-Bountiful, and no veil shut him out from Thee, in Whose hand is the dominion of utterance and the kingdom of all names and attributes!”

PRAYERS AND MEDITATIONS, P. 53

“Do Thou ordain, moreover, for every one who hath turned towards Thee what will make him steadfast in Thy Cause, in such wise that neither the vain imaginations of the infidels among Thy creatures, nor the idle talk of the foward amidst Thy servants will have the power to shut him out from Thee. Thou, verily, art the Help in Peril, the Almighty, the Most Powerful.”

PRAYERS AND MEDITATIONS, P. 70

“Unto Thee be praise, O Lord my God! I beseech Thee by Thy Most Great Name Who hath been shut up in the prison-town of Akka, and Who - as Thou beholdest, O my God - hath fallen into the hands of His enemies, and is threatened by the swords of the wicked doers, to make me steadfast in His Cause, and to direct mine eyes continually towards His court, in such wise that nothing whatsoever will have the power to turn me back from Him.”

PRAYERS AND MEDITATIONS, PP. 70-71

“Lauded be Thy name, O my God! Aid Thou by Thy strengthening grace Thy servants and Thy handmaidens to recount Thy virtues and to be steadfast in their love towards Thee. How many the leaves which the tempests of trials have caused to fall, and how many, too, are those which, clinging tenaciously to the tree of Thy Cause, have remained unshaken by the tests that have assailed them, O Thou Who art our Lord, the Most Merciful!”

PRAYERS AND MEDITATIONS, P. 77

“I give Thee thanks, also, for having sent down upon me from the clouds of Thy will that which hath so sanctified me from the hints of the infidels and the allusions of the misbelievers that I have fixed my heart firmly on Thee, and fled from such as have denied the light of Thy countenance. Again I thank Thee for having empowered me to be steadfast in Thy love, and to speak forth Thy praise and to extol Thy virtues, and for having given me to drink of the cup of Thy mercy that hath surpassed all things visible and invisible.”

PRAYERS AND MEDITATIONS, P. 110

“Send down upon us Thy strength and power, that we may become steadfast in Thy Faith and may aid Thee among Thy servants.”

PRAYERS AND MEDITATIONS, P. 174

“Moreover, I beseech Thee, O my God, by Him Whom Thou hast announced unto us in all Thy Tablets and Thy Books and Thy Scrolls and Thy Scriptures, through Whom the kingdom of names hath been convulsed, and all that lay hid in the breasts of them that have followed their evil and corrupt desires hath been revealed, - I beseech Thee to strengthen us in our love for Him, to make us steadfast in His Cause, to help us befriend His loved ones and challenge His enemies. Shield us, then, O my God, from the mischief wrought by them that have denied Thy presence, and turned away from Thy face, and resolved to put an end to the life of Him Who is the Manifestation of Thine own Self.”

PRAYERS AND MEDITATIONS, P. 300

“The second Tajalli is to remain steadfast in the Cause of God - exalted be His glory - and to be unwavering in His love. And this

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can in no wise be attained except through full recognition of Him; and full recognition cannot be obtained save by faith in the blessed words: 'He doeth whatsoever He willeth.' Whoso tenaciously cleaveth unto this sublime word and drinketh deep from the living waters of utterance which are inherent therein, will be imbued with such a constancy that all the books of the world will be powerless to deter him from the Mother Book. O how glorious is this sublime station, this exalted rank, this ultimate purpose!"

TABLETS OF BAHÁ'U'LLÁH, P. 51

"Blessed are the steadfast; blessed are they that stand firm in His Faith." TABLETS OF BAHÁ'U'LLÁH, P. 123

"May the brightness of His glory shining above the horizon of bounty rest upon you, O people of Bahá, upon every one who standeth firm and steadfast and upon those that are well grounded in the Faith and are endued with true understanding."

TABLETS OF BAHÁ'U'LLÁH, P. 132

"The source of courage and power is the promotion of the Word of God, and steadfastness in His Love."

TABLETS OF BAHÁ'U'LLÁH, P. 156

"O My Name! Hearken thou unto My Voice coming from the direction of My Throne. He wisheth to make mention of thy name at all times inasmuch as thou hast proved thyself steadfast in extolling His virtues amongst men. Indeed thy Lord loveth fidelity as found in the realm of creation, and He hath given it precedence over most of the praiseworthy qualities. Verily, He is Potent and Powerful."

TABLETS OF BAHÁ'U'LLÁH, PP. 200-201

"Blessed is that man that hath recognized the fragrance of the All-Merciful and been numbered with the steadfast. Your sciences shall not profit you in this day, nor your arts, nor your treasures, nor your glory. Cast them all behind your backs, and set your faces towards the Most Sublime Word through which the Scriptures and the Books and this lucid Tablet have been distinctly set forth. Cast

away, O concourse of divines, the things ye have composed with the pens of your idle fancies and vain imaginings. By God! The Day-Star of Knowledge hath shone forth above the horizon of certitude.”

TABLETS OF BAHÁ’U’LLÁH, P. 211

“Lofty is the station of man, were he to hold fast to righteousness and truth and to remain firm and steadfast in the Cause. In the eyes of the All-Merciful a true man appeareth even as a firmament; its sun and moon are his sight and hearing, and his shining and resplendent character its stars. His is the loftiest station, and his influence educateth the world of being.”

TABLETS OF BAHÁ’U’LLÁH, P. 220

“Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands.”

TABLETS OF BAHÁ’U’LLÁH, PP. 233-234

“Entreat Him moreover to make His loved ones steadfast therein, for the inflammatory writings of the mischief-makers are widespread and the clamour of the foreboders of evil is raised high. Happy are they that have cast behind their backs all else save God and have held fast unto that which the Lord of strength and power hath enjoined upon them.”

TABLETS OF BAHÁ’U’LLÁH, P. 235

“It behoveth every one in this Day of God to dedicate himself to the teaching of the Cause with utmost prudence and steadfastness. Should he discover a pure soil, let him sow the seed of the Word of God, otherwise it would be preferable to observe silence.”

TABLETS OF BAHÁ’U’LLÁH, P. 242

“At this moment We call to remembrance Our loved ones and bring them the joyous tidings of God's unfailing grace and of the things

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that have been provided for them in My lucid Book. Ye have tolerated the censure of the enemies for the sake of My love and have steadfastly endured in My Path the grievous cruelties which the ungodly have inflicted upon you. Unto this I Myself bear witness, and I am the All-Knowing. How vast the number of places that have been ennobled with your blood for the sake of God. How numerous the cities wherein the voice of your lamentation hath been raised and the wailing of your anguish uplifted. How many the prisons into which ye have been cast by the hosts of tyranny. Know ye of a certainty that He will render you victorious, will exalt you among the peoples of the world and will demonstrate your high rank before the gaze of all nations. Surely He will not suffer the reward of His favoured ones to be lost.”

TABLETS OF BAHÁ’U’LLÁH, PP. 246-247

“In this Day whosoever is guided by the fragrance of the raiment of His mercy to gain admittance into the pristine Abode, which is the station of recognizing the Source of divine commandments and the Dayspring of His Revelation, hath everlastingly attained unto all good. Having reached this lofty station a twofold obligation resteth upon every soul. One is to be steadfast in the Cause with such steadfastness that were all the peoples of the world to attempt to prevent him from turning to the Source of Revelation, they would be powerless to do so. The other is observance of the divine ordinances which have streamed forth from the wellspring of His heavenly-propelled Pen. For man's knowledge of God cannot develop fully and adequately save by observing whatsoever hath been ordained by Him and is set forth in His heavenly Book.”

TABLETS OF BAHÁ’U’LLÁH, P. 268

“Blessed are the poor that are steadfast in patience, and woe betide the rich that hold back Huququ'llah and fail to observe that which is enjoined upon them in His Preserved Tablet.”

COMPILATION ON THE HUQUQU'LLAH, P. 496

“They that are assured, steadfast and endowed with insight will act spontaneously and observe what hath been prescribed by God, thereby reaping the benefit of their own deed.”

COMPILATION ON THE HUQUQU'LLAH, P. 501

“Gather ye together with the utmost joy and fellowship and recite the verses revealed by the merciful Lord. By so doing the doors to true knowledge will be opened to your inner beings, and ye will then feel your souls endowed with steadfastness and your hearts filled with radiant joy.”

THE IMPORTANCE OF DEEPENING, P. 188

“Addressing the nations, the Ancient Beauty ordaineth that in every city in the world a house be established in the name of justice wherein shall gather pure and steadfast souls to the number of the Most Great Name.”

COMPILATION ON THE LOCAL SPIRITUAL ASSEMBLY, P. 39

“Whoso hath remained faithful to the Covenant hath been steadfast in his adherence to trustworthiness, whilst those who have repudiated it have erred grievously.”

COMPILATION ON TRUSTWORTHINESS, P. 334

“The most beloved of people before God are the most steadfast and those who have surpassed others in their love for God, exalted be His glory....”

COMPILATION ON WOMEN, P. 379

“Blessed are the steadfast and well is it with those who are firm.”

COMPILATION ON YOUTH, P. 415

“Shelter under Thy protection, O Thou Spirit of purity, Thou Who art the All-Bountiful Provider, this enthralled, enkindled servant of Thine. Aid him in this world of being to remain steadfast and firm in Thy love and grant that this broken-winged bird attain a refuge and shelter in Thy divine nest that abideth upon the celestial tree.”

BAHÁ’Í PRAYERS (US EDITION), P. 32

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“O God! Keep me steadfast and make me firm and staunch. Protect me from violent tests, and preserve and shelter me in the strongly fortified fortress of Thy Covenant and Testament.”

BAHÁ’Í PRAYERS (US EDITION), P. 72

“Aid me to adore Thee, strengthen my loins to serve Thee; assist me by Thy grace in my servitude to Thee; suffer me to remain steadfast in my obedience to Thee; pour forth upon me the liberal effusions of Thy bounty, let the glances of the eye of Thy loving-kindness be directed towards me, and immerse me in the ocean of Thy forgiveness.”

BAHÁ’Í PRAYERS (US EDITION), P. 265

“Your Lord hath assuredly promised His servants who are firm and steadfast to render them victorious at all times, to exalt their word, propagate their power, diffuse their lights, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions to conquer.”

BAHÁ’Í WORLD FAITH*, P. 357

“Hasten, hasten, O ye firm believers! Hasten, hasten, O ye steadfast! Abandon the heedless, set aside every ignorant, take hold of the strong rope, be firm in this Great Cause, draw light from this Evident Light, be patient and be steadfast in this wise Religion! Ye shall see the hosts of inspiration descending successively from the Supreme World, the procession of attraction falling incessantly from the heights of heaven, the abundance of the Kingdom of El-Abha outpouring continually and the teachings of God penetrating with the utmost power, while the heedless are indeed in evident loss.”

BAHÁ’Í WORLD FAITH*, P. 357

“As to the seven qualifications (of the divinely enlightened soul) of which thou hast asked an explanation, it is as follows:

KNOWLEDGE. Man must attain the knowledge of God.

FAITH.

STEADFASTNESS.

TRUTHFULNESS. Truthfulness is the foundation of all the virtues of the world of humanity. Without truthfulness, progress and success in all of the worlds of God are impossible for a soul. When this holy attribute is established in man, all the divine qualities will also become realized.

UPRIGHTNESS. And this is one of the greatest divine attainments.

FIDELITY. This is also a beautiful trait of the heavenly man.
EVANESCENCE or Humility.”

BAHÁ’Í WORLD FAITH*, p. 384

“Therefore, this meeting is blessed. But if it is firmly established and become constant, it will bring forth great results and most weighty developments will be attained. Consequently, persevere ye in renewing your meetings and display utmost magnanimity in firmness and steadfastness. When the root of the tree of the garden is well established and its protection is safeguarded, it will bring forth luscious fruits.

Likewise, when the regiment of an army and the individuals of a cohort are united and related with ease, untold triumphs will be acquired. But if they come together one day and disperse another day, no fruits will be produced.

Therefore, as ye have prepared an army of heaven and become the host of life, ye must continue to hold meetings, have spiritual communications, be firm in resolution, steadfast in purpose and be constant and persevering so that ye may win celestial conquests.”

BAHÁ’Í WORLD FAITH*, p. 403

“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.”

BAHÁ’Í WORLD FAITH*, p. 434

“Offer thou thanks to God that thou couldst finally attain to Truth. Then be thou firm and steadfast so that the doors of the most Great Bestowals may be opened unto thy face. The greatest of all

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questions is steadfastness and firmness. Every tree which is firmly rooted grows.”

JAPAN WILL TURN ABLAZE*, p. 37

“It is my earnest prayer, that ye be not like unto this, but rather that ye keep your faces steadfastly turned to the light, so that ye may be as lighted torches in the dark places of life.”

PARIS TALKS*, pp. 20-21

“To love their neighbours as themselves, and to forget their own selfish interests in striving for the greater good of humanity. The grand aim of the religion of Christ was to draw the hearts of all men nearer to God's effulgent Truth.

If the followers of the Lord Christ had continued to follow out these principles with steadfast faithfulness, there would have been no need for a renewal of the Christian Message, no necessity for a re-awakening of His people, for a great and glorious civilization would now be ruling the world and the Kingdom of Heaven would have come on earth.”

PARIS TALKS*, p. 32

“The people of the West are firm, and the foundations on which they build are of rock; they are steadfast, and do not easily forget.”

PARIS TALKS*, p. 34

“But always the greater the cause the more do enemies arise in larger and larger numbers to attempt its overthrow! The brighter the light the darker the shadow! Our part it is to act in accordance with the teaching of Bahá'u'lláh in humility and firm steadfastness.”

PARIS TALKS*, p. 106

“With loving care and much thought I examined the soil, and found it to be very good and full of possibility for steadfast faith and firm belief, for a seed of God's love has been cast into the ground.”

PARIS TALKS*, p. 168

“In brief, you must become distinguished in all the virtues of the human world - for faithfulness and sincerity, for justice and fidelity, for firmness and steadfastness, for philanthropic deeds and service to the human world, for love toward every human being, for unity and accord with all people, for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and for acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.”

PROMULGATION OF UNIVERSAL PEACE*, P. 190

“Be ye confident and steadfast; your services are confirmed by the powers of heaven, for your intentions are lofty, your purposes pure and worthy. God is the helper of those souls whose aim is to serve humanity and whose efforts and endeavors are devoted to the good and betterment of all mankind.”

PROMULGATION OF UNIVERSAL PEACE*, P. 448

“The violators of the Covenant will be degraded and dispersed, and the faithful cherished and glorified, for they cling to the Book of the Testament and are firm and steadfast in the Covenant.”

SOME ANSWERED QUESTIONS, P. 60

“Therefore, we say that the meaning of Christ's resurrection is as follows: the disciples were troubled and agitated after the martyrdom of Christ. The Reality of Christ, which signifies His teachings, His bounties, His perfections and His spiritual power, was hidden and concealed for two or three days after His martyrdom, and was not resplendent and manifest. No, rather it was lost, for the believers were few in number and were troubled and agitated. The Cause of Christ was like a lifeless body; and when after three days the disciples became assured and steadfast, and began to serve the Cause of Christ, and resolved to spread the divine teachings, putting His counsels into practice, and arising to serve Him, the Reality of Christ became resplendent and His bounty appeared; His religion found life; His teachings and His admonitions became evident and visible. In other words, the Cause of Christ was like a lifeless body until the life and the bounty of the Holy Spirit surrounded it.”

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SOME ANSWERED QUESTIONS, P. 104

“Entrance into the Kingdom is through the love of God, through detachment, through holiness and chastity, through truthfulness, purity, steadfastness, faithfulness and the sacrifice of life.”

SOME ANSWERED QUESTIONS, P. 242

“O ye beloved of the Lord! Beware, beware lest ye hesitate and waver. Let not fear fall upon you, neither be troubled nor dismayed. Take ye good heed lest this calamitous day slacken the flames of your ardour, and quench your tender hopes. 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. They, verily, shall be the recipients of God's grace; they, verily, shall receive His divine assistance, and shall be truly victorious.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 17-18

“And further, these tests are such only from the viewpoint of mankind. That is, to outward seeming, the human condition of the Holy Manifestations is subjected to tests, and when Their strength and endurance have by this means been revealed in the plenitude of power, other men receive instruction therefrom, and are made aware of how great must be their own steadfastness and endurance under tests and trials. For the Divine Educator must teach by word and also by deed, thus revealing to all the straight pathway of truth.” **SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 56**

“O ye League of the Covenant! Verily the Abha Beauty made a promise to the beloved who are steadfast in the Covenant, that He would reinforce their strivings with the strongest of supports, and succour them with His triumphant might. Erelong shall ye see that your illumined assemblage hath left conspicuous signs and tokens in the hearts and souls of men.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 85

“Praise thou God that in tests thou art firm and steadfast and art holding fast to the Abha Kingdom. Thou art not shaken by any

affliction or disturbed by any calamity. Not until man is tried doth the pure gold distinctly separate from the dross. Torment is the fire of test wherein the pure gold shineth resplendently and the impurity is burned and blackened. At present thou art, praise be to God, firm and steadfast in tests and trials and art not shaken by them."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 120-121

"Thou must certainly continue this organized activity without cessation, and attach importance to it, so that day by day it may grow and be quickened with the breaths of the Holy Spirit. If this activity is well organized, rest thou assured that it will yield great results. Firmness and steadfastness, however, are necessary, otherwise it will continue for some time, but later be gradually forgotten. Perseverance is an essential condition. In every project firmness and steadfastness will undoubtedly lead to good results; otherwise it will exist for some days, and then be discontinued."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 143-144

"Praise be to God, ye are firm and steadfast; be ye thankful that like unto blessed trees ye are firmly planted in the soil of the Covenant. It is sure that every firm one will grow, will yield new fruits and will increase daily in freshness and grace."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 211

"Never be depressed. The more ye are stirred by violation, the more deepen ye in firmness and steadfastness, and be assured that the divine hosts shall conquer, for they are assured of the victory of the Abha Kingdom. Throughout all regions the standard of firmness and steadfastness is upraised and the flag of violation is debased, for only a few weak souls have been led away by the flattery and the specious arguments of the violators who are outwardly with the greatest care exhibiting firmness but inwardly are engaged in agitating souls."

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 211-212

"Endeavour to become indifferent to the pleasures of this world and to its comfort, to remain firm and steadfast in the Covenant and to promulgate the Cause of God.

Steadfastness

This is the cause of the exaltation of man, the cause of his glory and of his salvation.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 239

“O ye beloved of God, these are days for steadfastness, for firmness and perseverance in the Cause of God.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 294

“Quick-witted and keen of intellect are the faithful, and firm and steadfast are the assured. Act ye with all circumspection!”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 314

“O Lord, my God! Assist Thy loved ones to be firm in Thy Faith, to walk in Thy ways, to be steadfast in Thy Cause. Give them Thy grace to withstand the onslaught of self and passion, to follow the light of Divine Guidance. Thou art the Powerful, the Gracious, the Self-Subsisting, the Bestower, the Compassionate, the Almighty, the All-Bountiful.” **WILL AND TESTAMENT, P. 15**

“Those who have observed this weighty ordinance have received heavenly blessings and in both worlds their faces have shone radiantly and their nostrils perfumed by the sweet savours of God's tender mercy. One of the tokens of His consummate wisdom is that the payment of the Huquq will enable the donors to become firm and steadfast and will exert a great influence on their hearts and souls. Furthermore the Huquq will be used to charitable purposes.”

COMPILATION ON THE HUQUQU'LLAH, P. 511

“It is therefore incumbent upon all who have come within the shade of the protecting wing of God's gracious providence to evince, by His divine and merciful assistance, such conspicuous steadfastness and firmness as will arrest the gaze and astound the minds of all.”

CRISIS AND VICTORY, P. 136

“Your Lord hath assuredly promised His servants who are firm and steadfast to render them victorious at all times, to exalt their word,

propagate their power, diffuse their lights, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions (or teachers) to conquer.”

POWER OF DIVINE ASSISTANCE, P. 211

“O handmaid of God! In this wondrous dispensation in which the Ancient Beauty and the Manifest Light - may my spirit be sacrificed for His loved ones - hath risen from the horizon of age-old hopes, women have assumed the attributes of men in showing forth steadfastness in the Cause of God, and revealing the heroism and might of fearless men. They invaded the arena of mystic knowledge and hoisted aloft the banner on the heights of certitude. Thou, too, must make a mighty effort and show forth supreme courage. Exert thyself and taste of the sweetness of a heavenly draught, for the sweet taste of the love of God will linger on to the end that hath no end.”

COMPILATION ON WOMEN, P. 360

“The handmaidens of God and the bondsmaids in His divine Court should reveal such attributes and attitudes amongst the women of the world as would cause them to stand out and achieve renown in the circles of women. That is, they should associate with them with supreme chastity and steadfast decency, with unshakeable faith, articulate speech, an eloquent tongue, irrefutable testimony and high resolve. Beseech God that thou mayest attain unto all these bounties.”

COMPILATION ON WOMEN, P. 387

Buddhist

“And when the Bodhisattva was ahungered, lo! Mara, the Evil One, approached him and said: ‘Thou art emaciated from fasts, and death is near. What good is thy exertion? Deign to live, and thou wilt be able to do good work.’ But the Sakyamuni made reply: ‘O thou friend of the indolent, thou wicked one; for what purpose hast thou come? Let the flesh waste away, if but the mind becomes more tranquil and attention more steadfast. What is life in this world? Death in battle is better to me than that I should live defeated.’”

Steadfastness

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 17

“This state of heart is the best in the world. Let a man remain steadfast in it while he is awake, whether he is standing, walking, sitting, or lying down.”

THE GOSPEL OF BUDDHA, THE SERMON AT RAJAGAHA, PARA. 14

“A woman of the world is anxious to exhibit her form and shape, whether walking, standing, sitting, or sleeping. Even when represented as a picture, she desires to captivate with the charms of her beauty, and thus to rob men of their steadfast heart. How then ought ye to guard yourselves? By regarding her tears and her smiles as enemies, her stooping form, her hanging arms, and her disentangled hair as toils designed to entrap man's heart. Therefore, I say, restrain the heart, give it no unbridled license.”

THE GOSPEL OF BUDDHA, ON CONDUCT TOWARD WOMEN, PARA. 5

“When the courtesan Ambapali heard that the Blessed One was staying in her mango grove, she was exceedingly glad and went in a carriage as far as the ground was passable for carriages. There she alighted and thence proceeding to the place where the Blessed One was, she took her seat respectfully at his feet on one side. As a prudent woman goes forth to perform her religious duties, so she appeared in a simple dress without any ornaments, yet beautiful to look upon. The Blessed One thought to himself: 'This woman moves in worldly circles and is a favorite of kings and princes; yet is her heart calm and composed. Young in years, rich, surrounded by pleasures, she is thoughtful and steadfast. This, indeed, is rare in the world. Women, as a rule, are scant in wisdom and deeply immersed in vanity; but she, although living in luxury, has acquired the wisdom of a master, taking delight in piety, and able to receive the truth in its completeness.'”

THE GOSPEL OF BUDDHA, THE COURTESAN AMBAPALI, PARA. 2

“The Blessed One addressed them and said: 'Seeking the way, ye must exert yourselves and strive with diligence. It is not enough to have seen me Walk as I have commanded you; free yourselves from the tangled net of sorrow. Walk in the path with steadfast aim. A sick man may be cured by the healing power of medicine and will be

rid of all his ailments without beholding the physician. He who does not do what I command sees me in vain. This brings no profit; while he who lives far off from where I am and yet walks righteously is ever near me. A man may dwell beside me, and yet, being disobedient, be far away from me. Yet he who obeys the Dharma will always enjoy the bliss of the Tathagata's presence.”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 2

“These wise people, meditative, persevering, always possessed of strong powers, attain to Nirvana [Heaven], the highest happiness.”

THE DHAMMAPADA 23

“The steadfast who control body, tongue, and mind are indeed well-controlled.”

THE DHAMMAPADA 234

“And for 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 WORD OF BUDDHA, THE THIRD TRUTH, PARA. 14

Christian

“Then he returned to his disciples and found them sleeping. ‘Could you men not keep watch with me for one hour?’ he asked Peter. ‘Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 26:40-41

Steadfastness

“But the seed in good soil represents those who bring a good and honest heart to the hearing of the word, hold it fast, and by their perseverance yield a harvest.”

REB, THE GOSPEL ACCORDING TO LUKE, 8:15

“By standing firm you will win yourself life.”

REB, THE GOSPEL ACCORDING TO LUKE, 22:19

“Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

NIV, THE GOSPEL ACCORDING TO LUKE, 22:31-32

“When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts.”

NIV, THE ACTS OF THE APOSTLES 11:23

“Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 15:58

“You need endurance in order to do God's will and win what he has promised.”

REB, THE LETTER OF PAUL TO THE HEBREWS 10:36

“I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength.”

NIV, THE LETTER OF PAUL TO THE PHILLIPPIANS 4:12-13

“But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free

from accusation--if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant."

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 1:22-23

"So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness."

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 2:6-7

"May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word."

NIV, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 2:16-17

"And pray that we may be delivered from wicked and evil men, for not everyone has faith. But the Lord is faithful, and he will strengthen and protect you from the evil one."

NIV, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 3:2-3

"Let endurance perfect its work in you that you may become perfected, sound throughout, lacking in nothing."

REB, A LETTER OF JAMES, 1:4

"If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord; he is a double-minded man, unstable in all he does."

NIV, A LETTER OF JAMES 1:5-8

Steadfastness

“Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded.”

NIV, A LETTER OF JAMES 4:8

“And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.”

NIV, THE FIRST LETTER OF PETER 5:10

Hindu

“Here, Glory of the Kurus! shines one rule- one steadfast rule- while shifting souls have laws many and hard.”

THE SONG CELESTIAL, 2:41

“Troubled no longer by the priestly lore, safe shall it live, and sure; steadfastly bent on meditation. This is Yog- and Peace!

Arjuna. What is his mark who hath that steadfast heart, confirmed in holy meditation? How know we his speech, Kesava? Sits he, moves he like other men?”

THE SONG CELESTIAL, 2:53-54

“And they who lay for offering there their wealth, their penance, meditation, piety, their steadfast reading of the scrolls, their lore painfully gained with long austerities: And they who, making silent sacrifice, draw in their breath to feed the flame of thought, and breathe it forth to waft the heart on high, governing the vantage of each entering air lest one sigh pass which helpeth not the soul: And they who, day by day denying needs, lay life itself upon the altar-flame, burning the body wan. Lo! all these keep the rite of offering, as if they slew victims; and all thereby efface much sin.”

THE SONG CELESTIAL, 4:28-30

“Sequestered should he sit, steadfastly meditating, solitary, his thoughts controlled, his passions laid away, quit of belongings.”

THE SONG CELESTIAL, 6:10

“See! Steadfast a lamp burns sheltered from the wind; such is the likeness of the Yogi's mind shut from sense-storms and burning bright to Heaven.

“When mind broods placid, soothed with holy wont; when Self contemplates self, and in itself hath comfort;

When it knows the nameless joy beyond all scope of sense, revealed to soul- only to soul! and, knowing, wavers not, true to the farther Truth;

When, holding this, it deems no other treasure comparable, but, harboured there, cannot be stirred or shook by any gravest grief, call that state 'peace', that happy severance Yoga; call that man the perfect Yogin!

Steadfastly the will must toil thereto, till efforts end in ease, and thought has passed from thinking.”

THE SONG CELESTIAL, 6:19-23

“This Yog, I say, cometh not lightly to th' ungoverned ones; but he who will be master of himself shall win it, if he stoutly strive thereto.”

THE SONG CELESTIAL, 6:36

“That way- the highest way- goes he who shuts the gates of all his senses, locks desire safe in his heart, centres the vital airs upon his parting thought, steadfastly set; And, murmuring OM, the sacred syllable- Emblem of BRAHM- dies, meditating Me.”

THE SONG CELESTIAL 8:12-13

“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! for he that laboureth right for love of Me shall finally attain!”

THE SONG CELESTIAL 12:9-10

Steadfastness

“Abides quit of desires, hears praise or calumny in passionless restraint, unmoved by each; linked by no ties to earth, steadfast in Me, that man I love!”

THE SONG CELESTIAL 12:19

“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.”

THE SONG CELESTIAL 18:26

“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: that is of Sattwan, Prince! 'soothfast' and fair!

Stained is the steadfastness whereby a man holds to his duty, purpose, effort, end, for life's sake, and the love of goods to gain, Arjuna! 'tis of Raivas, passion-stamped!

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!”

THE SONG CELESTIAL 18:33-34

Jewish

“You will keep him in perfect peace, whose mind is stayed on you; because he trusts in you:”

HB, ISAIAH 26:3

“But I will make them mighty through the LORD,
And they shall march proudly in His name’

- declares the LORD.”

TANAKH, ZECHARIAH 10:12

“Fashion a pure heart for me, O God;

create in me a new steadfast spirit.”

THE HOLY SCRIPTURES, PSALMS 51:12

“My heart is firm, O God, my heart is firm;...”

THE HOLY SCRIPTURES, PSALMS, 57:8

“I will praise You among the peoples, O Lord; I will sing a hymn to You among the nations; for Your faithfulness is as high as heaven; Your steadfastness reaches to the sky.”

THE HOLY SCRIPTURES, PSALMS 57:10-11

“My heart is firm, O God;

I will sing and chant a hymn with all my soul.”

TANAKH, PSALMS 108:1

“His handiwork is truth and justice;

all His precepts are enduring,
well-founded for all eternity,
wrought of truth and equity.”

TANAKH, PSALMS 111:7-8

“He shall never be shaken;

the beneficent man will be remembered forever.

He is not afraid of evil tidings;

his heart is firm, he trusts in the LORD.”

TANAKH, PSALMS 112:6-7

“You have commanded that Your precepts

be kept diligently.

Would that my ways were firm

in keeping Your laws;

Steadfastness

then I would not be ashamed
when I regard Your commandments.”

TANAKH, PSALMS 119:4-6

“Make my feet firm through Your promise;
do not let iniquity dominate me.”

THE HOLY SCRIPTURES, PSALMS 119:133

Muslim

“This is the Book; in it is guidance sure without doubt to those who fear Allah. Who believe in the Unseen are steadfast in prayer and spend out of what We have provided for them. And who believe in the Revelation sent to thee and sent before thy time and (in their hearts) have the assurance of the Hereafter.”

AL-QUR’ÁN 2:2-4

“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. 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.”

AL-QUR’ÁN 2:109-110

“O ye who believe! Seek help in steadfastness, and prayer. Lo! Allah is with the steadfast.”

THE QUR’ÁN 2:153

“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.”

AL-QUR’ÁN 2:177

“Did ye think that ye would enter heaven without Allah testing those of you who fought hard (in His cause) and remained steadfast? Ye did indeed wish for death before ye met him: now ye have seen him with your own eyes (and ye flinch!).”

THE QUR’ÁN 3:142-143

“And God loves those who are firm and steadfast.”

THE HOLY QUR’ÁN 3:146

“Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the steadfast heart of things.”

THE QUR’ÁN 3:186

“O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do. Allah hath promised those who believe and do good works: Theirs will be forgiveness and immense reward.”

THE QUR’ÁN 5:8-9

“Thou takest vengeance on us only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto Thee).”

THE QUR’ÁN 7:126

“O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.

Steadfastness

And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.”

THE QUR’ÁN 8:45-46

“O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred steadfast they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.

Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand (steadfast) they shall overcome two thousand by permission of Allah. Allah is with the steadfast.”

THE QUR’ÁN 8:65-66

“And establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord): And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.”

AL-QUR’ÁN 11:114-115

“And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew; Such as are steadfast and put their trust in Allah.”

THE QUR’ÁN 16:41-42

“That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do.

Whosoever doeth right, whether male or female, and is a believer, him verily We shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.”

AL-QUR’ÁN 16:96-97

“Then lo! thy Lord--for those who become fugitives after they had been persecuted, and then fought and were steadfast--lo! thy Lord afterward is (for them) indeed Forgiving, Merciful, ...”

THE QUR’ÁN 16:110

“We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful. Lord of the heavens and the earth and all that is between them! Therefore, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him?”

THE QUR’ÁN 19:64-65

“We never sent before thee any messengers but lo! they ate food and walked in the markets. And We have appointed some of you a test for others: Will ye be steadfast? And thy Lord is ever Seer.”

THE QUR’ÁN 25:20

“They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the word of peace, Abiding there for ever. Happy is it as abode and station!”

THE QUR’ÁN 25:75-76

“These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them, And when they hear vanity they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant.”

THE QUR’ÁN 28:54-55

“But those who had been granted (true) knowledge said: 'Alas for you! the reward of God (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 HOLY QUR’ÁN 28:80

Steadfastness

“O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things.”

THE QUR’ÁN 31:17

“We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel. And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.”

THE QUR’ÁN 32:23-25

“Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.”

THE QUR’ÁN 39:10

“In the case of those who say, ‘Our Lord is God,’ and, further, stand straight and steadfast, 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!’” THE HOLY QUR’ÁN 41:30

“The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend.

But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.”

THE QUR’ÁN 41:34-35

“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

Steadfastness

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). And they became divided only after knowledge reached them through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord (tending) to a Term appointed the matter would have been settled between them: but truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it.

Now then for that (reason) call (them to the Faith) and stand steadfast 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. But those who dispute concerning Allah after He has been accepted futile is their dispute in the sight of their Lord: on them is Wrath and for them will be a Penalty Terrible.'"

AL-QUR'ÁN 42:13-16

"If He will He calmeth the wind so that they keep still upon its surface Lo! herein verily are signs for every steadfast grateful (heart). Or he causeth them to perish on account of that which they have earned And He forgiveth much-- And that those who argue concerning Our revelations may know they have no refuge.

Now whatever ye have been given is but a passing comfort for the life of the world, and that which Allah hath is better and more lasting for those who believe and put their trust in their Lord. And those who shun the worst of sins and indecencies and, when they are wroth, forgive, And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them, And those who, when great wrong is done to them, defend themselves, The guerdon of an ill deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong doers. And whoso defendeth himself after he hath suffered wrong for such, there is no way (of blame) against them. The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom. And verily

whoso is patient and forgiveth, lo! that, verily, is (of) the steadfast heart of things.”

THE QUR’ÁN 42:33-43

“And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.”

THE QUR’ÁN 47:31

Zoroastrian

“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.”

YASNA 10:19

“O Ye Bountiful Immortals! as Ye have made us, so do Ye save us, holy men, and saintly women (as we are, and steadfast in the faith). Save us, O Ye Bountiful Immortals! Ye who rule aright, and who dispose (of all) aright, for none other do I know, save You; then with Your Righteousness do Ye save us.”

YASNA 58:5

“King Vishtaspa and his children were steadfast in the Religion of God.”

BUNDAHISHN 17:8

Submission to God

Bahá'í

“SINCE that Day is a great Day it would be sorely trying for thee to identify thyself with the believers. For the believers of that Day are the inmates of Paradise, while the unbelievers are the inmates of the fire. And 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.”

SELECTIONS FROM THE BÁB, PP. 82-83

“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.”

SELECTIONS FROM THE BÁB, P. 88

“O SON OF MAN! Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldest find no rest save in submission to Our command and humbleness before Our Face.”

ARABIC HIDDEN WORDS, P. 40

“Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. 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. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.”

THE KITÁB-Í-AQDAS, P. 63

Submission to God

“Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.”

THE KITÁB-Í-AQDAS, PP. 63-64

“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 agonizing 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 soul to His remembrance.”

KITÁB-Í-IQAN, P. 235

“We knew not, however, that the mesh of divine destiny exceedeth the vastest of mortal conceptions, and the dart of His decree transcendeth the boldest of human designs. None can escape the snares He setteth, and no soul can find release except through submission to His will.” KITÁB-Í-IQAN, P. 251

“Thine is the command at all times, O Thou Who art the Lord of all names; and mine is resignation and willing submission to Thy will, O Creator of the heavens!”

PRAYERS AND MEDITATIONS, P. 320

“In the Name of God, the Exalted, the Most High - The source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.”

TABLETS OF BAHÁ’U’LLÁH, P. 152

“No one should demand the Huququ’llah. Its payment should depend on the volition of the individuals themselves, namely such souls that are devout, faithful and well disposed, who would make their offerings of Huququ’llah in a spirit of willing submission and contentment.”

COMPILATION ON THE HUQUQU’LLAH, P. 506

“He doeth as He doeth, and what recourse have we? He carrieth out His Will, He ordaineth what He pleaseth. Then better for thee to bow down thy head in submission, and put thy trust in the All-Merciful Lord.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 51

“Praise be to God, the loving believers also accept and remain submissive to God's Will, content with it, radiantly acquiescent, offering thanks.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 218-219

“Leave all thought of self, and strive only to be obedient and submissive to the Will of God. In this way only shall we become citizens of the Kingdom of God, and attain unto life everlasting.”

PARIS TALKS, P. 54

“O thou who art turning thy face towards God! Close thine eyes to all things else, and open them to the realm of the All-Glorious. Ask whatsoever thou wishest of Him alone; seek whatsoever thou seekest from Him alone. With a look He granteth a hundred thousand hopes, with a glance He healeth a hundred thousand incurable ills, with a nod He layeth balm on every wound, with a glimpse He freeth the hearts from the shackles of grief. He doeth as He doeth, and what recourse have we? He carrieth out His Will,

Submission to God

He ordaineth what He pleaseth. Then better for thee to bow down thy head in submission, and put thy trust in the All-Merciful Lord.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 51

“Furthermore each and every one is required to show obedience, submission and loyalty towards his own government.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 293

“How often the Prophets of God and His supreme Manifestations in Their prayers confess Their sins and faults! This is only to teach other men, to encourage and incite them to humility and meekness, and to induce them to confess their sins and faults. For these Holy Souls are pure from every sin and sanctified from faults. In the Gospel it is said that a man came to Christ and called Him ‘Good Master.’ Christ answered, ‘Why callest thou Me good? there is none good but One, that is, God.’ This did not mean - God forbid! - that Christ was a sinner; but the intention was to teach submission, humility, meekness and modesty to the man to whom He spoke. These Holy Beings are lights, and light does not unite itself with darkness. They are life, and life and death are not confounded. They are for guidance, and guidance and error cannot be together. They are the essence of obedience, and obedience cannot exist with rebellion.”

SOME ANSWERED QUESTIONS, P. 170

“That is to say, that as the supreme Manifestations certainly possess essential infallibility, therefore whatever emanates from Them is identical with the truth, and conformable to reality. They are not under the shadow of the former laws. Whatever They say is the word of God, and whatever They perform is an upright action. No believer has any right to criticize; his condition must be one of absolute submission, for the Manifestation arises with perfect wisdom - so that whatever the supreme Manifestation says and does is absolute wisdom, and is in accordance with reality.”

SOME ANSWERED QUESTIONS, P. 173

“Also a father and mother endure the greatest troubles and hardships for their children; and often when the children have

reached the age of maturity, the parents pass on to the other world. Rarely does it happen that a father and mother in this world see the reward of the care and trouble they have undergone for their children. Therefore, children, in return for this care and trouble, must show forth charity and beneficence, and must implore pardon and forgiveness for their parents. So you ought, in return for the love and kindness shown you by your father, to give to the poor for his sake, with greatest submission and humility implore pardon and remission of sins, and ask for the supreme mercy."

SOME ANSWERED QUESTIONS, PP. 231-232

"They should champion their one true God, exalted be He, through the hosts of forbearance, of submission, of an upright character, of goodly deeds, and of the choicest and most refined words."

CRISIS AND VICTORY, P. 171

Buddhist

"Who is it that shapes our lives? Is it Isvara, a personal creator? If Isvara be the maker, all living things should have silently to submit to their maker's power. They would be like vessels formed by the potter's hand; and if it were so, how would it be possible to practice virtue? If the world had been made by Isvara there should be no such thing as sorrow, or calamity, or evil; for both pure and impure deeds must come from him. If not, there would be another cause beside him, and he would not be self-existent. Thus, thou seest, the thought of Isvara is overthrown."

THE GOSPEL OF BUDDHA, ANATHAPINDIKA, THE MAN OF WEALTH,
PARA. 3

"Now, that bhikkhu was erudite. He knew the Dharma, had studied the rules of the order, and was wise, learned, intelligent, modest, conscientious, and ready to submit himself to discipline. And he went to his companions and friends among the bhikkhus, saying: 'This is no offense, friends; this is no reason for a sentence of expulsion. I am not guilty. The verdict improper and invalid. Therefore I consider myself still as a member of the order. May the venerable brethren assist me in maintaining my right.'"

THE GOSPEL OF BUDDHA, THE SCHISM, PARA. 2

Submission to God

“Then the Blessed One rose and went to the brethren who sided with the expelled brother and said to them: ‘Do not think, O bhikkhus, that if you have given offense you need not atone for it, thinking: ‘We are without offense.’ When a bhikkhu has committed an offense, which he considers no offense while the brotherhood consider him guilty, he should think: ‘These brethren know the Dharma and the rules of the order; they are learned, wise, intelligent, modest, conscientious, and ready to submit themselves to discipline; it is impossible that they should on my account act with selfishness or in malice or in delusion or in fear.’ Let him stand in awe of causing divisions, and rather acknowledge his offense on the authority of his brethren.”

THE GOSPEL OF BUDDHA, THE SCHISM, PARA. 5

“Vasavadatta became calm and a spiritual happiness soothed the tortures of her bodily pain; for where there is much suffering there is also great bliss. Having taken refuge in the Buddha, the Dharma, and the Sangha, she died in pious submission to the punishment of her crime.”

THE GOSPEL OF BUDDHA, VASAVADATTA, THE COURTESAN, PARA. 5

Christian

“This, then, is how you should pray: ‘Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 6:9-10

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 7:21

“For whoever does the will of my Father in heaven is my brother and sister and mother.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 12:50

“Going a little farther, he fell with his face to the ground and prayed, ‘My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.’

Then he returned to his disciples and found them sleeping. ‘Could you men not keep watch with me for one hour?’ he asked Peter. Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.’

He went away a second time and prayed, ‘My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 26:39-42

“Whoever does God's will is my brother and sister and mother.”

NIV, THE GOSPEL ACCORDING TO MARK 3:35

“‘Abba, Father,’ he said, ‘everything is possible for you. Take this cup from me. Yet not what I will, but what you will.’”

NIV, THE GOSPEL ACCORDING TO MARK 14:36

“He replied, ‘My mother and brothers are those who hear God's word and put it into practice.’”

NIV, THE GOSPEL ACCORDING TO LUKE 8:21

“As Jesus was saying these things, a woman in the crowd called out, ‘Blessed is the mother who gave you birth and nursed you.’ He replied, ‘Blessed rather are those who hear the word of God and obey it.’”

NIV, THE GOSPEL ACCORDING TO LUKE 11:27-28

“Father, if you are willing, take this cup from me; yet not my will, but yours be done.”

NIV, THE GOSPEL ACCORDING TO LUKE 22:42

Submission to God

“‘My food,’ said Jesus, ‘is to do the will of him who sent me and to finish his work.’”

NIV, THE GOSPEL ACCORDING TO JOHN 4:34

“By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.”

NIV, THE GOSPEL ACCORDING TO JOHN 5:30

“All that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me.”

NIV, THE GOSPEL ACCORDING TO JOHN 6:37-38

“Now my heart is troubled, and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour.”

NIV, THE GOSPEL ACCORDING TO JOHN 12:27

“I will not speak with you much longer, for the prince of this world is coming. He has no hold on me, but the world must learn that I love the Father and that I do exactly what my Father has commanded me. ‘Come now; let us leave.’”

NIV, THE GOSPEL ACCORDING TO JOHN 14:30-31

“You are my friends if you do what I command.

I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.

You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name.”

NIV, THE GOSPEL ACCORDING TO JOHN 15:14-16

“Jesus commanded Peter, ‘Put your sword away! Shall I not drink the cup the Father has given me?’”

NIV, THE GOSPEL ACCORDING TO JOHN 18:11

“For Moses said, ‘The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from among his people.’”

NIV, THE ACTS OF THE APOSTLES 3:22-23

“When they asked him to spend more time with them, he declined. But as he left, he promised, ‘I will come back if it is God's will.’ Then he set sail from Ephesus.”

NIV, THE ACTS OF THE APOSTLES 18:20-21

“When he would not be dissuaded, we gave up and said, ‘The Lord's will be done.’”

NIV, THE ACTS OF THE APOSTLES 21:14

“For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.”

NIV, A LETTER OF PAUL TO THE ROMANS 7:22-23

“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-- his good, pleasing and perfect will.”

NIV, A LETTER OF PAUL TO THE ROMANS 12:2

“But I will come to you very soon, if the Lord is willing, and then I will find out not only how these arrogant people are talking, but what power they have.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 4:19

“I do not want to see you now and make only a passing visit; I hope to spend some time with you, if the Lord permits.”

Submission to God

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 16:7

“During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered.”

NIV, A LETTER OF PAUL TO THE HEBREWS 5:7-8

“And God permitting, we will do so.”

NIV, A LETTER OF PAUL TO THE HEBREWS 6:3

“Grace and peace to you from God our Father and the Lord Jesus Christ, who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father, to whom be glory for ever and ever. Amen.”

NIV, A LETTER OF PAUL TO THE GALATIANS 1:3-5

“It is better, if it is God's will, to suffer for doing good than for doing evil.”

NIV, THE FIRST LETTER OF PETER 3:17

Hindu

Jewish

“You shall faithfully observe My laws: I the Lord make you holy.”

TANAKH, LEVITICUS 20:8

“You shall faithfully observe all My laws and all My regulations, lest the land to which I bring you to settle in spew you out.”

TANAKH, LEVITICUS 20:22

“You shall faithfully observe My commandments: I am the LORD.”

TANAKH, LEVITICUS 22:31

“Thus you shall be reminded to observe all My commandments and to be holy to your God.”

TANAKH, NUMBERS 15:40

“The LORD your God will raise up for you a prophet from among your own people, like myself; him you shall heed.”

TANAKH, DEUTERONOMY 18:15

“But the king said to Zadok, ‘Take the Ark of God back to the city. If I find favor with the LORD, He will bring me back and let me see it and its abode. And if he should say, 'I do not want you,' I am ready; let Him do with me as He pleases.’”

TANAKH, THE SECOND BOOK OF SAMUEL 15:25-26

“When Your words were offered, I devoured them;
Your words brought me the delight and joy
Of knowing that Your name is attached to me,
O LORD, God of Hosts.”

TANAKH, JEREMIAH 15:16

“To do what pleases You, my God, is my desire;
Your teaching is in my inmost parts.”

TANAKH, PSALMS 40:9

“Hallelujah.
Happy is the man who fears the LORD,
who is ardently devoted to His commandments.”

TANAKH, PSALMS 112:1

Submission to God

“I will delight myself in your statutes; I will not forget your word: Deal bountifully with your servant, that I may live, and keep your word: Open my eyes, that I may behold wondrous things in your Torah: I am a stranger on earth; do not hide your commandments from me: My soul is consumed with longing for your judgments at all times: You have rebuked the arrogant who are cursed, who wander from your commandments: Remove from me insult and contempt; for I have kept your testimonies: Princes also sat and spoke against me; but your servant meditated in your statutes: Your testimonies also are my delight and my counsellors:”

HB, PSALMS 119:16-24

“I will speak of Your decrees,
and not be ashamed in the presence of kings.
I will delight in Your commandments,
which I love.”

TANAKH, PSALMS 119:46-47

“Were not Your teaching my delight
I would have perished in my affliction.
I will never neglect Your precepts,
for You have preserved my life through them.”

TANAKH, PSALMS 119:92-93

“I have not deviated from what His lips have commanded;
I have treasured His words more than my daily bread.”

TANAKH, JOB 23:12

“For all this I noted, and I ascertained all this; that the actions of even the righteous and the wise are determined by God. Even love! Even hate!”

THE HOLY SCRIPTURES, ECCLESIASTES 9:1

“Come now, let us reach an understanding,’ - says the LORD.

‘Be your sins like crimson,
They can turn snow-white;
Be they red as dyed wool,
They can become like fleece.’
If then you agree and give heed,
You will eat of the good things of the earth;
But if you refuse and disobey,
You will be devoured {by} the sword.’
For it was the LORD who spoke.”

TANAKH, ISAIAH 1:18-20

Muslim

“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.”

AL-QUR’ÁN 2:112

“Behold! his Lord said to him: ‘Bow (thy will to me)’ He said: ‘I bow (my will) to the Lord and Cherisher of the universe.’ And this was the legacy that Abraham left to his sons and so did Jacob; ‘O my sons! Allah hath chosen the faith for you; then die not except in the faith of Islam.’”

AL-QUR’ÁN 2:131-132

“Were ye witnesses when death appeared before Jacob? Behold he said to his sons: ‘What will ye worship after me?’ They said: ‘We shall worship thy Allah and the Allah of thy fathers of Abraham Isma`il and Isaac the one (true) Allah to Him we bow (in Islam).’ That was a People that hath passed away. 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!

They say: ‘Become Jews or Christians if ye would be guided (to salvation).’ Say thou: ‘Nay! (I would rather) the religion of Abraham the true and he joined not gods with Allah.’ Say ye: ‘We believe in Allah and the revelation given to us and to Abraham

Submission to God

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).”

AL-QUR’ÁN 2:133-136

“O ye who believe! enter into Islam whole-hearted; and follow not the footsteps of the Evil One; for he is to you an avowed enemy.”

AL-QUR’ÁN 2:208

“The Religion before God is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of God, God is swift in calling to account.”

THE HOLY QUR’ÁN 3:19

“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 (in Islam).’

If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).”

AL-QUR’ÁN 3:84-85

“O believers, fear God as He should be feared, and do not die but submitting (to Him).” **AL-QUR’ÁN 3:102**

“We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful. But nay, by thy lord, they will not believe (in truth) until they make thee judge of what is in dispute between them

and find within themselves no dislike of that which thou decidest, and submit with full submission.”

THE QUR’ÁN 4:64-65

“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.”

AL-QUR’ÁN 4:125

“Say: ‘Shall I take for my protector any other than Allah the Maker of the heavens and the earth? And He is that feedeth but is not fed.’ Say: ‘Nay! but I am commanded to be the first of those who bow to Allah (in Islam) and be not thou of the company of those who join gods with Allah.’”

AL-QUR’ÁN 6:14

“Say: ‘Shall we indeed call on others besides Allah things that can do us neither good nor harm and turn on our heels after receiving guidance from Allah? Like one whom the evil ones have made into a fool wandering bewildered through the earth his friends calling ‘Come to us’ (vainly) guiding him to the Path.’ Say: ‘Allah's guidance is the (only) guidance and we have been directed to submit ourselves to the Lord of the worlds; To establish regular prayers and to fear Allah; for it is to him that we shall be gathered together.’”

AL-QUR’ÁN 6:71-72

“Say: ‘Truly my prayer and my service of sacrifice my life and my death are (all) for Allah the Cherisher of the Worlds: No partner hath He: this am I commanded and I am the first of those who bow to His Will. 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.’”

AL-QUR’ÁN 6:162-164

Submission to God

“Relate to them the story of Noah. Behold! he said to his People: ‘O my People! if it be hard on your (mind) that I should stay (with you) and commemorate the Signs of Allah yet I put my trust in Allah. Get ye then an agreement about your plan and among your Partners so your plan be not to you dark and dubious. Then pass your sentence on me and give me no respite. But if ye turn back (consider): no reward have I asked of you: my reward is only due from Allah and I have been commanded to be of those who submit to Allah's Will (in Islam).’

They rejected him but We delivered him and those with him in the Ark and We made them inherit (the earth) while We overwhelmed in the Flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)!”

AL-QUR’ÁN 10:71-73

“Moses said: ‘O my People! if ye do (really) believe in Allah then in Him put your trust if ye submit (your will to His).’”

AL-QUR’ÁN 10:84

“We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length when overwhelmed with the flood he said: ‘I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam).’”

AL-QUR’ÁN 10:90

“If then they (your false gods) answer not your (call) know ye that this Revelation is sent down (replete) with the knowledge of Allah and that there is no god but He! Will ye even then submit (to Islam)?” **AL-QUR’ÁN 11:14**

“Say: ‘What has come to me by inspiration is that your Allah is One Allah: will ye therefore bow to His Will (in Islam)?’”

AL-QUR’ÁN 21:108

“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 (in Islam) and give thou the Good News to those who humble themselves To those whose hearts when Allah is mentioned are filled with fear who show patient perseverance over their afflictions keep up regular prayer and spend (in charity) out of what we have bestowed upon them.”

AL-QUR’ÁN 22:34-35

“Never sent We a messenger or a Prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise; That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened--Lo! the evil-doers are in open schism--And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.”

AL-QUR’ÁN 22:52-54

“For me I have been commanded to serve the Lord of this City Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will And to rehearse the Qur’án: and if any accept guidance they do it for the good of their own souls and if any stray say: ‘I am only a Warner.’”

AL-QUR’ÁN 27:91-92

“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. And dispute ye not with the People of the Book except with means better (than mere disputation) unless it be with those of them who inflict wrong (and injury): but say ‘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 (in Islam).’”

AL-QUR’ÁN 29:45-46

Submission to God

“So 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. 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).”

AL-QUR’ÁN 30:52-53

“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.”

AL-QUR’ÁN 31:22

“Verily men and women who have come to submission, men and women who are believers, men and women who are devout, truthful men and truthful women, men and women with endurance, men and women who are modest, men and women who give alms, men and women who observe fasting, men and women who guard their private parts, and those men and women who remember God a great deal, for them God has forgiveness and a great reward.”

AL-QUR’ÁN 33:35

“Say: ‘Verily I am commanded to serve Allah with sincere devotion; And I am commanded to be the first of those who bow to Allah in Islam.’”

AL-QUR’ÁN 39:11-12

“Say: ‘O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful. Turn ye to your Lord (in repentance) and bow to His (Will) before the Penalty comes on you: after that ye shall not be helped.’”

AL-QUR’ÁN 39:53-54

“Say: ‘I have been forbidden to invoke those whom ye invoke besides Allah seeing that the Clear Signs have come to me from my

Lord: and I have been commanded to bow (in Islam) to the Lord of the Worlds.””

AL-QUR’ÁN 40:66

“My devotees! no fear shall be on you that Day nor shall ye grieve (Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam. Enter ye the Garden ye and your wives in (beauty and) rejoicing.”

AL-QUR’ÁN 43:68-70

“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.’ Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (they shall be) among the Companions of the Garden: a promise of truth which was made to them (in this life).”

AL-QUR’ÁN 46:15-16

“The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say ‘We submit,’ for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Merciful.”

THE QUR’ÁN 49:14

“Amongst us are some that submit their wills (to Allah) and some that swerve from justice. Now those who submit their wills they have sought out (the path) of right conduct: ‘But those who swerve they are (but) fuel for Hell Fire ’”

AL-QUR’ÁN 72:14-15

Submission to God

“Lo! We, even We, have revealed unto thee the Qur’án, a revelation; So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever.”

THE QUR’ÁN 76:23-24

Zoroastrian

Tactfulness

Bahá'í

“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 day-star 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.”

EPISTLE TO THE SON OF THE WOLF, P. 11

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 93

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 265

“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. Unless he teacheth his own self, the words of his mouth will not influence the heart of the seeker. Take heed, O people, lest ye be of them that give good counsel to others but forget to follow it themselves. The words of such as these, and beyond the words the realities of all things, and beyond these realities the angels that are nigh unto God, bring against them the accusation of falsehood.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 277

Tactfulness

“Fair speech and truthfulness, by reason of their lofty rank and position, are regarded as a sun shining above the horizon of knowledge.”

TABLETS OF BAHÁ’U’LLÁH, P. 40

“Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings.”

TABLETS OF BAHÁ’U’LLÁH, P. 143 & 172

“Thou shouldst observe much tact and wisdom, for they seek at all times to cavil at and deny the Cause.”

TABLETS OF BAHÁ’U’LLÁH, P. 175

“Then, so much as capacity and capability allow, ye needs must deck the tree of being with fruits such as knowledge, wisdom, spiritual perception and eloquent speech.”

COMPILATION ON BAHÁ’Í EDUCATION, P. 247

“Whatever is written should not transgress the bounds of tact and wisdom, and in the words used there should lie hid the property of milk, so that the children of the world may be nurtured therewith, and attain maturity. We have said in the past that one word hath the influence of spring and causeth hearts to become fresh and verdant, while another is like unto blight which causeth the blossoms and flowers to wither.”

COMPILATION ON WRITERS AND WRITING, P. 407

“The teacher should not consider himself as learned and others ignorant. Such a thought breedeth pride, and pride is not conducive to influence. The teacher should not see in himself any

superiority; he should speak with the utmost kindness, lowliness and humility, for such speech exereth influence and educateth the souls.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, P. 30

“Never is it the wish of ‘Abdu’l-Bahá to see any being hurt, nor will He make anyone to grieve; for man can receive no greater gift than this, that he rejoice another’s heart. I beg of God that ye will be bringers of joy, even as are the angels in Heaven.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 203-204

“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 every one who hath a right, let his settled measure be given.

‘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.’ Such is the consummate wisdom to be observed in thy pursuits. Be not oblivious thereof, if thou wishest to be a man of action under all conditions. First diagnose the disease and identify the malady, then prescribe the remedy, for such is the perfect method of the skilful physician.”

SELECTIONS FROM THE WRITINGS OF ‘ABDU’L-BAHÁ, PP. 268-269

“Generally the speech of reproach and rebuke is rather too severe for the people and would be heartbreaking to them.”

SOME ANSWERED QUESTIONS, P. 167

“Then it is evident that excellence does not depend upon color. Character is the true criterion of humanity. 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.”

PROMULGATION OF UNIVERSAL PEACE*, P. 427

Tactfulness

“In these words, likewise, were Moses and Aaron commanded to challenge Pharaoh, Lord of the Stakes:(30) ‘Speak ye to him with gentle speech.’”

SECRET OF DIVINE CIVILIZATION, P. 53

“The handmaidens of God and the bondsmaids in His divine Court should reveal such attributes and attitudes amongst the women of the world as would cause them to stand out and achieve renown in the circles of women. That is, they should associate with them with supreme chastity and steadfast decency, with unshakeable faith, articulate speech, an eloquent tongue, irrefutable testimony and high resolve. Beseech God that thou mayest attain unto all these bounties.”

COMPILATION ON WOMEN, P. 387

Buddhist

“Having thus spoken, the vision vanished, and Siddhattha's heart was filled with peace. He said to himself: "I have awakened to the truth and I am resolved to accomplish my purpose. I will sever all the ties that bind me to the world, and I will go out from my home to seek the way of salvation. The Buddhas are beings whose words cannot fail: there is no departure from truth in their speech. For as the fall of a stone thrown into the air, as the death of a mortal, as the sunrise at dawn, as the lion's roar when he leaves his lair, as the delivery of a woman with child, as all these things are sure and certain—even so the word of the Buddhas is sure and cannot fail. Verily I shall become a Buddha.”

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 12**

“Right views will be the torch to light his way. Right aspirations will be his guide. Right speech will be his dwelling-place on the road. His gait will be straight, for it is right behavior. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps: right thoughts his breath; and right

contemplation will give him the peace that follows in his footprints.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 10

“Now, this, O bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily, it is this noble eightfold path; that is to say: Right views; right aspirations; right speech; right behavior; right livelihood; right effort; right thoughts; and right contemplation. This, then, O bhikkhus, is the noble truth concerning the destruction of sorrow.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 14

“And what, O brethren, is the path that leads to the annihilation of suffering? It is the holy eightfold path that leads to the annihilation of suffering, which consists of right views, right decision, right speech, right action, right living, right struggling, right thoughts, and right meditation.”

THE GOSPEL OF BUDDHA, THE ANNILATION OF SUFFERING, PARA. 8

“The great Sakyamuni lifted his eyes and replied: ‘Thou art known, O king, to be liberal and religious, and thy words are prudent. A kind man who makes good use of wealth is rightly said to possess a great treasure; but the miser who hoards up his riches will have no profit. Charity is rich in returns; charity is the greatest wealth, for though it scatters, it brings no repentance.’”

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 6

“When the Blessed One had cheered their hearts with words of truth and righteousness, Yasa's father said: 'May the Blessed One, O Lord, consent to take his meal with me together with Yasa as his attendant?' The Blessed One, having donned his robes, took his alms-bowl and went with Yasa to the house of the rich merchant. When they had arrived there, the mother and also the former wife of Yasa saluted the Blessed One and sat down near him.”

THE GOSPEL OF BUDDHA, YASA, THE YOUTH OF BENARES, PARA. 12

Tactfulness

“Do not reprove them, Sariputta', said the Blessed One, 'For harsh words do not serve as a remedy and are pleasant to no one. Assign separate dwelling-places to each party and treat them with impartial justice. Listen with patience to both parties. He alone who weighs both sides is called a muni. When both parties have presented their case, let the Sangha come to an agreement and declare the re-establishment of concord.”

GOB, THE RE-ESTABLISHMENT OF CONCORD, PARA. 3

“The preacher must propound the truth with unshrinking mind. He must have the power of persuasion rooted in virtue and in strict fidelity to his vows. The preacher must keep in his proper sphere and be steady in his course. He must not flatter his vanity by seeking the company of the great, nor must he keep company with persons who are frivolous and immoral. When in temptation, he should constantly think of the Buddha and he will conquer. All who come to hear the doctrine, the preacher must receive with benevolence, and his sermon must be without invidiousness. The preacher must not be prone to carp at others, or to blame other preachers; nor speak scandal, nor propagate bitter words. He must not mention by name other disciples to vituperate them and reproach their demeanor.”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 3

“The Tathagata is not avaricious, nor narrow-minded, and he is willing to impart the perfect Buddha-knowledge unto all who are ready and willing to receive it. Do you be like him. Imitate him and follow his example in bounteously giving, showing, and bestowing the truth. Gather round you hearers who love to listen to the benign and comforting words of the law; rouse the unbelievers to accept the truth and fill them with delight and joy. Quicken them, edify them, and lift them higher and higher until they see the truth face to face in all its splendor and infinite glory.”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 8

“This is the sign that a man follows the right path: Uprightness is his delight, and he sees danger in the least of those things which he should avoid. He trains himself in the commands of morality, he encompasseth himself with holiness in word and deed; he sustains

his life by means that are quite pure; good is his conduct, guarded is the door of his senses; mindful and self-possessed, he is altogether happy. He who walks in the eightfold noble path with unswerving determination is sure to reach Nirvana. The Tathagata anxiously watches over his children and with loving care helps them to see the light.”

THE GOSPEL OF BUDDHA, THE TWO BRAHMANS, PARA. 23

“I exhort you to avoid the ten evils: 1. Kill not, but have regard for life. 2. Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor. 3. Abstain from impurity, and lead a life of chastity. 4. Lie not, but be truthful. Speak the truth with discretion, fearlessly and in a loving heart. 5. Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow-beings, so that ye may with sincerity defend them against their enemies. 6. Swear not, but speak decently and with dignity. 7. Waste not the time with gossip, but speak to the purpose or keep silence. 8. Covet not, nor envy, but rejoice at the fortunes of other people. 9. Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with kindness. 10. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needful, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble path that leads to life eternal.”

THE GOSPEL OF BUDDHA, AVOIDING THE TEN EVILS, PARA. 3

“The deva said: 'What is the sharpest sword? What is the deadliest poison? What is the fiercest fire? What is the darkest night?' The Blessed One replied: 'A word spoken in wrath is the sharpest sword; covetousness is the deadliest poison; passion is the fiercest fire; ignorance is the darkest night.'”

**THE GOSPEL OF BUDDHA, THE BUDDHA REPLIES TO THE DEVA,
PARA. 2**

“When the Blessed One had instructed Subhadda, and aroused and gladdened him with words of wisdom and comfort, Subhadda said to the Blessed One: 'Glorious Lord, glorious Lord! Most excellent are the words of thy mouth, most excellent! They set up that which has been overturned, they reveal that which has been hidden. They

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point out the right road to the wanderer who has gone astray. They bring a lamp into the darkness so that those who have eyes to see can see. Thus, Lord, the truth has been made known to me by the Blessed One and I take my refuge in the Blessed One, in the Truth, and in the Order. May the Blessed One accept me as a disciple and true believer, from this day forth as long as life endures.”

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 6

“Whosoever offends a harmless, pure and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind.”

THE DHAMMAPADA 125

“Him I call indeed a Brahman who utters true speech, instructive and free from harshness, so that he offend no one.”

THE DHAMMAPADA 408

“WHAT, now, is Right Speech? It is abstaining from lying; abstaining from tale-bearing; abstaining from harsh language; abstaining from vain talk.”

THE WORD OF BUDDHA, THIRD STEP, PARA. 1

“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.

This is called right speech. Now, right speech, let me tell you, is of two kinds: 1. Abstaining from lying, from tale-bearing, from harsh language, and from vain talk; this is called the "Mundane Right Speech, which yields worldly fruits and brings good results.

2. But the abhorrence of the practice of this four-fold wrong speech, the abstaining, withholding, refraining therefrom-the mind being holy, being turned away from the world, and conjoined with the path, the holy path being pursued:- this is called the Ultramundane Right Speech, which is not of the world, but is ultramundane, and conjoined with the paths.

Now, in understanding wrong speech as wrong, and right speech as right, one practices Right Understanding [1st step]; and in making efforts to overcome evil speech and to arouse right speech, one practices Right Effort [6th step]; and in overcoming wrong speech with attentive mind, and dwelling with attentive mind in possession of right speech, one practices Right Attentiveness [7th step]. Hence, there are three things that accompany and follow upon right attentiveness.”

THE WORD OF BUDDHA, THIRD STEP, PARA. 7-11

“Having thus left the world, he fulfills the rules of the monks. 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.-He avoids unchastity, living chaste, resigned, and keeping aloof from sexual intercourse, the vulgar way.-He avoids lying and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, is not a deceiver of men.-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 has 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; 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 WORD OF BUDDHA, DEVELOPMENT OF THE EIGHTFOLD PATH,
PARA. 2**

Christian

“The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him. But I tell you that men will have to give account on the day of judgment for every careless word they have spoken. For by your

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words you will be acquitted, and by your words you will be condemned.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 12:35-37

“All spoke well of him and were amazed at the gracious words that came from his lips. ‘Isn’t this Joseph’s son?’ they asked.”

NIV, THE GOSPEL ACCORDING TO LUKE 4:22

“Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.”

NIV, A LETTER OF PAUL TO THE EPHESIANS 4:29

“Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.”

NIV, A LETTER OF PAUL TO THE COLOSSIANS 4:6

“Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark.

The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell.

All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man, but no man can tame the tongue. It is a restless evil, full of deadly poison.

With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God’s likeness.

Out of the same mouth come praise and cursing. My brothers, this should not be.

Can both fresh water and salt water flow from the same spring?

My brothers, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water.

Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom.

But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth.”

NIV, A LETTER OF JAMES 3:5-14

Hindu

“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.”

THE SONG CELESTIAL, 2:42-44

“Of the which be they who, in white flame of continence, consume joys of the sense, delights of eye and ear, foregoing tender speech and sound of song: And they who, kindling fires with torch of Truth, burn on a hidden altar-stone the bliss of youth and love, renouncing happiness: And they who lay for offering there their wealth, their penance, meditation, piety, their steadfast reading of the scrolls, their lore painfully gained with long austerities: And they who, making silent sacrifice, draw in their breath to feed the flame of thought, and breathe it forth to waft the heart on high, governing the vantage of each entering air lest one sigh pass which helpeth not the soul: And they who, day by day denying needs, lay life itself upon the altar-flame, burning the body wan. Lo! all these keep the rite of offering, as if they slew victims; and all thereby efface much sin.”

THE SONG CELESTIAL, 4:26-30

“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.”

THE SONG CELESTIAL 10:9-11

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“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 SONG CELESTIAL 16:4

“Words causing no man woe, words ever true, gentle and pleasing words, and those ye say in murmured reading of a Sacred Writ,- these make the true religiousness of Speech.”

THE SONG CELESTIAL 17:15

“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 nought- 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, loves well Me, Who have made them, and attains to Me.”

THE SONG CELESTIAL 18:52-54

Jewish

“The Lord God has given me the tongue of the learned, that I should know how to sustain with a word him who is weary; he wakens morning by morning, he wakens my ear to hear as the learned: The Lord God has opened my ear, and I was not rebellious, nor did I turn away:”

HB, ISAIAH 50:4-5

“Teach me, and I will hold my tongue; and cause me to understand where have I gone astray: How forcible are honest words! But what does your reproof seek to reprove: Do you consider your words a sound argument, but the sayings of a despairing man to be mere wind: Would you overthrow an orphan? Or seek to undermine your friend: Now therefore be good enough to look at me; for surely I will not lie to your face: Return, I beg you, let there not be

unfairness; and turn back again; my cause is just: Is there iniquity in my tongue? Cannot my taste discern perversity?”

HB, THE BOOK OF JOB 6:24-30

“The mouth of the righteous utters wisdom,
and his tongue speaks what is right.”

TANAKH, PSALMS 37:30

“The tongue of the righteous man is choice silver,
But the mind of the wicked is of little worth.
The lips of the righteous sustain many,
But fools die for lack of sense.”

TANAKH, PROVERBS 10:20-21

“If there is anxiety in a man’s mind let him quash it,
And turn it into joy with a good word.”

TANAKH, PROVERBS 12:25

“A soft response allays wrath;
A harsh word provokes anger.”

THE HOLY SCRIPTURES, PROVERBS, 15:1

“A ready response is a joy to a man,
And how good is a word rightly timed!”

TANAKH, PROVERBS 15:23

“Pleasant words are like a honeycomb,
Sweet to the palate and a cure to the body.”

TANAKH, PROVERBS 16:24

“A man’s belly is filled by the fruit of his mouth;

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He will be filled by the produce of his lips.
Death and life are in the power of the tongue;
Those who love it will eat its fruit.”

TANAKH, PROVERBS 18:20-21

“Incline your ear and listen to the words of the sages;
Pay attention to my wisdom.
It is good that you store them inside you,
And that all of them be constantly on your lips, …”

TANAKH, PROVERBS 22:17-18

“Like golden apples in silver showpieces
Is a phrase well turned.
Like a ring of gold, a golden ornament,
Is a wise man’s reproof in a receptive ear.”

TANAKH, PROVERBS 25:11-12

“Through forebearance a ruler me be won over;
A gentle tongue can break bones.”

TANAKH, PROVERBS 25:15

“Kohelet sought to find out acceptable words; and words of truth written in proper form: The words of the wise are like goads, and like nails firmly fixed are the collected sayings, which are given by one shepherd.”

HB, ECCLESIASTES 12:10-11

Muslim

“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.””

AL-QUR’ÁN 2:58

“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.”

AL-QUR’ÁN 2:263

“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.”

AL-QUR’ÁN 4:5

“But if at the time of division other relatives of orphans or poor are present feed them out of the (property) and speak to them words of kindness and justice. Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: let them fear Allah and speak words of appropriate (comfort).”

AL-QUR’ÁN 4:8-9

“Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Nearer, Knower.”

AL-QUR’ÁN 4:148

“Seest thou not how Allah sets forth a parable? a goodly Word like a goodly tree whose root is firmly fixed and its branches (reach) to the heavens It brings forth its fruit at all times by the leave of its Lord. So Allah sets forth parables for men in order that they may receive admonition.”

AL-QUR’ÁN 14:24-25

“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. 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.’

Your Lord knoweth best what is in your hearts: if ye do deeds of righteousness verily He is Most Forgiving to those who turn to Him again and again (in true penitence). And render to the kindred their due rights as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift.

Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful. And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect yet speak to them a word of easy kindness.”

AL-QUR’ÁN 17:23-28

“Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk. They are guided unto gentle speech; they are guided unto the path of the Glorious One.”

THE QUR’ÁN 22:23-24

“Whoso desireth power (should know that) all power belongeth to Allah. Unto Him good words ascend, and the pious deed doth He exalt; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught.”

AL-QUR’ÁN 35:10

“Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.”

AL-QUR’ÁN 47:21

“Had We so willed We could have shown them up to thee and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah knows All that ye do.”

AL-QUR’ÁN 47:30

“O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong.”

THE HOLY QUR’ÁN, INNER APARTMENTS, SURIH 49:11

Zoroastrian

“I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.”

YASNA 0:4

“If I have offended you, whether by thought, or word, or deed, whether by act of will, or without intent or wish, I earnestly make up the deficiency of this in praise to you. If I have caused decrease in that which is your Yasna, and your homage, I announce (and carry out) to you (the more for this)!

Yea, all ye masters, the greatest ones, Asha-sanctified masters of Asha, if I have offended you by thought, or word, or deed, whether with my will, or without intending error, I praise you (now the more) for this. I announce to you (the more) if I have caused decrease in this which is your Yasna, and your praise.”

YASNA 1:21-22

“And I desire to approach this Baresman with the Zaothra with my praise, with its binding and spread with sanctity for the propitiation of the Bountiful Immortals. And I desire with (?) my voice the thoughts well thought, and the words well spoken, and the deeds well done, and the recital of the Gathas as they are heard. And I desire to approach the well-said Mathras with my praise, and this (higher) lordship with this sanctity, and this exact regulation (of the Ratu), and the reverential prayer for blessings (spoken at the fitting

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hour); and I desire to approach them for the contentment and propitiation of the holy Yazads, heavenly and earthly, and for the contentment of each man's soul."

YASNA 3:4

"And I offer this Baresman with its Zaothra (and with its binding) for a girdle spread with complete sanctity and order for the propitiation of the Bountiful Immortals, and I offer with my voice the thoughts well-thought, the words well-spoken, and the deeds well-done, and the heard recital of the Gathas, the Mathras well-composed and well-delivered, and this Lordship, and this Sanctity, and this ritual mastership, and the timely Prayer for blessings, with a complete and sacred offering for the propitiation of the holy Yazads, heavenly and earthly, and for the contentment of the individual soul!"

YASNA 7:4

"I celebrate my praises for good thoughts, good words, and good deeds for my thoughts, my speeches, and (my) actions. With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds."

YASNA 11:17

"And I invoke the chief of the fire-priest by means of the most imposing sciences of the Mazdayasnian Faith. And I invoke the chief of the Atharvan, and his pupils I invoke; yea, the lords of each of them. I invoke these lords, and I summon the Bountiful Immortals here, and the Prophets who shall serve us, the wisest as they are, the most scrupulous in their exactness (as) they utter words (of doctrine and of service), the most devoted (to their duties likewise), and the most glorious in their thoughts(?). And I invoke the most imposing forces of the Mazdayasnian Faith, and the fire-priests I invoke, and the charioteers, the warriors, and the thrifty tillers of the soil."

YASNA 13:3

“He is known to me here who alone hath heard our commands, even Zarathushtra Spitama; he willeth to make known our thoughts, O Mazda, and those of the Right. So let us bestow on him charm of speech.”

YASNA 29:8

“Lord, (for) him who hears and thinks Righteousness is the wise consoler, upright in noble speech and convincing with persuasive tongue.”

YASHTS 31:19

Thankfulness

Bahá'í

“THIS Religion is indeed, in the sight of God, the essence of the Faith of Muhammad; 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.”

SELECTIONS FROM THE BÁB, P. 71

“On no account is this acceptable, inasmuch as it behooveth man, upon reaching the age of nineteen, to render thanksgiving for the day of his conception as an embryo. For had the embryo not existed, how could he have reached his present state?”

SELECTIONS FROM THE BÁB, P. 89

“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.”

SELECTIONS FROM THE BÁB, P. 162

“O SON OF BEING!

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.”

ARABIC HIDDEN WORDS, P. 45

“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.”

ARABIC HIDDEN WORDS, P. 70

“Know ye from what heights your Lord, the All-Glorious, is calling? Think ye that ye have recognized the Pen wherewith your Lord, the Lord of all names, commandeth you? Nay, by My life! Did ye but know it, ye would renounce the world, and would hasten with your whole hearts to the presence of the Well-Beloved. Your spirits would be so transported by His Word as to throw into commotion the Greater World - how much more this small and petty one! Thus have the showers of My bounty been poured down from the heaven of My loving-kindness, as a token of My grace, that ye may be of the thankful.”

THE KITÁB-Í-AQDAS, P. 39

“By the righteousness of God! I was at all times thankful unto Him, uttering His praise, engaged in remembering Him, directed towards Him, satisfied with His pleasure, and lowly and submissive before Him.”

EPISTLE TO THE SON OF THE WOLF, PP. 78-79

“Be generous in prosperity, and thankful in adversity.”

EPISTLE TO THE SON OF THE WOLF, P. 93

“Say: 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. Will ye not be thankful? They who disdain to worship their Lord shall be of those who are cast off. And oft as Our verses are rehearsed unto them, they persist in proud disdain, and in their gross violation of His law, and know it not.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 43

“Know ye from what heights your Lord, the All-Glorious is calling? Think ye that ye have recognized the Pen wherewith your Lord, the

Thankfulness

Lord of all names, commandeth you? Nay, by My life! Did ye but know it, ye would renounce the world, and would hasten with your whole hearts to the presence of the Well-Beloved. Your spirits would be so transported by His Word as to throw into commotion the Greater World - how much more this small and petty one! Thus have the showers of My bounty been poured down from the heaven of My loving-kindness, as a token of My grace; that ye may be of the thankful....”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 139-140

“Those souls that are the symbols of detachment are the leaven of the world. Meditate on this, and be of the thankful.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 161

“Magnify His Name, and be thou of the thankful. Convey My greetings to My loved ones, whom God hath singled out for His love, and caused them to achieve their objects. All glory be to God, the Lord of all worlds.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 172

“Sharp must be thy sight, O Dhabih, and adamant thy soul, and brass-like thy feet, if thou wishest to be unshaken by the assaults of the selfish desires that whisper in men's breasts. This is the firm injunction which the Pen of the Most Great Name hath, by virtue of the Will of the Ancient King, been moved to reveal. Keep it as the apple of thine eye, and be thou of the thankful. Strive thou day and night to serve the Cause of Him Who is the Eternal Truth, and be thou detached from all else but Him.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 245-246

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 276

“Be not grieved if thou performest it thyself alone. Let God be all-sufficient for thee. Commune intimately with His Spirit, and be thou of the thankful.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 280

“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....”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 290

“Wherefore, be thankful to God, for having strengthened thee to aid His Cause, for having made the flowers of knowledge and understanding to spring forth in the garden of thine heart. Thus hath His grace encompassed thee, and encompassed the whole of creation. Beware, lest thou allow anything whatsoever to grieve thee. Rid thyself of all attachment to the vain allusions of men, and cast behind thy back the idle and subtle disputation of them that are veiled from God.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 303

“We yield praise unto God - hallowed and glorified be He - for whatsoever He hath graciously revealed in this blessed, this glorious and incomparable Day. Indeed if everyone on earth were endowed with a myriad tongues and were to continually praise God and magnify His Name to the end that knoweth no end, their thanksgiving would not prove adequate for even one of the gracious favours We have mentioned in this Tablet. Unto this beareth witness every man of wisdom and discernment, of understanding and knowledge.”

TABLETS OF BAHÁ'U'LLÁH, P. 28

Thankfulness

“Had it not been for the love I cherish for thee, I would not have uttered a single word of what hath been mentioned. Appreciate the value of this station and preserve it as thou wouldest thine eye and be of them that are truly thankful.”

TABLETS OF BAHÁ'U'LLÁH, P. 149

“Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein amidst all peoples.”

TABLETS OF BAHÁ'U'LLÁH, P. 157

“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.”

TABLETS OF BAHÁ'U'LLÁH, P. 163

“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.”

WRITINGS OF BAHÁ'U'LLÁH, P. 514

“Praised be Thou, O my God! How can I thank Thee for having singled me out and chosen me above all Thy servants to reveal Thee, at a time when all had turned away from Thy beauty! I testify, O my God, that if I were given a thousand lives by Thee, and offered them up all in Thy path, I would still have failed to repay the least of the gifts which, by Thy grace, Thou hast bestowed upon me.”

PRAYERS AND MEDITATIONS, P. 20

“Glorified art Thou, O Lord my God! I yield Thee thanks for having enabled me to recognize the Manifestation of Thyself, and for having severed me from Thine enemies, and laid bare before mine eyes their misdeeds and wicked works in Thy days, and for having rid me of all attachment to them, and caused me to turn wholly towards Thy grace and bountiful favors. I give Thee thanks, also, for having sent down upon me from the clouds of Thy will that which hath so sanctified me from the hints of the infidels and the allusions of the misbelievers that I have fixed my heart firmly on Thee, and fled from such as have denied the light of Thy countenance. Again I thank Thee for having empowered me to be steadfast in Thy love, and to speak forth Thy praise and to extol Thy virtues, and for having given me to drink of the cup of Thy mercy that hath surpassed all things visible and invisible.”

PRAYERS AND MEDITATIONS, P. 110

“As heavenly love exists in the supreme concourse even so it is reflected here. The supreme concourse is filled with the desire for God - thank God, this desire is also here.”

‘ABDU’L-BAHÁ IN LONDON*, P. 46

“Some of the people of the earth desire conquest over others; some of them are longing for rest and ease; others desire a high position; some desire to become famous: - thank God our desire is for spirituality and for union with God.

Now that we are gathered here our wish is to raise the banner of the Unity of God, to spread the Light of God, to make the hearts of the people turn to the Kingdom. Therefore I thank God that He is causing us to do this great work.”

‘ABDU’L-BAHÁ IN LONDON*, PP. 46-47

“Supplicate to God, pray to Him and invoke Him at midnight and at dawn. 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 WORLD FAITH*, P. 359

Thankfulness

“Thank God for guiding thee unto the Straight Path, manifesting unto thee the Evident Light. He shall give thee a draught of the cup whereby thy spiritual power will be increased. Thou shalt advance unto the Lofty Station, acquire heavenly qualities and attain knowledge of the significances of the words of God in this glorious day.”

BAHÁ’Í WORLD FAITH*, p. 361

“Note that thy Lord hath manifested the Magnet of the souls and hearts in the Pole of the existing world, to which all the sacred hearts are attracted from the far distant lands and countries.

The iron body is attractable although at long distances away; but the earthen one is not although in contact and very close.

Therefore, thank thou God for being an attractable body, to be drawn to the Magnet of the Kingdom of God.”

BAHÁ’Í WORLD FAITH*, p. 366

“Thank God that He has illumined thy insight, led thee unto the Fire glowing in the tree of man; caused thee to utter His Praise among the creatures and guided certain women to whom thou spoke the Word of God.”

JAPAN WILL TURN ABLAZE*, p. 11

“Tests are benefits from God, for which we should thank Him. Grief and sorrow do not come to us by chance, they are sent to us by the Divine Mercy for our own perfecting.

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.

Men who suffer not, attain no perfection. The plant most pruned by the gardeners is that one which, when the summer comes, will have the most beautiful blossoms and the most abundant fruit.”

PARIS TALKS*, pp. 50-51

“Try with all your hearts to be willing channels for God’s Bounty. For I say unto you that He has chosen you to be His messengers of love throughout the world, to be His bearers of spiritual gifts to

man, to be the means of spreading unity and concord on the earth. Thank God with all your hearts that such a privilege has been given unto you. For a life devoted to praise is not too long in which to thank God for such a favour.”

PARIS TALKS*, p. 68

“I thank God that I have been present amongst you this afternoon, and I thank you for your spiritual feeling.” **PARIS TALKS*, p. 87**

“I myself was in prison forty years - one year alone would have been impossible to bear - nobody survived that imprisonment more than a year! But, thank God, during all those forty years I was supremely happy!”

PARIS TALKS*, p. 111

““You should all be very happy and thankful to God for the great privilege that is yours.”

PARIS TALKS*, p. 112

“Having received such favour be thankful unto God, and never doubt His Goodness and Loving Kindness but have undying faith in the Bounties of the Kingdom. Consort together in brotherly love, be ready to lay down your lives one for the other, and not only for those who are dear to you, but for all humanity. Look upon the whole human race as members of one family, all children of God; and, in so doing, you will see no difference between them.”

PARIS TALKS*, p. 170

“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.”

PARIS TALKS*, p. 170

Thankfulness

“You must be thankful to God that you are poor, for Jesus Christ has said, ‘Blessed are the poor.’ He never said, ‘Blessed are the rich.’ He said, too, that the Kingdom is for the poor and that it is easier for a camel to enter a needle's eye than for a rich man to enter God's Kingdom. Therefore, you must be thankful to God that although in this world you are indigent, yet the treasures of God are within your reach; and although in the material realm you are poor, yet in the Kingdom of God you are precious. Jesus Himself was poor. He did not belong to the rich. He passed His time in the desert, traveling among the poor, and lived upon the herbs of the field. He had no place to lay His head, no home. He was exposed in the open to heat, cold and frost - to inclement weather of all kinds - yet He chose this rather than riches. If riches were considered a glory, the Prophet Moses would have chosen them; Jesus would have been a rich man. When Jesus Christ appeared, it was the poor who first accepted Him, not the rich. Therefore, you are the disciples of Jesus Christ; you are His comrades, for He outwardly was poor, not rich. Even this earth's happiness does not depend upon wealth. You will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked, and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death their souls are filled with remorse; and worst of all, their hope in the mercy of God is less than ours.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 32-33

“Therefore, thank ye God that ye have come into the plane of existence in this radiant century wherein the bestowals of God are appearing from all directions, when the doors of the Kingdom have been opened unto you, the call of God is being raised, and the virtues of the human world are in the process of unfoldment.”

PROMULGATION OF UNIVERSAL PEACE*, P. 38

“You should thank God continually that you enjoy the security and protection of a government which furthers your development and rules with impartial equity and equality toward all, even as a father; for in the human world there is no greater blessing.”

PROMULGATION OF UNIVERSAL PEACE*, P. 49

“The truth is that God has endowed man with virtues, powers and ideal faculties of which nature is entirely bereft and by which man is elevated, distinguished and superior. We must thank God for these bestowals, for these powers He has given us, for this crown He has placed upon our heads.”

PROMULGATION OF UNIVERSAL PEACE*, P. 51

“I pray in behalf of these children and beg confirmation and assistance for them from the Kingdom of Abha so that each one may be trained under the shadow of the protection of God, each may become like a lighted candle in the world of humanity, a tender and growing plant in the rose garden of Abha; that these children may be so trained and educated that they shall give life to the world of humanity; that they may receive insight; that they may bestow hearing upon the people of the world; that they may sow the seeds of eternal life and be accepted in the threshold of God; that they may become characterized with such virtues, perfections and qualities that their mothers, fathers and relatives will be thankful to God, well pleased and hopeful. This is my wish and prayer.”

PROMULGATION OF UNIVERSAL PEACE*, P. 53

“Therefore, you must thank God that He has bestowed upon you the blessing of life and existence in the human kingdom. Strive diligently to acquire virtues befitting your degree and station. Be as lights of the world which cannot be hid and which have no setting in horizons of darkness. Ascend to the zenith of an existence which is never beclouded by the fears and forebodings of nonexistence.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 89-90

“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.”

PROMULGATION OF UNIVERSAL PEACE*, P. 90

Thankfulness

“Do you realize how much you should thank God for His blessings? If you should thank Him a thousand times with each breath, it would not be sufficient because God has created and trained you. He has protected you from every affliction and prepared every gift and bestowal. Consider what a kind Father He is. He bestows His gift before you ask. We were not in the world of existence, but as soon as we were born, we found everything prepared for our needs and comfort without question on our part. He has given us a kind father and compassionate mother, provided for us two springs of salubrious milk, pure atmosphere, refreshing water, gentle breezes and the sun shining above our heads. In brief, He has supplied all the necessities of life although we did not ask for any of these great gifts. With pure mercy and bounty He has prepared this great table. It is a mercy which precedes asking.

PROMULGATION OF UNIVERSAL PEACE*, PP. 187-188

“God has favored you in this century and has specialized you for the realization of its blessings. Therefore, you must praise and thank God with heart and soul in appreciation of this great opportunity and the attainment of this infinite bestowal - that such doors have been opened before your faces, that such abundance is pouring down from the cloud of mercy and that these refreshing breezes from the paradise of Abha are resuscitating you. You must become of one heart, one spirit and one susceptibility. May you become as the waves of one sea, stars of the same heaven, fruits adorning the same tree, roses of one garden in order that through you the oneness of humanity may establish its temple in the world of mankind, for you are the ones who are called to uplift the cause of unity among the nations of the earth.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 214-215

“Thankfulness is of various kinds. There is a verbal thanksgiving which is confined to a mere utterance of gratitude. This is of no importance because perchance the tongue may give thanks while the heart is unaware of it. Many who offer thanks to God are of this type, their spirits and hearts unconscious of thanksgiving. This is mere usage, just as when we meet, receive a gift and say thank you, speaking the words without significance. One may say thank you a thousand times while the heart remains thankless, ungrateful. Therefore, mere verbal thanksgiving is without effect. But real thankfulness is a cordial giving of thanks from the heart. When

man in response to the favors of God manifests susceptibilities of conscience, the heart is happy, the spirit is exhilarated. These spiritual susceptibilities are ideal thanksgiving.

There is a cordial thanksgiving, too, which expresses itself in the deeds and actions of man when his heart is filled with gratitude. For example, God has conferred upon man the gift of guidance, and in thankfulness for this great gift certain deeds must emanate from him. To express his gratitude for the favors of God man must show forth praiseworthy actions. In response to these bestowals he must render good deeds, be self-sacrificing, loving the servants of God, forfeiting even life for them, showing kindness to all the creatures. He must be severed from the world, attracted to the Kingdom of Abha, the face radiant, the tongue eloquent, the ear attentive, striving day and night to attain the good pleasure of God.

Whatsoever he wishes to do must be in harmony with the good pleasure of God. He must observe and see what is the will of God and act accordingly. There can be no doubt that such commendable deeds are thankfulness for the favors of God.

Consider how grateful anyone becomes when healed from sickness, when treated kindly by another or when a service is rendered by another, even though it may be of the least consequence. If we forget such favors, it is an evidence of ingratitude. Then it will be said a loving-kindness has been done, but we are thankless, not appreciating this love and favor. Physically and spiritually we are submerged in the sea of God's favor. He has provided our foods, drink and other requirements; His favors encompass us from all directions. The sustenances provided for man are blessings. Sight, hearing and all his faculties are wonderful gifts. These blessings are innumerable; no matter how many are mentioned, they are still endless. Spiritual blessings are likewise endless - spirit, consciousness, thought, memory, perception, ideation and other endowments. By these He has guided us, and we enter His Kingdom. He has opened the doors of all good before our faces. He has vouchsafed eternal glory. He has summoned us to the Kingdom of heaven. He has enriched us by the bestowals of God. Every day he has proclaimed new glad tidings. Every hour fresh bounties descend.

Consider how all the people are asleep, and ye are awake. They are dead, and ye are alive through the breaths of the Holy Spirit. They are blind while ye are endowed with perceptive sight. They are

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deprived of the love of God, but in your hearts it exists and is glowing. Consider these bestowals and favors.

Therefore, in thanksgiving for them ye must act in accordance with the teachings of Bahá'u'lláh. Ye must read the Tablets - the Hidden Words, Ishraqat, Glad Tidings - all the holy utterances, and act according to them. This is real thanksgiving, to live in accord with these utterances. This is true thankfulness and the divine bestowal. This is thanksgiving and glorification of God.

I hope you all may attain thereto, be mindful of these favors of God and be attentive. It is my hope that I may go away from New York with a happy heart, and my heart is happy when the friends of God love each other, when they manifest the mercy of God to all people. If I see this, I shall go away happy.

Salutations!"

PROMULGATION OF UNIVERSAL PEACE*, PP. 236-237

"You must thank God that your efforts are high and noble, that your endeavors are worthy, that your intentions are centered upon the Kingdom of God and that your supreme desire is the acquisition of eternal virtues. You must act in accordance with these requirements."

PROMULGATION OF UNIVERSAL PEACE*, P. 336

"Your eyes have been illumined, your ears are attentive, your hearts knowing. You must be free from prejudice and fanaticism, beholding no differences between the races and religions. You must look to God, for He is the real Shepherd, and all humanity are His sheep. He loves them and loves them equally. As this is true, should the sheep quarrel among themselves? They should manifest gratitude and thankfulness to God, and the best way to thank God is to love one another."

PROMULGATION OF UNIVERSAL PEACE*, PP. 468-469

"Praise and thanksgiving be unto Providence that out of all the realities in existence He has chosen the reality of man and has honored it with intellect and wisdom, the two most luminous lights in either world. Through the agency of this great endowment, He

has in every epoch cast on the mirror of creation new and wonderful configurations.”

SECRET OF DIVINE CIVILIZATION, P. 1

“O ye that have minds to know! Raise up your suppliant hands to the heaven of the one God, and humble yourselves and be lowly before Him, and thank Him for this supreme endowment, and implore Him to succor us until, in this present age, godlike impulses may radiate from the conscience of mankind, and this divinely kindled fire which has been entrusted to the human heart may never die away.”

SECRET OF DIVINE CIVILIZATION, P. 2

“The time hath come when, as a thank-offering for this bestowal, ye should grow in faith and constancy as day followeth day, and should draw ever nearer to the Lord, your God, becoming magnetized to such a degree, and so aflame, that your holy melodies in praise of the Beloved will reach upward to the Company on high; and that each one of you, even as a nightingale in this rose garden of God, will glorify the Lord of Hosts, and become the teacher of all who dwell on earth.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 19

“Thank thou God for having enabled thee to enter into His Kingdom of might. Erelong will thy Lord's bounties descend upon thee, one following the other, and He will make of thee a sign for every seeker after truth.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 25

“From amongst all mankind hath He chosen you, and your eyes have been opened to the light of guidance and your ears attuned to the music of the Company above; and blessed by abounding grace, your hearts and souls have been born into new life. Thank ye and praise ye God that the hand of infinite bestowals hath set upon your heads this gem-studded crown, this crown whose lustrous jewels will forever flash and sparkle down all the reaches of time.

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To thank Him for this, make ye a mighty effort, and choose for yourselves a noble goal. Through the power of faith, obey ye the teachings of God, and let all your actions conform to His laws.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 35

“O leaf upon the Tree of Life! The Tree of Life, of which mention is made in the Bible, is Bahá'u'lláh, and the daughters of the Kingdom are the leaves upon that blessed Tree. Then thank thou God that thou hast become related to that Tree, and that thou art flourishing, tender and fresh.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 57

“Praise be to God, the hosts of the Supreme Concourse secure the victory and the power of the Kingdom is ready to assist and to support. Should ye at every instant unloosen the tongue in thanksgiving and gratitude, ye would not be able to discharge yourselves of the obligation of gratitude for these bestowals.

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 104-105

“If thou wouldest hearken to my words, release thyself from the fetters of whatsoever cometh to pass. Nay rather, under all conditions thank thou thy loving Lord, and yield up thine affairs unto His Will that worketh as He pleaseth. This verily is better for thee than all else, in either world.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 178

“O thou handmaid of God! In this day, to thank God for His bounties consisteth in possessing a radiant heart, and a soul open to the promptings of the spirit. This is the essence of thanksgiving.

As for offering thanks by speaking out or writing, although this is indeed acceptable, yet when compared with that other thanksgiving, it is only a semblance and unreal; for the essential thing is these intimations of the spirit, these emanations from the deep recess of the heart. It is my hope that thou wilt be favoured therewith.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 179

“Praise be unto God that thou hast faith, art turning thy face toward the everlasting Kingdom and believest in the existence of a heavenly world. Therefore be thou not disconsolate, do not languish, do not sigh, neither wail nor weep; for agitation and mourning deeply affect his soul in the divine realm.

That beloved child addresseth thee from the hidden world: ‘O thou kind Mother, thank divine Providence that I have been freed from a small and gloomy cage and, like the birds of the meadows, have soared to the divine world - a world which is spacious, illumined, and ever gay and jubilant. Therefore, lament not, O Mother, and be not grieved; I am not of the lost, nor have I been obliterated and destroyed. I have shaken off the mortal form and have raised my banner in this spiritual world. Following this separation is everlasting companionship. Thou shalt find me in the heaven of the Lord, immersed in an ocean of light.’”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 201

“Praise be to God, ye are firm and steadfast; be ye thankful that like unto blessed trees ye are firmly planted in the soil of the Covenant. It is sure that every firm one will grow, will yield new fruits and will increase daily in freshness and grace.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 211

“There are indeed certain ones who tread this way of righteousness, and God be thanked, these are strengthened and supported by heavenly power in every land.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 230

“If, however, a person setteth about speaking well of another, opening his lips to praise another, he will touch an answering chord in his hearers and they will be stirred up by the breathings of God. Their hearts and souls will rejoice to know that, God be thanked, here is a soul in the Faith who is a focus of human perfections, a very embodiment of the bounties of the Lord, one whose tongue is eloquent, and whose face shineth, in whatever gathering he may be, one who hath victory upon his brow, and who is a being sustained by the sweet savours of God.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 231

Thankfulness

“So, O beloved of God, endeavor with your hearts and souls, that ye may be qualified with the morals and attributes of the Blessed Perfection, and partake of the bounties of His sanctity; that ye may become signs of unity and standards of oneness, discover the essence of singleness and sing harmonies and lays in this divine garden, in merciful melodies; that ye may become as thankful birds, and sing a song in the rose-garden of existence which may astonish minds and senses; that ye may hoist a standard on the apex of the universe which may flutter in the winds of favor, and plant a tree in the field of the visible world which may bring forth fruits of the utmost delicacy and freshness.”

EXCELLENCE IN ALL THINGS, P. 373

“Every day, in the morning when arising you should compare today with yesterday and see in what condition you are. If you see your belief is stronger and your heart more occupied with God and your love increased and your freedom from the world greater then thank God and ask for the increase of these qualities. You must begin to pray and repent for all that you have done which is wrong and you must implore and ask for help and assistance that you may become better than yesterday so that you may continue to make progress.”

EXCELLENCE IN ALL THINGS, P. 376

“Be not grieved at the smallness of your number and thank God for the power of your spirits. He shall assist you with such a confirmation whereat minds will be astonished and souls will be amazed.”

POWER OF DIVINE ASSISTANCE, P. 210

“Tests are benefits from God, for which we should thank Him.”

'ABDU'L-BAHÁ IN DIVINE ART OF LIVING, P. 89

Buddhist

“While the Blessed One was entering Jetavana, Anathapindika scattered flowers and burned incense, and as a sign of the gift he poured water from a golden dragon decanter, saying, 'This Jetavana vihara I give for the use of the brotherhood throughout the world.'

The Blessed One received the gift and replied: 'May all evil influences be overcome; may the offering promote the kingdom of righteousness and be a permanent blessing to mankind in general, to the land of Kosala, and especially also to the giver.'"

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 4

"Annabhara returned to his master's house and said to him: 'I present thee, my lord, with a share of the bliss of my offering. Deign to accept it.' Sumana accepted it and offered his slave a sum of money, but Annabhara replied: 'Not so, my lord; if I accept thy money it would appear as if I sold thee my share. Bliss cannot be sold; I beg thou wilt accept it as a gift.' The master replied: 'Brother Annabhara, from this day forth thou shalt be free. Live with me as my friend and accept this present as a token of my respect.'"

THE GOSPEL OF BUDDHA, THE COMMUNICATION OF BLISS, PARA. 5

"And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold path; believing this church of the Buddha, of the righteous, the upright, the just, the law abiding, to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing-ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thought. This is the mirror of truth which teaches the straightest way to enlightenment which is the common goal of all living creatures. He who possesses the mirror of truth is free from fear; he will find comfort in the tribulations of life, and his life will be a blessing to all his fellow-creatures."

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 6

"Yet this is the way of the Brahmans. They omit the practice of those qualities which really make a man a Brahman, and say, "Indra, we call upon thee; Soma, we call upon thee; Varuna, we call upon thee; Brahma, we call upon thee." Verily, it is not possible that

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these Brahmans, on account of their invocations, prayers, and praises, should after death be united with Brahma.”

THE GOSPEL OF BUDDHA, THE TWO BRAHMANS, PARA. 12

“I proclaim, Simha, the annihilation of egotism, of lust, of ill-will, of delusion. However, I do not proclaim the annihilation of forbearance, of love, of charity, and of truth. I deem, Simha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by thought; but I deem virtue and righteousness praiseworthy.”

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION CONCERNING ANNIHILATION, PARA. 7

Christian

“Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 3:15

“Devote yourselves to prayer, being watchful and thankful.”

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 4:2

“The Lord is near; do not be anxious, but in everything make your requests known to God in prayer and petition with thanksgiving.”

KJV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:5-6

“Always be joyful; pray continually; give thanks whatever happens;...”

REB, THE FIRST LETTER OF PAUL TO THE THESSALONIANS, 4:16-18

“Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe,...”

NIV, THE LETTER OF PAUL TO THE HEBREWS 12:28

Hindu

“Scorn them that follow virtue for her gifts! The mind of pure devotion- even here- casts equally aside good deeds and bad, passing above them. Unto pure devotion devote thyself: ...”

THE SONG CELESTIAL, 2:50

“Whate'er thou doest, Prince! eating or sacrificing, giving gifts, praying or fasting, let it all be done for Me, as Mine.”

THE SONG CELESTIAL 9:27

“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 whate'er befalls, and mirth, and tears, and piety and thrift, and wish to give, and will to help,- all cometh of My gift!”

THE SONG CELESTIAL 10:5

“He unto whom- self-centred- 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; ...”

THE SONG CELESTIAL 14:24

Jewish

“If he offers it for a thanksgiving then he shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and cakes mixed with oil, of fine flour, fried: Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of his peace offerings for thanksgiving:”

HB, LEVITICUS 7:12-13

“And the meat of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning:”

HB, LEVITICUS 7:15

Thankfulness

“And when you will offer a sacrifice of thanksgiving to the Lord, offer it by your own will:”

HB, LEVITICUS 22:29

“Therefore I will give thanks to you, O Lord, among the nations, and I will sing praises to your name:”

HB, 2SAMUEL 22:50

“For the Lord shall comfort Zion; he will comfort all her ruins; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found in there, thanksgiving, and the voice of melody:”

HB, ISAIAH 51:3

“And out of them shall proceed thanksgiving and the voice of those who make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small:”

HB, JEREMIAH 30:19

“And offer a sacrifice of thanksgiving of that which is leavened, and proclaim free will offerings, publish them; for this you like to do, O you people of Israel, says the Lord God:”

HB, AMOS 4:5

“But I will sacrifice to you with the voice of thanksgiving; I will pay that which I have vowed; Salvation belongs to the Lord:”

HB, JONAH 2:10

“For in death there is no remembrance of you; In Sheol who shall give you thanks:”

HB, PSALMS 6:6

“Therefore I will give thanks to you, O Lord, among the nations, and sing praises to your name:”

HB, PSALMS 18:50

“That I may sound the voice of thanksgiving, and tell of all your wondrous works:”

HB, PSALMS 26:7

“Sing to the Lord, O you his pious ones, and give thanks to his holy name:”

HB, PSALMS 30:5

“To the end that my glory may sing praise to you, and not be silent; O Lord my God, I will give thanks to you forever:”

HB, PSALMS 30:13

“I will give you thanks in the great congregation; I will praise you among a great many people:”

HB, PSALMS 35:18

“Offer to God thanksgiving; and pay your vows to the most High:”

HB, PSALMS 50:14

“I will give you thanks for ever, because you have done it; and I will wait on your name, for it is good, before your pious ones:”

HB, PSALMS 52:11

“I will praise the name of God with a song, and I will magnify him with thanksgiving:”

HB, PSALMS 69:31

“To you, O God, we give thanks, to you we give thanks; men declare your wondrous works:”

HB, PSALMS 75:2

Thankfulness

“So we your people and sheep of your pasture will give you thanks for ever; we will tell your praise to all generations.”

HB, PSALMS 79:13

“It is a good thing to give thanks to the Lord, and to sing praises to your name, O most high.”

HB, PSALMS 92:2

“Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.”

HB, PSALMS 95:2

“Rejoice in the Lord, you righteous; and give thanks to his holy name.”

HB, PSALMS 97:12

“A psalm for praise.

Raise a shout for the Lord, all the earth;

the Lord in gladness;

come into His presence with shouts of joy.

Acknowledge that the Lord is God;

He made us and we are His,

His people, the flocks He tends.

Enter His gates with praise,

His courts with acclamation.

Praise Him!

Bless His name!

For the Lord is good;

His steadfast love is eternal;

His faithfulness is for all generations.”

TANAKH, PSALMS 100

“O give thanks to the Lord; call upon his name; make known his deeds among the people:”

HB, PSALMS 97:12

“Hallelujah!

O give thanks to the Lord; for he is good; for his loving kindness endures for ever:”

HB, PSALMS 106:1

“Save us, O Lord our God, and gather us from among the nations, that we may give thanks to your holy name, and to triumph in your praise:”

HB, PSALMS 106:47

“O give thanks to the Lord, for he is good; for his loving kindness endures for ever:”

HB, PSALMS 107:1

“And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing:”

HB, PSALMS 107:22

“I will offer to you the sacrifice of thanksgiving, and will call upon the name of the Lord:”

HB, PSALMS 116:17

“O give thanks to the Lord; for he is good; because his loving kindness endures for ever:”

HB, PSALMS 118:1

“I will give you thanks; for you have answered me, and you have become my salvation:”

HB, PSALMS 118:21

Thankfulness

“O give thanks to the Lord; for he is good; for his loving kindness endures for ever:”

HB, PSALMS 118:29

“I shall give thanks with uprightness of heart, when I learn your righteous judgments:”

HB, PSALMS 119:7

“At midnight I will rise to give thanks to you because of your righteous judgments:”

HB, PSALMS 119:62

“There the tribes go up, the tribes of the Lord, as was decreed for Israel, to give thanks to the name of the Lord:”

HB, PSALMS 122:4

“O give thanks to the Lord; for he is good; for his loving kindness endures for ever:”

HB, PSALMS 136:1

“O give thanks to the God of heaven; for his loving kindness endures for ever:”

HB, PSALMS 136:26

“All the kings of the earth shall give you thanks, O Lord, when they hear the words of your mouth:”

HB, PSALMS 138:4

“Surely the righteous shall give thanks to your name; the upright shall dwell in your presence:”

HB, PSALMS 140:14

“Bring my soul out of prison, that I may give thanks to your name; the righteous shall surround me; for you shall deal bountifully with me.”

HB, PSALMS 142:8

“Sing to the Lord with thanksgiving; sing praise upon the lyre to our God.”

HB, PSALMS 147:7

“Now when Daniel learned that the writing was signed, he went into his house; his windows were open in his chamber toward Jerusalem, and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he had done previously.”

HB, DANIEL 6:11

“And they sang responsively in praising and giving thanks to the Lord; For he is good, for his grace endures for ever towards Israel; And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid.”

HB, EZRA 3:11

“And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the leader to begin the thanksgiving in prayer; and Bakbukiah the second among his brothers, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.”

HB, NEHEMIAH 11:17

“And the chiefs of the Levites; Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers over against them, to praise and to give thanks, according to the commandment of David the man of God, watch group by watch group.”

HB, NEHEMIAH 12:24

“Then I brought up the princes of Judah upon the wall, and appointed two great companies who gave thanks and went in

Thankfulness

procession; One went to the right upon the wall toward the Dung Gate:”

HB, NEHEMIAH 12:31

“For in the days of David and Asaph of old there were chiefs of the singers, and songs of praise and thanksgiving to God:”

HB, NEHEMIAH 12:46

“Then on that day David first delivered to the hand of Asaph and his brothers this psalm of thanksgiving to the Lord: Give thanks to the Lord, call upon his name, make known his deeds among the people:”

HB, 1CHRONICLES 16:7-8

“O give thanks to the Lord; for he is good; for his loving kindness endures forever: And say, Save us, O God of our salvation, and gather us together, and deliver us from the nations, that we may give thanks to your holy name, and glory in your praise:”

HB, 1CHRONICLES 16:34-35

“It came to pass, as the trumpeters and singers were as one, sounding a note in unison, in praise and thanksgiving to the Lord, lifting their voice with the trumpets and cymbals and instruments of music, praising the Lord, saying, For he is good, for his loving kindness endures forever, that then the house, the house of the Lord, was filled with a cloud:”

HB, 2CHRONICLES 5:13

“And Hezekiah appointed the duty watches of the priests and the Levites, division by division, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord:”

HB, 2CHRONICLES 31:2

Muslim

“The month of Ramadan in which was revealed the Qur’án, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.”

THE QUR’ÁN 2:185

“Allah had already given you the victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.”

THE QUR’ÁN 3:123

“Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful.

No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.”

AL-QUR’ÁN 3:144-145

“What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.”

THE QUR’ÁN 4:147

“Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.”

THE QUR’ÁN 6:63

Thankfulness

“It is We who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life: small are the thanks that ye give!”

THE HOLY QUR’ÁN 7:10

“He said : O Moses ! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful.”

THE QUR’ÁN 7:144

“He it is who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful.”

THE QUR’ÁN 7:189

“And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.”

THE QUR’ÁN 8:26

“He it is Who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only; If Thou deliver us from this, we truly will be of the thankful.”

THE QUR’ÁN 10:22

“We verily sent Moses with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah. Lo! therein are revelations for each steadfast, thankful (heart).”

THE QUR’ÁN 14:5

“Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful.”

THE QUR’ÁN 14:37

“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 God).”

THE HOLY QUR’ÁN 16:78

“Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters; Thankful for His bounties; He chose him and He guided him unto a straight path.”

AL-QUR’ÁN 16:120

“Blessed be He Who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light! And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness.”

AL-QUR’ÁN 25:61-62

“And (Solomon) smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Thy favor wherewith Thou hast favored me and my parents, and to do good that shall be pleasing unto Thee, and include me in (the number of) Thy righteous slaves.”

THE QUR’ÁN 27:19

“Said one who had knowledge of the Book: ‘I will bring it to thee within the twinkling of an eye!’ Then when (Solomon) saw it placed firmly before him he said: ‘This is by the grace of my Lord! to test me whether I am grateful or ungrateful! And if any is grateful truly his gratitude is (a gain) for his own soul; but if any is ungrateful truly my Lord is Free of All Needs Supreme in Honor!’”

Thankfulness

AL-QUR'ÁN 27:40

“Of His mercy hath He appointed for you night and day that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful.”

THE QUR’ÁN 28:73

“And of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek His favor, and that haply ye may be thankful.”

AL-QUR'ÁN 30:46

“Seest thou not that the ships sail through the Ocean by the grace of God? - that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks.”

THE HOLY QUR’ÁN 31:31

“They worked for him as he desired (making) Arches Images Basins as large as Reservoirs and (cooking) Cauldrons fixed (in their places): ‘Work ye sons of David with thanks! But few of My servants are grateful!’”

AL-QUR'ÁN 34:13

“If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men).”

THE QUR’ÁN 39:7

“But it has already been revealed to thee - as it was to those before thee - "If thou wert to join (gods with God), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good). Nay, but worship God, and be of those who give thanks.”

THE HOLY QUR'ÁN 39:65-66

“The People of Lut rejected (his) Warning. We sent against them a violent tornado with showers of stones, (which destroyed them), except Lut's household: them We delivered by early Dawn - As a Grace from Us: Thus do We reward those who give thanks.”

THE HOLY QUR'ÁN 54:33-35

Zoroastrian

“Everyone is to be thankful; he must maintain (this) through good and ill, keeping God's kindness in mind.”

SAD-DAR 65:1

Tolerance

Bahá'í

“Please God, that we avoid the land of denial, and advance into the ocean of acceptance, so that we may perceive, with an eye purged from all conflicting elements, the worlds of unity and diversity, of variation and oneness, of limitation and detachment, and wing our flight unto the highest and innermost sanctuary of the inner meaning of the Word of God.”

THE KITÁB-Í-IQAN, P. 160

“This Wronged One exhorteth the peoples of the world to observe tolerance and righteousness, which are two lights amidst the darkness of the world and two educators for the edification of mankind. Happy are they who have attained thereto and woe betide the heedless.”

TABLETS OF BAHÁ’U’LLÁH, P. 36

“Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise. Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. It is endowed with a power whose reality men of learning fail to grasp.”

TABLETS OF BAHÁ’U’LLÁH, P. 142

“The heaven of true understanding shineth resplendent with the light of two luminaries: tolerance and righteousness.”

TABLETS OF BAHÁ’U’LLÁH, PP. 169-170

“And the likeness of this station is as that of lamps kindled: for these in respect to their glasses and oil-holders, are different, but in respect to their light, One, and in respect to their illumination, One; nay, each one is identical with the other, without imputation of

plurality, or diversity or multiplicity or separateness. This is the Truth and beyond the Truth there is only error."

BAHÁ'Í WORLD FAITH*, p. 371

"This is what Muhammad taught His people concerning Jesus and Moses, and He reproached them for their lack of faith in these great Teachers, and taught them the lessons of truth and tolerance. Muhammad was sent from God to work among a people as savage and uncivilized as the wild beasts."

PARIS TALKS*, p. 47

"Christ was the Prophet of the Christians, Moses of the Jews - why should not the followers of each prophet recognize and honour the other prophets also? If men could only learn the lesson of mutual tolerance, understanding, and brotherly love, the unity of the world would soon be an established fact."

PARIS TALKS*, p. 49

"From this same God all creation sprang into existence, and He is the one goal, towards which everything in nature yearns. This conception was embodied in the words of Christ, when He said, 'I am the Alpha and the Omega, the beginning and the end'. Man is the sum of Creation, and the Perfect Man is the expression of the complete thought of the Creator - the Word of God.

Consider the world of created beings, how varied and diverse they are in species, yet with one sole origin. All the differences that appear are those of outward form and colour. This diversity of type is apparent throughout the whole of nature.

Behold a beautiful garden full of flowers, shrubs, and trees. Each flower has a different charm, a peculiar beauty, its own delicious perfume and beautiful colour. The trees too, how varied are they in size, in growth, in foliage - and what different fruits they bear! Yet all these flowers, shrubs and trees spring from the self-same earth, the same sun shines upon them and the same clouds give them rain.

So it is with humanity. It is made up of many races, and its peoples are of different colour, white, black, yellow, brown and red - but they all come from the same God, and all are servants to Him. This diversity among the children of men has unhappily not the same

effect as it has among the vegetable creation, where the spirit shown is more harmonious. Among men exists the diversity of animosity, and it is this that causes war and hatred among the different nations of the world.

Differences which are only those of blood also cause them to destroy and kill one another. Alas! that this should still be so. Let us look rather at the beauty in diversity, the beauty of harmony, and learn a lesson from the vegetable creation. If you beheld a garden in which all the plants were the same as to form, colour and perfume, it would not seem beautiful to you at all, but, rather, monotonous and dull. The garden which is pleasing to the eye and which makes the heart glad, is the garden in which are growing side by side flowers of every hue, form and perfume, and the joyous contrast of colour is what makes for charm and beauty. So is it with trees. An orchard full of fruit trees is a delight; so is a plantation planted with many species of shrubs. It is just the diversity and variety that constitutes its charm; each flower, each tree, each fruit, beside being beautiful in itself, brings out by contrast the qualities of the others, and shows to advantage the special loveliness of each and all.

Thus should it be among the children of men! The diversity in the human family should be the cause of love and harmony, as it is in music where many different notes blend together in the making of a perfect chord. If you meet those of different race and colour from yourself, do not mistrust them and withdraw yourself into your shell of conventionality, but rather be glad and show them kindness. Think of them as different coloured roses growing in the beautiful garden of humanity, and rejoice to be among them.

Likewise, when you meet those whose opinions differ from your own, do not turn away your face from them. All are seeking truth, and there are many roads leading thereto. Truth has many aspects, but it remains always and forever one.

Do not allow difference of opinion, or diversity of thought to separate you from your fellow-men, or to be the cause of dispute, hatred and strife in your hearts.

Rather, search diligently for the truth and make all men your friends.

Every edifice is made of many different stones, yet each depends on the other to such an extent that if one were displaced the whole building would suffer; if one is faulty the structure is imperfect.

Bahá'u'lláh has drawn the circle of unity, He has made a design for the uniting of all the peoples, and for the gathering of them all under the shelter of the tent of universal unity. This is the work of the Divine Bounty, and we must all strive with heart and soul until we have the reality of unity in our midst, and as we work, so will strength be given unto us. Leave all thought of self, and strive only to be obedient and submissive to the Will of God. In this way only shall we become citizens of the Kingdom of God, and attain unto life everlasting."

PARIS TALKS*, PP. 51-54

"When we look into the pages of history, past and present, we see the black earth reddened by human blood. Men kill each other like the savage wolves, and forget the laws of love and tolerance."

PARIS TALKS*, PP. 106-107

"Therefore, I say unto you pray - pray and turn your faces to God, that He, in His infinite compassion and mercy, may help and succour these misguided ones. Pray that He will grant them spiritual understanding and teach them tolerance and mercy, that the eyes of their minds may be opened and that they may be endued with the gift of the spirit. Then would peace and love walk hand in hand through the lands, and these poor unhappy people might have rest."

PARIS TALKS*, P. 116

"Briefly, by the promulgation of these principles Bahá'u'lláh has caused the prejudices which afflicted the people of the Orient to disappear. The communities which have accepted His teachings are now living together in the greatest love and harmony. When you enter a meeting of these people, you will find Christians, Jews, Muslims, Zoroastrians, Buddhists gathered together in perfect fellowship and agreement. In their discussions the greatest spirit of tolerance and friendship has supplanted the former hostility and hatred witnessed among them."

PROMULGATION OF UNIVERSAL PEACE*, P. 301

Tolerance

“This is a beautiful assembly. I am very happy that white and black are together. This is the cause of my happiness, for you all are the servants of one God and, therefore, brothers, sisters, mothers and fathers. In the sight of God there is no distinction between whites and blacks; all are as one. Anyone whose heart is pure is dear to God - whether white or black, red or yellow. Among the animals colors exist. The doves are white, black, red, blue; but notwithstanding this diversity of color they flock together in unity, happiness and fellowship, making no distinction among themselves, for they are all doves. Man is intelligent and thoughtful, endowed with powers of mind. Why, then, should he be influenced by distinction of color or race, since all belong to one human family? There is no sheep which shuns another as if saying, ‘I am white, and you are black.’ They graze together in complete unity, live together in fellowship and happiness. How then can man be limited and influenced by racial colors? The important thing is to realize that all are human, all are one progeny of Adam. Inasmuch as they are all one family, why should they be separated?”

PROMULGATION OF UNIVERSAL PEACE*, PP. 425-426

“The teaching work should under all conditions be actively pursued by the believers because divine confirmations are dependent upon it. Should a Bahá’í refrain from being fully, vigorously and wholeheartedly involved in the teaching work he will undoubtedly be deprived of the blessings of the Abha Kingdom. Even so, this activity should be tempered with wisdom - not that wisdom which requireth one to be silent and forgetful of such an obligation, but rather that which requireth one to display divine tolerance, love, kindness, patience, a goodly character, and holy deeds. In brief, encourage the friends individually to teach the Cause of God and draw their attention to this meaning of wisdom mentioned in the Writings, which is itself the essence of teaching the Faith - but all this to be done with the greatest tolerance, so that heavenly assistance and divine confirmation may aid the friends.”

SELECTIONS FROM THE WRITINGS OF ‘’ABDU’L-BAHÁ, P. 268

“In answer we say that differences are of two kinds. One is the cause of annihilation and is like the antipathy existing among warring nations and conflicting tribes who seek each other’s destruction, uprooting one another’s families, depriving one another of rest and comfort and unleashing carnage. The other kind which

is a token of diversity is the essence of perfection and the cause of the appearance of the bestowals of the Most Glorious Lord.

Consider the flowers of a garden: though differing in kind, colour, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm, and addeth unto their beauty. Thus when that unifying force, the penetrating influence of the Word of God, taketh effect, the difference of customs, manners, habits, ideas, opinions and dispositions embellisheth the world of humanity. This diversity, this difference is like the naturally created dissimilarity and variety of the limbs and organs of the human body, for each one contributeth to the beauty, efficiency and perfection of the whole. When these different limbs and organs come under the influence of man's sovereign soul, and the soul's power pervadeth the limbs and members, veins and arteries of the body, then difference reinforceth harmony, diversity strengtheneth love, and multiplicity is the greatest factor for co-ordination.

How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruits, the branches and the trees of that garden were all of the same shape and colour! Diversity of hues, form and shape, enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men. Verily, it is the penetrating power in all things, the mover of souls and the binder and regulator in the world of humanity.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 291-292

“Hold thy husband dear and always show forth an amiable temper towards him, no matter how ill-tempered he may be. Even if thy loving-kindness maketh him more bitter, manifest thou more kindness, more tenderness, be more loving and tolerate his cruel actions and ill-treatment.”

FAMILY LIFE, P. 394

Tolerance

“O Lord! These souls have tasted bitter agony in this earthly life and have, as a sign of their love for the shining beauty of Thy countenance and in their eagerness to attain Thy celestial kingdom, tolerated every gross indignity that the people of tyranny have inflicted upon them.”

BAHÁ’Í PRAYERS (US EDITION), P. 266

Buddhist

“WHILE the Blessed One was residing in the Jetavana, there was a householder living in Savatthi known to all his neighbors as patient and kind, but his relatives were wicked and contrived a plot to rob him. One day they came to the householder and by worrying him with all kinds of threats took away a goodly portion of his property. He did not go to court, nor did he complain, but tolerated with great forbearance the wrongs he suffered. The neighbors wondered and began to talk about it, and rumors of the affair reached the ears of the brethren in Jetavana. While the brethren discussed the occurrence in the assembly hall, the Blessed One entered and asked 'What was the topic of your conversation?' And they told him.”

THE GOSPEL OF BUDDHA, THE PATIENT ELEPHANT, PARA. 1

“Having finished the story, the Blessed One said: 'Brethren, ye are my lawful sons in the faith, begotten by the words of my mouth. Children ought not to trample under foot the counsel given them by their father; do ye henceforth follow my admonitions.' Then the bhikkhus met in conference; they discussed their differences in mutual good will, and the concord of the Sangha was re-established.”

THE GOSPEL OF BUDDHA, THE RE-ESTABLISHMENT OF CONCORD, PARA. 22

“THE Tathagata addressed the venerable Kassapa, to dispel the uncertainty and doubt of his mind, and he said: 'All things are made of one essence, yet things are different according to the forms which they assume under different impressions. As they form themselves so they act, and as they act so they are. It is, Kassapa, as if a potter made different vessels out of the same clay. Some of

these pots are to contain sugar, others rice, others curds and milk; others still are vessels of impurity. There is no diversity in the clay used; the diversity of the pots is only due to the moulding hands of the potter who shapes them for the various uses that circumstances may require.”

**THE GOSPEL OF BUDDHA, ONE ESSENCE, ONE LAW, ONE AIM,
PARA. 1**

“The great cloud full of rain comes up in this wide universe covering all countries and oceans to pour down its rain everywhere, over all grasses, shrubs, herbs, trees of various species, families of plants of different names growing on the earth, on the hills, on the mountains, or in the valleys. Then, Kassapa, the grasses, shrubs, herbs, and wild trees suck the water emitted from that great cloud which is all of one essence and has been abundantly poured down; and they will, according to their nature, acquire a proportionate development, shooting up and producing blossoms and their fruits in season. Rooted in one and the same soil, all those families of plants and germs are quickened by water of the same essence.”

**THE GOSPEL OF BUDDHA, ONE ESSENCE, ONE LAW, ONE AIM,
PARA. 4**

“Do not reprove them, Sariputta”, said the Blessed One, ‘For harsh words do not serve as a remedy and are pleasant to no one. Assign separate dwelling-places to each party and treat them with impartial justice. Listen with patience to both parties. He alone who weighs both sides is called a muni. When both parties have presented their case, let the Sangha come to an agreement and declare the re-establishment of concord.”

**THE GOSPEL OF BUDDHA, THE RE-ESTABLISHMENT OF CONCORD,
PARA. 3**

“If we liberate our souls from our petty selves, wish no ill to others, and become clear as a crystal diamond reflecting the light of truth, what a radiant picture will appear in us mirroring things as they are, without the admixture of burning desires, without the distortion of erroneous illusion, without the agitation of clinging and unrest.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 11

Tolerance

“Our good or evil deeds follow us continually like shadows. That which is most needed is a loving heart! Regard thy people as men do an only son. Do not oppress them, do not destroy them; keep in due check every member of thy body, forsake unrighteous doctrine and walk in the straight path. Exalt not thyself by trampling down others, but comfort and befriend the suffering. Neither ponder on kingly dignity, nor listen to the smooth words of flatterers.”

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 7

“He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim of life and grasping at pleasure, will in time envy him who has exerted himself in meditation. The fault of others is easily noticed, but that of oneself is difficult to perceive. A man winnows his neighbor's faults like chaff, but his own fault he hides, as a cheat hides the false die from the gambler. If a man looks after the faults of others, and is always inclined to take offense, his own passions will grow, and he is far from the destruction of passions. Not about the perversities of others, not about their sins of commission or omission, but about his own misdeeds and negligences alone should a sage be worried. Good people shine from afar, like the snowy mountains; bad people are concealed, like arrows shot by night.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 13

“Such a man who does his duty is tolerant like the earth, like a stone set in a threshold; he is like a lake without mud; no new births are in store for him.”

THE DHAMMAPADA 95

Christian

“‘Teacher,’ said John, ‘we saw a man driving out demons in your name and we told him to stop, because he was not one of us.’

‘Do not stop him,’ Jesus said. ‘No one who does a miracle in my name can in the next moment say anything bad about me, for whoever is not against us is for us.’”

NIV, THE GOSPEL ACCORDING TO MARK, 9:38- 40

“‘Master,’ said John, ‘we saw a man driving out demons in your name and we tried to stop him, because he is not one of us.’

‘Do not stop him,’ Jesus said, ‘for whoever is not against you is for you.’”

NIV, LUKE 9:49-50

“Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.”

NIV, ACTS OF THE APOSTLES 17:11

“Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ.”

NIV, ACTS OF THE APOSTLES 28:31

“Accept him whose faith is weak, without passing judgment on disputable matters. One man's faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables. The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him.

Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God.

For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord. For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living.

Tolerance

You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat. It is written: "As surely as I live," says the Lord, "every knee will bow before me; every tongue will confess to God." So then, each of us will give an account of himself to God.

Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean. If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died. Do not allow what you consider good to be spoken of as evil.

For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men. Let us therefore make every effort to do what leads to peace and to mutual edification.

Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall. So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves. But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin.

NIV, THE LETTER OF PAUL TO THE ROMANS, 14

"Be tolerant with one another and forgiving, if any of you has cause for complaint: you must forgive as the Lord forgave you."

REB, THE LETTER OF PAUL TO THE COLOSSIANS, 3:13

"But if anyone says to you, 'This has been offered in sacrifice,' then do not eat it, both for the sake of the man who told you and for conscience' sake-- the other man's conscience, I mean, not yours. For why should my freedom be judged by another's conscience? If I

take part in the meal with thankfulness, why am I denounced because of something I thank God for?

So whether you eat or drink or whatever you do, do it all for the glory of God. Do not cause anyone to stumble, whether Jews, Greeks or the church of God-- even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved."

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 10:28-33

Hindu

"He looks impartially on all--lover, friend, or foe; indifferent or hostile; alien or relative; virtuous or sinful."

THE BHAGAVAD-GITA, 6:9

"He who sits a sojourner and stranger in their midst unruffled, standing off, saying- serene- when troubles break, 'these be the Qualities'!"

THE SONG CELESTIAL 14:23

"Satisfied with honour or dishonour; unto friends and unto foes alike in tolerance; detached from undertakings,- he is named surmounter of the Qualities!"

THE SONG CELESTIAL 14:25

Jewish

"But every man shall sit
Under his grapevine or fig tree
With no one to disturb him.
For it was the Lord of Hosts who spoke."

TANAKH, MICAH 4:4-5

"The discretion of a man makes him slow to anger; and it is his glory to overlook a transgression:"

Tolerance

HB, PROVERBS 19:11

Muslim

“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.”

AL-QUR’ÁN 2:109

“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: but forgive them and overlook (their misdeeds): for Allah loveth those who are kind.”

AL-QUR’ÁN 5:13

“‘And if there is a party among you who believes in the message with which I have been sent and a party which does not believe hold yourselves in patience until Allah doth decide between us: for He is the best to decide.’ The leaders the arrogant party among his people said: ‘O Shu`aib! we shall certainly drive thee out of our city (thee) and those who believe with thee: or else ye (thou and they) shall have to return to our ways and religion.’ He said: ‘what! even though we do detest (them)?’”

AL-QUR’ÁN 7:87-88

“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.”

AL-QUR’ÁN 15:85

“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.”

AL-QUR'ÁN 24:22

“Say: ‘Who gives you sustenance from the heavens and the earth?’ Say: “It is Allah and certain it is that either we or ye are on right guidance or in manifest error!”

Say: ‘Ye shall not be questioned as to our sins nor shall we be questioned as to what ye do.’

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.’”

AL-QUR'ÁN 34:24-26

“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.”

AL-QUR'ÁN 42:40

“Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden. This is the true promise which they were promised (in the world).”

AL-QUR'ÁN 46:16

“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.”

AL-QUR'ÁN 64:14

Zoroastrian

Tolerance

“The three greatest concerns of men are these: to make him who is an enemy a friend, to make righteous him who is wicked, and to make the ignorant learned.”

SHAYAST-LA-SHAYAST 20:6

Tranquility

Bahá'í

“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.”

SELECTIONS FROM THE BÁB, PP. 174-175

“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.”

SELECTIONS FROM THE BÁB, P. 179

“These decrees were ordained by Thee so that all created things might bear witness that they have been brought into being for the sake of naught else but Thee. Thou hast withheld from them the things that bring tranquillity to their hearts, that they might know of a certainty that whatever is associated with Thy holy Being is far superior to and exalted above aught else that would satisfy them; inasmuch as Thine indomitable power pervadeth all things, and nothing can ever frustrate it.”

SELECTIONS FROM THE BÁB, P. 189

“The Lord hath decreed, moreover, that the deceased should be enfolded in five sheets of silk or cotton. For those whose means are limited a single sheet of either fabric will suffice. Thus hath it been ordained by Him Who is the All-Knowing, the All-Informed. It is forbidden you to transport the body of the deceased a greater

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distance than one hour's journey from the city; rather should it be interred, with radiance and serenity, in a nearby place."

THE KITÁB-Í-AQDAS, PP. 65-66

"Blessed is the one who discovereth the fragrance of inner meanings from the traces of this Pen through whose movement the breezes of God are wafted over the entire creation, and through whose stillness the very essence of tranquillity appeareth in the realm of being. Glorified be the All-Merciful, the Revealer of so inestimable a bounty. Say: Because He bore injustice, justice hath appeared on earth, and because He accepted abasement, the majesty of God hath shone forth amidst mankind."

THE KITÁB-Í-AQDAS, P. 76

"Ere long will the state of affairs within thee be changed, and the reins of power fall into the hands of the people. Verily, thy Lord is the All-Knowing. His authority embraceth all things. Rest thou assured in the gracious favour of thy Lord. The eye of His loving-kindness shall everlastinglly be directed towards thee. The day is approaching when thy agitation will have been transmuted into peace and quiet calm."

SYNOPSIS OF THE KITÁB-Í-AQDAS, P. 22

"By 'arts and sciences' is meant those which begin with words and end with words. Such arts and sciences, however, as are productive of good results, and bring forth their fruit, and are conducive to the well-being and tranquility of men have been, and will remain, acceptable before God. Wert thou to give ear to My voice, thou wouldest cast away all thy possessions, and wouldest set thy face towards the Spot wherein the ocean of wisdom and of utterance hath surged, and the sweet savors of the loving-kindness of thy Lord, the Compassionate, have wafted."

EPISTLE TO THE SON OF THE WOLF, P. 19

"Religion is, verily, the chief instrument for the establishment of order in the world, and of tranquillity amongst its peoples. The weakening of the pillars of religion hath strengthened the foolish, and emboldened them, and made them more arrogant. Verily I say:

The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion. Hear Me, O men of insight, and be warned, ye who are endued with discernment!

We entreat God to deliver the light of equity and the sun of justice from the thick clouds of waywardness, and cause them to shine forth upon men. No light can compare with the light of justice. The establishment of order in the world and the tranquillity of the nations depend upon it.”

EPISTLE TO THE SON OF THE WOLF, PP. 28-29

“We pray God - exalted be His glory - and cherish the hope that He may graciously assist the manifestations of affluence and power and the daysprings of sovereignty and glory, the kings of the earth - may God aid them through His strengthening grace - to establish the Lesser Peace. This, indeed, is the greatest means for insuring the tranquillity of the nations.”

EPISTLE TO THE SON OF THE WOLF, P. 30

“Gracious God! This is the day whereon the wise should seek the advice of this Wronged One, and ask Him Who is the Truth what things are conducive to the glory and tranquillity of men.”

EPISTLE TO THE SON OF THE WOLF, P. 33

“This people need no weapons of destruction, inasmuch as they have girded themselves to reconstruct the world. Their hosts are the hosts of goodly deeds, and their arms the arms of upright conduct, and their commander the fear of God. Blessed that one that judgeth with fairness. 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.”

EPISTLE TO THE SON OF THE WOLF, PP. 74-75

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“Patiently and calmly ponder thou upon the resplendent signs and the sublime words, and all that hath been revealed in these days, that haply thou mayest fathom the mysteries that are hid in the Books, and mayest strive to guide His servants.”

EPISTLE TO THE SON OF THE WOLF, P. 144

“As the people differ in their understanding and station, We will accordingly make mention of a few traditions, that these may impart constancy to the wavering soul, and tranquillity to the troubled mind. Thereby, will the testimony of God unto the people, both high and low, be complete and perfect.”

THE KITÁB-Í-IQAN, PP. 237-238

“Thou seest, O my Lord, how Thy servants have left their homes in their longing to meet Thee, and how they have been hindered by the ungodly from looking upon Thy face, and from circumambulating the sanctuary of Thy grandeur. Pour out Thy steadfastness and send down Thy calm upon them, O my Lord!”

PRAYERS AND MEDITATIONS, P. 18

“I beseech Thee, by Thy name through which Thou turnest restlessness into tranquillity, fear into confidence, weakness into strength, and abasement into glory, that Thou of Thy grace wilt aid me and Thy servants to exalt Thy name, to deliver Thy Message, and to proclaim Thy Cause, in such wise that we may remain unmoved by either the assaults of the transgressors or the wrath of the infidels, O Thou Who art my Well-Beloved!”

PRAYERS AND MEDITATIONS, P. 213

“She is sick, O my God, and hath entered beneath the shadow of the Tree of Thy healing; afflicted, and hath fled to the City of Thy protection; diseased, and hath sought the Fountain-Head of Thy favors; sorely vexed, and hath hasted to attain the Well-Spring of Thy tranquillity; burdened with sin, and hath set her face toward the court of Thy forgiveness.”

PRAYERS AND MEDITATIONS, P. 235

“Create in me a pure heart, O my God, and renew a tranquil conscience within me, O my Hope! Through the spirit of power confirm Thou me in Thy Cause, O my Best-Beloved, and by the light of Thy glory reveal unto me Thy path, O Thou the Goal of my desire! Through the power of Thy transcendent might lift me up unto the heaven of Thy holiness, O Source of my being, and by the breezes of Thine eternity gladden me, O Thou Who art my God! Let Thine everlasting melodies breathe tranquillity on me, O my Companion, and let the riches of Thine ancient countenance deliver me from all except Thee, O my Master, and let the tidings of the revelation of Thine incorruptible Essence bring me joy, O Thou Who art the most manifest of the manifest and the most hidden of the hidden!”

PRAYERS AND MEDITATIONS, P. 248

“Thou art He Who changeth through His bidding abasement into glory, and weakness into strength, and powerlessness into might, and fear into calm, and doubt into certainty. No God is there but Thee, the Mighty, the Beneficent.”

PRAYERS AND MEDITATIONS, P. 249

“Turn, then, O my God, their fear into the evidences of Thy peace and Thy security, and their abasement into the sovereignty of Thy glory, and their poverty into Thine all-sufficient riches, and their distress into the wonders of Thy perfect tranquillity. Vouchsafe unto them the fragrances of Thy might and Thy mercy, and send down upon them, out of Thy marvelous loving-kindness, what will enable them to dispense with all except Thee, and will detach them from aught save Thyself, that the sovereignty of Thy oneness may be revealed and the supremacy of Thy grace and Thy bounty demonstrated.”

PRAYERS AND MEDITATIONS, P. 335

“God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The

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second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 79-80

“The purpose underlying the revelation of every heavenly Book, nay, of every divinely-revealed verse, is to endue all men with righteousness and understanding, so that peace and tranquillity may be firmly established amongst them.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 206

“The Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 249

“O ye rulers of the earth! Wherefore have ye clouded the radiance of the Sun, and caused it to cease from shining? Hearken unto the counsel given you by the Pen of the Most High, that haply both ye and the poor may attain unto tranquillity and peace. We beseech God to assist the kings of the earth to establish peace on earth. He, verily, doth what He willeth.

O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This,

verily, is wholly and grossly unjust. Fear the sighs and tears of this wronged One, and lay not excessive burdens on your peoples. Do not rob them to rear palaces for yourselves; nay rather choose for them that which ye choose for yourselves. Thus We unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! How strange, how very strange!"

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 253-254

"The One true God beareth Me witness, and His creatures will testify, that not for a moment did I allow Myself to be hidden from the eyes of men, nor did I consent to shield My person from their injury. Before the face of all men I have arisen, and bidden them fulfil My pleasure. My object is none other than the betterment of the world and the tranquillity of its peoples. The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded."

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 286

"He Who is the Eternal Truth hath, from the Day Spring of Glory, directed His eyes towards the people of Bahá, and is addressing them in these words: 'Address yourselves to the promotion of the well-being and tranquillity of the children of men. Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City. Illumine and hallow your hearts; let them not be profaned by the thorns of hate or the thistles of malice. Ye dwell in one world, and have been created through the operation of one Will. Blessed is he who mingleth with all men in a spirit of utmost kindliness and love.'"

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 333-334

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“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 tranquillity 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.”

TABLETS OF BAHÁ'U'LLÁH, P. 37

“In these days truthfulness and sincerity are sorely afflicted in the clutches of falsehood, and justice is tormented by the scourge of injustice. The smoke of corruption hath enveloped the whole world in such wise that naught can be seen in any direction save regiments of soldiers and nothing is heard from any land but the clashing of swords. We beseech God, the True One, to strengthen the wielders of His power in that which will rehabilitate the world and bring tranquillity to the nations.”

TABLETS OF BAHÁ'U'LLÁH, P. 39

“O ye men of wisdom among nations! Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the well-being and tranquillity of all mankind. This span of earth is but one homeland and one habitation. It behoveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony.”

TABLETS OF BAHÁ'U'LLÁH, PP. 67-68

“O people of God! Give ear unto that which, if heeded, will ensure the freedom, well-being, tranquillity, exaltation and advancement of all men. Certain laws and principles are necessary and indispensable for Persia. However, it is fitting that these measures should be adopted in conformity with the considered views of His Majesty - may God aid him through His grace - and of the learned divines and of the high-ranking rulers. Subject to their approval a place should be fixed where they would meet. There they should hold fast to the cord of consultation and adopt and enforce that which is conducive to the security, prosperity, wealth and

tranquillity of the people. For were any measure other than this to be adopted, it could not but result in chaos and commotion.”

TABLETS OF BAHÁ'U'LLÁH, PP. 92-93

“In the abundance of Our grace and loving-kindness We have revealed specially for the rulers and ministers of the world that which is conducive to safety and protection, tranquillity and peace; haply the children of men may rest secure from the evils of oppression.”

TABLETS OF BAHÁ'U'LLÁH, P. 125

“When the Day-Star of Wisdom rose above the horizon of God's Holy Dispensation it voiced this all-glorious utterance: They that are possessed of wealth and invested with authority and power must show the profoundest regard for religion. In truth, religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world, for the fear of God impelleth man to hold fast to that which is good, and shun all evil. Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquillity and peace cease to shine. Unto this will bear witness every man of true understanding.”

TABLETS OF BAHÁ'U'LLÁH, P. 125

“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 tranquillity 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.”

TABLETS OF BAHÁ'U'LLÁH, PP. 129-130

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“O my friend! In all circumstances one should seize upon every means which will promote security and tranquillity among the peoples of the world. The Great Being saith: In this glorious Day whatever will purge you from corruption and will lead you towards peace and composure, is indeed the Straight Path.”

TABLETS OF BAHÁ'U'LLÁH, P. 171

“The aim of this Wronged One in sustaining woes and tribulations, in revealing the Holy Verses and in demonstrating proofs hath been naught but to quench the flame of hate and enmity, that the horizon of the hearts of men may be illumined with the light of concord and attain real peace and tranquillity.”

TABLETS OF BAHÁ'U'LLÁH, P. 219

“Man is like unto a tree. If he be adorned with fruit, he hath been and will ever be worthy of praise and commendation. Otherwise a fruitless tree is but fit for fire. The fruits of the human tree are exquisite, highly desired and dearly cherished. Among them are upright character, virtuous deeds and a goodly utterance. The springtime for earthly trees occurreth once every year, while the one for human trees appeareth in the Days of God - exalted be His glory. Were the trees of men's lives to be adorned in this divine Springtime with the fruits that have been mentioned, the effulgence of the light of Justice would, of a certainty, illumine all the dwellers of the earth and everyone would abide in tranquillity and contentment beneath the sheltering shadow of Him Who is the Object of all mankind. The Water for these trees is the living water of the sacred Words uttered by the Beloved of the world. In one instant are such trees planted and in the next their branches shall, through the outpourings of the showers of divine mercy, have reached the skies. A dried-up tree, however, hath never been nor will be worthy of any mention.”

TABLETS OF BAHÁ'U'LLÁH, P. 257

“You should exhort all the friends to patience, to acquiescence, and to tranquillity, saying: O ye loved ones of God in that land! Ye are glorified in all the worlds of God because of your relationship to Him Who is the Eternal Truth, but in your lives on this earthly plane, which pass away as a fleeting moment, ye are afflicted with

abasement. For the sake of the one true God, ye have been reviled and persecuted, ye have been imprisoned, and surrendered your lives in His path. Ye should not, however, by reason of the tyrannical acts of some heedless souls, transgress the limits of God's commandments by contending with anyone."

CRISIS AND VICTORY, P. 171

"Jealousy consumeth the body and anger doth burn the liver; avoid these two as you would a lion."

BAHÁ'U'LLÁH IN DIVINE ART OF LIVING, P. 58

"We ask God, exalted be His glory, to confirm each one of the friends in that land in the acquisition of such praiseworthy characteristics as shall conduce to the spread of justice and equity among the peoples of the world. The first, the fundamental purpose underlying creation hath ever been, and will continue to be, none other than the appearance of trustworthiness and godliness, of sincerity and goodwill amongst mankind, for these qualities are the cause of peace, security and tranquillity. Blessed are those who possess such virtues."

COMPILATION ON TRUSTWORTHINESS, P. 328

"Do not despair! Work steadily. Sincerity and love will conquer hate. How many seemingly impossible events are coming to pass in these days! Set your faces steadily towards the Light of the World. Show love to all; 'Love is the breath of the Holy Spirit in the heart of Man'. Take courage! God never forsakes His children who strive and work and pray! Let your hearts be filled with the strenuous desire that tranquillity and harmony may encircle all this warring world. So will success crown your efforts, and with the universal brotherhood will come the Kingdom of God in peace and goodwill." **PARIS TALKS*, P. 30**

"I hope that you will use your understanding to promote the unity and tranquillity of mankind, to give enlightenment and civilization to the people, to produce love in all around you, and to bring about the universal peace." **PARIS TALKS*, P. 43**

Tranquility

“A man living with his thoughts in this Kingdom knows perpetual joy. The ills all flesh is heir to do not pass him by, but they only touch the surface of his life, the depths are calm and serene.”

PARIS TALKS*, P. 110

“It is my hope that this standard of the oneness of the world of humanity may be upraised with the utmost solidity so that the Orient and Occident may become perfectly reconciled and attain complete intercommunication, the hearts of the East and West become united and attracted, real union become unveiled, the light of guidance shine, divine effulgences be seen day by day so that the world of humanity may find complete tranquillity, the eternal happiness of man become evident and the hearts of the people of the world be as mirrors in which the rays of the Sun of Reality may be reflected.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 12-13

“Therefore, the very first service to the world of man is to establish this auxiliary international means of communication. It will become the cause of the tranquillity of the human commonwealth. Through its sciences and arts will be spread among the nations, and it will prove to be the means of the progress and development of all races. We must endeavor with all our powers to establish this international auxiliary language throughout the world.”

PROMULGATION OF UNIVERSAL PEACE*, P. 61

“Man should weigh his opinions with the utmost serenity, calmness and composure. Before expressing his own views he should carefully consider the views already advanced by others. If he finds that a previously expressed opinion is more true and worthy, he should accept it immediately and not willfully hold to an opinion of his own. By this excellent method he endeavors to arrive at unity and truth.

PROMULGATION OF UNIVERSAL PEACE*, P. 72

“Perchance, God will remove this strife and warfare of thousands of years. May this bloodshed pass away, this tyranny and oppression cease, this warfare be ended. May the light of love shine forth and

illumine hearts, and may human lives be cemented and connected until all of us may find agreement and tranquillity beneath the same tabernacle and with the standard of the Most Great Peace above us move steadily onward.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 115-116

“When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and universal peace unite the nations and peoples of the world. All mankind will dwell together as one family, blend as the waves of one sea, shine as stars of one firmament and appear as fruits of the same tree. This is the happiness and felicity of humankind. This is the illumination of man, the eternal glory and everlasting life; this is the divine bestowal.”

PROMULGATION OF UNIVERSAL PEACE*, P. 145

“The point is this: that to gain control over physical bodies is an extremely easy matter, but to bring spirits within the bonds of serenity is a most arduous undertaking. This is not the work of everybody. It necessitates a divine and holy potency, the potency of inspiration, the power of the Holy Spirit. For example, Christ was capable of leading spirits into that abode of serenity. He was capable of guiding hearts into that haven of rest. From the day of His manifestation to the present time He has been resuscitating hearts and quickening spirits. He has exercised that vivifying influence in the realm of hearts and spirits; therefore, His resuscitating is everlasting.”

PROMULGATION OF UNIVERSAL PEACE*, P. 277

“The world is in greatest need of international peace. Until it is established, mankind will not attain composure and tranquillity.”

PROMULGATION OF UNIVERSAL PEACE*, P. 301

“May you be a source of joy and happiness to us, a source of tranquillity and composure.”

Tranquility

PROMULGATION OF UNIVERSAL PEACE*, P. 387

“Rest ye in the assurance of firmness. Be well poised and serene, remembering that this is only as the harmless twittering of sparrows and that it will soon pass away. If such things do not happen, the fame of the Cause will not become widespread, and the summons of God will not be heard.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 428-429

“My highest wish and desire is that ye who are my children may be educated according to the teachings of Bahá’u’lláh and may receive a Bahá’í training; that ye may each become a lighted candle in the world of humanity, may be devoted to the service of all mankind, may give up your rest and comfort, so that ye may become the cause of the tranquillity of the world of creation.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 141

“In spite of everything, this homeless prisoner remained inwardly tranquil and secure, trusting in the peerless Lord, yearning for whatever afflictions might have to be encountered in the pathway of God’s love. For bolts of hate are, in our sight, but a gift of pearls from Him, and mortal poison but a healing draught.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 243

“Praise be to Him, ye are acquainted with the various laws, institutions and principles of the world; today nothing short of these divine teachings can assure peace and tranquillity to mankind. But for these teachings, this darkness shall never vanish, these chronic diseases shall never be healed; nay, they shall grow fiercer from day to day. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 249

“Note ye how easily, where unity existeth in a given family, the affairs of that family are conducted; what progress the members of that family make, how they prosper in the world. Their concerns are in order, they enjoy comfort and tranquillity, they are secure, their position is assured, they come to be envied by all. Such a

family but addeth to its stature and its lasting honour, as day succeedeth day.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 279

“Likewise in this marvelous cycle the earth will be transformed, and the world of humanity arrayed in tranquillity and beauty. Disputes, quarrels and murders will be replaced by peace, truth and concord; among the nations, peoples, races and countries, love and amity will appear. Cooperation and union will be established, and finally war will be entirely suppressed. When the laws of the Most Holy Book are enforced, contentions and disputes will find a final sentence of absolute justice before a general tribunal of the nations and kingdoms, and the difficulties that appear will be solved.”

SOME ANSWERED QUESTIONS, PP. 63-64

“Both of the brothers were under the protection of God and free from every earthly bond. In the prison, they worked at their craft, keeping to themselves, away from friend and stranger alike. Tranquil, dignified, confident, strong in faith, sheltered by the All-Merciful, they happily spent their days.”

MEMORIALS OF THE FAITHFUL, PP. 72-73

“[To insure] freedom of conscience and tranquility of heart and soul is one of the duties and functions of government, and is in all ages the cause of progress in development and ascendancy over other lands.”

A TRAVELER'S NARRATIVE, P. 87

“It is right to exercise caution and care with regard to political factions, and to be fearful and apprehensive of materialist sects; for the subjects occupying the thoughts of the former are [designs of] interference in political matters and [desire of] ostentation, while the actions and conduct of the latter are subversive of safety and tranquility.”

A TRAVELER'S NARRATIVE, PP. 87-88

Tranquility

Buddhist

“Happy is he who has ceased to live for pleasure and rests in the truth. Verily his composure and tranquility of mind are the highest bliss.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 15

“Siddhattha sat down beneath the great jambu-tree and gave himself to thought, pondering on life and death and the evils of decay. Concentrating his mind he became free from confusion. All low desires vanished from his heart and perfect tranquility came over him.”

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 2**

“And when the Bodhisattva was ahungered, lo! Mara, the Evil One, approached him and said: ‘Thou art emaciated from fasts, and death is near. What good is thy exertion? Deign to live, and thou wilt be able to do good work.’ But the Sakyamuni made reply: ‘O thou friend of the indolent, thou wicked one; for what purpose hast thou come? Let the flesh waste away, if but the mind becomes more tranquil and attention more steadfast. What is life in this world? Death in battle is better to me than that I should live defeated.’”

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 17

“The Blessed One said: 'Whatever is to be done by him who aspires to attain the tranquility of Nirvana let him be able and upright, conscientious and gentle, and not proud. Let a man's pleasure be the Dharma, let him delight in the Dharma, let him stand fast in the Dharma, let him know how to inquire into the Dharma, let him not raise any dispute that pollutes the Dharma, and let him spend his time in pondering on the well-spoken truths of the Dharma.'”

THE GOSPEL OF BUDDHA, WORDS OF INSTRUCTION, PARA. 4

“What is this promise?” asked the Buddha; and the disciple replied: ‘There is in the west a paradise called the Pure Land, exquisitely adorned with gold and silver and precious gems. There are pure waters with golden sands, surrounded by pleasant walks and covered with large lotus flowers. Joyous music is heard, and

flowers rain down three times a day. There are singing birds whose harmonious notes proclaim the praises of religion, and in the minds of those who listen to their sweet sounds, remembrance arises of the Buddha, the law, and the brotherhood. No evil birth is possible there, and even the name of hell is unknown. He who fervently and with a pious mind repeats the words 'Amitabha Buddha' will be transported to the happy region of this pure land, and when death draws nigh, the Buddha, with a company of saintly followers, will stand before him, and there will be perfect tranquility.””

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 6**

“The fifth meditation is the meditation on serenity, in which thou risest above love and hate, tyranny and thraldom, wealth and want, and regardest thine own fate with impartial calmness and perfect tranquility.””

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 15**

“The disciple replied: 'There are four Jhanas. The first Jhana is seclusion in which one must free his mind from sensuality; the second Jhana is a tranquility of mind full of joy and gladness; the third Jhana is a taking delight in things spiritual; the fourth Jhana is a state of perfect purity and peace in which the mind is above all gladness and grief.'””

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 22**

“Then the Blessed One proceeded to the Service Hall, and sat down there on the mat spread out for him. And when he was seated, the Blessed One addressed the brethren, and said: 'O brethren, ye to whom the truth has been made known, having thoroughly made yourselves masters of it, practice it, meditate upon it, and spread it abroad, in order that pure religion may last long and be perpetuated, in order that it may continue for the good and happiness of the great multitudes, out of pity for the world, and to the good and gain of all living beings! Star-gazing and astrology, forecasting lucky or unfortunate events by signs, prognosticating good or evil, all these are things forbidden. He who lets his heart go loose without restraint shall not attain Nirvana; therefore, must we

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hold the heart in check, and retire from worldly excitements and seek tranquility of mind. Eat your food to satisfy your hunger, and drink to satisfy your thirst. Satisfy the necessities of life like the butterfly that sips the flower, without destroying its fragrance or its texture. It is through not understanding and grasping the four truths, O brethren, that we have gone astray so long and wandered in this weary path of transmigrations, both you and I, until we have found the truth. Practice the earnest meditations I have taught you. Continue in the great struggle against sin. Walk steadily in the roads of saintship. Be strong in moral powers. Let the organs of your spiritual sense be quick. When the seven kinds of wisdom enlighten your mind, you will find the noble, eightfold path that leads to Nirvana.”

**THE GOSPEL OF BUDDHA, THE BUDDHA'S ANNOUNCES HIS DEATH,
PARA. 7**

“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 WORD OF BUDDHA, THE FOUR NOBLE TRUTHS, PARA. 4

“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. This is called the effort to develop.”

THE WORD OF BUDDHA, SIXTH STEP, PARA. 10

“And whenever, whilst enraptured in mind, his spiritual frame and his mind become tranquil-at such a time he has gained and is developing the Element of Enlightenment "Tranquility"; and thus this element of enlightenment reaches fullest perfection.

And whenever, whilst being tranquilized in his spiritual frame and happy, his mind becomes concentrated-at such a time he has gained and is developing the Element of Enlightenment "Concentration; and thus this element of enlightenment reaches fullest perfection.”

THE WORD OF BUDDHA, SEVENTH STEP, PARA. 49-50

“There, the disciple is developing the elements of enlightenment: Attentiveness, Investigation of the Law, Energy, Rapture, Tranquility, Concentration and Equanimity, bent on detachment, on absence of desire, on extinction and renunciation.”

THE WORD OF BUDDHA, SEVENTH STEP, PARA. 54

“He who has realized one or other of the Four Ultramundane Paths without ever having attained the Trances, is called a ‘Dry-visioned One,’ or one whose passions are ‘dried up by Insight.’ He, however, who after cultivating the Trances has reached one of the Ultramundane Paths, is called ‘one who has taken tranquility as his vehicle.’”

THE WORD OF BUDDHA, EIGHTH STEP, PARA. 6

“And further: after the subsiding of verbal thought and rumination, and by the gaining of inward tranquility and oneness of mind, he enters into a state free from verbal thought and rumination, the second trance, which is born of Concentration, and filled with Rapture and Happiness.”

THE WORD OF BUDDHA, EIGHTH STEP, PARA. 9

“Thus, these five Groups of Existence must be wisely penetrated; Delusion and Craving must be wisely abandoned; Tranquility and Insight must be wisely developed.”

THE WORD OF BUDDHA, EIGHTH STEP, PARA. 16

Christian

“He got up, rebuked the wind and said to the waves, ‘Quiet! Be still!’ Then the wind died down and it was completely calm.”

NIV, THE GOSPEL ACCORDING TO MARK 4:39

“The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, ‘Come with me by yourselves to a quiet place and get some

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rest.' So they went away by themselves in a boat to a solitary place."

NIV, THE GOSPEL ACCORDING TO MARK 6:30-32

"I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone--for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness."

NIV, FIRST TIMOTHY 2:1-2

"Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight."

NIV, THE FIRST LETTER OF PETER 3:3-4

"Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody."

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 4:11-12

Hindu

"But, if one deals with objects of the sense not loving and not hating, making them serve his free soul, which rests serenely lord, lo! such a man comes to tranquillity; And out of that tranquillity shall rise the end and healing of his earthly pains, since the will governed sets the soul at peace."

THE SONG CELESTIAL, 2:64-65

"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 tranquillity!"

THE SONG CELESTIAL, 2:71

“But all thy dues discharging, for My sake, with meditation centred inwardly, seeking no profit, satisfied, serene, heedless of issue-fight!”

THE SONG CELESTIAL, 3:30

“Tranquil in spirit, free of fear, intent upon his Brahmacharya vow, devout, musing on Me, lost in the thought of Me.”

THE SONG CELESTIAL, 6:14

“For perfect bliss grows only in the bosom tranquillised, the spirit passionless, purged from offence, vowed to the Infinite.”

THE SONG CELESTIAL, 6:27

“Who, dwelling quiet-eyed, stainless, serene, well-balanced, unperplexed, working with Me, yet from all works detached, that man I love!” **THE SONG CELESTIAL 12:16**

“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!”

THE SONG CELESTIAL 13:11-12

“He who sits a sojourner and stranger in their midst unruffled, standing off, saying- serene- when troubles break, 'these be the Qualities'!”

THE SONG CELESTIAL 14:23

“Serenity of soul, benignity, sway of the silent Spirit, constant stress to sanctify the Nature,- these things make good rite, and true religiousness of Mind.”

THE SONG CELESTIAL 17:16

Tranquility

“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.”

THE SONG CELESTIAL 18:42

“Such an one, growing one with BRAHM, serene, sorrows no more, desires no more; his soul, equally loving all that lives, loves well Me, Who have made them, and attains to Me.”

THE SONG CELESTIAL 18:54

Jewish

“The Lord your God is in your midst; a mighty one who saves, he will rejoice over you with joy; he will be silent in his love, he will joy over you with singing.”

HB, ZEPHANIAH 3:17

“A Psalm of David; The Lord is my shepherd; I shall not want: He makes me lie down in green pastures; he leads me beside still waters: He restores my soul; he leads me in the paths of righteousness for his name's sake: Even though I walk through the valley of the shadow of death, I will fear no evil; for you are with me; your rod and your staff comfort me: You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup runs over: Surely goodness and loving kindness shall follow me all the days of my life; and I will dwell in the house of the Lord forever.”

HB, PSALMS 23

“Give up anger, abandon fury,
do not be vexed;
it can only do harm.”

THE HOLY SCRIPTURES, PSALMS 37:8

“A calm disposition gives bodily health;
Passion is rot to the bones.”

THE HOLY SCRIPTURES, PROVERBS 14:30

“Better is a dry morsel, and quietness with it, than a house full of feasting with quarrels:”

HB, PROVERBS 17:1

“There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor; This also I saw, that it was from the hand of God:”

HB, ECCLESIASTES 2:24

“Better is a handful with quietness, than both hands full of labor and striving after wind:”

HB, ECCLESIASTES 4:6

“The words of wise men are heard in quiet more than the shouting of him who rules among fools:”

HB, ECCLESIASTES 9:17

“Therefore, O king, let my counsel be acceptable to you, and break off your sins by practicing righteousness, and your iniquities by showing mercy to the poor; that there may be a lengthening of your tranquillity:”

HB, DANIEL 4:24

Muslim

“He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.”

THE QUR’ÁN, 6:1-2

“He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquillity and the sun and moon for the

Tranquility

reckoning (of time): such is the judgment and ordering of (Him) the Exalted in Power the Omniscient.”

AL-QUR’ÁN 6:96

“Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and He caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of satan, to strengthen your hearts, and to plant your feet firmly therewith.”

THE QUR’ÁN, THE SPOILS OF WAR 8:20

“Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you but they availed you naught: the land for all that it is wide did constrain you and ye turned back in retreat. But Allah did pour His calm on the apostle and on the believers and sent down forces which ye saw not: He punished the unbelievers: thus doth He reward those without faith.”

AL-QUR’ÁN 9:25-26

“When ye turn away from them and the things they worship other than Allah betake yourselves to the Cave: your Lord will shower his mercies on you and dispose of your affair towards comfort and ease.”

AL-QUR’ÁN 18:16

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect.”

THE QUR’ÁN, THE ROMANS 30:42

“It is He who sent down Tranquillity into the hearts of the Believers, that they may Add Faith to their Faith; for to God belong the Forces of the heavens and the earth; and God is full of Knowledge and Wisdom;

THE QUR’ÁN, THE VICTORY 48:4

“It is He who sent down Tranquillity into the hearts of the Believers that they may Add Faith to their Faith; for to Allah belong the Forces of the heavens and the earth; and Allah is full of Knowledge and Wisdom; That He may admit the men and women who believe to Gardens beneath which rivers flow to dwell therein for aye and remove their ills from them; and that is in the sight of Allah the highest achievement (For man) 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.”

AL-QUR’ÁN 48:4-6

“God's Good Pleasure was on the believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down tranquillity to them, and He rewarded them with a speedy Victory;”

THE QUR’ÁN, THE VICTORY 48:18

Zoroastrian

“Let good rulers rule us, not evil rulers with the actions of the Good Lore, O Piety! Perfect thou for man, O thou most good, the future birth, and for the cow skilled husbandry. Let her grow fat for our nourishing.

She (Armaiti) will give us peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it (the cattle) Mazda Ahura made the plants to grow at the birth of the First Life, through Right.”

YASNA 48:5-6

Trust

Bahá'í

“In God, Who is the Lord of all created things, have I placed My whole trust. There is no God but Him, the Peerless, the Most Exalted. Unto Him have I resigned Myself and into His hands have I committed all My affairs. No God is there besides Him, the supreme Ruler, the resplendent Truth. Indeed 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.”

SELECTIONS FROM THE BÁB, P. 18

“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.”

SELECTIONS FROM THE BÁB, P. 21

“Ye cannot alter the things which the Almighty hath prescribed unto Me. Naught shall touch Me besides that which God, My Lord, hath pre-ordained for Me. In Him have I placed My whole trust and upon Him do the faithful place their complete reliance.”

SELECTIONS FROM THE BÁB, P. 27

“I beg forgiveness of Thee, O My Lord, for that which I have uttered in Thy Epistle, and I repent unto Thee. I am but one of Thy servants who give praise to Thee. Glorified art Thou; no God is there but Thee. In Thee have I placed My whole trust and of Thee do I beg pardon for being a suppliant at Thy door.”

SELECTIONS FROM THE BÁB, P. 28

“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 and behind Thee standeth the true God, He Who overshadoweth all things. Indeed sufficient unto Me is God, the Exalted, the Powerful, the Sustainer.”

SELECTIONS FROM THE BÁB, P. 59

“SAY, verily God hath caused all created things to enter beneath the shade of the tree of affirmation, except those who are endowed with the faculty of understanding. 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. These two groups sail upon two seas: the sea of affirmation and the sea of negation.”

SELECTIONS FROM THE BÁB, P. 147

“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. Faithfully obey the Primal Point Who is the Lord Himself, and be of the righteous. 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, place thy whole trust in God, thy Lord, saying, Sufficient is God unto me in the kingdoms of both this world and the next.”

SELECTIONS FROM THE BÁB, P. 160

“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.

Grant me then Thy sufficing help so as to make me independent of all things, O Thou Who art unsurpassed in Thy mercy!

Bestow upon me my portion, O Lord, as Thou pleasest, and cause me to be satisfied with whatsoever Thou hast ordained for me.

Thine is the absolute authority to command.”

SELECTIONS FROM THE BÁB, P. 193

“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.

Thou art God, my Lord, Thou knowest my needs, Thou seest my state and art well aware of what hath befallen me by reason of Thy decree, and of the earthly sufferings I have endured by Thy leave and as a token of Thy bounty and favour.”

SELECTIONS FROM THE BÁB, P. 194

“O SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behoveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.”

THE HIDDEN WORDS, ARABIC # 8

“O people of Bahá! It is incumbent upon each one of you to engage in some occupation - such as a craft, a trade or the like. We have exalted your engagement in such work to the rank of worship of the one true God. Reflect, O people, on the grace and blessings of your Lord, and yield Him thanks at eventide and dawn. Waste not your hours in idleness and sloth, but occupy yourselves with what will profit you and others. Thus hath it been decreed in this Tablet from whose horizon hath shone the day-star of wisdom and utterance. The most despised of men in the sight of God are they who sit and beg. Hold ye fast unto the cord of means and place your trust in God, the Provider of all means.”

THE KITÁB-Í-AQDAS, P. 30

“Should anyone wax angry with you, respond to him with gentleness; and should anyone upbraid you, forbear to upbraid him in return, but leave him to himself and put your trust in God, the omnipotent Avenger, the Lord of might and justice.”

THE KITÁB-Í-AQDAS, P. 75

“Promote ye the development of the cities of God and His countries, and glorify Him therein in the joyous accents of His well-favoured ones. In truth, the hearts of men are edified through the power of the tongue, even as houses and cities are built up by the hand and other means. We have assigned to every end a means for its accomplishment; avail yourselves thereof, and place your trust and confidence in God, the Omniscient, the All-Wise.”

THE KITÁB-Í-AQDAS, P. 77

“I implore Thee, O Thou that turnest darkness into light, and revealest Thy mysteries on the Sinai of Thy Revelation, to aid me, at all times, to put my trust in Thee, and to commit mine affairs unto Thy care. Make me, then, O my God, content with that which the finger of Thy decree hath traced, and the pen of Thy ordinance hath written.”

EPISTLE TO THE SON OF THE WOLF, P. 8

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 24

“I wish only what Thou wishest, and cherish what Thou cherishest. In Thee have I, at all times, placed My whole trust and confidence. Thou art verily the All-Possessing, the Most High.”

EPISTLE TO THE SON OF THE WOLF, P. 95

“If thy faith be fearful, seize thou My Tablet, and preserve it in the bosom of trust. And when thou enterest into the place of resurrection, and God asketh thee by what proof thou hast believed in this Revelation, draw forth the Tablet and say: "By this Book, the holy, the mighty, the incomparable." Thereupon all will lift up their hands towards thee, and will seize the Tablet, and will press it to their eyes, and will inhale therefrom the fragrance of the utterance of God, the Lord of the worlds.”

EPISTLE TO THE SON OF THE WOLF, PP. 103-104

Trust

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 114

“Well is it with him who hath been illumined with the light of trust and detachment. The tribulations of that Day will not hinder or alarm him.”

EPISTLE TO THE SON OF THE WOLF, P. 147

“Thou, verily, sufficest Me. In Thee have I placed My trust, and Thou, verily, taketh count of all things.”

EPISTLE TO THE SON OF THE WOLF, P. 160

“It is incumbent in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 13-14

“Led by the light of unfailing guidance, and invested with supreme sovereignty, They are commissioned to use the inspiration of Their words, the effusions of Their infallible grace and the sanctifying breeze of Their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and only then, will the Trust of God, latent in the reality of man, emerge, as resplendent as the rising Orb of Divine Revelation, from behind the veil of concealment, and implant the ensign of its revealed glory upon the summits of men's hearts.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 67

“Know ye that I am afraid of none except God. In none but Him have I placed My trust; to none will I cleave but Him, and wish for naught except the thing He hath wished for Me. This, indeed, is My heart's desire, did ye but know it.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 126

“My cause is in the hand of none except God, and My trust is in no one else but Him. Ere long shall your days pass away, as shall pass away the days of those who now, with flagrant pride, vaunt themselves over their neighbor. Soon shall ye be gathered together in the presence of God, and shall be asked of your doings, and shall be repaid for what your hands have wrought, and wretched the abode of the wicked doers!”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 226

“Thus do We send down upon you that which shall profit you and profit them that have placed their whole trust and confidence in their Lord.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 231-232

“Take heed that thou resign not the reins of the affairs of thy state into the hands of others, and repose not thy confidence in ministers unworthy of thy trust, and be not of them that live in heedlessness. Shun them whose hearts are turned away from thee, and place not thy confidence in them, and entrust them not with thine affairs and the affairs of such as profess thy faith. Beware that thou allow not the wolf to become the shepherd of God's flock, and surrender not the fate of His loved ones to the mercy of the malicious. Expect not that they who violate the ordinances of God will be trustworthy or sincere in the faith they profess. Avoid them, and preserve strict guard over thyself, lest their devices and mischief hurt thee. Turn away from them, and fix thy gaze upon God, thy Lord, the All-Glorious, the Most Bountiful. 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 233

“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 treasures of the heavens and of the earth. He

bestoweth them upon whom He will, and from whom He will He withholdeth 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 favors.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 234-235

“We render thanks unto God for whatsoever hath befallen Us, and We patiently endure the things He hath ordained in the past or will ordain in the future. In Him have I placed My trust; and into His hands have I committed My Cause. He will, certainly, repay all them that endure with patience and put their confidence in Him. His is the creation and its empire. He exalteth whom He will, and whom He will He doth abase. He shall not be asked of His doings. He, verily, is the All-Glorious, the Almighty.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 239

“Place, in all circumstances, Thy whole trust in Thy Lord, and fix Thy gaze upon Him, and turn away from all them that repudiate His truth.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 248

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 251

“Know ye that the poor are the trust of God in your midst. Watch that ye betray not His trust, that ye deal not unjustly with them and that ye walk not in the ways of the treacherous. Ye will most certainly be called upon to answer for His trust on the day when the Balance of Justice shall be set, the day when unto every one shall be rendered his due, when the doings of all men, be they rich or poor, shall be weighed.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 251

“Let God be all-sufficient for thee. Commune intimately with His Spirit, and be thou of the thankful. Proclaim the Cause of thy Lord unto all who are in the heavens and on the earth. Should any man respond to thy call, lay bare before him the pearls of the wisdom of the Lord, thy God, which His Spirit hath sent down unto thee, and be thou of them that truly believe. And should any one reject thine offer, turn thou away from him, and put thy trust and confidence in the Lord, thy God, the Lord of all worlds.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 280

“Say: Sow not, O people, the seeds of dissension amongst men, and contend not with your neighbor. Be patient under all conditions, and place your whole trust and confidence in God. Aid ye your Lord with the sword of wisdom and of utterance. This indeed well becometh the station of man. To depart from it would be unworthy of God, the Sovereign Lord of all, the Glorified. The people, however, have been led astray, and are truly of the heedless.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 296

“O My servants! Deprive not yourselves of the unfading and resplendent Light that shineth within the Lamp of Divine glory. Let the flame of the love of God burn brightly within your radiant hearts. Feed it with the oil of Divine guidance, and protect it within the shelter of your constancy. Guard it within the globe of trust and detachment from all else but God, so that the evil whisperings of the ungodly may not extinguish its light.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 325-326

“Whoso ariseth to teach Our Cause must needs detach himself from all earthly things, and regard, at all times, the triumph of Our Faith as his supreme objective. This hath, verily, been decreed in the Guarded Tablet. And when he determineth to leave his home, for the sake of the Cause of his Lord, let him put his whole trust in God, as the best provision for his journey, and array himself with the robe of virtue.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 334-335

“The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly - their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the knowledge of the All-Glorious, can never quaff from the stream of divine knowledge and wisdom, can never enter the abode of immortality, nor partake of the cup of divine nearness and favour, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.”

THE KITÁB-Í-IQAN, PP. 3-4

“That seeker must at all times put his trust in God, 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 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.”

THE KITÁB-Í-IQAN, P. 193

“O MOVING FORM OF DUST! I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.”

PERSIAN HIDDEN WORDS, P. 21

“O YE RICH ONES ON EARTH! The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.”

PERSIAN HIDDEN WORDS, P. 54

“Cause me, then, to turn wholly unto Thee, to put my whole trust in Thee, to seek Thee as my Refuge, and to flee unto Thy face.

Thou art, verily, He Who, through the power of His might, doeth whatsoever He desireth, and commandeth, through the potency of His will, whatsoever He chooseth. None can withstand the operation of Thy decree; none can divert the course of Thine appointment. Thou art, in truth, the Almighty, the All-Glorious, the Most Bountiful."

PRAYERS AND MEDITATIONS, P. 255

"The most despised of men in the sight of God are those who sit idly and beg. Hold ye fast unto the cord of material means, placing your whole trust in God, the Provider of all means. When anyone occupieth himself in a craft or trade, such occupation itself is regarded in the estimation of God as an act of worship; and this is naught but a token of His infinite and all-pervasive bounty."

TABLETS OF BAHÁ'U'LLÁH, P. 26

"The source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure."

TABLETS OF BAHÁ'U'LLÁH, P. 155

"Men at all times and under all conditions stand in need of one to exhort them, guide them and to instruct and teach them. Therefore He hath sent forth His Messengers, His Prophets and chosen ones that they might acquaint the people with the divine purpose underlying the revelation of Books and the raising up of Messengers, and that everyone may become aware of the trust of God which is latent in the reality of every soul."

TABLETS OF BAHÁ'U'LLÁH, P. 161

"Although the Realm of Glory hath none of the vanities of the world, yet within the treasury of trust and resignation We have bequeathed to Our heirs an excellent and priceless heritage. Earthly treasures We have not bequeathed, nor have We added such cares as they entail. By God! In earthly riches fear is hidden and peril is concealed. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'án: 'Woe betide every slanderer and defamer, him that layeth up riches and counteth them.'(1) Fleeting are the riches of the world; all that perisheth and changeth

Trust

is not, and hath never been, worthy of attention, except to a recognized measure.”

TABLETS OF BAHÁ'U'LLÁH, P. 219

“Concerning the means of livelihood, thou shouldst, while placing thy whole trust in God, engage in some occupation. He will assuredly send down upon thee from the heaven of His favour that which is destined for thee. He is in truth the God of might and power.”

TABLETS OF BAHÁ'U'LLÁH, P. 268

“Put your trust in God, and commit your affairs to His keeping. He, verily, will, through the power of truth, render you victorious, and He, verily, is powerful to do what He willeth, and in His grasp are the reins of omnipotent might.”

CRISIS AND VICTORY, P. 169

“Whatever hath befallen you, hath been for the sake of God. This is the truth, and in this there is no doubt. You should, therefore, leave all your affairs in His Hands, place your trust in Him, and rely upon Him. He will assuredly not forsake you. In this, likewise, there is no doubt. No father will surrender his sons to devouring beasts; no shepherd will leave his flock to ravening wolves. He will most certainly do his utmost to protect his own.”

CRISIS AND VICTORY, P. 171

“Thou hast asked regarding the means of livelihood. Trust in God and engage in your work and practice economy; the confirmations of God shall descend and you will be enabled to pay off your debts. Be ye occupied always with the mention of Bahá'u'lláh and seek ye no other hope and desire save Him.”

BAHÁ'Í WORLD FAITH*, P. 375

“Trust no man save him whose breast hath been dilated by God through the light of faith, whom God hath confirmed in His religion, and who is severed from all else save God and attracted by His fragrances.”

BAHÁ'Í WORLD FAITH*, p. 412

“O My Merciful God! Decorate the Heaven of Bayan with the stars of steadfastness, trust and truth. Verily, Thou art the Powerful over what Thou willest. There is no God save Thee, the wise and the generous.”

BAHÁ'Í WORLD FAITH*, p. 437

“Therefore do not consider thy capacity and merit, but rely upon the infinite Bounty and trust to His Highness the Almighty. Do not delay. Undertake soon that which thou art intending.”

JAPAN WILL TURN ABLAZE*, p. 27

“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.”

PARIS TALKS*, p. 73

“If the heart turns away from the blessings God offers how can it hope for happiness? If it does not put its hope and trust in God's Mercy, where can it find rest? Oh, trust in God! for His Bounty is everlasting, and in His Blessings, for they are superb. Oh! put your faith in the Almighty, for He faileth not and His goodness endureth for ever!”

PARIS TALKS*, p. 108

“Trust all to God.”

PROMULGATION OF UNIVERSAL PEACE*, p. 28

“Trust in the favor of God. Look not at your own capacities, for the divine bestowal can transform a drop into an ocean; it can make a tiny seed a lofty tree. Verily, divine bestowals are like the sea, and we are the fishes of that sea. The fishes must not look at

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themselves; they must behold the ocean, which is vast and wonderful. Provision for the sustenance of all is in this ocean; therefore, the divine bounties encompass all, and love eternal shines upon all.”

PROMULGATION OF UNIVERSAL PEACE*, P. 131

“Let us then trust in the bounty and bestowal of God. Let us be exhilarated with the divine breath, illumined and exalted by the heavenly glad tidings. God has ever dealt with man in mercy and kindness. He Who conferred the divine spirit in former times is abundantly able and capable at all times and periods to grant the same bestowals.”

PROMULGATION OF UNIVERSAL PEACE*, P. 159

“Therefore, let us ever trust in God and seek confirmation and assistance from Him. Let us have perfect and absolute confidence in the bounty of the Kingdom.”

PROMULGATION OF UNIVERSAL PEACE*, P. 420

“The wisdom of the appearance of the spirit in the body is this: the human spirit is a Divine Trust, and it must traverse all conditions, for its passage and movement through the conditions of existence will be the means of its acquiring perfections.”

SOME ANSWERED QUESTIONS, P. 200

“The heart is a divine trust; cleanse it from the stain of self-love, adorn it with the coronal of pure intent, until the sacred honor, the abiding greatness of this illustrious nation may shine out like the true morning in an auspicious heaven. This handful of days on earth will slip away like shadows and be over. Strive then that God may shed His grace upon you, that you may leave a favorable remembrance in the hearts and on the lips of those to come.”

SECRET OF DIVINE CIVILIZATION, P. 116

“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. Perchance such ways and words from you will make this darksome world turn bright at last; will make this dusty earth turn heavenly, this devilish prison place become a royal palace of the Lord - so that war and strife will pass and be no more, and love and trust will pitch their tents on the summits of the world.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 34

“O thou who art turning thy face towards God! Close thine eyes to all things else, and open them to the realm of the All-Glorious. Ask whatsoever thou wishest of Him alone; seek whatsoever thou seekest from Him alone. With a look He granteth a hundred thousand hopes, with a glance He healeth a hundred thousand incurable ills, with a nod He layeth balm on every wound, with a glimpse He freeth the hearts from the shackles of grief. He doeth as He doeth, and what recourse have we? He carrieth out His Will, He ordaineth what He pleaseth. Then better for thee to bow down thy head in submission, and put thy trust in the All-Merciful Lord.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 51

“Look ye not upon the present, fix your gaze upon the times to come. In the beginning, how small is the seed, yet in the end it is a mighty tree. Look ye not upon the seed, look ye upon the tree, and its blossoms, and its leaves and its fruits. Consider the days of Christ, when none but a small band followed Him; then observe what a mighty tree that seed became, behold ye its fruitage. And now shall come to pass even greater things than these, for this is the summons of the Lord of Hosts, this is the trumpet-call of the living Lord, this is the anthem of world peace, this is the standard of righteousness and trust and understanding raised up among all the variegated peoples of the globe; this is the splendour of the Sun of Truth, this is the holiness of the spirit of God Himself. This most powerful of dispensations will encompass all the earth, and beneath its banner will all peoples gather and be sheltered together.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 82

Trust

“Rally your hearts, make firm your steps, trust in the everlasting bounties that will be shed upon you, one following another from the Kingdom of Abha.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 82

“Rely upon God. Trust in Him. Praise Him, and call Him continually to mind. He verily turneth trouble into ease, and sorrow into solace, and toil into utter peace. He verily hath dominion over all things.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 178

“Never lose thy trust in God. Be thou ever hopeful, for the bounties of God never cease to flow upon man. If viewed from one perspective they seem to decrease, but from another they are full and complete. Man is under all conditions immersed in a sea of God’s blessings. Therefore, be thou not hopeless under any circumstances, but rather be firm in thy hope.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 205

“Endeavour, therefore, that ye may scatter and disperse the army of doubt and of error with the power of the holy utterances. This is my exhortation and this is my counsel. Do not quarrel with anybody, and shun every form of dispute. Utter the Word of God. If he accepteth it the desired purpose is attained, and if he turneth away leave him to himself and trust to God.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 210

“Nay rather, the friends are stars in the high heavens of guidance, celestial bodies in the skies of divine grace, who with all their powers put the dark to flight. They break down the foundations of malevolence and hate. They cherish but one desire for the world and all its peoples: well-being and peace. By them, the ramparts of warfare and aggression are battered down. They have truthfulness and honest dealing and friendship for their goal, and kindness even toward a vicious foe; until at last they change this prison of treachery, the world, into a mansion of utmost trust, and turn this gaol-house of hatred and malevolence and spite, into God’s Paradise.” SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 221

“His purpose is this, that we, all of us, should strive with our whole hearts to offer ourselves up, guide others to His path, and train the souls of men - until these frenzied beasts change to gazelles in the meadows of oneness, and these wolves to lambs of God, and these brutish creatures to angelic hosts; till the fires of hatred are quenched, and the flame coming out of the sheltered vale of the Holy Shrine doth shed its splendours; till the foul odour of the tyrant's dunghill is blown away, and yieldeth to the pure, sweet scents that stream from the rosebeds of faith and trust.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 272

“Make haste to love! Make haste to trust! Make haste to give! To guidance come!”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 273

“The Lord of all mankind hath fashioned this human realm to be a Garden of Eden, an earthly paradise. If, as it must, it findeth the way to harmony and peace, to love and mutual trust, it will become a true abode of bliss, a place of manifold blessings and unending delights. Therein shall be revealed the excellence of humankind, therein shall the rays of the Sun of Truth shine forth on every hand.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 275

“If there is any hope, it is solely in the bounties of God: that His strengthening grace will come, and the struggling and contending will cease, and the acid bite of blood-dripping steel will be turned into the honey-dew of friendship and probity and trust. How sweet would that day be in the mouth, how fragrant as musk the scent thereof.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 276

“O God, my God! Illumine the brows of Thy true lovers and support them with angelic hosts of certain triumph. Set firm their feet on Thy straight path, and out of Thine ancient bounty open before them the portals of Thy blessings; for they are expending on Thy pathway what Thou hast bestowed upon them, safeguarding

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Thy Faith, putting their trust in their remembrance of Thee, offering up their hearts for love of Thee, and withholding not what they possess in adoration for Thy Beauty and in their search for ways to please Thee.

O my Lord! Ordain for them a plenteous share, a destined recompense and sure reward.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 316

Buddhist

“Trust in truth, You who love the truth, for the kingdom of righteousness is founded upon earth. The darkness of error is dispelled by the light of truth. We can see our way and take firm and certain steps. The Buddha, our Lord, has revealed the truth. The truth cures our diseases and redeems us from perdition; the truth strengthens us in life and in death; the truth alone can conquer the evils of error. Rejoice at the glad tidings!”

THE GOSPEL OF BUDDHA, REJOICE, PARA. 4

“Then Anathapindika took the land and Jeta the trees, and they placed them in trust of Sariputta for the Buddha. After the foundations were laid, they began to build the hall which rose loftily in due proportions according to the directions which the Buddha had suggested; and it was beautifully decorated with appropriate carvings. This vihara was called Jetavana, and the friend of the orphans invited the Lord to come to Savatthi and receive the donation. And the Blessed One left Kapilavatthu and came to Savatthi.”

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 3

“Into your hands, O you men of good family and education who take the vow of preaching the words of the Tathagata, the Blessed One transfers, intrusts, and commends the good law of truth. Receive the good law of truth, keep it, read and re-read it, fathom

it, promulgate it, and preach it to all beings in all the quarters of the universe.”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 7

“A true follower of the Tathagata finds not his trust upon austerities or rituals, but giving up the idea of self relies with his whole heart upon Amitabha, which is the unbounded light of truth.”

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 16**

“The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of truth. Death will separate husband and wife, but death will never affect him who has espoused the truth. Therefore be married unto the truth and live with the truth in holy wedlock. The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires a union that shall be everlasting must be faithful to him so as to be like truth itself; and he will place his trust in her, he will provide for her. Verily, I say unto you, their children will become like their parents and will bear witness to their happiness. Let no man be single, let every one be wedded in holy love to the truth. And when Mara, the destroyer, comes to separate the visible forms of your being, you will continue to live in the truth, and will partake of the life everlasting, for the truth is immortal.”

**THE GOSPEL OF BUDDHA, THE MARRIAGE-FEAST IN JAMBUNADA,
PARA. 3**

“Then the mendicant Subhadda went to the sala grove of the Mallas and said to the venerable Ananda: 'I have heard from fellow mendicants of mine, who were deep stricken in years and teachers of great experience: 'Sometimes and full seldom do Tathagatas appear in the world, the holy Buddhas.' Now it is said that today in the last watch of the night, the final passing away of the samana Gotama will take place. My mind is full of uncertainty, yet have I faith in the samana Gotama and trust he will be able so to present the truth that I may become rid of my doubts. O that I might be allowed to see the samana Gotama!”

Trust

THE GOSPEL OF BUDDHA, ENTERING INTO NIRVANA, PARA. 3

“Trust in the Lord and he will guide you aright. One who has this trust need fear nothing. He can be at perfect peace and happiness, for he will be guided aright.”

MAHAVAGGA, 8.15.13

Christian

“Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Who of you by worrying can add a single hour to his life? And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 6:25-34

Hindu

“Whoso, I say,- hath known My form, which passeth mortal knowing; Seen my effulgence- which no eye hath seen- than the sun's burning gold more brightly glowing, dispersing darkness,- unto him hath been right life! And, in the hour when life is ending, with mind set fast and trustful piety, Drawing still breath beneath calm brows unbending, in happy peace that faithful one doth die, in glad peace passeth to Purusha's heaven.”

THE SONG CELESTIAL 8:10

“Thou Prince of India! Be certain none can perish, trusting Me!”

THE SONG CELESTIAL 9:31

“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 canst but perish!”

THE SONG CELESTIAL 18:58

“There lives a Master in the hearts of men maketh their deeds, by subtle pulling-strings, dance to what tune HE will. With all thy soul trust Him, and take Him for thy succour, Prince!”

THE SONG CELESTIAL 18:61

Jewish

“Youths may grow faint and weary,
And young men stumble and fall;
But they who trust in the Lord shall renew their strength
As eagles grow new plumes:
They shall run and not grow weary.
They shall march and not grow faint.”

TANAKH, PSALMS 40:30-31

“Put not your trust in the great,
in mortal man who cannot save.
His breath departs;
he returns to the dust;
on that day his plans come to nothing.”

TANAKH, PSALMS 146:3-4

“Trust in the Lord with all your heart,

Trust

And do not rely on your own understanding.
In all your ways acknowledge Him,
And He will make your paths smooth.”

THE HOLY SCRIPTURES, PROVERBS 3:5-6

Muslim

“And when My servant question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them bear My call and let them trust in Me, in order that they may be led aright.”

AL-QUR’ÁN 2:186

“Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things.”

THE HOLY QUR’ÁN 2:256

“If ye are on a journey and cannot find a scribe a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another let the trustee (faithfully) discharge his trust and let him fear his Lord. Conceal not evidence; for whoever conceals it his heart is tainted with sin. And Allah knoweth all that ye do.”

AL-QUR’ÁN 2:283

“Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly. Nay, but (the chosen of Allah is) he who fulfillleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).”

AL-QUR'ÁN 3:75-76

“For God loves those who put their trust (in Him).”

THE HOLY QUR’ÁN 3:159

“It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted they would have broken away from about thee; so pass over (their faults) and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then when thou hast taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).

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.

No prophet could (ever) be false to his trust. If any person is so false He shall on the Day of Judgment restore what he misappropriated; then shall every soul receive its due whatever it earned and none shall be dealt with unjustly.”

AL-QUR'ÁN 3:159-161

“He who obeys the Apostle obeys Allah: but if any turn away We have not sent thee to watch over their (evil deeds). They have ‘Obedience’ on their lips; but when they leave thee a section of them meditate all night on things very different from what thou tellest them but Allah records their nightly (plots): so keep clear of them and put thy trust in Allah; and enough is Allah as a Disposer of affairs.”

AL-QUR'ÁN 4:80-81

“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.”

AL-QUR'ÁN 8:2

“O ye that believe! betray not the trust of Allah and the apostle nor misappropriate knowingly things entrusted to you.”

AL-QUR'ÁN 8:27

“Lo! the hypocrites say and those in whose hearts is a disease: ‘these people--their religion has misled them.’ But if any trust in Allah behold! Allah is Exalted in might Wise.”

AL-QUR’ÁN 8:49

“But if the enemy incline towards peace do thou (also) incline towards peace and trust in Allah: for He is the one that heareth and knoweth (all things).”

AL-QUR’ÁN 8:61

“Tell them: ‘Nothing can befall us except what God decrees. Our protector is He, and in God should the faithful place their trust’.”

AL-QUR’ÁN 9:51

“Relate to them the story of Noah. Behold! he said to his People: ‘O my People! if it be hard on your (mind) that I should stay (with you) and commemorate the Signs of Allah yet I put my trust in Allah. Get ye then an agreement about your plan and among your Partners so your plan be not to you dark and dubious. Then pass your sentence on me and give me no respite.’”

AL-QUR’ÁN 10:71

“And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)! They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk; And, of Thy mercy, save us from the folk that disbelieve.”

AL-QUR’ÁN 10:84-86

“I put my trust in Allah my Lord and your Lord! There is not a moving creature but He hath grasp of its forelock. Verily it is my Lord that is on a Straight Path.”

AL-QUR’ÁN 11:56

“To Allah do belong the unseen (secrets) of the heavens and the earth and to Him goeth back every affair (for decision): then worship Him and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.”

AL-QUR’ÁN 11:123

“And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.”

AL-QUR’ÁN 12:57

“Their apostles said to them: ‘True we are human like yourselves but Allah doth grant His grace to such of His servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust. No reason have we why we should not put our trust on Allah. Indeed He has guided us to the Ways we (follow). We shall certainly bear with patience all the hurt you may cause us: for those who put their trust should put their trust on Allah.’”

AL-QUR’ÁN 14:11-12

“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.”

AL-QUR’ÁN 16:41-42

“When thou dost read the Qur’án seek Allah's protection from Satan the rejected one. No authority has he over those who believe and put their trust in their Lord.”

AL-QUR’ÁN 16:98

“Say: ‘No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord.’ And put thy trust in Him Who lives and dies not; and celebrate His praise; and enough is

He to be acquainted with the faults of His servants 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).”

AL-QUR’ÁN 25:57-59

“Behold their brother Noah said to them: ‘Will ye not fear (Allah)? I am to you an apostle worthy of all trust: So fear Allah and obey me.’”

AL-QUR’ÁN 26:106-108

“Those who believe and do good works, them verily We shall house in lofty dwellings of the Garden underneath which rivers flow. There they will dwell secure. How sweet the guerdon of the toilers, Who persevere, and put their trust in their Lord!”

THE QUR’ÁN 29:58-59

“Whoever submits his whole self to God, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with God rests the End and Decision of (all) affairs.”

THE HOLY QUR’ÁN 31:22

“O Prophet! Fear Allah and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of knowledge and wisdom. But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with (all) that ye do. And put thy trust in Allah and enough is Allah as a Disposer of affairs.”

AL-QUR’ÁN 33:1-3

“If indeed thou ask them who it is that created the heavens and the earth they would be sure to say ‘Allah.’ Say: ‘See ye then? The things that ye invoke besides Allah can they if Allah wills some Penalty for me remove His Penalty? Or if He wills some Grace for me can they keep back His Grace?’ Say: ‘Sufficient is Allah for me! In Him trust those who put their trust.’”

AL-QUR’ÁN 39:38

“Whatever ye are given (here) is (but) a convenience of this Life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord; Those who avoid the greater crimes and shameful deeds and when they are angry even then forgive; Those who hearken to their Lord and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance; And those who when an oppressive wrong is inflicted on them (are not cowed but) help and defend themselves.”

AL-QUR’ÁN 42:36-39

“We did before them try the people of Pharaoh: there came to them and apostle most honorable Saying: ‘Restore to me the servants of Allah: I am to you an apostle worthy of all trust; And be not arrogant as against Allah: for I come to you with authority manifest.”

AL-QUR’ÁN 44:17-19

“Secret counsels are only (inspired) by the Evil One in order that he may cause grief to the Believers; but he cannot harm them in the least except as Allah permits; and on Allah let the Believers put their trust.”

AL-QUR’ÁN 58:10

“There is for you an excellent example (to follow) in Abraham and those with him when they said to their people: ‘We are clear of you and of whatever ye worship besides Allah: we have rejected you and there has arisen between us and you enmity and hatred forever unless ye believe in Allah and Him alone’: But not when Abraham said to his father: ‘I will pray for forgiveness for thee though I have no power (to get) aught on thy behalf from Allah.’ (They prayed): ‘Our Lord! in Thee do we trust and to Thee do we turn in repentance: to Thee is (our) final Goal.’”

AL-QUR’ÁN 60:4

“And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah sufficient is (Allah) for him.

Trust

For Allah will surely accomplish His purpose: verily for all things has Allah appointed a due proportion.”

AL-QUR’ÁN 65:3

“Say: ‘He is (Allah) Most Gracious: we have believed in Him and on Him have we put our trust: so soon will ye know which (of us) it is that is in manifest error.’”

AL-QUR’ÁN 67:29

“Verily this is the word of a most honorable Messenger Endued with Power with rank before the Lord of the Throne With authority there (and) faithful of his trust.”

AL-QUR’ÁN 81:19-21

Zoroastrian

Trustworthiness

Bahá'í

“Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect.”

THE KITÁB-Í-AQDAS, P. 62

“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.”

EPISTLE TO THE SON OF THE WOLF, P. 29

“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”

EPISTLE TO THE SON OF THE WOLF, P. 93

“Say: 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.”

EPISTLE TO THE SON OF THE WOLF, P. 135

“We will now mention unto thee Trustworthiness and the station thereof in the estimation of God, thy Lord, the Lord of the Mighty Throne. One day of days We repaired unto Our Green Island. Upon Our arrival, We beheld its streams flowing, and its trees luxuriant, and the sunlight playing in their midst. Turning Our face to the right, We beheld what the pen is powerless to describe; nor can it set forth that which the eye of the Lord of Mankind witnessed in that most sanctified, that most sublime, that blest, and most

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exalted Spot. Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying: `O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Bahá, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.'"

EPISTLE TO THE SON OF THE WOLF, PP. 136-137

"Be fair to yourselves and to others, that the evidences of justice may be revealed, through your deeds, among Our faithful servants. Beware lest ye encroach upon the substance of your neighbor. Prove yourselves worthy of his trust and confidence in you, and withhold not from the poor the gifts which the grace of God hath bestowed upon you. He, verily, shall recompense the charitable, and doubly repay them for what they have bestowed. No God is there but Him. All creation and its empire are His. He bestoweth His gifts on whom He will, and from whom He will He withholdeth them. He is the Great Giver, the Most Generous, the Benevolent."

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 278

"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...."

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 290

“The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindliness, to uprightness and wisdom. 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 299

“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 tranquillity 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.”

TABLETS OF BAHÁ'U'LLÁH, P. 37

“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.”

TABLETS OF BAHÁ'U'LLÁH, P. 38

“Say: 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.”

TABLETS OF BAHÁ'U'LLÁH, P. 120

“We beseech the One true God to guide them one and all, that haply they may not be deprived of the fruit of faith and trustworthiness, nor be withheld from the light of equity and justice.”

TABLETS OF BAHÁ'U'LLÁH, P. 127

“The companions of God are, in this day, the lump that must leaven the peoples of the world. They must show forth such

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trustworthiness, such truthfulness and perseverance, such deeds and character that all mankind may profit by their example.”

EXCELLENCE IN ALL THINGS, P. 367

“The fruits of the tree of existence are trustworthiness, loyalty, truthfulness and purity. After the recognition of the oneness of the Lord, exalted be He, the most important of all duties is to have due regard for the rights of one's parents. This matter hath been mentioned in all the Books of God...”

FAMILY LIFE, P. 385

“O people! The goodliest vesture in the sight of God in this day is trustworthiness. All bounty and honour shall be the portion of the soul that arrayeth itself with this greatest of adornments.”

COMPILATION ON TRUSTWORTHINESS, P. 327

“Regard thou faith as a tree. Its fruits, leaves, boughs and branches are, and have ever been, trustworthiness, truthfulness, uprightness and forbearance.”

COMPILATION ON TRUSTWORTHINESS, P. 327

“We ask God, exalted be His glory, to confirm each one of the friends in that land in the acquisition of such praiseworthy characteristics as shall conduce to the spread of justice and equity among the peoples of the world. The first, the fundamental purpose underlying creation hath ever been, and will continue to be, none other than the appearance of trustworthiness and godliness, of sincerity and goodwill amongst mankind, for these qualities are the cause of peace, security and tranquillity. Blessed are those who possess such virtues.”

COMPILATION ON TRUSTWORTHINESS, P. 328

“I beseech Thee, O my God, by all the transcendent glory of Thy Name, to clothe Thy loved ones in the robe of justice and to illumine their beings with the light of trustworthiness. Thou art the One Who hath power to do as He pleaseth and Who holdeth within His grasp the reins of all things, visible and invisible.”

COMPILATION ON TRUSTWORTHINESS, P. 328

“Were a man in this day to adorn himself with the raiment of trustworthiness it were better for him in the sight of God than that he should journey on foot towards the holy court and be blessed with meeting the Adored One and standing before His Seat of Glory. Trustworthiness is as a stronghold to the city of humanity, and as eyes to the human temple. Whosoever remaineth deprived thereof shall, before His Throne, be reckoned as one bereft of vision.”

COMPILATION ON TRUSTWORTHINESS, PP. 329-330

“We call to remembrance every one of the friends and exhort them to have regard to trustworthiness, which is a charge that God hath entrusted to the safekeeping of His servants; to righteousness, which He hath made to be a citadel of strength for His well-favoured ones and faithful, humble servants; and to whatever virtues shall conduce to their dignity and honour among all peoples.”

COMPILATION ON TRUSTWORTHINESS, P. 330

“Be ye God's manifestations of trustworthiness in every land. So perfectly should ye mirror forth this quality that even were ye to travel through cities heaped with gold, your gaze would not for a single moment be seduced by its allure. This is the standard required of you, O assemblage of true believers. Assist ye your gracious Lord with your wealth and substance so that in all the worlds of God His servants may perceive from you the sweet savours of the one true God.”

COMPILATION ON TRUSTWORTHINESS, P. 330

“Say: O bearer of My Name! Upon thee be My glory and My loving-kindness. Thou hast ever been adorned with the fair robe of trustworthiness and piety. These twin qualities are as two companions for thee in whom thou mayest find solace. They are as two sentinels who shall stand watch over thee, and two guardians that shall, by God's leave, keep thee from harm.”

COMPILATION ON TRUSTWORTHINESS, P. 331

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“We ask God graciously to grant that all may evince such fairness of character, such goodliness of deed and kindness of word as will meet with His good pleasure. It hath been decreed that the citadels of men's hearts should be subdued through the hosts of a noble character and praiseworthy deeds. Contention, discord, strife and sedition have all been forbidden in the Book of God. Beseech the Lord that He deprive not His dominions of the effulgent light of the sun of trustworthiness, nor deny them the radiance of the day-star of truthfulness or the splendour of the orb of justice and equity. Trustworthiness and piety are even as two luminaries shining resplendent above the horizon of the heaven of the Tablet in which are inscribed the ordinances of God. Well is it with them that have discerned them, and woe betide the heedless!”

COMPILATION ON TRUSTWORTHINESS, P. 331

“Cleave thou to the fear of God and to whatsoever hath been revealed in His Book: thus biddeth thee He Who is the Word of Truth and the Knower of things unseen. Say: trustworthiness is the sun of the heaven of My commandments, truthfulness is its moon, and praiseworthy attributes are its stars. Yet the people, for the most part, understand not.”

COMPILATION ON TRUSTWORTHINESS, P. 332

“We send Our greetings to the faithful followers of the one true God, who have tasted of the sweet waters of loving-kindness and directed their gaze toward the Realm of Glory. We enjoin upon them all to conduct themselves with trustworthiness and rectitude and to lead chaste and virtuous lives.”

COMPILATION ON TRUSTWORTHINESS, P. 332

“Thou art most dear to Us; and, as We love thee, so love We all in whom may be perceived the goodly adornments of trustworthiness and uprightness, and such qualities of virtue and integrity as have been enjoined upon men in the Book of God, the Lord of the Mighty Throne. Happy the lot of the soul that hath perceived the fragrant breaths of divine utterance, and given ear to what hath been revealed by God, the Omniscient, the All-Informed. God hath, verily, willed that His Cause should be assisted by the hosts of

goodly deeds and a righteous character. Blessed, then, be the man that apprehendeth this truth and acteth conformably; and woe betide those who ignore or deny it!"

COMPILATION ON TRUSTWORTHINESS, P. 333

"We send our greetings to the friends and exhort them to conduct themselves with rectitude, trustworthiness, piety, virtue and loving-kindness - with all those qualities, in fine, that will serve to bring forth man's true station in the world of being. He Who is the Eternal Truth, exalted be His glory, hath ever loved faithfulness. Well is it with him who adorneth his temple with its raiment, and is honoured by this greatest of distinctions."

COMPILATION ON TRUSTWORTHINESS, P. 333

"Trustworthiness, wisdom and honesty are, of a truth, God's beauteous adornments for His creatures. These fair garments are a befitting vesture for every temple. Happy are those that comprehend, and well is it with them that acquire such virtues."

COMPILATION ON TRUSTWORTHINESS, P. 334

"Cleave ye at all times to the cord of trustworthiness and hold fast the hem of the garment of truthfulness: thus biddeth you He Who is the Truthful, the Trusted One. God is my witness, trustworthiness is a light that shineth resplendently from the heavens, and leadeth to the exaltation of the Cause of God, the Omnipotent, the Incomparable, the All-Praised. Whoso hath remained faithful to the Covenant hath been steadfast in his adherence to trustworthiness, whilst those who have repudiated it have erred grievously." COMPILATION ON TRUSTWORTHINESS, P. 334

"It behoveth ye all so to adorn your inner and outer beings that, robed in trustworthiness, girt with righteousness and arrayed in truthfulness and rectitude, ye may become a means for the exaltation of the Cause and the education of the human race."

COMPILATION ON TRUSTWORTHINESS, P. 334

"O My loved ones! We charge you to conduct yourselves with trustworthiness and rectitude, that through you the attributes of

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your Lord may be manifested to His servants and the evidences of His exalted holiness may appear in every land. He is, verily, the Ordainer, the Ancient of Days.”

COMPILATION ON TRUSTWORTHINESS, P. 335

“I counsel you, O friends of God, to comport yourselves with the utmost trustworthiness in your dealings with my servants and people. By its aid shall the Cause of God be promoted throughout the world and its exalted sanctity become manifest to all creation. Be ye the repositories of the trust of all men. Thus have We commanded them in the Tablets. Thy Lord is, verily, the All-Knowing, the All-Wise.”

COMPILATION ON TRUSTWORTHINESS, P. 335

“We have enjoined upon all to become engaged in some trade or profession, and have accounted such occupation to be an act of worship. Before all else, however, thou shouldst receive, as a sign of God's acceptance, the mantle of trustworthiness from the hands of divine favour; for trustworthiness is the chief means of attracting confirmation and prosperity. We entreat God to make of it a radiant and mercifully showering rain-cloud that shall bring success and blessings to thy affairs. He of a truth is the All-Bountiful, the Gracious.”

COMPILATION ON TRUSTWORTHINESS, P. 335

“Commerce is as a heaven, whose sun is trustworthiness and whose moon is truthfulness. The most precious of all things in the estimation of Him Who is the Sovereign Truth is trustworthiness: thus hath it been recorded in the sacred Scroll of God. Entreat ye the one true God to enable all mankind to attain to this most noble and lofty station.”

COMPILATION ON TRUSTWORTHINESS, PP. 335-336

“God's binding commandments with respect to trustworthiness, uprightness and the honouring of rights have been recorded in clear and perspicuous language in all the sacred Books, Tablets, Scriptures and holy Writings. Well is it with him whom the fleeting vanities of the world have not deprived of a lasting adornment, and

whom avarice and negligence have not shut out from the illumination of the sun of trustworthiness. These matters, however, depend on the existence of ability, for the making of a demand is contingent upon ability to meet it.”

COMPILATION ON TRUSTWORTHINESS, P. 336

“Say: desist from wickedness and transgression, and lay hold on trustworthiness and piety, candour and sincerity.”

COMPILATION ON TRUSTWORTHINESS, P. 336

“We beseech the True One to adorn His handmaidens with the ornament of chastity, of trustworthiness, of righteousness and of purity. Verily, He is the All-Bestowing, the All-Generous.”

WOMEN, P. 394

“Be thou of those who foster peace. Offer thy friendship, be worthy of trust. Be thou a balm to every sore, be thou a medicine for every ill.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 26

“We should at all times manifest our truthfulness and sincerity, nay rather, we must be constant in our faithfulness and trustworthiness, and occupy ourselves in offering prayers for the good of all.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 294

“One is the fundamental basis which comprises all spiritual things - that is to say, it refers to the spiritual virtues and divine qualities; this does not change nor alter: it is the Holy of Holies, which is the essence of the Law of Adam, Noah, Abraham, Moses, Christ, Muhammad, the Báb, and Bahá'u'lláh, and which lasts and is established in all the prophetic cycles. It will never be abrogated, for it is spiritual and not material truth; it is faith, knowledge, certitude, justice, piety, righteousness, trustworthiness, love of God, benevolence, purity, detachment, humility, meekness, patience and constancy. It shows mercy to the poor, defends the oppressed, gives to the wretched and uplifts the fallen.

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These divine qualities, these eternal commandments, will never be abolished; nay, they will last and remain established for ever and ever. These virtues of humanity will be renewed in each of the different cycles; for at the end of every cycle the spiritual Law of God - that is to say, the human virtues - disappears, and only the form subsists."

SOME ANSWERED QUESTIONS, P. 47

"In the same way, knowledge is a quality of man, and so is ignorance; truthfulness is a quality of man; so is falsehood; trustworthiness and treachery, justice and injustice, are qualities of man, and so forth. Briefly, all the perfections and virtues, and all the vices, are qualities of man."

SOME ANSWERED QUESTIONS, P. 236

"Other attributes of perfection are to fear God, to love God by loving His servants, to exercise mildness and forbearance and calm, to be sincere, amenable, clement and compassionate; to have resolution and courage, trustworthiness and energy, to strive and struggle, to be generous, loyal, without malice, to have zeal and a sense of honor, to be high-minded and magnanimous, and to have regard for the rights of others. Whoever is lacking in these excellent human qualities is defective."

SECRET OF DIVINE CIVILIZATION, P. 40

"For the attributes of the people of faith are justice and fair-mindedness; forbearance and compassion and generosity; consideration for others; candor, trustworthiness, and loyalty; love and loving-kindness; devotion and determination and humanity. If therefore an individual is truly righteous, he will avail himself of all those means which will attract the hearts of men, and through the attributes of God he will draw them to the straight path of faith and cause them to drink from the river of everlasting life."

SECRET OF DIVINE CIVILIZATION, PP. 55-56

"The subjects to be taught in children's school are many, and for lack of time We can touch on only a few: First and most important is training in behaviour and good character; the rectification of

qualities; arousing the desire to become accomplished and acquire perfections, and to cleave unto the religion of God and stand firm in His Laws: to accord total obedience to every just government, to show forth loyalty and trustworthiness to the ruler of the time, to be well wishers of mankind, to be kind to all.”

COMPILATION ON EDUCATION, PP. 282-283

“The primary characteristic of true believers is trustworthiness whereas the primary characteristic of the rebellious is faithlessness.”

COMPILATION ON TRUSTWORTHINESS, P. 339

“If a man were to perform every good work, yet fail in the least scruple to be entirely trustworthy and honest, his good works would become as dry tinder and his failure as a soul-consuming fire. If, on the other hand, he should fall short in all his affairs, yet act with trustworthiness and honesty, all his defects would ultimately be righted, all injuries remedied, and all infirmities healed. Our meaning is that, in the sight of God, trustworthiness is the bedrock of His Faith and the foundation of all virtues and perfections. A man deprived of this quality is destitute of everything. What shall faith and piety avail if trustworthiness be lacking? Of what consequence can they be? What benefit or advantage can they confer?”

COMPILATION ON TRUSTWORTHINESS, PP. 339-340

“You have written on the question of how the friends should proceed in their business dealings with one another. This is a question of the greatest importance and a matter that deserveth the liveliest concern. In relations of this kind, the friends of God should act with the utmost trustworthiness and integrity. To be remiss in this area would be to turn one's face away from the counsels of the Blessed Beauty and the holy precepts of God. If a man in his own home doth not treat his relations and friends with entire trustworthiness and integrity, his dealings with the outside world - no matter how much trustworthiness and honesty he may bring to them - will prove barren and unproductive. First one should order one's own domestic affairs, then attend to one's business with the public. One should certainly not argue that the friends need not be treated with undue care, or that it is unnecessary for them to attach

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too great importance to the practice of trustworthiness in their dealings with one another, but that it is in their relations with strangers that correct behaviour is essential. Talk like this is sheer fantasy and will lead to detriment and loss. Blessed be the soul that shineth with the light of trustworthiness among the people and becometh a sign of perfection amidst all men.”

COMPILATION ON TRUSTWORTHINESS, P. 340

“Your criterion should be to pursue your commercial activities with such fairness and equity as to be a cause of guidance to others. The friends of God should, through the instrumentality of their business, lead the people to God's path, and make them so astonished as to exclaim: ‘How great is their truthfulness, how high their trustworthiness, and how true is their good will!’”

COMPILATION ON TRUSTWORTHINESS, P. 341

“Every business company should be established on divine principles. Its foundations should be trustworthiness, piety and truthfulness in order to protect the rights of the people.”

COMPILATION ON TRUSTWORTHINESS, P. 341

“Commerce, agriculture and industry should not, in truth, be a bar to service of the one true God. Indeed, such occupations are most potent instruments and clear proofs for the manifestation of the evidences of one's piety, of one's trustworthiness and of the virtues of the All-Merciful Lord.”

COMPILATION ON TRUSTWORTHINESS, P. 341

“In discharging the functions of the office to which thou has been appointed, thy conduct and actions should attest to the highest standard of trustworthiness and honesty, to a degree of sincerity that is altogether above suspicion, and to an integrity that is immune to the promptings of self-interest. Thus shall all know that the Bahá'ís are the embodiments of probity, and the very essence of spotless virtue. If they accept office, their motive is to render service to the whole of humanity, not to seek their own self-interest; and their object is to vindicate the cause of truth, not to give themselves over to self-indulgence and base ingratitude.”

COMPILATION ON TRUSTWORTHINESS, P. 342

“As for those who are engaged in government service, they should perform their duties with the utmost fidelity, trustworthiness, rectitude, uprightness, integrity and high-mindedness. Let them not tarnish their good repute by pursuing personal interests, nor, for the sake of transient worldly benefits, make themselves objects of public odium and outcasts of the Threshold of Grandeur.”

COMPILATION ON TRUSTWORTHINESS, P. 342

“Those persons who are selected to serve the public, or are appointed to administrative positions, should perform their duties in a spirit of true servitude and ready compliance. That is to say, they should be distinguished by their goodly disposition and virtuous character, content themselves with their allotted remuneration, and act with trustworthiness in all their doings. They should keep themselves aloof from unworthy motives, and be far removed above covetous designs; for rectitude, probity and righteousness are among the most potent means for attracting the grace of God and securing both the prosperity of the country and the welfare of the people.”

COMPILATION ON TRUSTWORTHINESS, PP. 342-343

“If it should happen that one of the friends be called upon to serve his country and people in some capacity, he should apply himself to his work with heart and soul, and discharge his duties with perfect honesty, trustworthiness and godliness.”

COMPILATION ON TRUSTWORTHINESS, P. 345

Buddhist

“In reply the vision said: ‘I am a samana. Troubled at the thought of old age, disease, and death I have left my home to seek the path of salvation. All things hasten to decay; only the truth abideth forever. Everything changes, and there is no permanency; yet the words of the Buddhas are immutable. I long for the happiness that does not decay; the treasure that will never perish; the life that knows of no

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beginning and no end. Therefore, I have destroyed all worldly thought. I have retired into an unfrequented dell to live in solitude; and, begging for food, I devote myself to the one thing needful.””

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 5**

“Having thus spoken, the vision vanished, and Siddhattha's heart was filled with peace. He said to himself: ‘I have awakened to the truth and I am resolved to accomplish my purpose. I will sever all the ties that bind me to the world, and I will go out from my home to seek the way of salvation. The Buddhas are beings whose words cannot fail: there is no departure from truth in their speech. For as the fall of a stone thrown into the air, as the death of a mortal, as the sunrise at dawn, as the lion's roar when he leaves his lair, as the delivery of a woman with child, as all these things are sure and certain—even so the word of the Buddhas is sure and cannot fail. Verily I shall become a Buddha.’”

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 12**

“If the woman be old, regard her as your mother, if young, as your sister, if very young, as your child. The samana who looks on a woman as a woman, or touches her as a woman, has broken his vow and is no longer a disciple of the Tathagata. The power of lust is great with men, and is to be feared withal; take then the bow of earnest perseverance, and the sharp arrow-points of wisdom. Cover your heads with the helmet of right thought, and fight with fixed resolve against the five desires. Lust beclouds a man's heart, when it is confused with woman's beauty, and the mind is dazed.”

THE GOSPEL OF BUDDHA, ON CONDUCT TOWARD WOMEN, PARA. 3

“The Blessed One said 'There is a way, Simha, in which one who says so, is speaking truly of me; on the other hand, Simha, there is a way in which one who says the opposite is speaking truly of me, too. Listen, and I will tell thee: I teach, Simha, the not-doing of such actions as are unrighteous, either by deed, or by word, or by thought; I teach the not-bringing about of all those conditions of heart which are evil and not good. However, I teach, Simha, the doing of such actions as are righteous, by deed, by word, and by

thought; I teach the bringing about of all those conditions of heart which are good and not evil.””

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION CONCERNING ANNIHILATION, PARA. 5

“The preacher must propound the truth with unshrinking mind. He must have the power of persuasion rooted in virtue and in strict fidelity to his vows. The preacher must keep in his proper sphere and be steady in his course. He must not flatter his vanity by seeking the company of the great, nor must he keep company with persons who are frivolous and immoral. When in temptation, he should constantly think of the Buddha and he will conquer. All who come to hear the doctrine, the preacher must receive with benevolence, and his sermon must be without invidiousness. The preacher must not be prone to carp at others, or to blame other preachers; nor speak scandal, nor propagate bitter words. He must not mention by name other disciples to vituperate them and reproach their demeanor.””

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 3

“When the brethren saw him they said to him: 'Thou hast done wrong, O brother, after taking a vow, to give up the attempt of carrying it out'; and they took him to the Master. When the Blessed One saw them he said: 'I see, O mendicants, that you have brought this brother here against his will. What has he done?'

'Lord, this brother, having taken the vows of sanctifying a faith, has abandoned the endeavor to accomplish the aim of a member of the order, and has come back to us.' Then the Teacher said to him: 'Is it true that thou hast given up trying?'"

THE GOSPEL OF BUDDHA, RESCUE IN THE DESERT, PARA. 2-3

“An act carelessly performed, a broken vow, and a wavering obedience to religious discipline,—all this bears no great fruit.”

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Christian

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“Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.' But I tell you, Do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 5:33-37

Hindu

“Unendingly they glorify Me; seek Me; keep their vows of reverence and love, with changeless faith adoring Me.”

THE SONG CELESTIAL 9:14

“Patient, contented, firm in faith, mastering himself, true to his word, seeking Me, heart and soul; vowed unto Me,- that man I love!”

THE SONG CELESTIAL 12:14

“Thus with rites;- a sacrifice not for rewardment made, offered in rightful wise, when he who vows sayeth, with heart devout, 'This I should do! is 'Soothfast' rite.'”

THE SONG CELESTIAL 17:11

“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!”

THE SONG CELESTIAL 18:65

“Arjuna. Trouble and ignorance are gone! the Light hath come unto me, by Thy favour, Lord! Now am I fixed! my doubt is fled away! According to Thy word, so will I do!”

THE SONG CELESTIAL 18:73

Jewish

“If a man shall deliver to his neighbor money or utensils to keep, and it is stolen from the man's house; if the thief is found, let him pay double: If the thief is not found, then the master of the house shall be brought to the judges, to see whether he has put his hand to his neighbor's goods: For every kind of trespass, whether it be for ox, for ass, for sheep, for garment, or for any kind of lost thing, which another challenges to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double to his neighbor: If a man delivers to his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it dies, or is hurt, or driven away, no man seeing it: Then shall an oath of the Lord be between them both, that he has not put his hand to his neighbor's goods; and its owner shall accept this, and he shall not make it good: And if it is stolen from him, he shall make restitution to its owner: If it is torn in pieces, then let him bring it for witness, and he shall not make good that which was torn: And if a man borrows anything from his neighbor, and it is hurt, or dies, its owner being not with it, he shall surely make it good:”

HB, EXODUS 22:7-13

“Or if a soul swears, pronouncing with his lips to do evil, or to do good, whatever it is that a man shall pronounce with an oath, and it is hidden from him; when he knows of it, then he shall be guilty in one of these: And it shall be, when he shall be guilty in one of these things, that he shall confess that he has sinned in that thing: And he shall bring his guilt offering to the Lord for his sin which he has sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin: And if he is not able to bring a lamb, then he shall bring for his trespass, which he has committed, two turtledoves, or two young pigeons, to the Lord; one for a sin offering, and the other for a burnt offering: And he shall bring them to the priest, who shall offer that which is for the sin offering first, and wring off its head from its neck, but shall not divide it asunder: And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar; it is a sin offering: And he shall offer the second for a burnt offering, according to the prescribed order; and the priest shall make an atonement for him for his sin which he has

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sinned, and it shall be forgiven him: But if he is not able to bring two turtledoves, or two young pigeons, then he who sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, nor shall he put any frankincense on it; for it is a sin offering: Then shall he bring it to the priest, and the priest shall take his handful of it, a memorial part of it, and burn it on the altar, according to the offerings made by fire to the Lord; it is a sin offering: And the priest shall make an atonement for him in regard to his sin that he has sinned in one of these, and it shall be forgiven him; and the remnant shall be the priest's, as a meal offering:”

HB, LEVITICUS 5:4-13

“Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to the Lord:”

HB, LEVITICUS 23:38

“These things you shall do to the Lord in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings:”

HB, NUMBERS 29:39

“And Moses told the people of Israel according to all that the Lord commanded Moses: And Moses spoke to the chiefs of the tribes concerning the people of Israel, saying, This is the thing which the Lord has commanded: If a man vows a vow to the Lord, or swears an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeds out of his mouth: If a woman also vows a vow to the Lord, and binds herself by a bond, being in her father's house in her youth: And her father hears her vow, and her bond with which she has bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond with which she has bound her soul shall stand: But if her father disallows her in the day that he hears; not one of her vows, or of her bonds with which she has bound her soul, shall stand; and the Lord shall forgive her, because her father disallowed her: And if she had a husband, when she vowed, or uttered anything out of her lips,

with which she bound her soul: And her husband heard it, and held his peace at her in the day that he heard it; then her vows shall stand, and her bonds with which she bound her soul shall stand: But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, with which she bound her soul, of no effect; and the Lord shall forgive her: But every vow of a widow, and of her who is divorced, with which they have bound their souls, shall stand against her: And if she vowed in her husband's house, or bound her soul by a bond with an oath: And her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond with which she bound her soul shall stand: But if her husband has utterly made them void on the day he heard them; then whatever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand; her husband has made them void; and the Lord shall forgive her: Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void: But if her husband altogether holds his peace at her from day to day; then he establishes all her vows, or all her bonds, which are upon her; he confirms them, because he held his peace at her in the day that he heard them: But if he shall in any way make them void after he has heard them; then he shall bear her iniquity.”

HB, NUMBER 30:1-16

“To a stranger you may lend upon interest; but to your brother you shall not lend upon interest; that the Lord your God may bless you in all that you set your hand to in the land where you are entering to possess: When you shall vow a vow to the Lord your God, you shall not be slack to pay it; for the Lord your God will surely require it of you; and it would be sin in you: But if you shall forbear to vow, it shall be no sin in you: That which is gone out of your lips you shall keep and perform; even a freewill offering, according to what you have vowed to the Lord your God, which you have promised with your mouth.” **HB, DEUTERONOMY 23:21-24**

“Those who pay regard to lying vanities forsake their loyalty: But I will sacrifice to you with the voice of thanksgiving; I will pay that which I have vowed; Salvation belongs to the Lord.”

HB, JONAH 2:9-10

Trustworthiness

“My praise shall be of you in the great congregation; I will pay my vows before those who fear him:”

HB, PSALMS 22:26

“Offer to God thanksgiving; and pay your vows to the most High: And call upon me in the day of trouble; I will save you, and you shall glorify me:”

HB, PSALMS 50:14-15

“In God have I put my trust; I will not be afraid; What man can do to me: Your vows are upon me, O God; I will render thank offerings to you:”

HB, PSALMS 56:12-13

“So I will sing praise to your name for ever, as I daily perform my vows:”

HB, PSALMS 61:9

“Praise awaits you, O God, in Zion; and to you shall the vow be performed:”

HB, PSALMS 65:2

“I will go into your house with burnt offerings; I will pay you my vows: Which my lips have uttered, and my mouth has spoken, when I was in trouble:”

HB, PSALMS 66:13-14

“Make a vow, and pay to the Lord your God; let all who are around him bring presents to him who is to be feared:”

HB, PSALMS 76:12

“I will pay my vows to the Lord now in the presence of all his people: Precious in the sight of the Lord is the death of his pious ones: O Lord, truly I am your servant; I am your servant, the son of your maidservant; you have freed my bonds: I will offer to you the

sacrifice of thanksgiving, and will call upon the name of the Lord: I will pay my vows to the Lord now in the presence of all his people:”

HB, PSALMS 116:14-18

“It is a trap for a man to rashly declare, It is holy, and to inquire only after making his vows:”

HB, PROVERBS 20:25

“You shall make your prayer to him, and he shall hear you, and you shall pay your vows:”

HB, JOB 22:27

“It is better that you should not vow, than that you should vow and not pay: Do not allow your mouth to cause your flesh to sin; and do not say, before the angel, that it was an error; why should God be angry at your voice, and destroy the work of your hands: For in the multitude of dreams and many words there are also many vanities; but you, fear God:”

HB, ECCLESIASTES 5:4-6

“When you make a vow to God, do not delay to fulfill it. For He has no pleasure in fools; what you vow, fulfill. It is better not to vow at all then to vow and not fulfill.”

THE HOLY SCRIPTURES, ECCLESIASTES 5:3-4

Muslim

“And 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. Allah will not call you to account for thoughtlessness in your oaths but for the intention in your hearts; and He is Oft-Forgiving Most Forbearing.”

AL-QUR'ÁN 2:224-225

Trustworthiness

“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.”

AL-QUR’ÁN 2:256

“No prophet could (ever) be false to his trust. If any person is so false He shall on the Day of Judgment restore what he misappropriated; then shall every soul receive its due whatever it earned and none shall be dealt with unjustly.”

AL-QUR’ÁN 3:161

“O YOU WHO believe, fulfill your obligations.”

AL-QUR’ÁN 5:1

“Allah will not call you to account for what is futile in your oaths but He will call you to account for your deliberate oaths: for expiation feed then indigent persons on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His Signs that ye may be grateful.”

AL-QUR’ÁN 5:89

“And approach not the wealth of the orphan save with that which is better; till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.”

AL-QUR’ÁN 6:152

“I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.”

AL-QUR’ÁN 7:68

“And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief Lo! they have no binding oaths in order that they may desist. Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers.”

AL-QUR’ÁN 9:12-13

“Fulfil the covenant of Allah when ye have entered into it and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do. And be not like a woman who breaks into untwisted strands the yarn which she has spun after it has become strong. Nor take your oaths to practice deception between yourselves lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.

If Allah so willed He could make you all one people: but He leaves straying whom He pleases and He guides whom He pleases: but ye shall certainly be called to account for all your actions. And take not your oaths to practice deception between yourselves with the result that someone's foot may slip after it was firmly planted; and ye may have to taste the evil (consequences) of having hindered (men) from the path of Allah and a mighty Wrath descend on you.”

AL-QUR’ÁN, 16:91-94

“One of the two women said: O my father! Hire him! For the best (man) that thou canst hire is the strong, the trustworthy.”

AL-QUR’ÁN 28:26

“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.”

AL-QUR’ÁN 31:22

Trustworthiness

“And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must he answered for.”

AL-QUR’ÁN 33:15

“And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord).”

AL-QUR’ÁN 38:44

“Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: Then anyone who violates His oath does so to the harm of his own soul and anyone who fulfills what he has covenanted with Allah; Allah will soon grant him a great Reward.”

AL-QUR’ÁN 48:10

Zoroastrian

“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.”

YASNA 12:8

“Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! When ever shall there be one who shall give him (the Ox) effective help?""

YASNA 29:9

“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.”

YASNA 43:5

Truthfulness

Bahá'í

“Point to Thy truthful breast through the power of truth and exclaim: I swear by the One true God, herein lieth the vicegerency of God; I am indeed the One Who is regarded as the Best Reward(3) and I am indeed He Who is the Most Excellent Abode.”

SELECTIONS FROM THE BÁB, P. 66

“Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect. Cling, O ye people of Bahá, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your names written and preserved, your ranks raised and your memory exalted in the Preserved Tablet. Beware lest the dwellers on earth hinder you from this glorious and exalted station.”

THE KITÁB-Í-AQDAS, P. 62

“The fruits that best befit the tree of human life are trustworthiness and godliness, truthfulness and sincerity; but greater than all, after recognition of the unity of God, praised and glorified be He, is regard for the rights that are due to one's parents. This teaching hath been mentioned in all the Books of God, and reaffirmed by the Most Exalted Pen.”

AQDAS: QUESTIONS AND ANSWERS, P. 139

“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 day-star 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.”

EPISTLE TO THE SON OF THE WOLF, P. 11

“We beseech Him - exalted be He - to aid every one to become the essence of truthfulness, and to draw nigh unto Him. He, verily, is the Lord of strength and power.”

EPISTLE TO THE SON OF THE WOLF, P. 119

“With a detached heart, and a dilated breast, and an utterly truthful tongue, recite thou these sublime words that have been revealed by My Forerunner - the Primal Point.”

EPISTLE TO THE SON OF THE WOLF, P. 142

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 126

“Know thou for a certainty that whoso disbelieveth in God is neither trustworthy nor truthful. This, indeed, is the truth, the undoubted truth. He that acteth treacherously towards God will, also, act treacherously towards his king. Nothing whatever can deter such a man from evil, nothing can hinder him from betraying his neighbor, nothing can induce him to walk uprightly.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 232-233

“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....”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 290

Truthfulness

“Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 297

“The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindliness, to uprightness and wisdom. 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 299

“Say: Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things. Say: Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth. Happy is the man that heedeth My counsel, and keepeth the precepts prescribed by Him Who is the All-Knowing, the All-Wise.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 305

“Furthermore, the sign of truth and falsehood is designated and appointed in the Book. By this divinely-appointed touchstone, the claims and pretensions of all men must needs be assayed, so that the truthful may be known and distinguished from the imposter. This touchstone is no other than this verse: ‘Wish for death, if ye are men of truth.’”

THE KITÁB-Í-IQAN, P. 227

“In every country where any of this people reside, they must behave towards the government of that country with loyalty, honesty and truthfulness. This is that which hath been revealed at the behest of Him Who is the Ordainer, the Ancient of Days.”

TABLETS OF BAHÁ'U'LLÁH, PP. 22-23

“Fair speech and truthfulness, by reason of their lofty rank and position, are regarded as a sun shining above the horizon of knowledge.”

TABLETS OF BAHÁ'U'LLÁH, P. 40

“Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened.:

TABLETS OF BAHÁ'U'LLÁH, P. 138

“Verily thy Lord is the Truthful, the Faithful.”

TABLETS OF BAHÁ'U'LLÁH, P. 143

“Regard thou faith as a tree. Its fruits, leaves, boughs and branches are, and have ever been, trustworthiness, truthfulness, uprightness and forbearance.”

COMPILATION ON TRUSTWORTHINESS, P. 327

“We ask God graciously to grant that all may evince such fairness of character, such goodliness of deed and kindness of word as will meet with His good pleasure. It hath been decreed that the citadels of men's hearts should be subdued through the hosts of a noble character and praiseworthy deeds. Contention, discord, strife and sedition have all been forbidden in the Book of God. Beseech the Lord that He deprive not His dominions of the effulgent light of the sun of trustworthiness, nor deny them the radiance of the day-star of truthfulness or the splendour of the orb of justice and equity. Trustworthiness and piety are even as two luminaries shining resplendent above the horizon of the heaven of the Tablet in which are inscribed the ordinances of God. Well is it with them that have discerned them, and woe betide the heedless!”

COMPILATION ON TRUSTWORTHINESS, P. 331

Truthfulness

“Cleave thou to the fear of God and to whatsoever hath been revealed in His Book: thus biddeth thee He Who is the Word of Truth and the Knower of things unseen. Say: trustworthiness is the sun of the heaven of My commandments, truthfulness is its moon, and praiseworthy attributes are its stars. Yet the people, for the most part, understand not.”

COMPILATION ON TRUSTWORTHINESS, P. 332

“O beloved friends! Whoever adorneth his character with such virtues will be reckoned among the true servants of God, and his name will be commemorated by the Concourse on High; but he who depriveth himself thereof shall not be accounted of their number. Strive diligently to acquire such goodly qualities and traits of character as will be the cause of everlasting salvation. Make not the fruits of the tree of trustworthiness targets for the stones of treachery, nor rend its boughs asunder with the instruments of tyranny and oppression. Truthfulness and sincerity have always been the ornament of a man's character, and so they shall ever be.”

COMPILATION ON TRUSTWORTHINESS, PP. 332-333

“Cleave ye at all times to the cord of trustworthiness and hold fast the hem of the garment of truthfulness: thus biddeth you He Who is the Truthful, the Trusted One.”

COMPILATION ON TRUSTWORTHINESS, P. 334

“It behoveth ye all so to adorn your inner and outer beings that, robed in trustworthiness, girt with righteousness and arrayed in truthfulness and rectitude, ye may become a means for the exaltation of the Cause and the education of the human race.”

COMPILATION ON TRUSTWORTHINESS, P. 334

“Be ye the trustees of God in His dominions and the embodiments of truthfulness throughout His realms.”

COMPILATION ON TRUSTWORTHINESS, P. 335

“Commerce is as a heaven, whose sun is trustworthiness and whose moon is truthfulness. The most precious of all things in the estimation of Him Who is the Sovereign Truth is trustworthiness: thus hath it been recorded in the sacred Scroll of God. Entreat ye the one true God to enable all mankind to attain to this most noble and lofty station.”

COMPILATION ON TRUSTWORTHINESS, PP. 335-336

“The companions of God are, in this day, the lump that must leaven the peoples of the world. They must show forth such trustworthiness, such truthfulness and perseverance, such deeds and character that all mankind may profit by their example.”

EXCELLENCE IN ALL THINGS, P. 367

“Truthfulness is the foundation of all the virtues of the world of humanity. Without truthfulness, progress and success in all of the worlds of God are impossible for a soul. When this holy attribute is established in man, all the divine qualities will also become realized.”

BAHÁ’Í WORLD FAITH*, P. 384

“In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets - in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore - meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.”

Truthfulness

SOME ANSWERED QUESTIONS, PP. 56-57

“Then it is clear that the honor and exaltation of man must be something more than material riches. Material comforts are only a branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!”

SOME ANSWERED QUESTIONS, PP. 79-80

“Entrance into the Kingdom is through the love of God, through detachment, through holiness and chastity, through truthfulness, purity, steadfastness, faithfulness and the sacrifice of life.”

SOME ANSWERED QUESTIONS, P. 242

“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.”

PARIS TALKS*, P. 141

“As God is loyal and truthful, man must show forth the same attributes in the human world.”

PROMULGATION OF UNIVERSAL PEACE*, P. 404

“If a soul of his own accord advances toward God he will be accepted at the Threshold of Oneness, for such a one is free of personal considerations, of greed and selfish interests, and he has

taken refuge within the sheltering protection of his Lord. He will become known among men as trustworthy and truthful, temperate and scrupulous, high-minded and loyal, incorruptible and God-fearing. In this way the primary purpose in revealing the Divine Law - which is to bring about happiness in the after life and civilization and the refinement of character in this - will be realized.”

SECRET OF DIVINE CIVILIZATION, P. 46

“O army of God! Through the protection and help vouchsafed by the Blessed Beauty - may my life be a sacrifice to His loved ones - ye must conduct yourselves in such a manner that ye may stand out distinguished and brilliant as the sun among other souls. Should any one of you enter a city, he should become a centre of attraction by reason of his sincerity, his faithfulness and love, his honesty and fidelity, his truthfulness and loving-kindness towards all the peoples of the world, so that the people of that city may cry out and say: ‘This man is unquestionably a Bahá’í, for his manners, his behaviour, his conduct, his morals, his nature, and disposition reflect the attributes of the Bahá’ís.’ Not until ye attain this station can ye be said to have been faithful to the Covenant and Testament of God. For He hath, through irrefutable Texts, entered into a binding Covenant with us all, requiring us to act in accordance with His sacred instructions and counsels.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, PP. 70-71

“Nay rather, the friends are stars in the high heavens of guidance, celestial bodies in the skies of divine grace, who with all their powers put the dark to flight. They break down the foundations of malevolence and hate. They cherish but one desire for the world and all its peoples: well-being and peace. By them, the ramparts of warfare and aggression are battered down. They have truthfulness and honest dealing and friendship for their goal, and kindness even toward a vicious foe; until at last they change this prison of treachery, the world, into a mansion of utmost trust, and turn this gaol-house of hatred and malevolence and spite, into God’s Paradise.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 221

Truthfulness

“They must cleanse their hearts from even the slightest trace of hatred and spite, and they must set about being truthful and honest, conciliatory and loving to all humankind - so that East and West will, even as two lovers, hold each other close; that hatred and hostility will perish from the earth, and universal peace be firmly rooted in their place.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 244

“But we, and the friends of God, should on no account slacken our efforts to be loyal, sincere and men of good will. We should at all times manifest our truthfulness and sincerity, nay rather, we must be constant in our faithfulness and trustworthiness, and occupy ourselves in offering prayers for the good of all.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 294

“Wherefore, O my loving friends! 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 Bahá, 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.”

WILL AND TESTAMENT, P. 14

“Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourselves, should they show their enmity be friendly towards them, should they poison your lives, sweeten their souls, should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful.”

WILL AND TESTAMENT, P. 14

“O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and to show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be

their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself.”

WILL AND TESTAMENT, P. 15

“A child is as a young plant: it will grow in whatever way you train it. If you rear it to be truthful, and kind, and righteous, it will grow straight, it will be fresh and tender, and will flourish. But if not, then from faulty training it will grow bent, and stand awry, and there will be no hope of changing it.”

COMPILATION ON EDUCATION, P. 287

“Truthfulness is the foundation of all human virtues. Without truthfulness progress and success, in all the worlds of God, are impossible for any soul. When this holy attribute is established in man, all the divine qualities will also be acquired.”

COMPILATION ON TRUSTWORTHINESS, P. 338

“Truthfulness, uprightness and integrity are the attributes of the righteous and the hallmarks of the pure. Truthfulness is the goodliest of qualities as it comprehendeth all other virtues. A truthful person will be protected from all moral afflictions, will shrink from every evil deed, and be preserved from every wicked act, inasmuch as all vices and misdeeds are the very antithesis of truthfulness, and a truthful man will hold them all in utter abhorrence.”

COMPILATION ON TRUSTWORTHINESS, P. 338

“O pure soul! Follow thou in the footsteps of the truthful and tread the way of the righteous, so that, through truthfulness, thou mayest come to occupy a Seat of Truth,(3) and, through righteousness, thou mayest attain to abiding honour. If the sum of all sins were to be weighed in the balance, falsehood would, on its own, countervail them; nay, its evils would even outweigh them and its detriment prove greater. It were better for thee that thou shouldst be a blasphemer and tell the truth than that thou shouldst mouth the formulas of faith and yet be a liar. These clear words are addressed as an admonition to the peoples of the world. Render thanks unto

Truthfulness

God that it is through thee that this counsel hath been addressed to all mankind.”

COMPILATION ON TRUSTWORTHINESS, PP. 338-339

“Every business company should be established on divine principles. Its foundations should be trustworthiness, piety and truthfulness in order to protect the rights of the people.”

COMPILATION ON TRUSTWORTHINESS, P. 341

“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. Let them be content with their wages, and seek distinction in truthfulness, straightforwardness, and the pursuit of virtue and excellence; for vanity in riches is worthy of none but the base, and pride in possessions beseemeth only the foolish. To attain to true glory and honour, man should exercise justice and equity, forbear to act in an oppressive manner, render service to his government, and work for the good of his fellow-citizens. Were he to seek after aught else but this he would indeed be in manifest loss.”

COMPILATION ON TRUSTWORTHINESS, P. 345

Buddhist

“The Buddha, our Lord, brings comfort to the weary and sorrow-laden; he restores peace to those who are broken down under the burden of life. He gives courage to the weak when they would fain give up self-reliance and hope. You who suffer from the tribulations of life, you who have to struggle and endure, you who yearn for a life of truth, rejoice at the glad tidings! There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessing for the upright.”

THE GOSPEL OF BUDDHA, REJOICE, PARA. 2

“Trust in truth, You who love the truth, for the kingdom of righteousness is founded upon earth. The darkness of error is dispelled by the light of truth. We can see our way and take firm and certain steps. The Buddha, our Lord, has revealed the truth. The truth cures our diseases and redeems us from perdition; the truth strengthens us in life and in death; the truth alone can conquer the evils of error. Rejoice at the glad tidings!”

THE GOSPEL OF BUDDHA, REJOICE, PARA. 4

“You who long for life, learn that immortality is hidden in transiency. You who wish for happiness without the sting of regret, lead a life of righteousness. You who yearn for riches, receive treasures that are eternal. Truth is wealth, and a life of truth is happiness.

All compounds will be dissolved again, but the verities which determine all combinations and separations as laws of nature endure for ever and aye. Bodies fall to dust, but the truths of the mind will not be destroyed.

Truth knows neither birth nor death; it has no beginning and no end. Welcome the truth. The truth is the immortal part of mind. Establish the truth in your mind, for the truth is the image of the eternal; it portrays the immutable; it reveals the everlasting; the truth gives unto mortals the boon of immortality.

The Buddha has proclaimed the truth; let the truth of the Buddha dwell in your hearts. Extinguish in yourselves every desire that antagonizes the Buddha, and in the perfection of your spiritual growth you will become like unto him. That of your heart which cannot or will not develop into Buddha must perish, for it is mere illusion and unreal; it is the source of your error; it is the cause of your misery.

You attain to immortality by filling your minds with truth. Therefore, become like unto vessels fit to receive the Master's words. Cleanse yourselves of evil and sanctify your lives. There is no other way of reaching truth.

Learn to distinguish between Self and Truth. Self is the cause of selfishness and the source of evil; truth cleaves to no self; it is universal and leads to justice and righteousness. Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self, but seek the truth.

Truthfulness

If we liberate our souls from our petty selves, wish no ill to others, and become clear as a crystal diamond reflecting the light of truth, what a radiant picture will appear in us mirroring things as they are, without the admixture of burning desires, without the distortion of erroneous illusion, without the agitation of clinging and unrest.

Yet you love self and will not abandon self-love. So be it, but then, verily, you should learn to distinguish between the false self and the true self. The ego with all its egotism is the false self. It is an unreal illusion and a perishable combination. He only who identifies his self with the truth will attain Nirvana; and he who has entered Nirvana has attained Buddhahood; he has acquired the highest good; he has become eternal and immortal."

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 5-12

"Happy is he who has ceased to live for pleasure and rests in the truth. Verily his composure and tranquility of mind are the highest bliss.

Let us take our refuge in the Buddha, for he has found the everlasting in the transient. Let us take our refuge in that which is the immutable in the changes of existence. Let us take our refuge in the truth that is established through the enlightenment of the Buddha. Let us take our refuge in the community of those who seek the truth and endeavor to live in the truth."

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 15-16

"Truth desires to appear; truth longs to become conscious; truth strives to know itself.

There is truth in the stone, for the stone is here; and no power in the world, no god, no man, no demon, can destroy its existence. But the stone has no consciousness. There is truth in the plant and its life can expand; the plant grows and blossoms and bears fruit. Its beauty is marvelous, but it has no consciousness. There is truth in the animal; it moves about and perceives its surroundings; it distinguishes and learns to choose. There is consciousness, but it is not yet the consciousness of Truth. It is a consciousness of self only."

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 3-4

“There is misery in the world of Samsara; there is much misery and pain. But greater than all the misery is the bliss of truth. Truth gives peace to the yearning mind; it conquers error; it quenches the flames of desires; it leads to Nirvana. Blessed is he who has found the peace of Nirvana. He is at rest in the struggles and tribulations of life; he is above all changes; he is above birth and death; he remains unaffected by the evils of life.”

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 7

“Blessed is he who has attained the sacred state of Buddhahood, for he is fit to work out the salvation of his fellow beings. The truth has taken its abode in him. Perfect wisdom illuminates his understanding, and righteousness ensouls the purpose of all his actions. The truth is a living power for good, indestructible and invincible! Work the truth out in your mind, and spread it among mankind, for truth alone is the savior from evil and misery. The Buddha has found the truth and the truth has been proclaimed by the Buddha! Blessed be the Buddha!”

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 9

“When the queen had departed from the living, Pajapati took the boy Siddhattha and reared him. And as the light of the moon increases little by little, so the royal child grew from day to day in mind and in body; and truthfulness and love resided in his heart. When a year had passed Suddhodana the king made Pajapati his queen and there was never a better stepmother than she.”

THE GOSPEL OF BUDDHA, THE ENLIGHTENMENT, PARA. 15

“In reply the vision said: ‘I am a samana. Troubled at the thought of old age, disease, and death I have left my home to seek the path of salvation. All things hasten to decay; only the truth abideth forever. Everything changes, and there is no permanency; yet the words of the Buddhas are immutable. I long for the happiness that does not decay; the treasure that will never perish; the life that knows of no beginning and no end. Therefore, I have destroyed all worldly thought. I have retired into an unfrequented dell to live in solitude; and, begging for food, I devote myself to the one thing needful.’”

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 5**

"The celestial messenger heard the resolution of Siddhattha with approval. "Now, indeed he added, is the time to seek religion. Go, Siddhattha, and accomplish thy purpose. For thou art Bodhisatta, the Buddha-elect; thou art destined to enlighten the world. Thou art the Tathagata, the great master, for thou wilt fulfill all righteousness and be Dharmaraja, the king of truth. Thou art Bhagavat, the Blessed One, for thou art called upon to become the savior and redeemer of the world. Fulfill thou the perfection of truth. Though the thunderbolt descend upon thy head, yield thou never to the allurements that beguile men from the path of truth. As the sun at all seasons pursues his own course, nor ever goes on another, even so if thou forsake not the straight path of righteousness, thou shalt become a Buddha. Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unwaveringly and thou shalt gain the prize. Struggle earnestly and thou shalt conquer. The benediction of all deities, of all saints of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shalt be the Buddha, our Master, and our Lord; thou shalt enlighten the world and save mankind from perdition."

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 11**

"Yet the majesty of his mind was ill-concealed under the poverty of his appearance. His erect gait betrayed his royal birth and his eyes beamed with a fervid zeal for truth. The beauty of his youth was transfigured by holiness and surrounded his head like a halo. All the people who saw this unusual sight gazed at him in wonder. Those who were in haste arrested their steps and looked back; and there was no one who did not pay him homage."

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 2

"Is not man an organism of many aggregates? Are we not composed of various attributes? Man consists of the material form, of sensation, of thought, of dispositions, and, lastly, of understanding. That which men call the ego when they say 'I am' is not an entity behind the attributes; it originates by their co-operation. There is mind; there is sensation and thought, and there is truth; and truth is mind when it walks in the path of righteousness. But there is no separate ego-soul outside or behind

the thought of man. He who believes the ego is a distinct being has no correct conception. The very search for the atman is wrong; it is a wrong start and it will lead you in a false direction.

How much confusion of thought comes from our interest in self, and from our vanity when thinking 'I am so great,' or 'I have done this wonderful deed?' The thought of thine ego stands between thy rational nature and truth; banish it, and then wilt thou see things as they are. He who thinks correctly will rid himself of ignorance and acquire wisdom. The ideas 'I am' and 'I shall be' or 'I shall not be' do not occur to a clear thinker."

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 4-5

"Then the Bodhisattva went to the priests officiating in the temples. But the gentle mind of the Sakyamuni was offended at the unnecessary cruelty performed on the altars of the gods. He said: 'Ignorance only can make these men prepare festivals and hold vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by shedding blood. What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim blot out the evil deeds of mankind? This is practicing religion by the neglect of moral conduct. Purify your hearts and cease to kill; that is true religion. Rituals have no efficacy; prayers are vain repetitions; and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill-will, that is the right sacrifice and the true worship.'"

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 14

"When Mara saw this, he fled away with his army from the Bodhi-tree, whilst from above a rain of heavenly flowers fell, and voices of good spirits were heard: 'Behold the great muni! his heart unmoved by hatred. The wicked Mara's host 'against him did not prevail. Pure is he and wise, loving and full of mercy. As the rays of the sun drown the darkness of the world, so he who perseveres in his search will find the truth and the truth will enlighten him.'"

THE GOSPEL OF BUDDHA, MARA, THE EVIL ONE, PARA. 4

Truthfulness

“There is self and there is truth. Where self is, truth is not. Where truth is, self is not. Self is the fleeting error of samsara; it is individual separateness and that egotism which begets envy and hatred. Self is the yearning for pleasure and the lust after vanity. Truth is the correct comprehension of things; it is the permanent and everlasting, the real in all existence, the bliss of righteousness.

The existence of self is an illusion, and here is no wrong in this world, no vice, no evil, except what flows from the assertion of self. The attainment of truth is possible only when self is recognized as an illusion. Righteousness can be practiced only when we have freed our mind from passions of egotism. Perfect peace can dwell only where all vanity has disappeared.”

THE GOSPEL OF BUDDHA, ENLIGHTENMENT, PARA. 9-10

“How sure his pathway in this wood,
Who follows truth's unchanging call!
How blessed, to be kind and good,
And practice self-restraint in all!
How light, from passion to be free,
And sensual joys to let go by!
And yet his greatest bliss will be
When he has quelled the pride of 'I'.”

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 2

“I have recognized the deepest truth, which is sublime and peace-giving' but difficult to understand; for most men move in a sphere of worldly interests and find their delight in worldly desires. The worldling will not understand the doctrine, for to him there is happiness in selfhood only, and the bliss that lies in a complete surrender to truth is unintelligible to him. He will call resignation what to the enlightened mind is the purest joy. He will see annihilation where the perfected one finds immortality. He will regard as death what the conqueror of self knows to be life everlasting. The truth remains hidden from him who is in the bondage of hate and desire. Nirvana remains incomprehensible and mysterious to the vulgar whose minds are beclouded with worldly

interests. Should I preach the doctrine and mankind not comprehend it, it would bring me only fatigue and trouble.”

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 3

“The holy Buddha replied: ‘I have obtained deliverance by the extinction of self. My body is chastened, my mind is free from desire, and the deepest truth has taken abode in my heart. I have obtained Nirvana, and this is the reason that my countenance is serene and my eyes are bright. I now desire to found the kingdom of truth upon earth, to give light to those who are enshrouded in darkness and to open the gate of deathlessness.’”

THE GOSPEL OF BUDDHA, FOUNDING THE KINGDOM, PARA. 4

“HAVING pointed out to the five bhikkhus the truth, the Buddha said: ‘A man that stands alone, having decided to obey the truth, may be weak and slip back into his old ways. Therefore, stand ye together, assist one another, and strengthen one another efforts. Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth. Spread the truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness. This is the holy brotherhood; this is the church, the congregation of the saints of the Buddha; this is the Sangha that establishes a communion among all those who have taken their refuge in the Buddha.’”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 1

“To the community will I look in faith; the community of the Buddha's disciples instructs us how to lead a life of righteousness; the community of the Buddha's disciples teaches us how to exercise honesty and justice; the community of the Buddha's disciples shows us how to practice the truth. They form a brotherhood in kindness and charity, and their saints are worthy of reverence. The community of the Buddha's disciples is founded as a holy brotherhood in which men bind themselves together to teach the behests of rectitude and to do good. Therefore, to the community will I look in faith.”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 5

Truthfulness

“The Blessed One said to Yasa: 'Here is no distress; here are no tribulations. Come to me and I will teach you the truth, and the truth will dispel your sorrows.'”

THE GOSPEL OF BUDDHA, YASA, THE YOUTH OF BENARES, PARA. 2

“And the Buddha replied: 'The bliss of a religious life is attainable by every one who walks in the noble eightfold path. He that cleaves to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth, and possessing riches, uses them rightly, will be a blessing unto his fellows. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power. The bhikkhu who retires from the world in order to lead a life of leisure will have no gain, for a life of indolence is an abomination, and lack of energy is to be despised. The Dharma of the Tathagata does not require a man to go into homelessness or to resign the world, unless he feels called upon to do so; but the Dharma of the Tathagata requires every man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure, and lead a life of righteousness. And whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task; let them be diligent and energetic, and, if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds.'”

THE GOSPEL OF BUDDHA, ANATHAPINDIKA, THE MAN OF WEALTH, PARA. 10

“The Buddha saw into the heart of the supporter of orphans; and knowing that unselfish charity was the moving cause of his offer, in acceptance of the gift, the Blessed One said: 'The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. Hard it is to understand: By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty; by donating abodes of purity and truth, we acquire great treasures.'”

THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 2

“All who are wise spurn the pleasures of the body. They loathe lust and seek to promote their spiritual existence. When a tree is burning with fierce flames, how can the birds congregate therein? Truth cannot dwell where passion lives. He who does not know this, though he be a learned man and be praised by others as a sage, is beclouded with ignorance. To him who has this knowledge true wisdom dawns, and he will beware of hankering after pleasure. To acquire this state of mind, wisdom is the one thing needful. To neglect wisdom will lead to failure in life. The teachings of all religions should center here, for without wisdom there is no reason.”

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 9

“Arise from dreams and delusions,
Awaken with open mind.
Seek only Truth. Where you find it,
Peace also you will find.”

THE GOSPEL OF BUDDHA, YASODHARA, THE FORMER WIFE, PARA. 5

“What, however, is good? Abstaining from killing is good; abstaining from theft is good; abstaining from sensuality is good; abstaining from falsehood is good; abstaining from slander is good; suppression of unkindness is good; abandoning gossip is good; letting go all envy is good; dismissing hatred is good; obedience to the truth is good; all these things are good.”

THE GOSPEL OF BUDDHA, THE ANNILATION OF SUFFERING, PARA. 3

“I exhort you to avoid the ten evils: 1. Kill not, but have regard for life. 2. Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor. 3. Abstain from impurity, and lead a life of chastity. 4. Lie not, but be truthful. Speak the truth with discretion, fearlessly and in a loving heart. 5. Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow-beings, so that ye may with sincerity defend them against their enemies. 6. Swear not, but speak decently and with dignity. 7.

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Waste not the time with gossip, but speak to the purpose or keep silence. 8. Covet not, nor envy, but rejoice at the fortunes of other people. 9. Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with kindness. 10. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needful, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble path that leads to life eternal."

THE GOSPEL OF BUDDHA, AVOIDING THE TEN EVILS, PARA. 3

"All those who receive the truth will find perfect enlightenment. And, verily, such is the power of the doctrine that even by the reading of a single stanza, or by reciting, copying, and keeping in mind a single sentence of the good law, persons may be converted to the truth and enter the path of righteousness which leads to deliverance from evil. Creatures that are swayed by impure passions, when they listen to the voice, will be purified. The ignorant who are infatuated with the follies of the world will, when pondering on the profundity of the doctrine, acquire wisdom. Those who act under the impulse of hatred will, when taking refuge in the Buddha, be filled with good-will and love."

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 5

"If a man hold himself dear, let him watch himself carefully; the truth guards him who guards himself. If a man makes himself as he teaches others to be, then, being himself subdued, he may subdue others; one's own self is indeed difficult to subdue. If some men conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors. It is the habit of fools, be they laymen or members of the clergy, to think, this is done by me. May others be subject to me. In this or that transaction a prominent part should be played by me. Fools do not care for the duty to be performed or the aim to be reached, but think of themselves alone. Everything is but a pedestal of their vanity."

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 2

"Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die; those who are thoughtless are as if dead already. Those who imagine they find

truth in untruth, and see untruth in truth, will never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires. As rain breaks through an ill-thatched house, passion will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind. Irrigators lead the water wherever they like; fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves; wise people falter not amidst blame and praise. Having listened to the law, they become serene, like a deep, smooth, and still lake.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 5

“If a man by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness, will never be free from hatred. Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth! For hatred does not cease by hatred at any time; hatred ceases by not hatred, this is an old rule.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 14

“Speak the truth, do not yield to anger; give, if thou art asked; by these three steps thou wilt become divine. Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver, one by one, little by little, and from time to time.

Lead others, not by violence, but by righteousness and equity. He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear. As the bee collects nectar and departs without injuring the flower, or its color or scent, so let a sage dwell in the community.

If a traveler does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with fools. Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true religion. Better than living a hundred years not seeing the highest truth, is one day in the life of a man who sees the highest truth.

Some form their Dharma arbitrarily and fabricate it artificially; they advance complex speculations and imagine that good results are

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attainable only by the acceptance of their theories; yet the truth is but one; there are not different truths in the world. Having reflected on the various theories, we have gone into the yoke with him who has shaken off all sin. But shall we be able to proceed together with him?"

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 15-18

"He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous, will have no reward, but he who struggles for righteousness and truth, will have great reward, for even his defeat will be a victory. Self is not a fit vessel to receive any great success; self is small and brittle and its contents will soon be spilt for the benefit, and perhaps also for the curse, of others. Truth, however, is large enough to receive the yearnings and aspirations of all selves and when the selves break like soap-bubbles, their contents will be preserved and in the truth they will lead a life everlasting."

THE GOSPEL OF BUDDHA, SIMHA'S QUESTION CONCERNING ANNIHILATION, PARA. 12

"I say to thee: The Blessed One has not come to teach death, but to teach life, and thou discernest not the nature of living and dying. This body will be dissolved and no amount of sacrifice will save it. Therefore, seek thou the life that is of the mind. Where self is, truth cannot be; yet when truth comes, self will disappear. Therefore, let thy mind rest in the truth; propagate the truth, put thy whole will in it, and let it spread. In the truth thou shalt live forever. Self is death and truth is life. The cleaving to self is a perpetual dying, while moving in the truth is partaking of Nirvana which is life everlasting."

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 7

"I was born into the world as the king of truth for the salvation of the world. The subject on which I meditate is truth. The practice to which I devote myself is truth. The topic of my conversation is truth. My thoughts are always in the truth. For lo! my self has become the truth. Whosoever comprehendeth the truth will see the Blessed One, for the truth has been preached by the Blessed One."

THE GOSPEL OF BUDDHA, THE BUDDHA OMNIPRESENT, PARA. 4

“No, my Lord,’ replied the boy, ‘the water is defiled.’ Then the Blessed One said: ‘Now consider thine own case. Although thou art my son, and the grandchild of a king, although thou art a samana who has voluntarily given up everything, thou art unable to guard thy tongue from untruth, and thus defilest thou thy mind.’ And when the water had been poured away, the Blessed One asked again: ‘Is this vessel now fit for holding water to drink?’”

THE GOSPEL OF BUDDHA, THE LESSON GIVEN TO RAHULA, PARA. 3

“Now consider thine own case’, said the Blessed One. ‘Thou art whirled about in endless eddies of transmigration, and as thy body is made of the same substance as other material things that will crumble to dust, there is no loss if it be broken. He who is given to speaking untruths is an object of contempt to the wise.”

THE GOSPEL OF BUDDHA, THE LESSON GIVEN TO RAHULA, PARA. 5

“Then the bhikkhus praised the wisdom of the Tathagata: ‘Thou hast passed beyond pain; thou art holy, O Enlightened One, we consider thee one that has destroyed his passions. Thou art glorious, thoughtful, and of great understanding. O thou who puttest an end to pain, thou hast carried us across our doubt. Because thou sawest our longing and carriedst us across our doubt, adoration be to thee, O muni, who hast attained the highest good in the ways of wisdom. The doubt we had before, thou hast cleared away, O thou clearly-seeing one; surely thou art a great thinker, perfectly enlightened, there is no obstacle for thee. All thy troubles are scattered and cut off; thou art calm, subdued, firm, truthful.”

THE GOSPEL OF BUDDHA, WORDS OF INSTRUCTION, PARA. 6

“After some time, he summoned his son and called together all his servants, and made the secret known to them. Then the poor man was exceedingly glad and he was full of joy at meeting his father. Just so little by little, must the minds of men be trained for higher truths.”

THE GOSPEL OF BUDDHA, THE LOST SON, PARA. 3

“The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of truth. Death will separate husband and wife, but death will never affect him who has espoused the truth. Therefore be married unto the truth and live with the truth in holy wedlock. The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires a union that shall be everlasting must be faithful to him so as to be like truth itself; and he will place his trust in her, he will provide for her. Verily, I say unto you, their children will become like their parents and will bear witness to their happiness. Let no man be single, let every one be wedded in holy love to the truth. And when Mara, the destroyer, comes to separate the visible forms of your being, you will continue to live in the truth, and will partake of the life everlasting, for the truth is immortal.”

THE GOSPEL OF BUDDHA, THE MARRIAGE-FEAST IN JAMBUNADA,
PARA. 3

“What, then, Ananda, is this mirror of truth? It is the consciousness that the elect disciple is in this world possessed of faith in the Buddha, believing the Blessed One to be the Holy One, the Fully-enlightened One, wise, upright, happy, world-knowing, supreme, the Bridler of men's wayward hearts, the Teacher of gods and men, the blessed Buddha. It is further the consciousness that the disciple is possessed of faith in the truth believing the truth to have been proclaimed by the Blessed One, for the benefit of the world, passing not away, welcoming all, leading to salvation, to which through truth the wise will attain, each one by his own efforts.'

'And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold path; believing this church of the Buddha, of the righteous, the upright, the just, the law abiding, to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing-ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of

outward acts, and are conducive to high and holy thought. This is the mirror of truth which teaches the straightest way to enlightenment which is the common goal of all living creatures. He who possesses the mirror of truth is free from fear; he will find comfort in the tribulations of life, and his life will be a blessing to all his fellow-creatures.”

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 5-6

“Therefore, O Ananda, be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth as a lamp. Seek salvation alone in the truth. Look not for assistance to any one besides yourselves.”

THE GOSPEL OF BUDDHA, THE BUDDHA'S FAREWELL, PARA. 7

“Now let us bear in mind that not this or that law which is revealed to us in the Dhanna is the Buddha, but the entire truth, the truth which is eternal, omnipresent, immutable, and most excellent. Many regulations of the Sangha are temporary; they were prescribed because they suited the occasion and were needed for some transient emergency. The truth, however, is not temporary. The truth is not arbitrary nor a matter of opinion, but can be investigated, and he who earnestly searches for the truth will find it. The truth is hidden to the blind, but he who has the mental eye sees the truth. The truth is Buddha's essence, and the truth will remain the ultimate standard. Let us, then, revere the truth; let us inquire into the truth and state it, and let us obey the truth. For the truth is Buddha our Master, our Teacher.”

THE GOSPEL OF BUDDHA, CONCLUSION, PARA. 4

“They who imagine truth in untruth, and see untruth in truth, never arrive at truth and follow true desires.

They who know truth in truth and untruth in untruth, arrive at truth and follow true desires.”

THE DHAMMAPADA 14-15

“If a man has transgressed a single precept, if he speaks lies and scoffs at another world, there is not evil he will not do.”

THE DHAMMAPADA 176

Truthfulness

“Speak the truth, do not yield to anger; give (of thy little) if thou art asked for little; by these three steps thou wilt attain to the world of the gods.”

THE DHAMMAPADA 224

“He who says what is not, goes to hell, he also who, having done a thing, says I have not done it. After death both are equal, they are men with evil deeds in the next world.”

THE DHAMMAPADA 306

Christian

“For the law was given through Moses; grace and truth came through Jesus Christ.”

NIV, THE GOSPEL ACCORDING TO JOHN 1:17

“God is spirit, and his worshipers must worship in spirit and in truth.”

NIV, THE GOSPEL ACCORDING TO JOHN 4:24

“You have sent to John and he has testified to the truth. Not that I accept human testimony; but I mention it that you may be saved.”

NIV, THE GOSPEL ACCORDING TO JOHN 5:33-34

“To the Jews who had believed him, Jesus said, ‘If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.’”

NIV, THE GOSPEL ACCORDING TO JOHN 8:31-32

“You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell the truth, you do not believe me! Can any of you

prove me guilty of sin? If I am telling the truth, why don't you believe me?" NIV, THE GOSPEL ACCORDING TO JOHN 8:44-46

"Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me.'"

NIV, THE GOSPEL ACCORDING TO JOHN 14:6

"And I will ask the Father, and he will give you another Counselor to be with you forever--the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you."

NIV, THE GOSPEL ACCORDING TO JOHN 14:16-17

"I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you."

NIV, THE GOSPEL ACCORDING TO JOHN 16:12-14

"Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified."

NIV, THE GOSPEL ACCORDING TO JOHN 17:17-19

"You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things. Now we know that God's judgment against those who do such things is based on truth."

NIV, A LETTER OF PAUL TO THE ROMANS 2:1-2

"To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger."

Truthfulness

NIV, A LETTER OF PAUL TO THE ROMANS 2:7-8

“Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 5:8

“Love does not delight in evil but rejoices with the truth.”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 13:6

“Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 4:2

“Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left;”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 6:4-7

“Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will think more of me than is warranted by what I do or say.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 12:6

“Have I now become your enemy by telling you the truth?”

NIV, THE LETTER OF PAUL TO THE GALATIANS 4:8

“Do not lie to one another...”

REB, THE LETTER OF PAUL TO THE COLOSSIANS, 3:9

“Then have done with falsehood and speak the truth to each other, for we belong to one another as parts of one body.”

REB, THE LETTER OF PAUL TO THE EPHESIANS, 4:25

“For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 5:8-10

“Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace.”

NIV, THE LETTER OF PAUL TO THE EPHESIANS 6:14-15

“Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable-- if anything is excellent or praiseworthy-- think about such things.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 4:8

“The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.

For this reason God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness.

But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.”

NIV, THE SECOND LETTER OF PAUL TO THE THESSALONIANS 2:9-13

Truthfulness

“For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men-- the testimony given in its proper time. And for this purpose I was appointed a herald and an apostle-- I am telling the truth, I am not lying-- and a teacher of the true faith to the Gentiles.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 2:5-7

“Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 3:14-15

“Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer.

If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 4:2-6

“If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain. But godliness with contentment is great gain.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 6:3-6

“Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly

handles the word of truth. Avoid godless chatter, because those who indulge in it will become more and more ungodly.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 2:15-16

“Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 2:25-26

“Just as Jannes and Jambres opposed Moses, so also these men oppose the truth-- men of depraved minds, who, as far as the faith is concerned, are rejected.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 3:8

“For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 4:3-4

“Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness--a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior, To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior.”

NIV, THE LETTER OF PAUL TO TITUS 1:1-4

“Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.”

NIV, THE FIRST LETTER OF PETER 1:22

Truthfulness

“If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.”

NIV, THE FIRST LETTER OF JOHN 1:9-10

“We accept man's testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son. Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son.”

NIV, THE FIRST LETTER OF JOHN 5:9-10

“The elder, To the chosen lady and her children, whom I love in the truth-- and not I only, but also all who know the truth--because of the truth, which lives in us and will be with us forever: Grace, mercy and peace from God the Father and from Jesus Christ, the Father's Son, will be with us in truth and love.”

NIV, THE SECOND LETTER OF JOHN 1:1-3

“And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God and sang the song of Moses the servant of God and the song of the Lamb: ‘Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.’”

NIV, A REVELATION OF JOHN 15:2-3

“Then I heard the angel in charge of the waters say: ‘You are just in these judgments, you who are and who were, the Holy One, because you have so judged; for they have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve.’ And I heard the altar respond: ‘Yes, Lord God Almighty, true and just are your judgments.’”

NIV, A REVELATION OF JOHN 16:5-7

Hindu

“In sorrows not dejected, and in joys not overjoyed; dwelling outside the stress of passion, fear, and anger; fixed in calms of lofty contemplation;- such an one is Muni, is the Sage, the true Recluse!”

THE SONG CELESTIAL, 2:56

“What is midnight-gloom to unenlightened souls shines wakeful day to his clear gaze; what seems as wakeful day is known for night, thick night of ignorance, to his true-seeing eyes. Such is the Saint!”

THE SONG CELESTIAL, 2:69

“Who knows the truth touching my births on earth and my divine work, when he quits the flesh puts on its load no more, falls no more down to earthly birth: to Me he comes, dear Prince!”

THE SONG CELESTIAL, 4:9

“He who sees how action may be rest, rest action- he is wisest 'mid his kind; he hath the truth!

He doeth well, acting or resting. Freed in all his works from prickings of desire, burned clean in act by the white fire of truth, the wise call that man wise; And such an one, renouncing fruit of deeds, always content.

Always self-satisfying, if he works, doth nothing that shall stain his separate soul, which- quit of fear and hope- subduing self- rejecting outward impulse-yielding up to body's need nothing save body, dwells sinless amid all sin, With equal calm taking what may befall, by grief unmoved, unmoved by joy, unenvyingly; the same in good and evil fortunes; nowise bound by bond of deeds.

Nay, but of such an one, whose crave is gone, whose soul is liberate, whose heart is set on truth- of such an one what work he does is work of sacrifice, which passeth purely into ash and smoke consumed upon the altar!”

THE SONG CELESTIAL, 4:18-23

“Lies in the mind which gives, the will that serves: and these are gained by reverence, by strong search, by humble heed of those who see the Truth and teach it.

Truthfulness

Knowing Truth, thy heart no more will ache with error, for the Truth shall show all things subdued to thee, as thou to Me.

Moreover, Son of Pandu! wert thou worst of all wrong-doers, this fair ship of Truth should bear thee safe and dry across the sea of thy transgressions.”

THE SONG CELESTIAL, 4:34-36

“As the kindled flame feeds on the fuel till it sinks to ash, so unto ash, Arjuna! unto nought the flame of Knowledge wastes works' dross away!

There is no purifier like thereto in all this world, and he who seeketh it shall find it- being grown perfect- in himself.

Believing, he receives it when the soul masters itself, and cleaves to Truth, and comes- possessing knowledge- to the higher peace, the uttermost repose.”

THE SONG CELESTIAL, 4:37-39

“That is the true Renoucer, firm and fixed, who- seeking nought, rejecting nought- dwells proof against the 'opposites'.”

THE SONG CELESTIAL, 5:3

“Whoso is fixed in holiness, self-ruled, pure-hearted, lord of senses and of self, lost in the common life of all which lives- a "Yogayukt"- he is a Saint who wends straightway to Brahm.

Such an one is not touched by taint of deeds. 'Nought of myself I do!' thus will he think- who holds the truth of truths- In seeing, hearing, touching, smelling; when he eats, or goes, or breathes; slumbers or talks, holds fast or loosens, opens his eyes or shuts; always assured 'This is the sense-world plays with senses'.”

THE SONG CELESTIAL, 5:7-9

“The Master of this World takes on himself the good or evil deeds of no man- dwelling beyond! 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.”

THE SONG CELESTIAL, 5:15-16

“Regard as true Renouncer him that makes Worship by work, for who renounceth not works not as Yogin.”

THE SONG CELESTIAL, 6:2

“He is the Yogi, he is Yukta, glad with joy of light and truth; dwelling apart upon a peak, with senses subjugate whereto the clod, the rock, the glistering gold show all as one.”

THE SONG CELESTIAL, 6:8

“Nay, Arjuna! I call that the true piety which most removes earth-aches and ills, where one is moderate in eating and in resting, and in sport; measured in wish and act; sleeping betimes, waking betimes for duty.”

THE SONG CELESTIAL, 6:17

“When it knows the nameless joy beyond all scope of sense, revealed to soul- only to soul! and, knowing, wavers not, true to the farther Truth; When, holding this, it deems no other treasure comparable, but, harboured there, cannot be stirred or shook by any gravest grief, call that state 'peace', that happy severance Yoga; call that man the perfect Yogin!”

THE SONG CELESTIAL, 6:21-22

“But, being Yogi, striving strong and long, purged from transgressions, perfected by births following on births, he plants his feet at last upon the farther path.

Such as one ranks above ascetics, higher than the wise, beyond achievers of vast deeds! Be thou Yogi Arjuna!

And of such believe, truest and best is he who worships Me with inmost soul, stayed on My Mystery!”

THE SONG CELESTIAL, 6:45-47

Truthfulness

“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.”

THE SONG CELESTIAL, 7:3

“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!

All four are good, and seek me; but mine own, the true of heart, the faithful- stayed on me, taking me as their utmost, blessedness, they are not 'mine', but I- even I myself!”

THE SONG CELESTIAL, 7:16-18

“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.”

THE SONG CELESTIAL, 7:28-30

“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 whate'er befalls, and mirth, and tears, and piety and thrift, and wish to give, and will to help,- all cometh of My gift!”

THE SONG CELESTIAL 10:5

“Krishna. Whoever serve Me- as I show Myself- constantly true, in full devotion fixed, those hold I very holy.”

THE SONG CELESTIAL 12:2

“Humbleness, truthfulness, and harmlessness, patience and honour, reverence for the wise.

Purity, constancy, control of self, contempt of sense-delights, self-sacrifice, Purity, constancy, control of self, contempt of sense-delights, self-sacrifice, 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!”

THE SONG CELESTIAL 13:7-12

“Sattwan, Raias, and Tamas, so are named the qualities of Nature, 'Soothfastness', 'Passion', and 'Ignorance'. These three bind down the changeless Spirit in the changeful flesh. Whereof sweet 'Soothfastness', by purity living unsullied and enlightened, binds the sinless Soul to happiness and truth; And Passion, being kin to appetite, and breeding impulse and propensity, binds the embodied Soul, O Kunti's Son!”

THE SONG CELESTIAL 14:5-7

“Where longing is, and ardour, and unrest, impulse to strive and gain, and avarice, those spring from Passion- Prince!- engrained; And where darkness and dullness, sloth and stupor are, 'tis Ignorance hath caused them, Kuru Chief! Moreover, when a soul departeth, fixed in Soothfastness, it goeth to the place- perfect and pure- of those that know all Truth.”

THE SONG CELESTIAL 14:12-14

“Humbleness, uprightness, heed to injure nought 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

Truthfulness

signs, O Indian Prince! of him whose feet are set on that fair path which leads to heavenly birth!"

THE SONG CELESTIAL 16:2-3

"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."

THE SONG CELESTIAL 16:7

"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'!"

THE SONG CELESTIAL 16:8-11

"Krishna. Threefold the faith is of mankind, and springs from those three qualities,- becoming 'true', or 'passion-stained', or 'dark', as thou shalt hear!

The faith of each believer, Indian Prince! conforms itself to what he truly is."

THE SONG CELESTIAL 17:2-3

"Worship of gods meriting worship; lowly reverence of Twice-borns, Teachers, Elders; Purity, Rectitude, and the Brahmacharya's vow, and not to injure any helpless thing,- these make a true religiousness of Act.

Words causing no man woe, words ever true, gentle and pleasing words, and those ye say in murmured reading of a Sacred Writ,- these make the true religiousness of Speech.

Serenity of soul, benignity, sway of the silent Spirit, constant stress to sanctify the Nature,- these things make good rite, and true religiousness of Mind.

Such threefold faith, in highest piety kept, with no hope of gain, by hearts devote is perfect work of Sattwan, true belief.”

THE SONG CELESTIAL 17:14-17

“But, Arjuna! abstaining from attachment to the work, abstaining from rewardment in the work, while yet one doeth it full faithfully, saying, ‘tis right to do’! that is ‘true’ act and abstinence!

Who doeth duties so, unvexed if his work fail, if it succeed unflattered, in his own heart justified, quit of debates and doubts, his is ‘true’ act: For, being in the body, none may stand wholly aloof from act; yet, who abstains from profit of his acts is abstinent.”

THE SONG CELESTIAL 18:9-11

“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.”

THE SONG CELESTIAL 18:26

“Marred is the Intellect which, knowing right and knowing wrong, and what is well to do and what must not be done, yet understands nought with firm mind, nor as the calm truth is: this is of Rajas, Prince! and ‘passionate’!

Evil is Intellect which, wrapped in gloom, looks upon wrong as right, and sees all things contrariwise of Truth. O Pritha’s Son! that is of Tamas, ‘dark’ and desperate!”

THE SONG CELESTIAL 18:31-32

“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.”

THE SONG CELESTIAL 18:42

Truthfulness

“There lives a Master in the hearts of men maketh their deeds, by subtle pulling-strings, dance to what tune HE will. With all thy soul trust Him, and take Him for thy succour, Prince!

So- only so, Arjuna!- shalt thou gain- by grace of Him- the uttermost repose, 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!”

THE SONG CELESTIAL 18:61-63

Jewish

“But of the fruit of the tree which is in the midst of the garden, God has said, you shall not eat of it, nor shall you touch it, lest you die: And the serpent said to the woman, surely you shall not die:”

HB, GENESIS 3:3-4

“And you shall choose out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:”

HB, EXODUS 18:21

“And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth:”

HB, EXODUS 34:6

“God is not a man, that he should lie; nor the son of man, that he should repent; Has he said, and shall he not do it? or has he spoken, and shall he not make it good:”

HB, NUMBERS 23:19

“He is the Rock, his work is perfect; for all his ways are justice; a God of truth and without iniquity, just and right is he:”

HB, DEUTERONOMY 32:4

“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 river, and in Egypt; and serve you the Lord:”

HB, JOSHUA 24:14

“Only fear the Lord, and serve him in truth with all your heart; and consider how great things he has done for you:”

HB, 1 SAMUEL 12:24

“And now the Lord show kindness and truth to you; and I also will reward you this kindness, because you have done this thing:”

HB, 2 SAMUEL 2:6

“That the Lord may continue his word which he spoke concerning me, saying, If your children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail you, said he, a man on the throne of Israel:”

HB, 1 KINGS 2:4

“I beseech you, O Lord, remember now how I have walked before you in truth and with a perfect heart, and have done that which is good in your sight; And Hezekiah wept bitterly:”

HB, 2 KINGS 20:3

“O Lord, you are my God; I will exalt you, I will praise your name; for you have done wonderful things; your counsels of old are faithfulness and truth:”

HB, ISAIAH 25:1

“The living, the living, shall praise you, as I do this day; the father to the children shall make known your truth:”

HB, ISAIAH 38:19

Truthfulness

“And judgment is turned away backward, and justice stands far off; for truth is fallen in the street, and upright dealing cannot enter: And truth is absent; and he who departs from evil makes himself a prey; and the Lord saw it, and it displeased him that there was no judgment:”

HB, ISAIAH 59:14-15

“So that he who blesses himself in the earth shall bless himself by the God of truth; and he who swears in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hidden from my eyes:”

HB, ISAIAH 65:16

“O Lord, are not your eyes upon the truth? you have stricken them, but they have not grieved; you have consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return:”

HB, JEREMIAH 5:3

“Hear the word of the Lord, people of Israel; for the Lord has a controversy with the inhabitants of the land, because there is no truth, no mercy, no knowledge of God in the land:”

HB, HOSEA 4:1

“You will show truth to Jacob, and loving mercy to Abraham, as you have sworn to our fathers from the days of old:”

HB, MICAH 7:20

“These are the things that you are to do: Speak the truth to one another, render true and perfect justice in your gates. And do not contrive evil against one another, and do not love perjury, because all those are things that I hate--declares the Lord.”

THE HOLY SCRIPTURES, ZECHARIAH, 8:16-17

“The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes: The fear

of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether.” **HB, PSALMS 19:9-10**

“Into your hand I commit my spirit; you have redeemed me, O Lord God of truth: I hate those who regard lying vanities; but I trust in the Lord.”

HB, PSALMS 31:6-7

“For the word of the Lord is right; and all his works are done in faithfulness:”

HB, PSALMS 33:4

“He shall send from heaven, and save me; he scorns him who would swallow me up; Selah; God shall send forth his loving kindness and his truth:”

HB, PSALMS 57:4

“I also will praise you with the harp, speaking of your truth, O my God; to you I will sing with the lyre, O you Holy One of Israel:”

HB, PSALMS 71:22

“He shall cover you with his feathers, and under his wings shall you find refuge; his truth shall be your shield and buckler:”

HB, PSALMS 91:4

“The works of his hands are truth and justice; all his commandments are sure: They stand fast for ever and ever, and are done in truth and uprightness:”

HB, PSALMS 111:7-8

“I entreated your favor with my whole heart; be merciful to me according to your word: I thought on my ways, and turned my feet to your testimonies: I made haste, and did not delay to keep your commandments:”

HB, PSALMS 119:58-60

Truthfulness

“I will worship toward your holy temple, and praise your name for your loving kindness and for your truth; for you have magnified your word above all your name:”

HB, PSALMS 138:2

“The Lord is near to all those who call upon him, to all who call upon him in truth: He will fulfil the desire of those who fear him; he also will hear their cry, and will save them.”

HB, PSALMS 145:18-19

“Happy is he who has the God of Jacob for his help, whose hope is in the Lord his God: Who made heaven, and earth, the sea, and all that is in it; who keeps truth for ever:”

HB, PSALMS 146:5-6

“Let not grace and truth forsake you; bind them around your neck; write them on the tablet of your heart: So shall you find favor and good understanding in the sight of God and man:”

HB, PROVERBS 3:3-4

“He who testifies faithfully tells the truth,
But a false witness deceit.”

THE HOLY SCRIPTURES, PROVERBS, 12:17

“Truthful speech abides forever,
A lying tongue for but a moment.”

THE HOLY SCRIPTURES, PROVERBS, 12:19

“Righteous lips are the delight of kings; and they love him who speaks right:”

HB, PROVERBS 16:13

“Buy truth and never sell it,
And wisdom, discipline, and understanding.”

THE HOLY SCRIPTURES, PROVERBS 23:23

“Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and he is able to abase those who walk in pride:”

HB, DANIEL 4:34

“But I will tell you that which is inscribed in the book of truth; and there is none who stands fast with me against these, except Michael your prince:”

HB, DANIEL 10:21

Muslim

“The truth is from thy Lord so be not at all in doubt.”

AL-QUR’ÁN 2:147

“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.”

AL-QUR’ÁN 2:256

“Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire! The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.”

AL-QUR’ÁN 3:16-17

“Ye People of the Book! Why do ye clothe truth with falsehood and conceal the truth while ye have knowledge?”

AL-QUR’ÁN 3:71

Truthfulness

“By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give of a truth Allah knoweth it well. All food was lawful to the children of Israel except what Israel made unlawful for itself before the Law (of Moses) was revealed. Say: ‘Bring ye the Law and study it if ye be men of truth.’ If any after this invent a lie and attribute it to Allah they are indeed unjust wrong-doers.

Say: ‘Allah speaketh the truth: follow the religion of Abraham the sane in faith; he was not of the pagans.’”

AL-QUR’ÁN 3:92-95

“All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a beautiful fellowship!”

AL-QUR’ÁN 4:69

“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. To each among you have We prescribed a Law and an Open Way. 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 goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.”

AL-QUR’ÁN 5:48

“Christ the son of Mary was no more than an Apostle; many were the Apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth makes His Signs clear to them; yet see in what ways they are deluded away from the truth!”

AL-QUR’ÁN 5:75

“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.”

AL-QUR’ÁN 5:105

“Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph.”

AL-QUR’ÁN 5:119

“God 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: God well-pleased with them, and they with God: that is the great Salvation, (the fulfillment of all desires).’”

THE HOLY QUR’ÁN 5:122

“Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch.”

AL-QUR’ÁN 6:24

“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. His will be the dominion the day the trumpet will be blown. He knoweth the Unseen as well as that which is open. For He is the Wise well acquainted (with all things).”

AL-QUR’ÁN 6:73

“Who is more unjust than one who invents a lie against Allah or rejects his signs? For such their portion appointed must reach them from the Book (of decrees); until when Our messengers (of death) arrive and take their souls they say: "where are the things that ye used to invoke besides Allah?" They will reply "they have left us in the lurch" and they will bear witness against themselves that they had rejected Allah.”

AL-QUR’ÁN 7:37

Truthfulness

“Allah forgive thee (O Muhammad)! Wherefore didst thou grant them leave ere those who told the truth were manifest to thee and thou didst know the liars?”

AL-QUR’ÁN 9:43

“O ye who believe! Be careful of your duty to Allah, and be with the truthful.”

AL-QUR’ÁN 9:119

“It is a matter of wonderment to men that We have set Our inspiration to a man from among themselves? That he should warn mankind (of their danger) and give the good news to the Believers that they have before their Lord the lofty rank of Truth (but) say the Unbelievers: ‘This is indeed an evident sorcerer!’”

AL-QUR’ÁN 10:2

“Say: ‘Of your `partners' is there any that can give any guidance towards Truth?’ Say: ‘It is Allah Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?’ But most of them follow nothing but fancy: truly fancy can be of no avail against Truth. Verily Allah is well aware of all that they do.

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. Or do they say ‘He forged it’? Say: ‘Bring then a Surah like unto it and call (to your aid) anyone you can besides Allah if it be ye speak the truth!’

AL-QUR’ÁN 10:35-38

“Say: ‘Those who invent a lie against Allah will never prosper.’”

AL-QUR’ÁN 10:69

“And Allah will vindicate the Truth by His words, however much the guilty be averse.”

AL-QUR’ÁN 10:82

“For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouth but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind).” **AL-QUR’ÁN 13:14**

“Say: ‘O my Lord! let my entry be by the Gate of Truth and Honor and likewise my exit by the Gate of Truth and Honor; and grant me from Thy Presence an authority to aid (me).’ And say: ‘Truth has (now) arrived and Falsehood perished: for Falsehood is (by its nature) bound to perish.’”

AL-QUR’ÁN 17:80-81

“Also mention in the Book (the story of) Abraham: he was a man of Truth a prophet.”

AL-QUR’ÁN 19:41

“Also mention in the Book the case of Idris: he was a man of truth (and sincerity) (and) a prophet: And We raised him to a lofty station.”

AL-QUR’ÁN 19:56-67

“Nay We hurl the Truth against falsehood and it knocks out its brain and behold falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us).”

AL-QUR’ÁN 21:18

“On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.”

AL-QUR’ÁN 23:62

“Verily this is a Revelation from the Lord of the Worlds: With it came down the Spirit of Faith and Truth To thy heart and mind that thou mayest admonish In the perspicuous Arabic tongue.”

Truthfulness

AL-QUR'ÁN 26:192

“We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge obey them not. Ye have (all) to return to Me and I will tell you (the truth) of all that ye did.”

AL-QUR'ÁN 29:8

“Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow to (the extreme) and some (still) wait: but they have never changed (their determination) in the least: That Allah may reward the men of Truth for their Truth and punish the Hypocrites if that be His Will or turn to them in Mercy: for Allah is Oft-Forgiving Most Merciful.”

AL-QUR'ÁN 33:23-24

“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.’”

AL-QUR'ÁN 34:26

“Say: ‘Verily my Lord doth cast the (mantle of) Truth (over His servants) He that has full knowledge of (all) that is hidden.’

Say: ‘The Truth has arrived and Falsehood neither creates anything new nor restores anything.’

Say: ‘If I am astray I only stray to the loss of my own soul: but if I receive guidance it is because of the inspiration of my Lord to me: it is He Who hears all things and is (ever) near.’ If thou couldst but see when they will quake with terror: but then there will be no escape (for them) and they will be seized from a position (quite) near. And they will say ‘We do believe (now) in the (truth)’: but how could they receive (faith) from a position (so) far off Seeing that they did reject faith (entirely) before and that they (continually) cast (slanders) on the Unseen from a position far off?”

AL-QUR'ÁN 34:48-53

“Surely Pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.”

AL-QUR’ÁN 39:3

“And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar.”

AL-QUR’ÁN 40:28

“We did aforetime send apostles before thee: of them there are some whose story We have related to thee and some whose story We have not related to thee. It was not (possible) for any apostle to bring a Sign except by the leave of Allah: but when the Command of Allah issued the matter was decided in truth and justice and there perished there and then those who stood on Falsehoods.”

AL-QUR’ÁN 40:78

“Those who pervert the Truth in Our Signs are not hidden from Us. Which is better? He that is cast into the Fire or he that comes safe through on the Day of Judgement? Do what ye will: Verily He seeth (clearly) all that ye do.”

AL-QUR’ÁN 41:40

“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.”

AL-QUR’ÁN 42:24

Truthfulness

“Verily We have brought the truth to you: but most of you have a hatred for Truth.”

AL-QUR’ÁN 43:28

“It is He Who has sent His Apostle with Guidance and the Religion of Truth that he may proclaim it over all religion even though the Pagans may detest (it).”

AL-QUR’ÁN 61:9

“The Unbelievers think that they will not be raised up (for Judgment). Say: ‘Yea by my Lord ye shall surely be raised up: then shall ye be told (the truth) of all that ye did. And that is easy for Allah.’”

AL-QUR’ÁN 64:7

“Those who reject (Truth) among the People of the Book and among the Polytheists will be in hell-fire to dwell therein (for aye). They are the worst of creatures.”

AL-QUR’ÁN 98:6

“By (the Token of) time (through the Ages) 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.”

AL-QUR’ÁN 103

Zoroastrian

“We worship Ahura Mazda, the holy lord of the ritual order, who disposes (all) aright, the greatest Yazad, who is also the most beneficent, and the one who causes the settlements to advance, the creator of good creatures; yea, we worship Him with these offered Zaothras and with truthfully and scrupulously delivered words; and we worship every holy Yazad of the heaven (as well)!“

YASNA 16:1

“And this saying, uttered by Mazda, has three stages, or measures, and belongs to four classes (of men as its supporters), and to five chiefs (in the political world, without whom its efficiency is marred), and it has a conclusion ending with a gift. (Question.) How are its measures (constituted)? (Answer.) The good thought, the good word, and the good deed. (Question.) With what classes of men? (Answer.) The priest, the charioteer (as the chief of warriors), the systematic tiller of the ground, and the artisan. These classes therefore accompany the religious man throughout his entire duty with the correct thought, the truthful word, and the righteous action. 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) through whose actions the settlements are furthered in righteousness.”

YASNA 19:16-17

“Then truly on the (world of) Lie shall come the destruction of delight; but they who get themselves good name shall be partakers in the promised reward in the fair abode of Good Thought, of Mazda, and of Right.”

YASNA 30:10

“To those who wisely speak the Truth for me comes the best, that Holy Word of Righteousness which (leads) to Perfection and Immortality; for this (end) God’s Power (comes) that Love may increase in him.”

YASNA 31:6

“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; Then lifts up his voice the false speaker or the true speaker, he that knows or he that knows not, (each) according to his own heart and mind. Passing from one to another Armaiti confers with the spirit in whom there is wavering.”

YASNA 31:11-12

Truthfulness

“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 thought - true paths that lead to the world where Ahura Mazda dwells - a faithful man, well-knowing and holy like thee, O Mazda.”

YASNA 43:3

“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 thought - true paths that lead to the world where Ahura Mazda dwells - a faithful man, well-knowing and holy like thee, O Mazda.”

YASNA 43:8

“Far from this house, this village, and this tribe, and from this country, the evil and destructive terrors (shall) depart. In the dwelling of that man in whose abode Obedience the blessed, who smites victoriously, is satisfied and welcomed, there is that holy man who thus contents him (most) forward in the thinking better thoughts, in the speaking truthful ritual) words, and in the doing holy deeds.

For his splendor and his glory, for his might....”

YASNA 57:14

“And to all Thy good and holy female (creatures) in the creation do we sacrifice, (O Thou who art) Ahura Mazda the skillful maker! on account of which Thou hast made many things and good things (in Thy world). And we sacrifice to those male creatures in the creation which are Thine and which are meet for sacrifice because of Asha Vahishta (of Righteousness the Best). And we sacrifice to all the mountains brilliant with holiness, and to all the lakes which Mazda created, and to all fires]. And we sacrifice to all the truthful and correctly spoken words, (11) even those which have both rewards and Piety within them. Yea, we worship (you) for protection and shielding, for guarding and watching; and may ye be to me for preparation.”

YASNA 71:10-11

Unity

Bahá'í

“O SON OF MAN! My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.”

ARABIC HIDDEN WORDS, P. 64

“It hath been laid down in the Bayan that marriage is dependent upon the consent of both parties. Desiring to establish love, unity and harmony amidst Our servants, We have conditioned it, once the couple's wish is known, upon the permission of their parents, lest enmity and rancour should arise amongst them. And in this We have yet other purposes. Thus hath Our commandment been ordained.”

THE KITÁB-Í-AQDAS, P. 42

“O members of parliaments throughout the world! Select ye a single language for the use of all on earth, and adopt ye likewise a common script. God, verily, maketh plain for you that which shall profit you and enable you to be independent of others. He, of a truth, is the Most Bountiful, the All-Knowing, the All-Informed. This will be the cause of unity, could ye but comprehend it, and the greatest instrument for promoting harmony and civilization, would that ye might understand! We have appointed two signs for the coming of age of the human race: the first, which is the most firm foundation, We have set down in other of Our Tablets, while the second hath been revealed in this wondrous Book.”

THE KITÁB-Í-AQDAS, P. 88

“O my God! O my God! Unite the hearts of Thy servants, and reveal to them Thy great purpose. May they follow Thy commandments and abide in Thy law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God! Leave them not to themselves, but guide their steps by the light of Thy

Unity

knowledge, and cheer their hearts by Thy love. Verily, Thou art their Helper and their Lord.” **BAHÁ’Í PRAYERS (US), p. 206**

“Glorified be my Lord, the All-Glorious! They passed the grades of worldly limitations and reached that of the divine unity, the center of heavenly guidance.”

BAHÁ’Í PRAYERS (US), p. 224

“O God, teach us Thy Oneness and give us a realization of Thy Unity, that we may see no one save Thee. Thou art the Merciful and the Giver of bounty!”

BAHÁ’Í PRAYERS (UK), p. 61

“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. But now behold, how they have made the Law of God a cause and pretext for perversity and hatred. How pitiful, how regrettable, that most men are cleaving fast to, and have busied themselves with, the things they possess, and are unaware of, and shut out as by a veil from, the things God possesseth!”

EPISTLE TO THE SON OF THE WOLF, p. 12

“So powerful is the light of unity that it can illuminate the whole earth.”

EPISTLE TO THE SON OF THE WOLF, p. 14

“Revile ye not one another. We, verily, have come to unite and weld together all that dwell on earth. Unto this beareth witness what the ocean of Mine utterance hath revealed amongst men, and yet most of the people have gone astray. 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. In the Book of God, the Mighty, the Great, ye have been forbidden to engage in contention and conflict. Lay fast hold on whatever will profit you, and profit the peoples of the world.”

EPISTLE TO THE SON OF THE WOLF, P. 24

“It is incumbent upon the Sovereigns of the world - may God assist them - unitedly to hold fast unto this Peace, which is the chief instrument for the protection of all mankind. It is Our hope that they will arise to achieve what will be conducive to the well-being of man. It is their duty to convene an all-inclusive assembly, which either they themselves or their ministers will attend, and to enforce whatever measures are required to establish unity and concord amongst men.”

EPISTLE TO THE SON OF THE WOLF, PP. 30-31

“We have, under all circumstances, enjoined on men what is right, and forbidden what is wrong. 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! This Wronged One is not capable of dissimulation. He, verily, hath revealed that which He desired; He, truly, is the Lord of strength, the Unrestrained.”

EPISTLE TO THE SON OF THE WOLF, P. 38

“Consider these days in which He Who is the Ancient Beauty hath come in the Most Great Name, that He may quicken the world and unite its peoples.” **EPISTLE TO THE SON OF THE WOLF, P. 63**

“The divines must needs unite with His Majesty, the Shah, and cleave unto that which will insure the protection, the security, the welfare and prosperity of men. A just king enjoyeth nearer access unto God than anyone.”

EPISTLE TO THE SON OF THE WOLF, PP. 91-92

“It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 6

“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.

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 11

“Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles....”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 22

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 50-51

“Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 59-60

"Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one 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."

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 78-79

"Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared - and Our Word is the truth - : "Consort with the followers of all religions in a spirit of friendliness and fellowship." Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished."

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 95

"O ye that dwell on earth! The distinguishing feature that marketh the preeminent character of this Supreme Revelation consisteth in that We have, on the one hand, blotted out from the pages of God's holy Book whatsoever hath been the cause of strife, of malice and mischief amongst the children of men, and have, on the other, laid down the essential prerequisites of concord, of understanding, of complete and enduring unity. Well is it with them that keep My statutes."

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 97

"O people! I swear by the one true God! This is the Ocean out of which all seas have proceeded, and with which every one of them

will ultimately be united. From Him all the Suns have been generated, and unto Him they will all return.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 104

“As to thy question whether the physical world is subject to any limitations, know thou that the comprehension of this matter dependeth upon the observer himself. In one sense, it is limited; in another, it is exalted beyond all limitations. The one true God hath everlastingly existed, and will everlastingly continue to exist. His creation, likewise, hath had no beginning, and will have no end. All that is created, however, is preceded by a cause. This fact, in itself, establisheth, beyond the shadow of a doubt, the unity of the Creator.” GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 162

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 166

“He is a true believer in Divine unity who, far from confusing duality with oneness, refuseth to allow any notion of multiplicity to becloud his conception of the singleness of God, who will regard the Divine Being as One Who, by His very nature, transcendeth the limitations of numbers. The essence of belief in Divine unity consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same. By this is meant that whatever pertaineth to the former, all His acts and doings, whatever He ordaineth or forbiddeth, should be considered, in all their aspects, and under all circumstances, and without any reservation, as identical with the Will of God Himself. This is the loftiest station to which a true believer in the unity of God can ever hope to attain. Blessed is the

man that reacheth this station, and is of them that are steadfast in their belief.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 166-167

“He is really a believer in the Unity of God who recognizeth in each and every created thing the sign of the revelation of Him Who is the Eternal Truth, and not he who maintaineth that the creature is indistinguishable from the Creator.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 189

“God grant that, with a penetrating vision, thou mayest perceive, in all things, the sign of the revelation of Him Who is the Ancient King, and recognize how exalted and sanctified from the whole creation is that most holy and sacred Being. This, in truth, is the very root and essence of belief in the unity and singleness of God. ‘God was alone; there was none else besides Him.’ He, now, is what He hath ever been. There is none other God but Him, the One, the Incomparable, the Almighty, the Most Exalted, the Most Great.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 191-192

“O friends! Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny. Suffer not your labors to be wasted through the vain imaginations which certain hearts have devised. Ye are the stars of the heaven of understanding, the breeze that stirreth at the break of day, the soft-flowing waters upon which must depend the very life of all men, the letters inscribed upon His sacred scroll. With the utmost unity, and in a spirit of perfect fellowship, exert yourselves, that ye may be enabled to achieve that which beseemeth this Day of God. Verily I say, strife and dissension, and whatsoever the mind of man abhorreth are entirely unworthy of his station.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 196

“O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of

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dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 215

“O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 217

“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. We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 218

“Cleave thou, therefore, with the whole affection of thine heart, unto His love, and withdraw it from the love of any one besides Him, that He may aid thee to immerse thyself in the ocean of His unity, and enable thee to become a true upholder of His oneness. God is My witness. My sole purpose in revealing to thee these words is to sanctify thee from the transitory things of the earth, and aid thee to enter the realm of everlasting glory, that thou mayest, by the leave of God, be of them that abide and rule therein....”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 238

“I confess that Thou hast no desire except the regeneration of the whole world, and the establishment of the unity of its peoples, and the salvation of all them that dwell therein.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 243

“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. How lofty hath been His incorruptible Essence, how completely independent of the knowledge of all created things, and how immensely exalted will it remain above the praise of all the inhabitants of the heavens and the earth!”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 261-262

“The One true God beareth Me witness, and His creatures will testify, that not for a moment did I allow Myself to be hidden from the eyes of men, nor did I consent to shield My person from their injury. Before the face of all men I have arisen, and bidden them fulfil My pleasure. My object is none other than the betterment of the world and the tranquillity of its peoples. The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded.

Through the power of the words He hath uttered the whole of the human race can be illumined with the light of unity, and the remembrance of His Name is able to set on fire the hearts of all men, and burn away the veils that intervene between them and His glory. One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished....”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 286

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 315

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“He is indeed a true believer in the unity of God who, in this Day, will regard Him as One immeasurably exalted above all the comparisons and likenesses with which men have compared Him. He hath erred grievously who hath mistaken these comparisons and likenesses for God Himself. Consider the relation between the craftsman and his handiwork, between the painter and his painting. Can it ever be maintained that the work their hands have produced is the same as themselves? By Him Who is the Lord of the Throne above and of earth below! They can be regarded in no other light except as evidences that proclaim the excellence and perfection of their author.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, PP. 336-337

“It behoveth thee to consecrate thyself to the Will of God. Whatsoever hath been revealed in His Tablets is but a reflection of His Will. So complete must be thy consecration, that every trace of worldly desire will be washed from thine heart. This is the meaning of true unity.”

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH, P. 338

“O SON OF MAN!

A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.”

PERSIAN HIDDEN WORDS, P. 61

“For these have passed over the worlds of names, and fled beyond the worlds of attributes as swift as lightning. Thus is it said: ‘Absolute Unity excludeth all attributes.’ And they have made their dwelling-place in the shadow of the Essence.”

SEVEN VALLEYS AND FOUR VALLEYS, P. 15

“It is binding and incumbent upon the peoples of the world, one and all, to extend aid unto this momentous Cause which is come from the heaven of the Will of the ever-abiding God, that perchance the

fire of animosity which blazeth in the hearts of some of the peoples of the earth may, through the living waters of divine wisdom and by virtue of heavenly counsels and exhortations, be quenched, and the light of unity and concord may shine forth and shed its radiance upon the world.”

TABLETS OF BAHÁ'U'LLÁH, P. 23

“They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. Blessed are such as hold fast to the cord of kindliness and tender mercy and are free from animosity and hatred.”

TABLETS OF BAHÁ'U'LLÁH, P. 36

“The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men. The ocean of divine wisdom surgeth within this exalted word, while the books of the world cannot contain its inner significance.”

TABLETS OF BAHÁ'U'LLÁH, PP. 66-67

“Verily I say, whatever is sent down from the heaven of the Will of God is the means for the establishment of order in the world and the instrument for promoting unity and fellowship among its peoples.”

TABLETS OF BAHÁ'U'LLÁH, P. 67

“The purging of such deeply-rooted and overwhelming corruptions cannot be effected unless the peoples of the world unite in pursuit of one common aim and embrace one universal faith. Incline your ears unto the Call of this Wronged One and adhere firmly to the Lesser Peace.” TABLETS OF BAHÁ'U'LLÁH, P. 69

“It behoveth man to adhere tenaciously unto that which will promote fellowship, kindliness and unity.”

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TABLETS OF BAHÁ'U'LLÁH, P. 90

“The sixth Ishraq is union and concord amongst the children of men. From the beginning of time the light of unity hath shed its divine radiance upon the world, and the greatest means for the promotion of that unity is for the peoples of the world to understand one another's writing and speech.”

TABLETS OF BAHÁ'U'LLÁH, P. 127

“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.”

TABLETS OF BAHÁ'U'LLÁH, P. 129

“O peoples of the world! Forsake all evil, hold fast that which is good. Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men. He that riseth to serve My Cause should manifest My wisdom, and bend every effort to banish ignorance from the earth. Be united in counsel, be one in thought.”

TABLETS OF BAHÁ'U'LLÁH, P. 138

“O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity.”

TABLETS OF BAHÁ'U'LLÁH, P. 168

“Say: no man can attain his true station except through his justice. No power can exist except through unity. No welfare and no well-being can be attained except through consultation.”

COMPILATION ON CONSULTATION, P. 93

“O Lord! Unite and bind together the hearts, join in accord all the souls, and exhilarate the spirits through the signs of Thy sanctity and oneness. O Lord! Make these faces radiant through the light of

Thy oneness. Strengthen the loins of Thy servants in the service of Thy kingdom.”

BAHÁ’Í PRAYERS (US EDITION), PP. 204-205

“You have written that there were several meetings of joy and happiness, one for white and another for colored people. Praise be to God! As both races are under the protection of the All-Knowing God, therefore the lamps of unity must be lighted in such a manner in these meetings that no distinction be perceived between the white and colored. Colors are phenomenal, but the realities of men are essence. When there exists unity of the essence what power has the phenomenal? When the light of reality is shining what power has the darkness of the unreal? If it be possible, gather together these two races, black and white, into one Assembly, and put such love into their hearts that they shall not only unite but even intermarry. Be sure that the result of this will abolish differences and disputes between black and white. Moreover, by the Will of God, may it be so. This is a great service to humanity.”

BAHÁ’Í WORLD FAITH*, P. 359

“It is incumbent upon you to be united!”

BAHÁ’Í WORLD FAITH*, P. 402

“The aim of the appearance of the Blessed Perfection - may my life be a sacrifice for His beloved ones! - was the unity and agreement of all the people of the world. Therefore, my utmost desire, firstly, is the accord and union and love of the believers and after that of all the people of the world. Now, if unity and agreement is not established among the believers, I will become heartbroken and the afflictions will leave a greater imprint upon me. But if the fragrance of love and unity among the believers is wafted to my nostrils, every trial will become a mercy, every unhappiness a joy, every difficulty an expansion, every misery a treasure and every hardship a felicity.”

BAHÁ’Í WORLD FAITH*, PP. 402-403

“Endeavor ye as much as possible that differences may not arise in the affairs; let not every insignificant matter become the cause of

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disagreement. If such conditions exist the end will be complete dispersion. The believers and maid-servants of the Merciful must all consider how to produce harmony, so that the unity of the human world may be realized, not that every wholly unimportant subject become conducive to differences of opinion.

It is my hope that the friends and the maid-servants of America become united on all subjects and not disagree at all. If they agree upon a subject, even though it be wrong, it is better than to disagree and be in the right, for this difference will produce the demolition of the divine foundation. Though one of the parties may be in the right and they disagree that will be the cause of a thousand wrongs, but if they agree and both parties are in the wrong, as it is in unity the truth will be revealed and the wrong made right.”

BAHÁ’Í WORLD FAITH*, p. 411

“The East and the West must unite to give to each other what is lacking. This union will bring about a true civilization, where the spiritual is expressed and carried out in the material.”

PARIS TALKS*, pp. 21-22

“Especially to those whose thoughts are material and retrograde show the utmost love and patience, thereby winning them into the unity of fellowship by the radiance of your kindness.”

PARIS TALKS*, p. 27

“I charge you all that each one of you concentrate all the thoughts of your heart on love and unity. When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. Thoughts of war bring destruction to all harmony, well-being, restfulness and content.

Thoughts of love are constructive of brotherhood, peace, friendship, and happiness.”

PARIS TALKS*, p. 29

“Let all be united in this Divine power of love! Let all strive to grow in the light of the Sun of Truth, and reflecting this luminous

love on all men, may their hearts become so united that they may dwell evermore in the radiance of the limitless love.”

PARIS TALKS*, p. 37

“When you love a member of your family or a compatriot, let it be with a ray of the Infinite Love! Let it be in God, and for God! Wherever you find the attributes of God love that person, whether he be of your family or of another. Shed the light of a boundless love on every human being whom you meet, whether of your country, your race, your political party, or of any other nation, colour or shade of political opinion. Heaven will support you while you work in this in-gathering of the scattered peoples of the world beneath the shadow of the almighty tent of unity.”

PARIS TALKS*, p. 38

“The people of Islam who glorify Christ are not humiliated by so doing.

Christ was the Prophet of the Christians, Moses of the Jews - why should not the followers of each prophet recognize and honour the other prophets also? If men could only learn the lesson of mutual tolerance, understanding, and brotherly love, the unity of the world would soon be an established fact.

Bahá'u'lláh spent His life teaching this lesson of Love and Unity. Let us then put away from us all prejudice and intolerance, and strive with all our hearts and souls to bring about understanding and unity between Christians and Mussulmans.”

PARIS TALKS*, p. 49

“Bahá'u'lláh has drawn the circle of unity, He has made a design for the uniting of all the peoples, and for the gathering of them all under the shelter of the tent of universal unity. This is the work of the Divine Bounty, and we must all strive with heart and soul until we have the reality of unity in our midst, and as we work, so will strength be given unto us. Leave all thought of self, and strive only to be obedient and submissive to the Will of God. In this way only shall we become citizens of the Kingdom of God, and attain unto life everlasting.”

PARIS TALKS*, p. 54

“Try with all your hearts to be willing channels for God's Bounty. For I say unto you that He has chosen you to be His messengers of love throughout the world, to be His bearers of spiritual gifts to man, to be the means of spreading unity and concord on the earth. Thank God with all your hearts that such a privilege has been given unto you. For a life devoted to praise is not too long in which to thank God for such a favour.”

PARIS TALKS*, p. 68

“Your souls are as waves on the sea of the spirit; although each individual is a distinct wave, the ocean is one, all are united in God.

Every heart should radiate unity, so that the Light of the one Divine Source of all may shine forth bright and luminous. We must not consider the separate waves alone, but the entire sea. We should rise from the individual to the whole. The spirit is as one great ocean and the waves thereof are the souls of men.”

PARIS TALKS*, p. 84

“Those alone who are baptized by the Divine Spirit will be enabled to bring all peoples into the bond of unity. It is by the power of the Spirit that the Eastern World of spiritual thought can intermingle with the Western realm of action, so that the world of matter may become Divine.”

PARIS TALKS*, p. 85

“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. ...

I pray that you may grow in Divine fervour, and that the power of unity in the Spirit will augment, so that the prophecies may be

fulfilled, and that in this great century of the Light of God all the glad tidings written in the Sacred Books may come to pass. 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'. I hope that this is also your expectation and great desire."

PARIS TALKS*, PP. 87-88

"We are all united in one Divine purpose, no material motive is ours, and our dearest wish is to spread the Love of God throughout the world!

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."

PARIS TALKS*, PP. 99-100

"Ferocity and savagery are natural to animals, but men should show forth the qualities of love and affection. God sent all His Prophets into the world with one aim, to sow in the hearts of men love and goodwill, and for this great purpose they were willing to suffer and to die. All the sacred Books were written to lead and direct man into the ways of love and unity; and yet, in spite of all this, we have the sad spectacle of war and bloodshed in our midst."

PARIS TALKS*, P. 106

"The day is coming when all the religions of the world will unite, for in principle they are one already. There is no need for division, seeing that it is only the outward forms that separate them.

PARIS TALKS*, P. 121

"All the Divine Manifestations sent by God into the world would have gone through their terrible hardships and sufferings for the single hope of spreading Truth, unity and concord among men. Christ endured a life of sorrow, pain and grief, to bring a perfect example of love into the world - and in spite of this we continue to act in a contrary spirit one towards the other!"

PARIS TALKS*, PP. 121-122

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“I beseech you, one and all, to add your prayers to mine to the end that war and bloodshed may cease, and that love, friendship, peace and unity may reign in the world.”

PARIS TALKS*, p. 123

“Man must cut himself free from all prejudice and from the result of his own imagination, so that he may be able to search for truth unhindered. Truth is one in all religions, and by means of it the unity of the world can be realized.

All the peoples have a fundamental belief in common. Being one, truth cannot be divided, and the differences that appear to exist among the nations only result from their attachment to prejudice. If only men would search out truth, they would find themselves united.”

PARIS TALKS*, p. 129

“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.”

PARIS TALKS*, p. 130

“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.

Science must be accepted. No one truth can contradict another truth.”

PARIS TALKS*, PP. 136-137

“Consider: Unity is necessary to existence. Love is the very cause of life; on the other hand, separation brings death. In the world of material creation, for instance, all things owe their actual life to unity. The elements which compose wood, mineral, or stone, are held together by the law of attraction. If this law should cease for one moment to operate these elements would not hold together, they would fall apart, and the object would in that particular form cease to exist. The law of attraction has brought together certain elements in the form of this beautiful flower, but when that attraction is withdrawn from this centre the flower will decompose, and, as a flower, cease to exist.

So it is with the great body of humanity. The wonderful Law of Attraction, Harmony and Unity, holds together this marvellous Creation.

As with the whole, so with the parts; whether a flower or a human body, when the attracting principle is withdrawn from it, the flower or the man dies. It is therefore clear that attraction, harmony, unity and Love, are the cause of life, whereas repulsion, discord, hatred and separation bring death.”

PARIS TALKS*, p. 139

“Bahá’u’lláh said that we should love even our enemies and be to them as friends. If all men were obedient to this principle, the greatest unity and understanding would be established in the hearts of mankind.”

PARIS TALKS*, p. 140

“Put all your beliefs into harmony with science; there can be no opposition, for truth is one. When religion, shorn of its

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superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles - and then will mankind be united in the power of the Love of God.”

PARIS TALKS*, p. 146

“I hope that each one of you will become just, and direct your thoughts towards the unity of mankind; that you will never harm your neighbours nor speak ill of any one; that you will respect the rights of all men, and be more concerned for the interests of others than for your own. Thus will you become torches of Divine justice, acting in accordance with the Teaching of Bahá’u’lláh, who, during His life, bore innumerable trials and persecutions in order to show forth to the world of mankind the virtues of the World of Divinity, making it possible for you to realize the supremacy of the spirit, and to rejoice in the Justice of God.”

PARIS TALKS*, p. 160

“Look how Abraham strove to bring faith and love among the people; how Moses tried to unite the people by sound laws; how the Lord Christ suffered unto death to bring the light of love and truth into a darkened world; how Muhammad sought to bring unity and peace between the various uncivilized tribes among whom he dwelt. And last of all, Bahá’u’lláh has suffered forty years for the same cause - the single noble purpose of spreading love among the children of men - and for the peace and unity of the world the Báb gave up his life.”

PARIS TALKS*, p. 171

“The fourth is the love of man for man. The love which exists between the hearts of believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and finding this point of similarity, they are attracted to one another in love. This love will make all men the waves of one sea, this love will make them all the stars of one heaven and the fruits of one tree. This love

will bring the realization of true accord, the foundation of real unity.”

PARIS TALKS*, PP. 180-181

“The purpose of the creation of man is the attainment of the supreme virtues of humanity through descent of the heavenly bestowals. The purpose of man's creation is, therefore, unity and harmony, not discord and separateness. If the atoms which compose the kingdom of the minerals were without affinity for each other, the earth would never have been formed, the universe could not have been created. Because they have affinity for each other, the power of life is able to manifest itself, and the organisms of the phenomenal world become possible. When this attraction or atomic affinity is destroyed, the power of life ceases to manifest; death and nonexistence result.

It is so, likewise, in the spiritual world. That world is the Kingdom of complete attraction and affinity. It is the Kingdom of the One Divine Spirit, the Kingdom of God. Therefore, the affinity and love manifest in this meeting, the divine susceptibilities witnessed here are not of this world but of the world of the Kingdom. When the souls become separated and selfish, the divine bounties do not descend, and the lights of the Supreme Concourse are no longer reflected even though the bodies meet together. A mirror with its back turned to the sun has no power to reflect the sun's effulgence.”

PROMULGATION OF UNIVERSAL PEACE*, P. 4

“No less bitter is the conflict between sects and denominations. Christ was a divine Center of unity and love. Whenever discord prevails instead of unity, wherever hatred and antagonism take the place of love and spiritual fellowship, Antichrist reigns instead of Christ. Who is right in these controversies and hatreds between the sects? Did Christ command them to love or to hate each other? He loved even His enemies and prayed in the hour of His crucifixion for those who killed Him. Therefore, to be a Christian is not merely to bear the name of Christ and say, ‘I belong to a Christian government.’ 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

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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.”

PROMULGATION OF UNIVERSAL PEACE*, P. 6

“Material civilization is like unto the lamp, while spiritual civilization is the light in that lamp. If the material and spiritual civilization become united, then we will have the light and the lamp together, and the outcome will be perfect. For material civilization is like unto a beautiful body, and spiritual civilization is like unto the spirit of life. If that wondrous spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity.”

PROMULGATION OF UNIVERSAL PEACE*, P. 11

“Today the world of humanity is in need of international unity and conciliation. To establish these great fundamental principles a propelling power is needed. It is self-evident that the unity of the human world and the Most Great Peace cannot be accomplished through material means. They cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. They cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevents the realization of this unity and agreement. Therefore, it is evidenced that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of all the Manifestations of God, is impossible except through the divine power and breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this.

For man two wings are necessary. One wing is physical power and material civilization; the other is spiritual power and divine civilization. With one wing only, flight is impossible. Two wings are essential. Therefore, no matter how much material civilization advances, it cannot attain to perfection except through the uplift of spiritual civilization.”

PROMULGATION OF UNIVERSAL PEACE*, P. 11-12

“It is my hope that all mankind may become similarly united in the bond and agreement of love. 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.”

PROMULGATION OF UNIVERSAL PEACE*, P. 14

“This means the oneness of the world of humanity. That is to say, when this human body politic reaches a state of absolute unity, the effulgence of the eternal Sun will make its fullest light and heat manifest. Therefore, we must not make distinctions between individual members of the human family. We must not consider any soul as barren or deprived. Our duty lies in educating souls so that the Sun of the bestowals of God shall become resplendent in them, and this is possible through the power of the oneness of humanity. The more love is expressed among mankind and the stronger the power of unity, the greater will be this reflection and revelation, for the greatest bestowal of God is love. Love is the source of all the bestowals of God. Until love takes possession of the heart, no other divine bounty can be revealed in it.”

PROMULGATION OF UNIVERSAL PEACE*, P. 15

“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.”

PROMULGATION OF UNIVERSAL PEACE*, P. 16

“As difference in degree of capacity exists among human souls, as difference in capability is found, therefore, individualities will differ one from another. But in reality this is a reason for unity and not for discord and enmity. If the flowers of a garden were all of one color, the effect would be monotonous to the eye; but if the colors are variegated, it is most pleasing and wonderful. The difference in adornment of color and capacity of reflection among the flowers gives the garden its beauty and charm. Therefore, although we are of different individualities, different in ideas and of various

fragrances, let us strive like flowers of the same divine garden to live together in harmony. Even though each soul has its own individual perfume and color, all are reflecting the same light, all contributing fragrance to the same breeze which blows through the garden, all continuing to grow in complete harmony and accord. Become as waves of one sea, trees of one forest, growing in the utmost love, agreement and unity.”

PROMULGATION OF UNIVERSAL PEACE*, P. 24

“As material and physical sciences are taught here and are constantly unfolding in wider vistas of attainment, I am hopeful that spiritual development may also follow and keep pace with these outer advantages. As material knowledge is illuminating those within the walls of this great temple of learning, so also may the light of the spirit, the inner and divine light of the real philosophy glorify this institution. 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.

Therefore, it is our duty to put forth our greatest efforts and summon all our energies in order that the bonds of unity and accord may be established among mankind. For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony. For thousands of years we have tried the sword and warfare; let mankind for a time at least live in peace. Review history and consider how much savagery, how much bloodshed and battle the world has witnessed. It has been either religious warfare, political warfare or some other clash of human interests. The world of humanity has never enjoyed the blessing of universal peace. Year by year the implements of warfare have been increased and perfected. Consider the wars of past centuries; only ten, fifteen or twenty thousand at the most were killed, but now it is possible to kill one hundred thousand in a single day. In ancient times warfare was carried on with the sword; today it is the smokeless gun. Formerly, battleships were sailing vessels; today they are dreadnoughts. Consider the increase and improvement in the weapons of war. God has created us all human, and all countries of the world are parts of the same globe. We are all His servants. He is kind and just to all. Why should we be unkind and unjust to each other? He provides for all. Why should we deprive one another? He protects and preserves all. Why

should we kill our fellow creatures? If this warfare and strife be for the sake of religion, it is evident that it violates the spirit and basis of all religion. 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. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the Manifestations is peace. This underlies all religion, all justice. The divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all. Read the Gospel and the other Holy Books. You will find their fundamentals are one and the same. Therefore, unity is the essential truth of religion and, when so understood, embraces all the virtues of the human world. Praise be to God! This knowledge has been spread, eyes have been opened, and ears have become attentive. Therefore, we must endeavor to promulgate and practice the religion of God which has been founded by all the Prophets. And the religion of God is absolute love and unity.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 31-32

“We shall, therefore, offer supplication in the divine threshold that a great love may take possession of the hearts of men and unite the nations of the world. We will pray that the ensign of international peace may be uplifted and that the oneness of the world of humanity may be realized and accomplished. All this is made possible and practicable through your efforts.”

PROMULGATION OF UNIVERSAL PEACE*, P. 36

“The foundations of the divine religions are one. If we investigate these foundations, we discover much ground for agreement, but if we consider the imitations of forms and ancestral beliefs, we find points of disagreement and division; for these imitations differ, while the sources and foundations are one and the same. That is to say, the fundamentals are conducive to unity, but imitations are the cause of disunion and dismemberment. Whosoever is lacking in love for humanity or manifests hatred and bigotry toward any part of it violates the foundation and source of his own belief and is holding to forms and imitations. Jesus Christ declares that the sun rises upon the evil and the good, and the rain descends upon the

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just and the unjust - upon all humanity alike. Christ was a divine mercy which shone upon all mankind, the medium for the descent of the bounty of God, and the bounty of God is transcendent, unrestricted, universal."

PROMULGATION OF UNIVERSAL PEACE*, P. 41

"Let us strive with all our powers to unite the East and West so that the nations of the world may be advanced and that all may live according to the one foundation of the religions of God. The essentials of the divine religion are one reality, indivisible and not multiple. It is one. And when through investigation we find it to be single, we have a basis for the oneness of the world of humanity."

PROMULGATION OF UNIVERSAL PEACE*, P. 42

"How shall we utilize these gifts and expend these bounties? By directing our efforts toward the unification of the human race. We must use these powers in establishing the oneness of the world of humanity, appreciate these virtues by accomplishing the unity of whites and blacks, devote this divine intelligence to the perfecting of amity and accord among all branches of the human family so that under the protection and providence of God the East and West may hold each other's hands and become as lovers. Then will mankind be as one nation, one race and kind - as waves of one ocean. Although these waves may differ in form and shape, they are waves of the same sea. Flowers may be variegated in colors, but they are all flowers of one garden. Trees differ though they grow in the same orchard. All are nourished and quickened into life by the bounty of the same rain, all grow and develop by the heat and light of the one sun, all are refreshed and exhilarated by the same breeze that they may bring forth varied fruits. This is according to the creative wisdom. If all trees bore the same kind of fruit, it would cease to be delicious. In their never-ending variety man finds enjoyment instead of monotony."

PROMULGATION OF UNIVERSAL PEACE*, P. 51

"Likewise, in the world of minds and souls, fellowship, which is an expression of composition, is conducive to life, whereas discord, which is an expression of decomposition, is the equivalent of death. Without cohesion among the individual elements which compose

the body politic, disintegration and decay must inevitably follow and life be extinguished. Ferocious animals have no fellowship. The vultures and tigers are solitary, whereas domestic animals live together in complete harmony. The sheep, black and white, associate without discord. Birds of various species and colors wing their flight and feed together without a trace of enmity or disagreement. Therefore, in the world of humanity it is wise and seemly that all the individual members should manifest unity and affinity. In the clustered jewels of the races may the blacks be as sapphires and rubies and the whites as diamonds and pearls. The composite beauty of humanity will be witnessed in their unity and blending. How glorious the spectacle of real unity among mankind! How conducive to peace, confidence and happiness if races and nations were united in fellowship and accord! The Prophets of God were sent into the world upon this mission of unity and agreement: that these long-separated sheep might flock together. When the sheep separate, they are exposed to danger, but in a flock and under protection of the shepherd they are safe from the attack of all ferocious enemies.

When the racial elements of the American nation unite in actual fellowship and accord, the lights of the oneness of humanity will shine, the day of eternal glory and bliss will dawn, the spirit of God encompass, and the divine favors descend. Under the leadership and training of God, the real Shepherd, all will be protected and preserved. He will lead them in green pastures of happiness and sustenance, and they will attain to the real goal of existence. This is the blessing and benefit of unity; this is the outcome of love. This is the sign of the Most Great Peace; this is the star of the oneness of the human world.”

PROMULGATION OF UNIVERSAL PEACE*, P. 57

“Reality or truth is one, yet there are many religious beliefs, denominations, creeds and differing opinions in the world today. Why should these differences exist? Because they do not investigate and examine the fundamental unity, which is one and unchangeable. If they seek reality itself, they will agree and be united; for reality is indivisible and not multiple. It is evident, therefore, that there is nothing of greater importance to mankind than the investigation of truth.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 62-63

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“Ignorant prejudices are being dispelled, and the light of unity is shining. The differences existing between nations and peoples will soon be annulled, and the fundamentals of the divine religions, which are no other than the oneness and solidarity of the human race, are being established. For thousands of years the human race has been at war. It is enough. Now let mankind, for a time at least, consort in amity and peace. Enmity and hatred have ruled. Let the world, for a period, exercise love. For thousands of years the nations have denied each other, considering each other as infidel and inferior. It is sufficient. We must now realize that we are the servants of one God, that we turn to one beneficent Father, live under one divine law, seek one reality and have one desire. Thus may we live in the utmost friendship and love, and in return the favors and bounties of God shall surround us; the world of humanity will be reformed; mankind, enjoy a new life; eternal light will illumine, and heavenly moralities become manifest.”

PROMULGATION OF UNIVERSAL PEACE*, P. 66

“That irresistible power is the love of God. It is my hope and prayer that it may destroy the prejudice of this one point of distinction between you and unite you all permanently under its hallowed protection. Bahá'u'lláh has proclaimed the oneness of the world of humanity. He has caused various nations and divergent creeds to unite. He has declared that difference of race and color is like the variegated beauty of flowers in a garden. If you enter a garden, you will see yellow, white, blue, red flowers in profusion and beauty - each radiant within itself and although different from the others, lending its own charm to them. Racial difference in the human kingdom is similar. If all the flowers in a garden were of the same color, the effect would be monotonous and wearying to the eye.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 68-69

“All the holy Manifestations of God have proclaimed and promulgated the same reality. They have summoned mankind to reality itself, and reality is one. The clouds and mists of imitations have obscured the Sun of Truth. We must forsake these imitations, dispel these clouds and mists and free the Sun from the darkness of superstition. Then will the Sun of Truth shine most gloriously; then all the inhabitants of the world will be united, the religions will be one, sects and denominations will reconcile, all nationalities will

flow together in the recognition of one Fatherhood, and all degrees of humankind will gather in the shelter of the same tabernacle, under the same banner.”

PROMULGATION OF UNIVERSAL PEACE*, P. 96

“The cause of this fellowship and unity lies in the fact that the divine law has two distinct aspects or functions: one the essential or fundamental, the other the material or accidental. The first aspect of the revealed religion of God is that which concerns the ethical development and spiritual progress of mankind, the awakening of potential human susceptibilities and the descent of divine bestowals. These ordinances are changeless, essential, eternal. The second function of the divine religion deals with material conditions, the laws of human intercourse and social regulation. These are subject to change and transformation in accordance with the time, place and conditions. The essential ordinances of religion were the same during the time of Abraham, the day of Moses and the cycle of Jesus, but the accidental or material laws were abrogated and superseded according to the exigency and requirement of each succeeding age. For example, in the law of Moses there were ten distinct commandments in regard to murder, which were revealed according to the requirement and capacity of the people, but in the day of Jesus these were abrogated and superseded in conformity with the changed and advanced human conditions.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 97-98

“Inasmuch as the essential reality of the religions is one and their seeming variance and plurality is adherence to forms and imitations which have arisen, it is evident that these causes of difference and divergence must be abandoned in order that the underlying reality may unite mankind in its enlightenment and upbuilding. All who hold fast to the one reality will be in agreement and unity. Then shall the religions summon people to the oneness of the world of humanity and to universal justice; then will they proclaim equality of rights and exhort men to virtue and to faith in the loving mercy of God. The underlying foundation of the religions is one; there is no intrinsic difference between them. Therefore, if the essential and fundamental ordinances of the religions be observed, peace and unity will dawn, and all the differences of sects and denominations will disappear.”

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PROMULGATION OF UNIVERSAL PEACE*, P. 99

“O Thou kind Lord! Unite all. Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony.”

PROMULGATION OF UNIVERSAL PEACE*, P. 100

“But if material civilization shall become organized in conjunction with divine civilization, if the man of moral integrity and intellectual acumen shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured. All the nations of the world will then be closely related and companionable, and the religions will merge into one, for the divine reality within them all is one reality.”

PROMULGATION OF UNIVERSAL PEACE*, P. 102

“First, it is incumbent upon all mankind to investigate truth. If such investigation be made, all should agree and be united, for truth or reality is not multiple; it is not divisible. The different religions have one truth underlying them; therefore, their reality is one.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 105-106

“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.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 107-108

“If the moral precepts and foundations of divine civilization become united with the material advancement of man, there is no doubt that the happiness of the human world will be attained and that from every direction the glad tidings of peace upon earth will be announced. Then humankind will achieve extraordinary progress,

the sphere of human intelligence will be immeasurably enlarged, wonderful inventions will appear, and the spirit of God will reveal itself; all men will consort in joy and fragrance, and eternal life will be conferred upon the children of the Kingdom. Then will the power of the divine make itself effective and the breath of the Holy Spirit penetrate the essence of all things. Therefore, the material and the divine, or merciful, civilizations must progress together until the highest aspirations and desires of humanity shall become realized.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 109-110

“Gather all people beneath the shadow of Thy bounty and cause them to unite in harmony, so that they may become as the rays of one sun, as the waves of one ocean, and as the fruit of one tree. May they drink from the same fountain. May they be refreshed by the same breeze. May they receive illumination from the same source of light. Thou art the Giver, the Merciful, the Omnipotent.”

PROMULGATION OF UNIVERSAL PEACE*, P. 116

“Therefore, it is evident that the essential foundations of the divine religions are unity and love. If religion be productive of discord among mankind, it is a destroyer and not divine, for religion implies unity and binding together and not separation.”

PROMULGATION OF UNIVERSAL PEACE*, P. 121

“Now the people of religion have lost sight of the essential reality of the spiritual springtime. They have held tenaciously to ancestral forms and imitations, and because of this there is variance, strife and altercation among them. Therefore, we must now abandon these imitations and seek the foundation of the divine teachings; and inasmuch as the foundation is one reality, the divergent religionists must agree in it so that love and unity will be established among all people and denominations.

...

Second, that truth or reality must be investigated; for reality is one, and by investigating it all will find love and unity. Those who are ignorant must be educated, the ailing must be healed, the undeveloped must be brought to maturity. Shall we reject or oppose the ignorant, sick or immature because of their incapacity?

Is it not better to be kind and gentle and to provide the means of remedy? Therefore, under no circumstances whatsoever should we assume any attitude except that of gentleness and humility.

Third, that religion is in harmony with science. The fundamental principles of the Prophets are scientific, but the forms and imitations which have appeared are opposed to science. If religion does not agree with science, it is superstition and ignorance; for God has endowed man with reason in order that he may perceive reality. The foundations of religion are reasonable. God has created us with intelligence to perceive them. If they are opposed to science and reason, how could they be believed and followed?

Fourth, that religion must be conducive to love and unity among mankind; for if it be the cause of enmity and strife, the absence of religion is preferable. When Moses appeared, the tribes of Israel were in a state of disunion as captives of the Pharaohs. Moses gathered them together, and the divine law established fellowship among them. They became as one people, united, consolidated, after which they were rescued from bondage. They passed into the promised land, advanced in all degrees, developed sciences and arts, progressed in material affairs, increased in divine or spiritual civilization until their nation rose to its zenith in the sovereignty of Solomon. It is evident, therefore, that religion is the cause of unity, fellowship and progress among mankind. The function of a shepherd is to gather the sheep together and not to scatter them. Then Christ appeared. He united varying and divergent creeds and warring people of His time. He brought together Greeks and Romans, reconciled Egyptians and Assyrians, Chaldeans and Phoenicians. Christ established unity and agreement among people of these hostile and warring nations. Therefore, it is again evident that the purpose of religion is peace and concord. Likewise, Muhammad appeared at a time when the peoples and tribes of Arabia were divergent and in a state of continual warfare. They killed each other, pillaged and took captive wives and children. Muhammad united these fierce tribes, established a foundation of fellowship among them so that they gave up warring against each other absolutely and established communities. The result was that the Arabian tribes freed themselves from the Persian yoke and Roman control, established an independent sovereignty which rose to a high degree of civilization, advanced in sciences and arts, extended the Saracen dominion as far west as Spain and Andalusia and became famous throughout the world. Therefore, it is proved once more that the religion of God is intended to be the cause of

advancement and solidarity and not of enmity and dissolution. If it becomes the cause of hatred and strife, its absence is preferable. Its purpose is unity, and its foundations are one.

When Bahá'u'lláh appeared in Persia, violent strife and hatred separated the peoples and tribes of that country. They would not come together for any purpose except war; they would not partake of the same food, or drink of the same water; association and intercourse were impossible. Bahá'u'lláh founded the oneness of humanity among these people and bound their hearts together with such ties of love that they were completely united. He reestablished the prophetic foundations, reformed and renewed the principles laid down by the Messengers of God who had preceded Him. And now it is hoped that through His life and teachings the East and West shall become so united that no trace of enmity, strife and discord shall remain."

PROMULGATION OF UNIVERSAL PEACE*, PP. 127-129

"Therefore, it is our duty in this radiant century to investigate the essentials of divine religion, 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. This unity is the radiance of eternity, the divine spirituality, the effulgence of God and the bounty of the Kingdom. We must investigate the divine source of these heavenly bestowals and adhere unto them steadfastly. For if we remain fettered and restricted by human inventions and dogmas, day by day the world of mankind will be degraded, day by day warfare and strife will increase and satanic forces converge toward the destruction of the human race."

PROMULGATION OF UNIVERSAL PEACE*, P. 144

"When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and universal peace unite the nations and peoples of the world. All mankind will dwell together as one family, blend as the waves of one sea, shine as stars of one firmament and appear as fruits of the same tree."

Unity

PROMULGATION OF UNIVERSAL PEACE*, P. 145

“The divine Manifestations since the day of Adam have striven to unite humanity so that all may be accounted as one soul. The function and purpose of a shepherd is to gather and not disperse his flock. The Prophets of God have been divine Shepherds of humanity. They have established a bond of love and unity among mankind, made scattered peoples one nation and wandering tribes a mighty kingdom. They have laid the foundation of the oneness of God and summoned all to universal peace. All these holy, divine Manifestations are one. They have served one God, promulgated the same truth, founded the same institutions and reflected the same light. Their appearances have been successive and correlated; each One has announced and extolled the One Who was to follow, and all laid the foundation of reality. They summoned and invited the people to love and made the human world a mirror of the Word of God. Therefore, the divine religions They established have one foundation; Their teachings, proofs and evidences are one; in name and form They differ, but in reality They agree and are the same.”

PROMULGATION OF UNIVERSAL PEACE*, P. 151

“They become united among themselves, then unite others. It is impossible to unite unless united.”

PROMULGATION OF UNIVERSAL PEACE*, P. 156

“Therefore, it is evident that the Prophets of God have come to unite the children of men and not to disperse them, to establish the law of love and not enmity. Consequently, we must lay aside all prejudice - whether it be religious, racial, political or patriotic; we must become the cause of the unification of the human race. Strive for universal peace, seek the means of love, and destroy the basis of disagreement so that this material world may become divine, the world of matter become the realm of the Kingdom and humanity attain to the world of perfection.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 162-163

“All the virtues must be taught the family. The integrity of the family bond must be constantly considered, and the rights of the individual members must not be transgressed. The rights of the

son, the father, the mother - none of them must be transgressed, none of them must be arbitrary. Just as the son has certain obligations to his father, the father, likewise, has certain obligations to his son. The mother, the sister and other members of the household have their certain prerogatives. All these rights and prerogatives must be conserved, yet the unity of the family must be sustained. The injury of one shall be considered the injury of all; the comfort of each, the comfort of all; the honor of one, the honor of all."

PROMULGATION OF UNIVERSAL PEACE*, P. 168

"Third, religion must be conducive to love of all, the cause of fellowship, unity and light. If it be the cause of enmity, bloodshed and hatred, its nonbeing is better than its being, its nonexistence better than its existence. Religion and science conform and agree. If a question of religion violates reason and does not agree with science, it is imagination and not worthy of credence."

PROMULGATION OF UNIVERSAL PEACE*, P. 170

"Daughters and sons must follow the same curriculum of study, thereby promoting unity of the sexes. When all mankind shall receive the same opportunity of education and the equality of men and women be realized, the foundations of war will be utterly destroyed. Without equality this will be impossible because all differences and distinction are conducive to discord and strife. Equality between men and women is conducive to the abolition of warfare for the reason that women will never be willing to sanction it. Mothers will not give their sons as sacrifices upon the battlefield after twenty years of anxiety and loving devotion in rearing them from infancy, no matter what cause they are called upon to defend. There is no doubt that when women obtain equality of rights, war will entirely cease among mankind."

PROMULGATION OF UNIVERSAL PEACE*, P. 175

"In discussions look toward the reality without being self-opinionated. Let no one assert and insist upon his own mere opinion; nay, rather, let each investigate reality with the greatest love and fellowship. Consult upon every matter, and when one presents the point of view of reality itself, that shall be acceptable to

Unity

all. Then will spiritual unity increase among you, individual illumination will be greater, happiness will be more abundant, and you will draw nearer and nearer to the Kingdom of God."

PROMULGATION OF UNIVERSAL PEACE*, P. 183

"For service in love for mankind is unity with God. He who serves has already entered the Kingdom and is seated at the right hand of his Lord."

PROMULGATION OF UNIVERSAL PEACE*, P. 186

"For you I desire spiritual distinction - that is, you must become eminent and distinguished in morals. In the love of God you must become distinguished from all else. You must become distinguished for loving humanity, for unity and accord, for love and justice. In brief, you must become distinguished in all the virtues of the human world - for faithfulness and sincerity, for justice and fidelity, for firmness and steadfastness, for philanthropic deeds and service to the human world, for love toward every human being, for unity and accord with all people, for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and for acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you."

PROMULGATION OF UNIVERSAL PEACE*, P. 190

"The unity which is productive of unlimited results is first a unity of mankind which recognizes that all 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. This is the most great unity, and its results are lasting if humanity adheres to it; but mankind has hitherto violated it, adhering to sectarian or other limited unities such as racial, patriotic or unity of self-interests; therefore, no great results have been forthcoming. Nevertheless, it is certain that the radiance and favors of God are encompassing, minds have developed, perceptions have become acute, sciences and arts are widespread, and capacity exists for the proclamation and promulgation of the real and ultimate unity of mankind, which

will bring forth marvelous results. It will reconcile all religions, make warring nations loving, cause hostile kings to become friendly and bring peace and happiness to the human world. It will cement together the Orient and Occident, remove forever the foundations of war and upraise the ensign of the Most Great Peace. These limited unities are, therefore, signs of that great unity which will make all the human family one by being productive of the attractions of conscience in mankind.

Another unity is the spiritual unity which emanates from the breaths of the Holy Spirit. This is greater than the unity of mankind. Human unity or solidarity may be likened to the body, whereas unity from the breaths of the Holy Spirit is the spirit animating the body. This is a perfect unity. It creates such a condition in mankind that each one will make sacrifices for the other, and the utmost desire will be to forfeit life and all that pertains to it in behalf of another's good. This is the unity which existed among the disciples of Jesus Christ and bound together the Prophets and holy Souls of the past. It is the unity which through the influence of the divine spirit is permeating the Bahá'ís so that each offers his life for the other and strives with all sincerity to attain his good pleasure. This is the unity which caused twenty thousand people in Persia to give their lives in love and devotion to it. It made the Báb the target of a thousand arrows and caused Bahá'u'lláh to suffer exile and imprisonment forty years. This unity is the very spirit of the body of the world. It is impossible for the body of the world to become quickened with life without its vivification. Jesus Christ - may my life be a sacrifice to Him! - promulgated this unity among mankind. Every soul who believed in Jesus Christ became revivified and resuscitated through this spirit, attained to the zenith of eternal glory, realized the everlasting life, experienced the second birth and rose to the acme of good fortune.

In the Word of God there is still another unity - the oneness of the Manifestations of God, 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.

There is also the divine unity or entity, which is sanctified above all concept of humanity. It cannot be comprehended nor conceived because it is infinite reality and cannot become finite. Human minds are incapable of surrounding that reality because all thoughts and conceptions of it are finite, intellectual creations and not the reality of Divine Being which alone knows itself. For example, if we form a conception of Divinity as a living, almighty, self-subsisting, eternal Being, this is only a concept apprehended by a human intellectual reality. It would not be the outward, visible reality, which is beyond the power of human mind to conceive or encompass. We ourselves have an external, visible entity; but even our concept of it is the product of our own brain and limited comprehension. 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.”

PROMULGATION OF UNIVERSAL PEACE*, P. 191-193

“The essential purpose of the religion of God is to establish unity among mankind. The divine Manifestations were Founders of the means of fellowship and love. They did not come to create discord, strife and hatred in the world. The religion of God is the cause of love, but if it is made to be the source of enmity and bloodshed,

surely its absence is preferable to its existence; for then it becomes satanic, detrimental and an obstacle to the human world.”

PROMULGATION OF UNIVERSAL PEACE*, P. 202

“Whatsoever is conducive to unity is merciful and from the divine bounty itself. Every universal affair is divine. Everything which conduces to separation and estrangement is satanic because it emanates from the purposes of self. Consider how clearly it is shown in creation that the cause of existence is unity and cohesion and the cause of nonexistence is separation and dissension. By a divine power of creation the elements assemble together in affinity, and the result is a composite being. Certain of these elements have united, and man has come into existence. Certain other combinations produce plants and animals. Therefore, this affinity of the inanimate elements is the cause of life and being. Through their commingling, therefore, human affinity, love and fellowship are made possible. If the elements were not assembled together in affinity to produce the body of man, the higher intelligent forces could not be manifest in the body. But when these elements separate, when their affinity and cohesion are overcome, death and dissolution of the body they have built inevitably follow. Therefore, affinity and unity among even these material elements mean life in the body of man, and their discord and disagreement mean death. Throughout all creation, in all the kingdoms, this law is written: that love and affinity are the cause of life, and discord and separation are the cause of death.”

PROMULGATION OF UNIVERSAL PEACE*, P. 207

“The great mass of humanity does not exercise real love and fellowship. The elect of humanity are those who live together in love and unity. They are preferable before God because the divine attributes are already manifest in them. The supreme love and unity is witnessed in the divine Manifestations. Among Them unity is indissoluble, changeless, eternal and everlasting. Each One is expressive and representative of all. 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. Next to the divine Manifestations come the believers whose characteristics are agreement, fellowship and love.”

PROMULGATION OF UNIVERSAL PEACE*, P. 208

“God has favored you in this century and has specialized you for the realization of its blessings. Therefore, you must praise and thank God with heart and soul in appreciation of this great opportunity and the attainment of this infinite bestowal - that such doors have been opened before your faces, that such abundance is pouring down from the cloud of mercy and that these refreshing breezes from the paradise of Abha are resuscitating you. You must become of one heart, one spirit and one susceptibility. May you become as the waves of one sea, stars of the same heaven, fruits adorning the same tree, roses of one garden in order that through you the oneness of humanity may establish its temple in the world of mankind, for you are the ones who are called to uplift the cause of unity among the nations of the earth.

First, you must become united and agreed among yourselves. You must be exceedingly kind and loving toward each other, willing to forfeit life in the pathway of another's happiness. You must be ready to sacrifice your possessions in another's behalf. The rich among you must show compassion toward the poor, and the well-to-do must look after those in distress.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 214-215

“The divine Prophets are conjoined in the perfect state of love. Each One has given the glad tidings of His successor's coming and each successor has sanctioned the One Who preceded Him. They were in the utmost unity, but Their followers are in strife. For instance, Moses gave the message of the glad tidings of Christ, and Christ confirmed the Prophethood of Moses. Therefore, between Moses and Jesus there is no variation or conflict. They are in perfect unity, but between the Jew and the Christian there is conflict. Now, therefore, if the Christian and Jewish peoples investigate the reality underlying their Prophets' teachings, they will become kind in their attitude toward each other and associate in the utmost love, for reality is one and not dual or multiple. If this investigation of reality becomes universal, the divergent nations will ratify all the divine Prophets and confirm all the Holy Books. No strife or rancor will then remain, and the world will become united. Then will we associate in the reality of love. We will become as fathers and sons, as brothers and sisters living together in complete unity, love and happiness; for this century is the century of light. It

is not like former centuries. Former centuries were epochs of oppression. Now human intellects have developed, and human intelligence has increased. Each soul is investigating reality. This is not a time when we shall wage war and be hostile toward each other. We are living at a time when we should enjoy real friendship."

PROMULGATION OF UNIVERSAL PEACE*, PP. 222-223

"History shows that throughout the past there has been continual warfare and strife among the various nations, peoples and sects; but now - praise be to God! - in this century of illumination, hearts are inclined toward agreement and fellowship, and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity.

In the investigation of a subject the right method of approach is to carefully examine its premises. Therefore, we must go back to the foundation upon which human solidarity rests - namely, that all are the progeny of Adam, the creatures and servants of one God; that God is the Protector and Provider; that all are submerged in the sea of divine mercy and grace and God is loving toward all.

Humanity shares in common the intellectual and spiritual faculties of a created endowment. All are equally subject to the various exigencies of human life and are similarly occupied in acquiring the means of earthly subsistence. From the viewpoint of creation human beings stand upon the same footing in every respect, subject to the same requirements and seeking the enjoyment and comfort of earthly conditions. Therefore, the things humanity shares in common are numerous and manifest. This equal participation in the physical, intellectual and spiritual problems of human existence is a valid basis for the unification of mankind.

Consider how discord and dissension have prevailed in this great human family for thousands of years. Its members have ever been engaged in war and bloodshed. Up to the present time in history the world of humanity has neither attained nor enjoyed any measure of peace, owing to incessant conditions of hostility and strife. History is a continuous and consecutive record of warfare brought about by religious, sectarian, racial, patriotic and political causes. The world of humanity has found no rest. Mankind has always been in conflict, engaged in destroying the foundations, pillaging

the properties and possessing the lands and territory of each other, especially in the earlier periods of savagery and barbarism where whole races and peoples were carried away captive by their conquerors. Who shall measure or estimate the tremendous destruction of human life resulting from this hostility and strife? What human powers and forces have been employed in the prosecution of war and applied to inhuman purposes of battle and bloodshed? In this most radiant century it has become necessary to divert these energies and utilize them in other directions, to seek the new path of fellowship and unity, to unlearn the science of war and devote supreme human forces to the blessed arts of peace. After long trial and experience we are convinced of the harmful and satanic outcomes of dissension; now we must seek after means by which the benefits of agreement and concord may be enjoyed. When such means are found, we must give them a trial.

Consider the harmful effect of discord and dissension in a family; then reflect upon the favors and blessings which descend upon that family when unity exists among its various members. What incalculable benefits and blessings would descend upon the great human family if unity and brotherhood were established! In this century when the beneficent results of unity and the ill effects of discord are so clearly apparent, the means for the attainment and accomplishment of human fellowship have appeared in the world. Bahá'u'lláh has proclaimed and provided the way by which hostility and dissension may be removed from the human world. He has left no ground or possibility for strife and disagreement.

First, He has proclaimed the oneness of mankind and specialized religious teachings for existing human conditions. The first form of dissension arises from religious differences. Bahá'u'lláh has given full teachings to the world which are conducive to fellowship and unity in religion. Throughout past centuries each system of religious belief has boasted of its own superiority and excellence, abasing and scorning the validity of all others. Each has proclaimed its own belief as the light and all others as darkness. Religionists have considered the world of humanity as two trees: one divine and merciful, the other satanic; they themselves the branches, leaves and fruit of the divine tree and all others who differ from them in belief the product of the tree which is satanic. Therefore, sedition and warfare, bloodshed and strife have been continuous among them. The greatest cause of human alienation has been religion because each party has considered the belief of the other as anathema and deprived of the mercy of God.

The teachings specialized in Bahá'u'lláh are addressed to humanity. He says, 'Ye are all the leaves of one tree.' He does not say, 'Ye are the leaves of two trees: one divine, the other satanic.' He has declared that each individual member of the human family is a leaf or branch upon the Adamic tree; that all are sheltered beneath the protecting mercy and providence of God; that all are the children of God, fruit upon the one tree of His love. God is equally compassionate and kind to all the leaves, branches and fruit of this tree. Therefore, there is no satanic tree whatever - Satan being a product of human minds and of instinctive human tendencies toward error. God alone is Creator, and all are creatures of His might. Therefore, we must love mankind as His creatures, realizing that all are growing upon the tree of His mercy, servants of His omnipotent will and manifestations of His good pleasure.

Even though we find a defective branch or leaf upon this tree of humanity or an imperfect blossom, it, nevertheless, belongs to this tree and not to another. Therefore, it is our duty to protect and cultivate this tree until it reaches perfection. If we examine its fruit and find it imperfect, we must strive to make it perfect. There are souls in the human world who are ignorant; we must make them knowing. Some growing upon the tree are weak and ailing; we must assist them toward health and recovery. If they are as infants in development, we must minister to them until they attain maturity. We should never detest and shun them as objectionable and unworthy. We must treat them with honor, respect and kindness; for God has created them and not Satan. They are not manifestations of the wrath of God but evidences of His divine favor. God, the Creator, has endowed them with physical, mental and spiritual qualities that they may seek to know and do His will; therefore, they are not objects of His wrath and condemnation. In brief, all humanity must be looked upon with love, kindness and respect; for what we behold in them are none other than the signs and traces of God Himself. All are evidences of God; therefore, how shall we be justified in debasing and belittling them, uttering anathema and preventing them from drawing near unto His mercy? This is ignorance and injustice, displeasing to God; for in His sight all are His servants.

Another cause of dissension and disagreement is the fact that religion has been pronounced at variance with science. Between scientists and the followers of religion there has always been controversy and strife for the reason that the latter have proclaimed religion superior in authority to science and considered scientific

announcement opposed to the teachings of religion. Bahá'u'lláh declared that religion is in complete harmony with science and reason. If religious belief and doctrine is at variance with reason, it proceeds from the limited mind of man and not from God; therefore, it is unworthy of belief and not deserving of attention; the heart finds no rest in it, and real faith is impossible. How can man believe that which he knows to be opposed to reason? Is this possible? Can the heart accept that which reason denies? Reason is the first faculty of man, and the religion of God is in harmony with it. Bahá'u'lláh has removed this form of dissension and discord from among mankind and reconciled science with religion by revealing the pure teachings of the divine reality. This accomplishment is specialized to Him in this Day.

Still another cause of disagreement and dissension has been the formation of religious sects and denominations. Bahá'u'lláh said that God has sent religion for the purpose of establishing fellowship among humankind and not to create strife and discord, for all religion is founded upon the love of humanity. Abraham promulgated this principle, Moses summoned all to its recognition, Christ established it, and Muhammad directed mankind to its standard. This is the reality of religion. If we abandon hearsay and investigate the reality and inner significance of the heavenly teachings, we will find the same divine foundation of love for humanity. The purport is that religion is intended to be the cause of unity, love and fellowship and not discord, enmity and estrangement. Man has forsaken the foundation of divine religion and adhered to blind imitations. Each nation has clung to its own imitations, and because these are at variance, warfare, bloodshed and destruction of the foundation of humanity have resulted. True religion is based upon love and agreement. Bahá'u'lláh has said, "If religion and faith are the causes of enmity and sedition, it is far better to be nonreligious, and the absence of religion would be preferable; for we desire religion to be the cause of amity and fellowship. If enmity and hatred exist, irreligion is preferable." Therefore, the removal of this dissension has been specialized in Bahá'u'lláh, for religion is the divine remedy for human antagonism and discord. But when we make the remedy the cause of the disease, it would be better to do without the remedy.

Other sources of human dissension are political, racial and patriotic prejudices. These have been removed by Bahá'u'lláh. He has said, and has guarded His statement by rational proofs from the Holy Books, that the world of humanity is one race, the surface of the

earth one place of residence and that these imaginary racial barriers and political boundaries are without right or foundation. Man is degraded in becoming the captive of his own illusions and suppositions. The earth is one earth, and the same atmosphere surrounds it. No difference or preference has been made by God for its human inhabitants; but man has laid the foundation of prejudice, hatred and discord with his fellowman by considering nationalities separate in importance and races different in rights and privileges.

Diversity of languages has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore, it matters not what language man speaks or employs. Sixty years ago Bahá'u'lláh advocated one language as the greatest means of unity and the basis of international conference. He wrote to the kings and rulers of the various nations, recommending that one language should be sanctioned and adopted by all governments. According to this each nation should acquire the universal language in addition to its native tongue. The world would then be in close communication, consultation would become general, and dissensions due to diversity of speech would be removed.

Another teaching of Bahá'u'lláh is in relation to universal peace: that all mankind must be awakened to and become conscious of the harm of war, that they should be brought to realize the benefits of peace and know that peace is from God while warfare is satanic. Man must emulate the merciful God and turn away from satanic promptings in order that universal inclination shall be toward peace, love and unity and the discord of war vanish.

Lack of equality between man and woman is, likewise, a cause of human dissension. Bahá'u'lláh has named this as an important factor of discord and separation, for so long as humankind remains unequally divided in right and importance between male and female, no unity can be established. In a perfect human body it is not possible for one organ to be complete and another defective. In the great body of human society it is impossible to establish unity and coordination if one part is considered perfect and the other imperfect. When the perfect functions of both parts are in operation, harmony will prevail. God has created man and woman equal as to faculties. He has made no distinction between them. Woman has not reached the level of man in human accomplishment because of the lack of opportunity and education. If educational

opportunities were made equal and similar, the two parts, man and woman, would equalize in attainment. God has intended no difference between them that should be productive of discord. He has endowed all with human faculties, and all are manifestations of His mercy. If we say man and woman differ in creational endowment, it is contrary to divine justice and intention. Both are human. If God has created one perfect and the other defective, He is unjust. But God is just; all are perfect in His intention and creative endowment. To assume imperfection in the creature is to presuppose imperfection in the almighty Creator. The soul that excels in attainment of His attributes and graces is most acceptable before God.

We are considering the divine plan for the reconciliation of the religious systems of the world. Bahá'u'lláh has said that if one intelligent member be selected from each of the varying religious systems, and these representatives come together seeking to investigate the reality of religion, they would establish an interreligious body before which all disputes and differences of belief could be presented for consideration and settlement. Such questions could then be weighed and viewed from the standpoint of reality and all imitations be discarded. By this method and procedure all sects, denominations and systems would become one.

Do not question the practicability of this, and be not astonished. It has been accomplished and effected in Persia. In that country the various religionists have conjoined in investigating reality and have united in complete fellowship and love. No traces of discord or differences remain among them; now affection and unity are manifest instead. They live together in harmony and accord like a single family. Antagonism and strife have passed away; love and agreement have taken the place of hatred and animosity. Furthermore, those souls who have followed Bahá'u'lláh and attained this condition of fellowship and affiliation are Muslims, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Sunnites, Shiites and others. No discord exists among them. This is a proof of the possibility of unification among the religionists of the world through practical means. Imitations and prejudices which have held men apart have been discarded, and the reality of religion envelops them in a perfect unity. When reality envelops the soul of man, love is possible. The divine purpose in religion is pure love and agreement. The Prophets of God manifested complete love for all. Each One announced the glad tidings of His successor, and each subsequent One confirmed the teachings and prophecies of the

Prophet Who preceded Him. There was no disagreement or variance in the reality of Their teaching and mission. Discord has arisen among Their followers, who have lost sight of reality and hold fast to imitations. If imitations be done away with and the radiant shining reality dawn in the souls of men, love and unity must prevail. In this way humanity will be rescued from the strife and wars which have prevailed for thousands of years; dissensions will pass away and the illumination of unity dawn. Consider how all the Prophets of God were persecuted and what hardships They experienced. Jesus Christ endured affliction and accepted martyrdom upon the cross in order to summon mankind to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship into the world. Shall we make use of it to create discord, violence and hatred among mankind?

Moses was persecuted and driven out into the desert, Abraham was banished, Muhammad took refuge in caves, the Báb 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 and affiliated instead of discordant and at variance. Enough of these long centuries which have brought such vicissitudes and hardships into the world through strife and hatred. Now in this radiant century let us try to do the will of God that we may be rescued from these things of darkness and come forth into the boundless illumination of heaven, shunning division and welcoming the divine oneness of humanity. Perchance, God willing, this terrestrial world may become as a celestial mirror upon which we may behold the imprint of the traces of Divinity, and the fundamental qualities of a new creation may be reflected from the reality of love shining in human hearts. 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.

O Lord! Unite and bind together the hearts, join in accord all the souls, and exhilarate the spirits through the signs of Thy sanctity and oneness. O Lord! Make these faces radiant through the light of Thy oneness.” **PROMULGATION OF UNIVERSAL PEACE***, pp. 228-235

“If, therefore, God be loving, what should we do? We have nothing else to do but to emulate Him. Just as God loves all and is kind to all, so must we really love and be kind to everybody. We must consider none bad, none worthy of detestation, no one as an

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enemy. We must love all; nay, we must consider everyone as related to us, for all are the servants of one God. All are under the instructions of one Educator. We must strive day and night that love and amity may increase, that this bond of unity may be strengthened, that joy and happiness may more and more prevail, that in unity and solidarity all mankind may gather beneath the shadow of God, that people may turn to God for their sustenance, finding in Him the life that is everlasting. Thus may they be confirmed in the Kingdom of God and live forever through His grace and bounty.

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."

PROMULGATION OF UNIVERSAL PEACE*, P. 267

"Bahá'u'lláh says that religion must be conducive to love and unity. If it proves to be the source of hatred and enmity, its absence is preferable; for the will and law of God is love, and love is the bond between human hearts. Religion is the light of the world. If it is made the cause of darkness through human misunderstanding and ignorance, it would be better to do without it."

PROMULGATION OF UNIVERSAL PEACE*, P. 287

"God desires unity and love; He commands harmony and fellowship. Enmity is human disobedience; God Himself is love."

PROMULGATION OF UNIVERSAL PEACE*, P. 300

"In the world of existence there are various bonds which unite human hearts, but not one of these bonds is completely effective. The first and foremost is the bond of family relationship, which is not an efficient unity, for how often it happens that disagreement

and divergence rend asunder this close tie of association. The bond of patriotism may be a means of fellowship and agreement, but oneness of native land will not completely cement human hearts; for if we review history, we shall find that people of the same race and native land have frequently waged war against each other. Often in civil strife they have shed the same racial blood and destroyed the possessions of their own native kind. Therefore, this bond is not sufficient. Another means of seeming unity is the bond of political association, where governments and rulers have been allied for reasons of intercourse and mutual protection, but which agreement and union afterward became subject to change and violent hatred even to the extreme of war and bloodshed. It is evident that political oneness is not permanently effective.

The source of perfect unity and love in the world of existence is the bond and oneness of reality. When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit. For the Holy Spirit is like unto the life in the human body, which blends all differences of parts and members in unity and agreement. Consider how numerous are these parts and members, but the oneness of the animating spirit of life unites them all in perfect combination. It establishes such a unity in the bodily organism that if any part is subjected to injury or becomes diseased, all the other parts and functions sympathetically respond and suffer, owing to the perfect oneness existing. Just as the human spirit of life is the cause of coordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and coordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body, and the Holy Spirit is the animating principle of its life."

PROMULGATION OF UNIVERSAL PEACE*, PP. 320-321

"Now is the time for unity. Lay aside all self-purposes, and know for a certainty that all men are the servants of one God Who will bind them together in love and agreement."

PROMULGATION OF UNIVERSAL PEACE*, P. 322

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“The first teaching is that man should investigate reality, for reality is contrary to dogmatic interpretations and imitations of ancestral forms of belief to which all nations and peoples adhere so tenaciously. These blind imitations are contrary to the fundamental basis of the divine religions, for the divine religions in their central and essential teaching are based upon unity, love and peace, whereas these variations and imitations have ever been productive of warfare, sedition and strife. Therefore, all souls should consider it incumbent upon them to investigate reality. Reality is one; and when found, it will unify all mankind. Reality is the love of God. Reality is the knowledge of God. Reality is justice. Reality is the oneness or solidarity of mankind. Reality is international peace. Reality is the knowledge of verities. Reality unifies humanity.”

PROMULGATION OF UNIVERSAL PEACE*, P. 372

“O God! Unite us and connect our hearts with Thine indissoluble bond. Verily, Thou art the Giver, Thou art the Kind One and Thou art the Almighty.”

PROMULGATION OF UNIVERSAL PEACE*, P. 397

“Then it is evident that excellence does not depend upon color. Character is the true criterion of humanity. 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. In short - praise be to God! - you are the servants of God. The love of Bahá'u'lláh is in your hearts. Your souls are rejoicing in the glad tidings of Bahá'u'lláh. My hope is that the white and the black will be united in perfect love and fellowship, with complete unity and brotherhood. Associate with each other, think of each other, and be like a rose garden. Anyone who goes into a rose garden will see various roses, white, pink, yellow, red, all growing together and replete with adornment. Each one accentuates the beauty of the other. Were all of one color, the garden would be monotonous to the eye. If they were all white or yellow or red, the garden would lack variety and attractiveness; but when the colors are varied, white, pink, yellow, red, there will be the greatest beauty. Therefore, I hope that you will be like a rose garden. Although different in colors, yet - praise be to God! - you receive rays from the same sun. From one cloud the rain is poured upon you. You are under the training of one Gardener, and this Gardener is kind to

all. Therefore, you must manifest the utmost kindness towards each other, and you may rest assured that whenever you are united, the confirmations of the Kingdom of Abha will reach you, the heavenly favors will descend, the bounties of God will be bestowed, the Sun of Reality will shine, the cloud of mercy will pour its showers, and the breeze of divine generosity will waft its fragrances upon you.

I hope you will continue in unity and fellowship. How beautiful to see blacks and whites together! I hope, God willing, the day may come when I shall see the red men, the Indians, with you, also Japanese and others. Then there will be white roses, yellow roses, red roses, and a very wonderful rose garden will appear in the world.”

PROMULGATION OF UNIVERSAL PEACE*, P. 427-428

“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.”

‘ABDU’L-BAHÁ IN LONDON*, P. 29

“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.”

‘ABDU’L-BAHÁ IN LONDON*, P. 38

“Therefore, all of you ought with your hearts and minds to endeavour to win the people with kindness, so that this great Unity may be established, that childish superstitions may pass away, and all may become one.”

‘ABDU’L-BAHÁ IN LONDON*, P. 45

“In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well-nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. And for everyone it is now easy to travel to any land, to associate and exchange views with its peoples, and to become familiar, through publications, with the conditions, the religious beliefs and the thoughts of all men. In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century - the century of light - hath been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

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.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 31-32

“My hope is that all the handmaids of God in that region will unite like unto the waves of one unending sea; for although blown about as the wind listeth, these are separate in themselves, yet in truth are they all at one with the boundless deep.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 76

“We are striving with heart and soul, resting neither day nor night, seeking not a moment's ease, to make this world of man the mirror of the unity of God. Then how much more must the beloved of the Lord reflect that unity? And this cherished hope, this yearning wish of ours will be visibly fulfilled only on the day when the true friends of God arise to carry out the Teachings of the Abha Beauty - may my life be a ransom for His lovers! One amongst His Teachings is this, that love and good faith must so dominate the human heart that men will regard the stranger as a familiar friend, the malefactor as one of their own, the alien even as a loved one, the enemy as a companion dear and close. Who killeth them, him will they call a bestower of life; who turneth away from them, him will they regard as turning towards them; who denieth their message, him will they consider as one acknowledging its truth. The meaning is that they must treat all humankind even as they treat their sympathizers, their fellow-believers, their loved ones and familiar friends.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 84

“O God! Make our souls dependent upon the Verses of Thy Divine Unity, our hearts cheered with the outpourings of Thy Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thine effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 86-87

“The first condition is absolute love and harmony amongst the members of the assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute

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unity be nonexistent, that gathering shall be dispersed and that assembly be brought to naught.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 87-88

“Thou hast asked about places of worship and the underlying reason therefor. The wisdom in raising up such buildings is that at a given hour, the people should know it is time to meet, and all should gather together, and, harmoniously attuned one to another, engage in prayer; with the result that out of this coming together, unity and affection shall grow and flourish in the human heart.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 94-95

“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. They uphold the principle that religion must be the cause of amity, union and harmony among men. They 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.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 109

“The true marriage of Bahá'ís is this, that husband and wife should be united both physically and spiritually, that they may ever improve the spiritual life of each other, and may enjoy everlasting unity throughout all the worlds of God. This is Bahá'í marriage.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 118

“Wherefore must the friends of God, with utter sanctity, with one accord, rise up in the spirit, in unity with one another, to such a degree that they will become even as one being and one soul. On

such a plane as this, physical bodies play no part, rather doth the spirit take over and rule; and when its power encompasseth all then is spiritual union achieved. Strive ye by day and night to cultivate your unity to the fullest degree. Let your thoughts dwell on your own spiritual development, and close your eyes to the deficiencies of other souls. Act ye in such wise, showing forth pure and goodly deeds, and modesty and humility, that ye will cause others to be awakened.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 203

“The Bahá’ís are commanded to establish the oneness of mankind; if they cannot unite around one point how will they be able to bring about the unity of mankind?”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 209

“And now, added to all these tribulations, these miseries, these enemy attacks, there hath arisen a dust cloud of ill will amongst the believers themselves. This in spite of the fact that the Cause of the Ancient Beauty is the very essence of love, the very channel of oneness, existing only that all may become the waves of one sea, and bright stars of the same endless sky, and pearls within the shell of singleness, and gleaming jewels quarried from the mines of unity; that they may become servants one to another, adore one another, bless one another, praise one another; that each one may loose his tongue and extol the rest without exception, each one voice his gratitude to all the rest; that all should lift up their eyes to the horizon of glory, and remember that they are linked to the Holy Threshold; that they should see nothing but good in one another, hear nothing but praise of one another, and speak no word of one another save only to praise.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 229-230

“Whosoever holy souls, drawing on the powers of heaven, shall arise with such qualities of the spirit, and march in unison, rank on rank, every one of those souls will be even as one thousand, and the surging waves of that mighty ocean will be even as the battalions of the Concourse on high. What a blessing that will be - when all shall come together, even as once separate torrents, rivers and streams, running brooks and single drops, when collected together in one

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place will form a mighty sea. And to such a degree will the inherent unity of all prevail, that the traditions, rules, customs and distinctions in the fanciful life of these populations will be effaced and vanish away like isolated drops, once the great sea of oneness doth leap and surge and roll.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 260-261

“O my Lord, the lamps of guidance have gone out. The flames of passion are mounting high, and malevolence is ever gaining on the world. Malice and hate have overspread the face of the whole earth, and I find no souls except Thine own oppressed small band who are raising up this cry:

Make haste to love! Make haste to trust! Make haste to give! To guidance come!

Come ye for harmony! To behold the Star of Day! Come here for kindliness, for ease! Come here for amity and peace!

Come and cast down your weapons of wrath, till unity is won!
Come and in the Lord's true path each one help each one.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 273

“Today the one overriding need is unity and harmony among the beloved of the Lord, for they should have among them but one heart and soul and should, so far as in them lieth, unitedly withstand the hostility of all the peoples of the world; they must bring to an end the benighted prejudices of all nations and religions and must make known to every member of the human race that all are the leaves of one branch, the fruits of one bough.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 277

“The holy Manifestations of God were sent down to make visible the oneness of humanity. For this did They endure unnumbered ills and tribulations, that a community from amongst mankind's divergent peoples could gather within the shadow of the Word of God and live as one, and could, with delight and grace, demonstrate on earth the unity of humankind. Therefore must the desire of the friends be this, to bring together and unify all peoples, that all may receive a generous drink of this pure wine from this cup that is `tempered at the camphor fountain.'(1) Let them make the differing

populations to be as one and induce the hostile and murderous kindreds of the earth to love one another instead. Let them loose from their shackles the captives of sensual desires and cause the excluded to become intimates of the mysteries. Let them give to the bereft a share of the blessings of these days; let them guide the portionless to inexhaustible treasure. This grace can come about through words and ways and deeds that are of the Unseen Kingdom but, lacking such, it can never be.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 278

“Note ye how easily, where unity existeth in a given family, the affairs of that family are conducted; what progress the members of that family make, how they prosper in the world. Their concerns are in order, they enjoy comfort and tranquillity, they are secure, their position is assured, they come to be envied by all. Such a family but addeth to its stature and its lasting honour, as day succeedeth day. And if we widen out the sphere of unity a little to include the inhabitants of a village who seek to be loving and united, who associate with and are kind to one another, what great advances they will be seen to make, how secure and protected they will be. Then let us widen out the sphere a little more, let us take the inhabitants of a city, all of them together: if they establish the strongest bonds of unity among themselves, how far they will progress, even in a brief period and what power they will exert. And if the sphere of unity be still further widened out, that is, if the inhabitants of a whole country develop peaceable hearts, and if with all their hearts and souls they yearn to cooperate with one another and to live in unity, and if they become kind and loving to one another, that country will achieve undying joy and lasting glory. Peace will it have, and plenty, and vast wealth.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 279

“Wherefore, O ye beloved of the Lord, bestir yourselves, do all in your power to be as one, to live in peace, each with the others: for ye are all the drops from but one ocean, the foliage of one tree, the pearls from a single shell, the flowers and sweet herbs from the same one garden. And achieving that, strive ye to unite the hearts of those who follow other faiths.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 280

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“Consequently, that which is conducive to association and attraction and unity among the sons of men is the means of the life of the world of humanity, and whatever causeth division, repulsion and remoteness leadeth to the death of humankind.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 290

“Verily, this is from the penetrative power of the Word of God! If all the forces of the universe were to combine they would not be able thus to gather a single assemblage so imbued with the sentiments of love, affection, attraction and enkindlement as to unite the members of different races and to raise up from the heart of the world a voice that shall dispel war and strife, uproot dissension and disputation, usher in the era of universal peace and establish unity and concord amongst men.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 292

“But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 297

“Every one of the friends should highly praise the other and each should regard himself as evanescent and as naught in the presence of others. All matters should be consulted upon in the meeting and whatever is the majority vote should be carried out. I swear by the one true God, it is better that all should agree on a wrong decision, than for one right vote to be singled out, inasmuch as single votes can be sources of dissension, which lead to ruin. Whereas, if in one case they take a wrong decision, in a hundred other cases they will adopt right decisions, and concord and unity are preserved. This will offset any deficiency, and will eventually lead to the righting of the wrong.”

COMPILATION ON CONSULTATION, P. 97

“The first duty of the members is to effect their own unity and harmony, in order to obtain good results. If there be no unity, or the Committee becomes the cause of inharmony, undoubtedly, it is better that it does not exist....

Therefore, when the unity of the members of the Committee is established, their second duty is to read the verses and communes, to be in a state of commemoration and mindfulness, that they may see each other as if in the presence of God.”

COMPILATION ON CONSULTATION, P. 101

“Consider the harmful effects of discord and dissension in a family; then reflect upon the favours and blessings which descend upon that family when unity exists among its various members. What incalculable benefits and blessings would descend upon the great human family if unity and brotherhood were established! In this century when the beneficent results of unity and the ill effects of discord are so clearly apparent, the means for the attainment and accomplishment of human fellowship have appeared in the world. His Holiness Bahá'u'lláh has proclaimed and provided the way by which hostility and dissension may be removed from the human world. He has left no ground or possibility for strife and disagreement. First He has proclaimed the oneness of mankind and specialized religious teachings for existing human conditions.”

COMPILATION ON FAMILY LIFE, PP. 396-397

“It is highly important for man to raise a family. So long as he is young, because of youthful self-complacency, he does not realize its significance, but this will be a source of regret when he grows old.... In this glorious Cause the life of a married couple should resemble the life of the angels in heaven - a life full of joy and spiritual delight, a life of unity and concord, a friendship both mental and physical. The home should be orderly and well-organized. Their ideas and thoughts should be like the rays of the sun of truth and the radiance of the brilliant stars in the heavens. Even as two birds they should warble melodies upon the branches of the tree of fellowship and harmony. They should always be elated with joy and gladness and be a source of happiness to the hearts of others. They should set an example to their fellow-men, manifest a true and sincere love towards each other and educate

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their children in such a manner as to blazon the fame and glory of their family.”

COMPILATION ON FAMILY LIFE, P. 397

Buddhist

“Let us take our refuge in the Buddha, for he has found the everlasting in the transient. Let us take our refuge in that which is the immutable in the changes of existence. Let us take our refuge in the truth that is established through the enlightenment of the Buddha. Let us take our refuge in the community of those who seek the truth and endeavor to live in the truth.”

THE GOSPEL OF BUDDHA, SAMSARA AND NIRVANA, PARA. 16

“Said Uddaka: ‘Consider the unity of things. Things are not their parts, yet they exist. The members and organs of thy body are not thine ego, but thine ego possesses all these parts. What, for instance, is the Ganges? Is the sand the Ganges? Is the water the Ganges? Is the hither bank the Ganges? Is the tither bank the Ganges? Is the farther bank the Ganges? The Ganges is a mighty river and it possesses all these several qualities. Exactly so is our ego.’

But the Bodhisattva replied: ‘Not so, sir! If we remove the water, the sand, the hither bank and the farther bank where can we find any Ganges? In the same way I observe the activities of man in their harmonious union, but there is no ground for an ego outside its parts.’”

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 7-8

“Now, this, O bhikkhus, is the noble truth concerning suffering: Birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, bodily conditions which spring from attachment are painful. This, then, O bhikkhus, is the noble truth concerning suffering.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 11

“HAVING pointed out to the five bhikkhus the truth, the Buddha said: ‘A man that stands alone, having decided to obey the truth, may be weak and slip back into his old ways. Therefore, stand ye together, assist one another, and strengthen one another efforts. Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth. Spread the truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness. This is the holy brotherhood; this is the church, the congregation of the saints of the Buddha; this is the Sangha that establishes a communion among all those who have taken their refuge in the Buddha.’”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 1

“To the community will I look in faith; the community of the Buddha's disciples instructs us how to lead a life of righteousness; the community of the Buddha's disciples teaches us how to exercise honesty and justice; the community of the Buddha's disciples shows us how to practice the truth. They form a brotherhood in kindness and charity, and their saints are worthy of reverence. The community of the Buddha's disciples is founded as a holy brotherhood in which men bind themselves together to teach the behests of rectitude and to do good. Therefore, to the community will I look in faith.”

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 5

“Blessed is the place in which the Buddha walks,
And blessed the ears which hear his talks;
Blessed his disciples, for they are
The tellers of his truth both near and far.
If all could hear this truth so good
Then all men's minds would eat rich food,
And strong would grow men's brotherhood.”

THE GOSPEL OF BUDDHA, THE KING'S GIFT, PARA. 3

“Then the Blessed One rose and went to the brethren who sided with the expelled brother and said to them: 'Do not think, O bhikkhus, that if you have given offense you need not atone for it,

thinking: 'We are without offense.' When a bhikkhu has committed an offense, which he considers no offense while the brotherhood consider him guilty, he should think: "These brethren know the Dharma and the rules of the order; they are learned, wise, intelligent, modest, conscientious, and ready to submit themselves to discipline; it is impossible that they should on my account act with selfishness or in malice or in delusion or in fear." Let him stand in awe of causing divisions, and rather acknowledge his offense on the authority of his brethren."

THE GOSPEL OF BUDDHA, THE SCHISM, PARA. 5

"The great cloud full of rain comes up in this wide universe covering all countries and oceans to pour down its rain everywhere, over all grasses, shrubs, herbs, trees of various species, families of plants of different names growing on the earth, on the hills, on the mountains, or in the valleys. Then, Kassapa, the grasses, shrubs, herbs, and wild trees suck the water emitted from that great cloud which is all of one essence and has been abundantly poured down; and they will, according to their nature, acquire a proportionate development, shooting up and producing blossoms and their fruits in season. Rooted in one and the same soil, all those families of plants and germs are quickened by water of the same essence."

**THE GOSPEL OF BUDDHA, ONE ESSENCE, ONE LAW, ONE AIM,
PARA. 4**

"The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of truth. Death will separate husband and wife, but death will never affect him who has espoused the truth. Therefore be married unto the truth and live with the truth in holy wedlock. The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires a union that shall be everlasting must be faithful to him so as to be like truth itself; and he will place his trust in her, he will provide for her. Verily, I say unto you, their children will become like their parents and will bear witness to their happiness. Let no man be single, let every one be wedded in holy love to the truth. And when Mara, the destroyer, comes to separate the visible forms of your

being, you will continue to live in the truth, and will partake of the life everlasting, for the truth is immortal.”

**THE GOSPEL OF BUDDHA, THE MARRIAGE-FEAST IN JAMBUNADA,
PARA. 3**

“And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold path; believing this church of the Buddha, of the righteous, the upright, the just, the law abiding, to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing-ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thought. This is the mirror of truth which teaches the straightest way to enlightenment which is the common goal of all living creatures. He who possesses the mirror of truth is free from fear; he will find comfort in the tribulations of life, and his life will be a blessing to all his fellow-creatures.”

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 6

“He who goeth to battle, O Simha, even though it be in a righteous cause, must be prepared to be slain by his enemies, for that is the destiny of warriors; and should his fate overtake him he has no reason for complaint. But he who is victorious should remember the instability of earthly things. His success may be great, but be it ever so great the wheel of fortune may turn again and bring him down into the dust. However, if he moderates himself and, extinguishing all hatred in his heart lifts his down-trodden adversary up and says to him, Come now and make peace and let us be brothers, he will gain a victory that is not a transient success, for its fruits will remain forever. Great is a successful general, O Simha, but he who has conquered self is the greater victor.”

**THE GOSPEL OF BUDDHA, SIMHA'S QUESTION CONCERNING
ANNIHILATION, PARA. 13**

“Said the Buddha: ‘Learning is a good thing; but it availeth not. True wisdom can be acquired by practice only. Practice the truth that thy brother is the same as thou. Walk in the noble path of righteousness and thou wilt understand that while there is death in self, there is immortality in truth.’”

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 38

“Do not reprove them, Sariputta’, said the Blessed One, ‘For harsh words do not serve as a remedy and are pleasant to no one. Assign separate dwelling-places to each party and treat them with impartial justice. Listen with patience to both parties. He alone who weighs both sides is called a muni. When both parties have presented their case, let the Sangha come to an agreement and declare the re-establishment of concord.”

**THE GOSPEL OF BUDDHA, THE RE-ESTABLISHMENT OF CONCORD,
PARA. 3**

“THEN the Blessed One proceeded with a great number of brethren to Vesali, and he stayed at the grove of the courtesan Ambapali. And he said to the brethren: ‘Let a brother, O bhikkhus, be mindful and thoughtful. Let a brother, whilst in the world, overcome the grief which arises from bodily craving, from the lust of sensations, and from the errors of wrong reasoning. Whatever you do, act always in full presence of mind. Be thoughtful in eating and drinking, in walking or standing, in sleeping or waking, while talking or being silent.’”

THE GOSPEL OF BUDDHA, THE COURTESAN AMBAPALI, PARA. 1

“WHEN the Blessed One had passed away into Nirvana, the disciples came together and consulted what to do in order to keep the Dharma pure and uncorrupted by heresies.”

THE GOSPEL OF BUDDHA, CONCLUSION, PARA. 1

“Verily, due to sensuous craving, conditioned through sensuous craving, impelled by sensuous craving, entirely moved by sensuous craving, kings fight with kings, princes with princes, priests with priests, citizens with citizens; the mother quarrels with the son, the son with the mother, the father with the son, the son with the father; brother quarrels with brother, brother with sister, sister with

brother, friend with friend. Thus, given to dissension, quarreling and fighting, they fall upon one another with fists, sticks, or weapons. And thereby they suffer death or deadly pain.”

THE WORD OF BUDDHA, THE SECOND TRUTH, PARA. 13

“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. Concord gladdens him, he delights and rejoices in concord, and it is concord that he spreads by his words.”

THE WORD OF BUDDHA, THIRD STEP, PARA. 3

“Having thus left the world, he fulfills the rules of the monks. 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.-He avoids unchastity, living chaste, resigned, and keeping aloof from sexual intercourse, the vulgar way.-He avoids lying and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, is not a deceiver of men.-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 has 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; 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 WORD OF BUDDHA, DEVELOPMENT OF THE EIGHTFOLD PATH,
PARA. 2**

Unity

“...Company with the steadfast is pleasant like meeting with kinsfolk.” **THE DHAMMAPADA 207**

Christian

“But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers. And do not call anyone on earth 'father,' for you have one Father, and he is in heaven. Nor are you to be called 'teacher,' for you have one Teacher, the Christ.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 23:8-10

“On one occasion an expert in the law stood up to test Jesus. ‘Teacher,’ he asked, ‘what must I do to inherit eternal life?’ ‘What is written in the Law?’ he replied. ‘How do you read it?’ He answered: ‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’ ‘You have answered correctly,’ Jesus replied. ‘Do this and you will live.’ But he wanted to justify himself, so he asked Jesus, ‘And who is my neighbor?’

In reply Jesus said: ‘A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side.

But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

‘Which of these three do you think was a neighbor to the man who fell into the hands of robbers?’ The expert in the law replied, ‘The one who had mercy on him.’ Jesus told him, ‘Go and do likewise.’”

NIV, THE GOSPEL ACCORDING TO LUKE 10:25-37

“But He, knowing their thoughts, said to them: ‘Every kingdom divided against itself is brought to desolation, and a house divided against a house falls.’”

NKJ, THE GOSPEL ACCORDING TO LUKE 11:17

“All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had.”

NIV, ACTS OF THE APOSTLES 4:32

“Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: ‘It is mine to avenge; I will repay,’ says the Lord. On the contrary: ‘If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.’ Do not be overcome by evil, but overcome evil with good.”

NIV, THE LETTER OF PAUL TO THE ROMANS, 12:16-21

“Let us therefore make every effort to do what leads to peace and to mutual edification.”

NIV, THE LETTER OF PAUL TO THE ROMANS, 14:19

“May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God.”

NIV, THE LETTER OF PAUL TO THE ROMANS, 15:5-7

“I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.”

Unity

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS, 1:10

“Finally, brothers, good-by. Aim for perfection, listen to my appeal, be of one mind, live in peace. And the God of love and peace will be with you.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS, 13:11

“Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit-- just as you were called to one hope when you were called--one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.” **NIV, THE LETTER OF PAUL TO THE EPHESIANS, 4:3-6**

“Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved - and that by God.”

NIV, THE LETTER OF PAUL TO THE PHILLIPPIANS, 1:27-28

“If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.”

NIV, THE LETTER OF PAUL TO THE PHILLIPPIANS, 2:1-4

“Only let us live up to what we have already attained. Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you.”

NIV, THE LETTER OF PAUL TO THE PHILLIPPIANS, 3:16-17

“Finally, be united, all of you, in thought and feeling; be full of brotherly affection, kindly and humble. Do not repay wrong with wrong, or abuse with abuse; on the contrary, respond with blessing, for a blessing is what God intends you to receive.”

REB, THE FIRST LETTER OF PETER, 3:8-9

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.”

THE SONG CELESTIAL, 5:19

“He looks impartially on all--lover, friend, or foe; indifferent or hostile; alien or relative; virtuous or sinful.”

THE BHAGAVAD-GITA, 6:9

“He who thus vows his soul to the Supreme Soul, quitting sin, passes unhindered to the endless bliss of unity with Brahma.”

THE SONG CELESTIAL, 6:28

“He who experiences the unity of life, sees his own Self in all beings, and all beings in his own Self, and looks on everything with an impartial eye;”

THE BHAGAVAD-GITA, VI,29

“There is "true" Knowledge. Learn thou it is this: to see one changeless Life in all the Lives, and in the Separate, One Inseparable.”

THE SONG CELESTIAL 18:20

Jewish

“Abram said to Lot, ‘Let there be no strife between you and me, or between my herdsmen and yours, for we are kinsmen.’”

TANAKH, GENESIS 13:8

Unity

“As he sent his brothers on their way, he told them, ‘Do not be quarrelsome on the way!’”

TANAKH, GENESIS 45:24

“And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: And his delight shall be in the fear of the Lord; and he shall not judge by what his eyes see, nor decide by what his ears hear: But with righteousness shall he judge the poor, and decide with equity for the humble of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins: The wolf also shall live with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them: And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox: And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand in the viper's den: They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea: And in that day there shall be a root of Jesse, who shall stand for a banner of the people; to it shall the nations seek; and his resting place shall be glorious: And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, who shall be left, from Assyria, and from Egypt, and from Pathros, and from Kush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea: And he shall set up a banner for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth:”

HB, ISAIAH 11:2-12

“The voice of your watchmen is heard; together shall they sing; for they shall see eye to eye, when the Lord returns to Zion: Break forth into joy, sing together, you ruins of Jerusalem; for the Lord has comforted his people, he has redeemed Jerusalem:”

HB, ISAIAH 52:8-9

“I will give them a single heart and a single nature to revere Me for all time, and it will be well with them and their children after them.”

TANAKH, JEREMIAH 32:39

“Pray for the peace of Jerusalem; those who love you shall prosper: Peace be within your walls, and prosperity within your palaces: For my brothers and companions' sakes, I will now say, Peace be within you:”

HB, PSALMS 122:6-8

“How good and how pleasant it is
that brothers dwell together.”

THE HOLY SCRIPTURES, PSALMS, 133:1

“There are companions to keep one company,
And there is a friend more devoted than a brother.”

THE HOLY SCRIPTURES, PROVERBS, 18:24

Muslim

“And your Allah is one Allah; there is no god but He Most Gracious Most Merciful.”

AL-QUR’ÁN 2:19

“To each is a goal to which God turns him; then strive together (as in a race) toward all that is good. Wheresoever ye are, God will bring you together. For God hath power over all things.”

THE HOLY QUR’ÁN 2:148

“Say: ‘O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords

and patrons other than Allah.' If then they turn back say: 'Bear witness that we (at least) are Muslims (bowing to Allah's will).'

people of the Book! why dispute ye about Abraham when the Law and the Gospel were not revealed till after him? Have ye no understanding? Ah! ye are those who fell to disputing (even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows and ye who know not!

Abraham was not a Jew nor yet a Christian but he was true in faith and bowed his will to Allah's (which is Islam) and he joined not gods with Allah. Without doubt among men the nearest of kin to Abraham are those who follow him as are also this Apostle and those who believe; and Allah is the Protector of those who have faith. It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (not you) but themselves and they do not perceive! Ye People of the Book! Why reject ye the Signs of Allah of which ye are (yourselves) witnesses? Ye People of the Book! Why do ye clothe truth with falsehood and conceal the truth while ye have knowledge?"

AL-QUR'ÁN 3:64-71

"Hold on firmly together to the rope of God, and be not divided among yourselves, and remember the favours God bestowed on you when you were one another's foe and He reconciled your hearts, and you turned into brethren through His grace."

AL-QUR'ÁN 3:103

"So be not like those who became disunited and differed among themselves after clear proofs had come to them."

AL-QUR'ÁN 3:105

"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. To each among you have We prescribed a Law and an Open Way. 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 goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.”

AL-QUR’ÁN 5:48

“As for those who divide their religion and break up into sects thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. 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. Say: ‘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.’

Say: ‘Truly my prayer and my service of sacrifice my life and my death are (all) for Allah the Cherisher of the Worlds: No partner hath He: this am I commanded and I am the first of those who bow to His Will. 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.’

AL-QUR’ÁN 6:159-164

“Mankind was but one nation but differed (later). Had it not been for a word that went forth before from thy Lord their differences would have been settled between them.”

AL-QUR’ÁN 10:19

“He doth send down His angels with inspiration of His Command to such of His servants as He pleaseth (saying): ‘Warn (Man) that there is no god but I: so do your duty unto Me.’ He has created the heavens and the earth for just ends: far is He above having the partners they ascribe to Him!”

AL-QUR’ÁN 16:2-3

“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.”

AL-QUR’ÁN 16:64

Unity

“Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy.”

AL-QUR’ÁN 17:53

“Say: ‘Call upon Allah or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud nor speak it in a low tone but seek a middle course between.’ Say: ‘Praise be to Allah Who begets no son and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: Yea magnify Him for His greatness and glory!’”

AL-QUR’ÁN 17:110-111

“He cannot be questioned for His acts but they will be questioned (for theirs). Or have they taken for worship (other) gods besides Him? Say ‘Bring your convincing proof: this is the Message of those with me and the Message of those before me.’ But most of them know not the Truth and so turn away. Not an apostle did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.”

AL-QUR’ÁN 21:23-25

“O ye apostles! enjoy (all) things good and pure and work righteousness: for I am well-acquainted with (all) that ye do. And verily this Brotherhood of yours is a single Brotherhood and I am your Lord and Cherisher: therefore fear Me (and no other). But people have cut off their affair (of unity) between them into sects: each party rejoices in that which is with itself. But leave them in their confused ignorance for a time.”

AL-QUR’ÁN 23:51-54

“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.”

AL-QUR'ÁN 24:22

"Say: Praise be to Allah and Peace on His servants whom He has chosen (for his Message). (Who) is better? Allah or the false gods they associate with Him? Or who has created the heaven and the earth and who sends you down rain from the sky? Yea with it We cause to grow well-planted orchards full of beauty and delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay they are a people who swerve from justice. Or who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allah? Nay most of them know not. Or who listens to the (soul) distressed when it calls on Him and who relieves its suffering and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed! Or who guides you through the depths of darkness on land and sea and who sends the winds as heralds of glad tidings going before His mercy? (Can there be another) god besides Allah? Say 'Bring forth your argument if ye are telling the truth!'

AL-QUR'ÁN 29:59-64

"Among His Signs is this that He created you from dust; and then Behold ye are men scattered (far and wide)! And among His Signs is this that He created for you mates from among yourselves that ye may dwell in tranquillity with them and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect. And among His Signs is the creation of the heavens and the earth and the variations in your languages and your colors: verily in that are Signs for those who know. And among His Signs is the sleep that ye take by night and by day and the quest that ye (make for livelihood) out of His Bounty: verily in that are Signs for those who hearken. And among His Signs He shows you the lightning by way both of fear and of hope and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise. And among His Signs is this that heaven and earth stand by His Command: then when He calls you by a single call from the earth behold ye (straightway) come forth. To

Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.”

AL-QUR’ÁN 30:20-26

“Verily verily your Allah is One! Lord of the heavens and of the earth and all between them and Lord of every point at the rising of the sun!”

AL-QUR’ÁN 37:4-5

“Sad. By the Qur’án full of Admonition: (this is the Truth). But the Unbelievers (are steeped) in Self-glory and Separatism. How many generations before them did We destroy? In the end they cried (for mercy) when there was no longer time for being saved! so they wonder that a Warner has come to them from among themselves! And the Unbelievers say ‘This is a sorcerer telling lies! Has he made the gods (all) into one Allah? Truly this is a wonderful thing!’ And the leaders among them go away (impatiently) (saying) ‘Walk ye away and remain constant to your gods! For this is truly a thing designed (against you)! We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!’”

AL-QUR’ÁN 38:2-7

“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).

And they became divided only after knowledge reached them through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord (tending) to a Term appointed the matter would have been settled between them: but truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it.

Now then for that (reason) call (them to the Faith) and stand steadfast 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.

But those who dispute concerning Allah after He has been accepted futile is their dispute in the sight of their Lord: on them is Wrath and for them will be a Penalty Terrible.”

AL-QUR’ÁN 42:13-16

“When (Jesus) the son of Mary is held up as an example behold thy people raise a clamor thereat (in ridicule)! And they say ‘Are Our gods best or He?’ This they set forth to thee only by way of disputation: yea they are a contentious people. He was no more than a servant: We granted Our favor to him and We made him an example to the Children of Israel. And if it were Our Will We could make angels from amongst you succeeding each other on the earth. And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour) but follow ye Me: this is a Straight Way. Let not the Evil One hinder you: for he is to you an enemy avowed. When Jesus came with Clear Signs he said: ‘Now have I come to you with Wisdom and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me.’”

AL-QUR’ÁN 43:57-63

“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). 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.”

AL-QUR’ÁN 49:9-10

“By the (Winds) that scatter broadcast; And those that lift and bear away heavy weights; And those that flow with ease and gentleness; And those that distribute and apportion by command Verily that which ye are promised is true; And verily Judgment and Justice must indeed come to pass. By the Sky with (its) numerous Paths

Unity

Truly ye are in a doctrine discordant Through which are deluded (away from the Truth) such as would be deluded.”

AL-QUR’ÁN 51:1-9

“Allah is He than whom there is no other god Who knows (all things) both secret and open; He Most Gracious Most Merciful. Allah is He than whom there is no other god the sovereign the Holy One the Source of Peace (and Perfection). The Guardian of Faith the Preserver of Safety the Exalted in Might the Irresistible the Supreme: Glory to Allah! (high is He) above the partners they attribute to Him. He is Allah the Creator the Evolver the Bestower of Forms (or colors). To Him belong the Most Beautiful Names: Whatever is in the heavens and on earth doth declare His Praises and Glory: and He is the exalted in Might the Wise.”

AL-QUR’ÁN 59:22-24

“O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic): that is best for you if ye but knew! And when the Prayer is finished then may ye disperse through the land and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper.”

AL-QUR’ÁN 62:9-10

“Say: He is Allah the One and Only; Allah the Eternal Absolute; He begetteth not nor is He begotten; And there is none like unto Him.”

AL-QUR’ÁN 112:1-4

Zoroastrian

“(Zarathushtra) -- And his blessedness, even that of Ahura Mazda, shall the nobles strive to attain, his the community with the brotherhood, his, ye Daevas, in the manner as I declare it.

(The Representatives of the Classes) -- As thy messengers we would keep them far away that are enemies to you.”

YASNA 32:1

“This I ask Thee, tell me truly, Ahura. The Religion which is best for (all) that are, which in union with Right should prosper all that is mine, will they duly observe it, the religion of my creed, with words and action of Piety, in desire for thy (future) good things, O Mazda?”

YASNA 44:10

“And this let Good Thought hear, O Mazda, let the Right hear, do thou also listen, O Ahura, which men of the brotherhood, what noble is it according to the Law who brings to the community fame.”

YASNA 49:6

“Be all of You united in giving us Your blessing, this Righteousness, when You are worshipped in a loving hymn wherein (is) devotion, humbly seeking God’s grace.”

YASNA 51:20

“So commune together with your wisdom and practice the good works of Devotion.”

YASNA 53:3

“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.”

YASNA 53:11

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“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.”

SELECTIONS FROM THE BÁB, P. 145

“He, verily, is the God of strength and wisdom.”

THE KITÁB-Í-AQDAS, P. 35

“Beware lest, through compassion, ye neglect to carry out the statutes of the religion of God; do that which hath been bidden you by Him Who is compassionate and merciful. 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.”

THE KITÁB-Í-AQDAS, P. 36

“God's wisdom, verily, hath encompassed all things.”

THE KITÁB-Í-AQDAS, PP. 43-44

“Assist ye the Lord of all creation with works of righteousness, and also through wisdom and utterance.”

THE KITÁB-Í-AQDAS, P. 45

“Whatsoever ye understand not in the Bayan, ask it of God, your Lord and the Lord of your forefathers. Should He so desire, He will expound for you that which is revealed therein, and disclose to you the pearls of Divine knowledge and wisdom that lie concealed

within the ocean of its words. He, verily, is supreme over all names; no God is there but Him, the Help in Peril, the Self-Subsisting.”

THE KITÁB-Í-AQDAS, P. 85

“Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause - a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it - verily, God is Self-Sufficient, above any need of His creatures.”

THE KITÁB-Í-AQDAS, PP. 85-86

“O YE DWELLERS IN THE HIGHEST PARADISE!

Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

PERSIAN HIDDEN WORDS, P. 18

“O MY BROTHER!

Hearken to the delightsome words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.”

PERSIAN HIDDEN WORDS, P. 33

“O SON OF DUST!

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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."

PERSIAN HIDDEN WORDS, P. 36

"O SON OF DUST!"

Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?"

THE HIDDEN WORDS, PERSIAN #62

"O CHILDREN OF ADAM! Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the day-star of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto."

PERSIAN HIDDEN WORDS, P. 69

"O SON OF MY HANDMAID!"

Quaff from the tongue of the merciful the stream of divine mystery, and behold from the day-spring of divine utterance the unveiled splendor of the day-star of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart."

PERSIAN HIDDEN WORDS, P. 78

“Lauded and glorified art Thou, O Lord, my God! How can I make mention of Thee, assured as I am that no tongue, however deep its wisdom, can befittingly magnify Thy name, nor can the bird of the human heart, however great its longing, ever hope to ascend into the heaven of Thy majesty and knowledge.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 3

“It is incumbent in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 13-14

“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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 33

“Say: 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. Will ye not be thankful?”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 43

“By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 48

“Consider that which hath been sent down unto Muhammad, the Apostle of God. The measure of the Revelation of which He was the bearer had been clearly foreordained by Him Who is the Almighty, the All-Powerful. They that heard Him, however, could apprehend His purpose only to the extent of their station and

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spiritual capacity. He, in like manner, uncovered the Face of Wisdom in proportion to their ability to sustain the burden of His Message.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 77

“And now concerning thy question regarding the nature of religion. Know thou that they who are truly wise have likened the world unto the human temple. 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. Its robe is the Revelation vouchsafed unto it by God. Whenever this robe hath fulfilled its purpose, the Almighty will assuredly renew it. For every age requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that beffitted the circumstances of the age in which it hath appeared.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 81

“The very moment ye arise, ye will witness how a flood of Divine knowledge will gush out of your hearts, and will behold the wonders of His heavenly wisdom manifested in all their glory before you. Were ye to taste of the sweetness of the sayings of the All-Merciful, ye would unhesitatingly forsake your selves, and would lay down your lives for the Well-Beloved.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 84-85

“Know thou that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive, and resplendent Spirit.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 85-86

“Incline your hearts, O people of God, unto the counsels of your true, your incomparable Friend. The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. It is incumbent upon you to foster its growth through the living waters of wisdom, of sanctified and holy words, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 97

“Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause - a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it - verily, God is Self-Sufficient, above any need of His creatures.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 136

“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. Do thou meditate on that which We have revealed unto thee, that thou mayest discover the purpose of God, thy Lord, and the Lord of all worlds. In these words the mysteries of Divine Wisdom have been treasured. We have refrained from dwelling upon this theme owing to the sorrow that hath encompassed Us from the actions of them that have been created through Our words, if ye be of them that will hearken unto Our Voice.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 152-153

“The majority of the truly wise and learned have, throughout the ages, as it hath been recorded by the Pen of Glory in the Tablet of Wisdom, borne witness to the truth of that which the holy Writ of God hath revealed. Even the materialists have testified in their writings to the wisdom of these divinely-appointed Messengers, and

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have regarded the references made by the Prophets to Paradise, to hell fire, to future reward and punishment, to have been actuated by a desire to educate and uplift the souls of men.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 158

“Behold how the dream thou hast dreamed is, after the lapse of many years, re-enacted before thine eyes. Consider how strange is the mystery of the world that appeareth to thee in thy dream. Ponder in thine heart upon the unsearchable wisdom of God, and meditate on its manifold revelations....”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 162

“He is truly wise whom the world and all that is therein have not deterred from recognizing the light of this Day, who will not allow men’s idle talk to cause him to swerve from the way of righteousness.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 168-169

“Know assuredly that just as thou firmly believest that the Word of God, exalted be His glory, endureth for ever, thou must, likewise, believe with undoubting faith that its meaning can never be exhausted. They who are its appointed interpreters, they whose hearts are the repositories of its secrets, are, however, the only ones who can comprehend its manifold wisdom. Whoso, while reading the Sacred Scriptures, is tempted to choose therefrom whatever may suit him with which to challenge the authority of the Representative of God among men, is, indeed, as one dead, though to outward seeming he may walk and converse with his neighbors, and share with them their food and their drink.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 175-176

“Be ye guided by wisdom in all your doings, and cleave ye tenaciously unto it. Please God ye may all be strengthened to carry out that which is the Will of God, and may be graciously assisted to appreciate the rank conferred upon such of His loved ones as have arisen to serve Him and magnify His name. Upon them be the glory of God, the glory of all that is in the heavens and all that is on the

earth, and the glory of the inmates of the most exalted Paradise, the heaven of heavens.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 197

“What mankind needeth in this day is obedience unto them that are in authority, and a faithful adherence to the cord of wisdom. The instruments which are essential to the immediate protection, the security and assurance of the human race have been entrusted to the hands, and lie in the grasp, of the governors of human society. This is the wish of God and His decree....”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 207

“Take heed, O concourse of the rulers of the world! There is no force on earth that can equal in its conquering power the force of justice and wisdom.... Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security. There can be no doubt whatever that if the day star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 219

“Let God be all-sufficient for thee. Commune intimately with His Spirit, and be thou of the thankful. Proclaim the Cause of thy Lord unto all who are in the heavens and on the earth. Should any man respond to thy call, lay bare before him the pearls of the wisdom of the Lord, thy God, which His Spirit hath sent down unto thee, and be thou of them that truly believe. And should any one reject thine offer, turn thou away from him, and put thy trust and confidence in the Lord, thy God, the Lord of all worlds.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 280

“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

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gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 285

“Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindliness and good-will. If it be accepted, if it fulfil its purpose, your object is attained. If any one should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him. A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding....”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 289

“Say: Sow not, O people, the seeds of dissension amongst men, and contend not with your neighbor. Be patient under all conditions, and place your whole trust and confidence in God. Aid ye your Lord with the sword of wisdom and of utterance. This indeed well becometh the station of man. To depart from it would be unworthy of God, the Sovereign Lord of all, the Glorified. The people, however, have been led astray, and are truly of the heedless.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 296

“The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindliness, to uprightness and wisdom. 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.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 299

“The Pen of the Most High hath decreed and imposed upon every one the obligation to teach this Cause.... God will, no doubt, inspire whosoever detacheth himself from all else but Him, and will cause the pure waters of wisdom and utterance to gush out and

flow copiously from his heart. Verily, thy Lord, the All-Merciful, is powerful to do as He willeth, and ordaineth whatsoever He pleaseth.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 314

“O My servants! Through the might of God and His power, and out of the treasury of His knowledge and wisdom, I have brought forth and revealed unto you the pearls that lay concealed in the depths of His everlasting ocean. I have summoned the Maids of Heaven to emerge from behind the veil of concealment, and have clothed them with these words of Mine - words of consummate power and wisdom. I have, moreover, with the hand of divine power, unsealed the choice wine of My Revelation, and have wafted its holy, its hidden, and musk-laden fragrance upon all created things. Who else but yourselves is to be blamed if ye choose to remain unendowed with so great an outpouring of God's transcendent and all-encompassing grace, with so bright a revelation of His resplendent mercy?...”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, PP. 327-328

“In this Day, We can neither approve the conduct of the fearful that seeketh to dissemble his faith, nor sanction the behavior of the avowed believer that clamorously asserteth his allegiance to this Cause. Both should observe the dictates of wisdom, and strive diligently to serve the best interests of the Faith.”

GLEANINGS FROM THE WRITINGS OF BAHÁ’U’LLÁH, P. 343

“Now is the moment in which to cleanse thyself with the waters of detachment that have flowed out from the Supreme Pen, and to ponder, wholly for the sake of God, those things which, time and again, have been sent down or manifested, and then to strive, as much as lieth in thee, to quench, through the power of wisdom and the force of thy utterance, the fire of enmity and hatred which smouldereth in the hearts of the peoples of the world. 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. But now behold, how they have made the Law of God a cause and pretext for perversity and hatred. How pitiful, how regrettable, that most men are

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cleaving fast to, and have busied themselves with, the things they possess, and are unaware of, and shut out as by a veil from, the things God possesseth!"

EPISTLE TO THE SON OF THE WOLF, P. 12

"A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding."

EPISTLE TO THE SON OF THE WOLF, P. 15

"We have decreed that war shall be waged in the path of God with the armies of wisdom and utterance, and of a goodly character and praiseworthy deeds."

EPISTLE TO THE SON OF THE WOLF, P. 24

"Subdue the citadels of men's hearts with the swords of wisdom and of utterance. They that dispute, as prompted by their desires, are indeed wrapped in a palpable veil. Say: The sword of wisdom is hotter than summer heat, and sharper than blades of steel, if ye do but understand. Draw it forth in My name and through the power of My might, and conquer, then, with it the cities of the hearts of them that have secluded themselves in the stronghold of their corrupt desires."

EPISTLE TO THE SON OF THE WOLF, P. 55

"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." **EPISTLE TO THE SON OF THE WOLF, PP. 93-94**

"O ye loved ones of God! Drink your fill from the well-spring of wisdom, and soar ye in the atmosphere of wisdom, and speak forth with wisdom and eloquence. Thus biddeth you your Lord, the Almighty, the All-Knowing."

EPISTLE TO THE SON OF THE WOLF, P. 99

“Examine the wondrous behaviour of the Prophets, and recall the defamations and denials uttered by the children of negation and falsehood, perchance you may cause the bird of the human heart to wing its flight away from the abodes of heedlessness and doubt unto the nest of faith and certainty, and drink deep from the pure waters of ancient wisdom, and partake of the fruit of the tree of divine knowledge. Such is the share of the pure in heart of the bread that hath descended from the realms of eternity and holiness.”

THE KITÁB-Í-IQAN, PP. 5-6

“With fixed and steady gaze, born of the unerring eye of God, scan for a while the horizon of divine knowledge, and contemplate those words of perfection which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you.”

THE KITÁB-Í-IQAN, PP. 16-17

“Thus We instruct thee in the interpretation of the traditions, and reveal unto thee the mysteries of divine wisdom, that haply thou mayest comprehend the meaning thereof, and be of them that have quaffed the cup of divine knowledge and understanding.”

THE KITÁB-Í-IQAN, PP. 32-33

“These Suns of Truth are the universal Manifestations of God in the worlds of His attributes and names, even as the visible sun that assisteth, as decreed by God, the true One, the Adored, in the development of all earthly things, such as the trees, the fruits, and colours thereof, the minerals of the earth, and all that may be witnessed in the world of creation, so do the divine Luminaries, by their loving care and educative influence, cause the trees of divine unity, the fruits of His oneness, the leaves of detachment, the blossoms of knowledge and certitude, and the myrtles of wisdom and utterance, to exist and be made manifest.”

THE KITÁB-Í-IQAN, PP. 33-34

“It is evident and manifest unto every discerning observer that even as the light of the star fadeth before the effulgent splendour of the sun, so doth the luminary of earthly knowledge, of wisdom, and understanding vanish into nothingness when brought face to face with the resplendent glories of the Sun of Truth, the Day-star of divine enlightenment.”

THE KITÁB-Í-IQAN, P. 37

“Therefore, O brother! kindle with the oil of wisdom the lamp of the spirit within the innermost chamber of thy heart, and guard it with the globe of understanding, that the breath of the infidel may extinguish not its flame nor dim its brightness. Thus have We illuminated the heavens of utterance with the splendours of the Sun of divine wisdom and understanding, that thy heart may find peace, that thou mayest be of those who, on the wings of certitude, have soared unto the heaven of the love of their Lord, the All-Merciful.”

THE KITÁB-Í-IQAN, P. 61

“From all that We have stated it hath become clear and manifest that before the revelation of each of the Mirrors reflecting the divine Essence, the signs heralding their advent must needs be revealed in the visible heaven as well as in the invisible, wherein is the seat of the sun of knowledge, of the moon of wisdom, and of the stars of understanding and utterance.”

THE KITÁB-Í-IQAN, P. 66

“The traditions and sayings that bear direct reference to Our theme are divers and manifold; We have refrained from quoting them for the sake of brevity. Nay, 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, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that most great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the

attributes and names of God to a degree that no other created being hath excelled or surpassed.”

THE KITÁB-Í-IQAN, PP. 100-101

“I swear by God, O esteemed and honoured friend! Shouldst thou ponder these words in thine heart, thou wilt of a certainty find the doors of divine wisdom and infinite knowledge flung open before thy face.” THE KITÁB-Í-IQAN, P. 102

“By the revelation of these gems of divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty and grace, are made manifest.”

THE KITÁB-Í-IQAN, P. 103

“Consider how with this one verse which hath descended from the heaven of the Will of God, the world and all that is therein have been brought to a reckoning with Him. Whosoever acknowledged His truth and turned unto Him, his good works outweighed his misdeeds, and all his sins were remitted and forgiven. Thereby is the truth of these words concerning Him made manifest: ‘Swift is He in reckoning.’ Thus God turneth iniquity into righteousness, were ye to explore the realms of divine knowledge, and fathom the mysteries of His wisdom. In like manner, whosoever partook of the cup of love, obtained his portion of the ocean of eternal grace and of the showers of everlasting mercy, and entered into the life of faith - the heavenly and everlasting life. But he that turned away from that cup was condemned to eternal death.”

THE KITÁB-Í-IQAN, PP. 113-114

“It is because of this difference in their station and mission that the words and utterances flowing from these Well-springs of divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of divine wisdom, all their utterances are in reality but the expressions of one Truth. As most of the people have failed to appreciate those stations to which We have referred, they therefore feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same.”

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THE KITÁB-Í-IQAN, P. 177

“O my brother! A divine Mine only can yield the gems of divine knowledge, and the fragrance of the mystic Flower can be inhaled only in the ideal Garden, and the lilies of ancient wisdom can blossom nowhere except in the city of a stainless heart. ‘In a rich soil, its plants spring forth abundantly by permission of its Lord, and in that soil which is bad, they spring forth but scantily.’”

THE KITÁB-Í-IQAN, P. 191

“The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding. Well is it with the sincere in heart for their share of the light of a mighty Day!”

THE KITÁB-Í-IQAN, P. 211

“Be thou steadfast in the Cause, and teach the people with consummate wisdom.”

TABLETS OF BAHÁ’U’LLÁH, P. 16

“It is binding and incumbent upon the peoples of the world, one and all, to extend aid unto this momentous Cause which is come from the heaven of the Will of the ever-abiding God, that perchance the fire of animosity which blazeth in the hearts of some of the peoples of the earth may, through the living waters of divine wisdom and by virtue of heavenly counsels and exhortations, be quenched, and the light of unity and concord may shine forth and shed its radiance upon the world.” TABLETS OF BAHÁ’U’LLÁH, P. 23

“Having attained the stage of fulfilment and reached his maturity, man standeth in need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy in

the estimation of men of wisdom, and especially in the eyes of servants who dedicate themselves to the education of the world and to the edification of its peoples. They are, in truth, cup-bearers of the life-giving water of knowledge and guides unto the ideal way. They direct the peoples of the world to the straight path and acquaint them with that which is conducive to human upliftment and exaltation. The straight path is the one which guideth man to the day-spring of perception and to the dawning-place of true understanding and leadeth him to that which will redound to glory, honour and greatness.

We cherish the hope that through the loving-kindness of the All-Wise, the All-Knowing, obscuring dust may be dispelled and the power of perception enhanced, that the people may discover the purpose for which they have been called into being. In this Day whatsoever serveth to reduce blindness and to increase vision is worthy of consideration. This vision acteth as the agent and guide for true knowledge. Indeed in the estimation of men of wisdom keenness of understanding is due to keenness of vision. The people of Bahá must under all circumstances observe that which is meet and seemly and exhort the people accordingly.”

TABLETS OF BAHÁ’U’LLÁH, P. 35

“Knowledge is one of the wondrous gifts of God. It is incumbent upon everyone to acquire it. Such arts and material means as are now manifest have been achieved by virtue of His knowledge and wisdom which have been revealed in Epistles and Tablets through His Most Exalted Pen - a Pen out of whose treasury pearls of wisdom and utterance and the arts and crafts of the world are brought to light.

In this Day the secrets of the earth are laid bare before the eyes of men. The pages of swiftly-appearing newspapers are indeed the mirror of the world. They reflect the deeds and the pursuits of divers peoples and kindreds. They both reflect them and make them known. They are a mirror endowed with hearing, sight and speech. This is an amazing and potent phenomenon. However, it behoveth the writers thereof to be purged from the promptings of evil passions and desires and to be attired with the raiment of justice and equity. They should enquire into situations as much as possible and ascertain the facts, then set them down in writing.”

TABLETS OF BAHÁ’U’LLÁH, PP. 39-40

“Say: 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.”

TABLETS OF BAHÁ’U’LLÁH, P. 57

“Say: O God, my God! Thou beholdest me circling round Thy Will with mine eyes turned towards the horizon of Thy bounty, eagerly awaiting the revelation of the effulgent splendours of the sun of Thy favours. I beg of Thee, O Beloved of every understanding heart and the Desire of such as have near access unto Thee, to grant that Thy loved ones may become wholly detached from their own inclinations, holding fast unto that which pleaseth Thee. Attire them, O Lord, with the robe of righteousness and illumine them with the splendours of the light of detachment. Summon then to their assistance the hosts of wisdom and utterance that they may exalt Thy Word amongst Thy creatures and proclaim Thy Cause amidst Thy servants. Verily, potent art Thou to do what Thou willest, and within Thy grasp lie the reins of all affairs. No God is there but Thee, the Mighty, the Ever-Forgiving.”

TABLETS OF BAHÁ’U’LLÁH, P. 59

“By the wise is meant men whose knowledge is not confined to mere words and whose lives have been fruitful and have produced enduring results. It is incumbent upon everyone to honour these blessed souls.”

TABLETS OF BAHÁ’U’LLÁH, P. 62

“Above all else, the greatest gift and the most wondrous blessing hath ever been and will continue to be Wisdom. It is man's unfailing Protector. It aideth him and strengtheneth him. Wisdom is God's Emissary and the Revealer of His Name the Omniscient. Through it the loftiness of man's station is made manifest and evident. It is all-knowing and the foremost Teacher in the school of existence. It is the Guide and is invested with high distinction. Thanks to its educating influence earthly beings have become imbued with a gem-like spirit which outshineth the heavens. In the

city of justice it is the unrivalled Speaker Who, in the year nine, illumined the world with the joyful tidings of this Revelation. And it was this peerless Source of wisdom that at the beginning of the foundation of the world ascended the stair of inner meaning and when enthroned upon the pulpit of utterance, through the operation of the divine Will, proclaimed two words. The first heralded the promise of reward, while the second voiced the ominous warning of punishment. The promise gave rise to hope and the warning begat fear. Thus the basis of world order hath been firmly established upon these twin principles. Exalted is the Lord of Wisdom, the Possessor of Great Bounty.”

TABLETS OF BAHÁ’U’LLÁH, P. 66

“It behoveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony. In the estimation of the people of Bahá man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom, and not in his nationality or rank.”

TABLETS OF BAHÁ’U’LLÁH, PP. 67-68

“The source of crafts, sciences and arts is the power of reflection. Make ye every effort that out of this ideal mine there may gleam forth such pearls of wisdom and utterance as will promote the well-being and harmony of all the kindreds of the earth.”

TABLETS OF BAHÁ’U’LLÁH, P. 72

“Incline your hearts, O people of God, unto the counsels of your true, your incomparable Friend. The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. It is incumbent upon you to foster its growth through the living waters of wisdom, of sanctified and holy words, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond.”

TABLETS OF BAHÁ’U’LLÁH, PP. 93-94

“It is incumbent upon everyone to observe God's holy commandments, inasmuch as they are the wellspring of life unto the world. The heaven of divine wisdom is illumined with the two

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luminaries of consultation and compassion and the canopy of world order is upraised upon the two pillars of reward and punishment.”

TABLETS OF BAHÁ’U’LLÁH, P. 126

“Set your reliance on the army of justice, put on the armour of wisdom, let your adorning be forgiveness and mercy and that which cheereth the hearts of the well-favoured of God.”

TABLETS OF BAHÁ’U’LLÁH, P. 139

“Endeavour to the utmost of thy powers to establish the word of truth with eloquence and wisdom and to dispel falsehood from the face of the earth.”

TABLETS OF BAHÁ’U’LLÁH, P. 139

“Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.”

TABLETS OF BAHÁ’U’LLÁH, P. 143

“Those who have rejected God and firmly cling to Nature as it is in itself are, verily, bereft of knowledge and wisdom. They are truly of them that are far astray. They have failed to attain the lofty summit and have fallen short of the ultimate purpose; therefore their eyes were shut and their thoughts differed, while the leaders among them have believed in God and in His invincible sovereignty.”

TABLETS OF BAHÁ’U’LLÁH, PP. 143-144

“Bestow upon me strength and enable my tongue to speak forth with wisdom.”

TABLETS OF BAHÁ’U’LLÁH, P. 148

“We are quit of those ignorant ones who fondly imagine that Wisdom is to give vent to one's idle imaginings and to repudiate

God, the Lord of all men; even as We hear some of the heedless voicing such assertions today.”

TABLETS OF BAHÁ’U’LLÁH, P. 151

“Say: The beginning of Wisdom and the origin thereof is to acknowledge whatsoever God hath clearly set forth, for through its potency the foundation of statesmanship, which is a shield for the preservation of the body of mankind, hath been firmly established. Ponder a while that ye may perceive what My most exalted Pen hath proclaimed in this wondrous Tablet. Say, every matter related to state affairs which ye raise for discussion falls under the shadow of one of the words sent down from the heaven of His glorious and exalted utterance. Thus have We recounted unto thee that which will exhilarate thy heart, will bring solace to thine eyes and will enable thee to arise for the promotion of His Cause amidst all peoples.” TABLETS OF BAHÁ’U’LLÁH, P. 151

“The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.”

TABLETS OF BAHÁ’U’LLÁH, P. 155

“There is no force on earth that can equal in its conquering power the force of justice and wisdom. I, verily, affirm that there is not, and hath never been, a host more mighty than that of justice and wisdom. Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security.”

TABLETS OF BAHÁ’U’LLÁH, P. 164-165

“The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.”

TABLETS OF BAHÁ’U’LLÁH, P. 168

“The man of consummate learning and the sage endowed with penetrating wisdom are the two eyes to the body of mankind. God willing, the earth shall never be deprived of these two greatest gifts. That which hath been set forth and will be revealed in the future is but a token of this Servant’s ardent desire to dedicate Himself to the service of all the kindreds of the earth.”

TABLETS OF BAHÁ’U’LLÁH, P. 171

“Were man to appreciate the greatness of his station and the loftiness of his destiny he would manifest naught save goodly character, pure deeds, and a seemly and praiseworthy conduct. If the learned and wise men of goodwill were to impart guidance unto the people, the whole earth would be regarded as one country. Verily this is the undoubted truth. This servant appealeth to every diligent and enterprising soul to exert his utmost endeavour and arise to rehabilitate the conditions in all regions and to quicken the dead with the living waters of wisdom and utterance, by virtue of the love he cherisheth for God, the One, the Peerless, the Almighty, the Beneficent.

No man of wisdom can demonstrate his knowledge save by means of words. This sheweth the significance of the Word as is affirmed in all the Scriptures, whether of former times or more recently. For it is through its potency and animating spirit that the people of the world have attained so eminent a position. Moreover words and utterances should be both impressive and penetrating. However, no word will be infused with these two qualities unless it be uttered wholly for the sake of God and with due regard unto the exigencies of the occasion and the people.”

TABLETS OF BAHÁ’U’LLÁH, P. 172

“One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: 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 befitteh man's station.”

TABLETS OF BAHÁ’U’LLÁH, P. 173

“Methinks people's sense of taste hath, alas, been sorely affected by the fever of negligence and folly, for they are found to be wholly unconscious and deprived of the sweetness of His utterance. How regrettable indeed that man should debar himself from the fruits of the tree of wisdom while his days and hours pass swiftly away. Please God, the hand of divine power may safeguard all mankind and direct their steps towards the horizon of true understanding.”

TABLETS OF BAHÁ’U’LLÁH, PP. 173-174

“Be thou guided by wisdom under all conditions, inasmuch as persons who harbour evil motives have been and are still diligently engaged in intriguing.” TABLETS OF BAHÁ’U’LLÁH, P. 174

“Purge thou thy heart that We may cause fountains of wisdom and utterance to gush out therefrom, thus enabling thee to raise thy voice among all mankind.”

TABLETS OF BAHÁ’U’LLÁH, PP. 189-190

“Indeed thou didst grasp the significance of rendering assistance unto God and didst arise to achieve this through the power of wisdom and utterance. Say: To assist Me is to teach My Cause. This is a theme with which whole Tablets are laden. This is the changeless commandment of God, eternal in the past, eternal in the future. Comprehend this, O ye men of insight. They that have passed beyond the bounds of wisdom fail to understand the meaning of assisting God as set forth in the Book. Say: Fear ye God and sow not the seeds of dissension amongst men.”

TABLETS OF BAHÁ’U’LLÁH, P. 196

“Say: Fear ye God and commit not such deeds as would cause My loved ones on earth to lament. Thus biddeth you this Pen which hath set the Pen of Glory in motion within the arena of wisdom and true understanding.”

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TABLETS OF BAHÁ’U’LLÁH, P. 198

“O ye loved ones of God! Drink your fill from the well-spring of wisdom, and walk ye in the garden of wisdom, and soar ye in the atmosphere of wisdom, and speak forth with wisdom and eloquence. Thus biddeth you your Lord, the Almighty, the All-Knowing.”

TABLETS OF BAHÁ’U’LLÁH, P. 212

“Say: O concourse of the rulers and of the learned and the wise! The Promised Day is come and the Lord of Hosts hath appeared. Rejoice ye with great joy by reason of this supreme felicity. Aid Him then through the power of wisdom and utterance.”

TABLETS OF BAHÁ’U’LLÁH, P. 239

“Fix your gaze upon wisdom in all things, for it is an unfailing antidote.” **TABLETS OF BAHÁ’U’LLÁH, P. 256**

“One of the names of God is the Fashioner. He loveth craftsmanship. Therefore any of His servants who manifesteth this attribute is acceptable in the sight of this Wronged One. Craftsmanship is a book among the books of divine sciences, and a treasure among the treasures of His heavenly wisdom. This is a knowledge with meaning, for some of the sciences are brought forth by words and come to an end with words.”

COMPILATION ON THE ARTS, P. 1

“As to the children: We have directed that in the beginning they should be trained in the observances and laws of religion; and thereafter, in such branches of knowledge as are of benefit, and in commercial pursuits that are distinguished for integrity, and in deeds that will further the victory of God’s Cause or will attract some outcome which will draw the believer closer to his Lord.

We beg of God to assist the children of His loved ones and adorn them with wisdom, good conduct, integrity and righteousness.”

COMPILATION ON BAHÁ’Í EDUCATION, PP. 250-251

“Strain every nerve to acquire both inner and outer perfections, for the fruit of the human tree hath ever been and will ever be perfections both within and without. It is not desirable that a man be left without knowledge or skills, for he is then but a barren tree. Then, so much as capacity and capability allow, ye needs must deck the tree of being with fruits such as knowledge, wisdom, spiritual perception and eloquent speech.”

EXCELLENCE IN ALL THINGS, #5

“Trustworthiness, wisdom and honesty are, of a truth, God's beauteous adornments for His creatures. These fair garments are a befitting vesture for every temple. Happy are those that comprehend, and well is it with them that acquire such virtues.”

COMPILATION ON TRUSTWORTHINESS, P. 334

“In the Name of God, the Most High! Praised and glorified art Thou, Lord, God Omnipotent! Thou before Whose wisdom the wise falleth short and faileth, before Whose knowledge the learned confesseth his ignorance, before Whose might the strong waxeth weak, before Whose wealth the rich testifieth to his poverty, before Whose light the enlightened is lost in darkness, toward the shrine of Whose knowledge turneth the essence of all understanding and around the sanctuary of Whose presence circle the souls of all mankind.”

BAHÁ'Í PRAYERS (US), P. 122

“How then can I sing and tell of Thine Essence, which the wisdom of the wise and the learning of the learned have failed to comprehend, inasmuch as no man can sing that which he understandeth not, nor recount that unto which he cannot attain, whilst Thou hast been from everlasting the Inaccessible, the Unsearchable. Powerless though I be to rise to the heavens of Thy glory and soar in the realms of Thy knowledge, I can but recount Thy tokens that tell of Thy glorious handiwork.”

BAHÁ'Í PRAYERS (US), PP. 122-123

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“Verily this is that Most Great Beauty, foretold in the Books of the Messengers, through Whom truth shall be distinguished from error and the wisdom of every command shall be tested.”

BAHÁ’Í PRAYERS (US), P. 211

“As to the subject of babes and infants and weak ones who are afflicted by the hands of oppressors: This contains great wisdom and this subject is of paramount importance. In brief, for those souls there is a recompense in another world and many details are connected with this matter. For those souls that suffering is the greatest mercy of God. Verily that mercy of the Lord is far better and preferable to all the comfort of this world and the growth and development of this place of mortality.”

BAHÁ’Í WORLD FAITH*, P. 372

“All the governments of the world must be united and organize an assembly the members of which should be elected from the parliaments and the nobles of the nations. These must plan with utmost wisdom and power so that neither the capitalist suffer from enormous losses nor the laborers become needy.”

FOUNDATIONS OF WORLD UNITY*, P. 43

“Wisdom is the glory of man, not ignorance; light, not darkness!”

PARIS TALKS*, P. 79

“Kings must rule with wisdom and justice; prince, peer and peasant alike have equal rights to just treatment, there must be no favour shown to individuals. A judge must be no ‘respecter of persons’, but administer the law with strict impartiality in every case brought before him.”

PARIS TALKS*, P. 154

“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.”

PARIS TALKS*, P. 162

“Women must make the greatest effort to acquire spiritual power and to increase in the virtue of wisdom and holiness until their enlightenment and striving succeeds in bringing about the unity of mankind.”

PARIS TALKS*, P. 163

“Within the last few days a terrible event has happened in the world, an event saddening to every heart and grieving every spirit. I refer to the Titanic disaster, in which many of our fellow human beings were drowned, a number of beautiful souls passed beyond this earthly life. Although such an event is indeed regrettable, we must realize that everything which happens is due to some wisdom and that nothing happens without a reason. Therein is a mystery; but whatever the reason and mystery, it was a very sad occurrence, one which brought tears to many eyes and distress to many souls.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 46-47

“Therefore, in the world of humanity it is wise and seemly that all the individual members should manifest unity and affinity.”

PROMULGATION OF UNIVERSAL PEACE*, P. 57

“Consider, then, the effectiveness of education in the human kingdom. It makes the ignorant wise, the tyrant merciful, the blind seeing, the deaf attentive, even the imbecile intelligent.”

PROMULGATION OF UNIVERSAL PEACE*, P. 78

“Education makes the ignorant wise, the tyrant just, promotes happiness, strengthens the mind, develops the will and makes fruitless trees of humanity fruitful.”

PROMULGATION OF UNIVERSAL PEACE*, P. 84

“This variety in forms and colorings which is manifest in all the kingdoms is according to creative wisdom and has a divine purpose. Nevertheless, whether the creatures be all alike or all different should not be the cause of strife and quarreling among them.

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Especially why should man find cause for discord in the color or race of his fellow creature? No educated or illumined mind will allow that this differentiation and discord should exist or that there is any ground for it.”

PROMULGATION OF UNIVERSAL PEACE*, P. 113

“For the Word of God is collective wisdom, absolute knowledge and eternal truth.”

PROMULGATION OF UNIVERSAL PEACE*, P. 154

“Divine wisdom and providence have encircled all and spread the heavenly table before us. We must take a bountiful share of this generous favor.”

PROMULGATION OF UNIVERSAL PEACE*, P. 162

“In this day there are women among the Bahá’ís who far outshine men. They are wise, talented, well-informed, progressive, most intelligent and the light of men. They surpass men in courage.”

PROMULGATION OF UNIVERSAL PEACE*, P. 175

“Difference of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise.”

PROMULGATION OF UNIVERSAL PEACE*, P. 217

“But we ask for things which the divine wisdom does not desire for us, and there is no answer to our prayer. His wisdom does not sanction what we wish. We pray, ‘O God! Make me wealthy!’ If this prayer were universally answered, human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore, it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for which is in accord with divine wisdom, God will answer. Assuredly!”

PROMULGATION OF UNIVERSAL PEACE*, P. 247

“The station of man is great, very great. God has created man after His own image and likeness. He has endowed him with a mighty power which is capable of discovering the mysteries of phenomena. Through its use man is able to arrive at ideal conclusions instead of being restricted to the mere plane of sense impressions. As he possesses sense endowment in common with the animals, it is evident that he is distinguished above them by his conscious power of penetrating abstract realities. He acquires divine wisdom; he searches out the mysteries of creation; he witnesses the radiance of omnipotence; he attains the second birth - that is to say, he is born out of the material world just as he is born of the mother; he attains to everlasting life; he draws nearer to God; his heart is replete with the love of God. This is the foundation of the world of humanity; this is the image and likeness of God; this is the reality of man; otherwise, he is an animal. Verily, God has created the animal in the image and likeness of man, for though man outwardly is human, yet in nature he possesses animal tendencies.”

PROMULGATION OF UNIVERSAL PEACE*, PP. 262-263

“The name the Wise necessitates objects for the exercise of wisdom; and unless wisdom comprehended them, this name would be inconceivable. Therefore, the divine names and attributes presuppose the existence of phenomena implied by those names and attributes.”

PROMULGATION OF UNIVERSAL PEACE*, P. 272

“O Lord! Remove the veils from their eyes, and dispel the darkness of ignorance. Confer upon them the light of knowledge and wisdom.”

PROMULGATION OF UNIVERSAL PEACE*, P. 275

“The wisdom and policy of God are reality and truth, whereas human policy is accidental and limited to our finite understanding.”

PROMULGATION OF UNIVERSAL PEACE*, P. 315

“If we wish to illumine this dark plane of human existence, we must bring man forth from the hopeless captivity of nature, educate him and show him the pathway of light and knowledge, until, uplifted

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from his condition of ignorance, he becomes wise and knowing; no longer savage and revengeful, he becomes civilized and kind; once evil and sinister, he is endowed with the attributes of heaven. But left in his natural condition without education and training, it is certain that he will become more depraved and vicious than the animal, even to the extreme degree witnessed among African tribes who practice cannibalism. It is evident, therefore, that the world of nature is incomplete, imperfect until awakened and illumined by the light and stimulus of education.”

PROMULGATION OF UNIVERSAL PEACE*, P. 309

“Necessarily there will be some who are defective amongst men, but it is our duty to enable them by kind methods of guidance and teaching to become perfected. Some will be found who are morally sick; they should be treated in order that they may be healed. Others are immature and like children; they must be trained and educated so that they may become wise and mature. Those who are asleep must be awakened; the indifferent must become mindful and attentive. But all this must be accomplished in the spirit of kindness and love and not by strife, antagonism nor in a spirit of hostility and hatred, for this is contrary to the good pleasure of God. That which is acceptable in the sight of God is love. Love is, in reality, the first effulgence of Divinity and the greatest splendor of God.”

PROMULGATION OF UNIVERSAL PEACE*, P. 397

“Surely for everything there is an all-comprehending wisdom, especially for the great and important affairs of life.”

PROMULGATION OF UNIVERSAL PEACE*, P. 442

“On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity, coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man.”

PROMULGATION OF UNIVERSAL PEACE*, P. 465

“Then it is clear that the honor and exaltation of man must be something more than material riches. Material comforts are only a

branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!"

SOME ANSWERED QUESTIONS, PP. 79-80

"If some people do not understand the hidden secret of one of His commands and actions, they ought not to oppose it, for the supreme Manifestation does what He wishes. How often it has occurred, when an act has been performed by a wise, perfect, intelligent man, that others incapable of comprehending its wisdom have objected to it and been amazed that this wise man could say or do such a thing. This opposition comes from their ignorance, and the wisdom of the sage is pure and exempt from error."

SOME ANSWERED QUESTIONS, P. 173

"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."

SOME ANSWERED QUESTIONS, P. 223

"To conclude: the beings, whether great or small, are connected with one another by the perfect wisdom of God, and affect and influence one another. If it were not so, in the universal system and

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the general arrangement of existence, there would be disorder and imperfection. But as beings are connected one with another with the greatest strength, they are in order in their places and perfect.”

SOME ANSWERED QUESTIONS, P. 247

“Praise and thanksgiving be unto Providence that out of all the realities in existence He has chosen the reality of man and has honored it with intellect and wisdom, the two most luminous lights in either world. Through the agency of this great endowment, He has in every epoch cast on the mirror of creation new and wonderful configurations. If we look objectively upon the world of being, it will become apparent that from age to age, the temple of existence has continually been embellished with a fresh grace, and distinguished with an ever-varying splendor, deriving from wisdom and the power of thought.”

SECRET OF DIVINE CIVILIZATION, P. 1

“He has given us ears, that we may hear and profit by the wisdom of scholars and philosophers and arise to promote and practice it.”

SECRET OF DIVINE CIVILIZATION, P. 3

“There are two mighty banners which, when they cast their shadow across the crown of any king, will cause the influence of his government quickly and easily to penetrate the whole earth, even as if it were the light of the sun: the first of these two banners is wisdom; the second is justice.”

SECRET OF DIVINE CIVILIZATION, P. 70

“It is the same when the pure intentions and the justice of the ruler, the wisdom and consummate skill and statecraft of the governing authorities, and the determination and unstinted efforts of the people, are all combined; then day by day the effects of the advancement, of the far-reaching reforms, of the pride and prosperity of government and people alike, will become clearly manifest.”

SECRET OF DIVINE CIVILIZATION, P. 108

“Every child is potentially the light of the world - and at the same time its darkness; wherefore must the question of education be accounted as of primary importance. From his infancy, the child must be nursed at the breast of God's love, and nurtured in the embrace of His knowledge, that he may radiate light, grow in spirituality, be filled with wisdom and learning, and take on the characteristics of the angelic host.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, PP. 130-131

“O ye young Bahá'í children, ye seekers after true understanding and knowledge! A human being is distinguished from an animal in a number of ways. First of all, he is made in the image of God, in the likeness of the Supernal Light, even as the Torah saith, 'Let us make man in our image, after our likeness.' This divine image betokeneth all the qualities of perfection whose lights, emanating from the Sun of Truth, illumine the realities of men. And among the greatest of these attributes of perfection are wisdom and knowledge. Ye must therefore put forth a mighty effort, striving by night and day and resting not for a moment, to acquire an abundant share of all the sciences and arts, that the Divine Image, which shineth out from the Sun of Truth, may illumine the mirror of the hearts of men.

It is the longing desire of 'Abdu'l-Bahá to see each one of you accounted as the foremost professor in the academies, and in the school of inner significances, each one becoming a leader in wisdom.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 140

“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 Bahá; 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.”

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ, P. 150

Wisdom

“The prayers which were revealed to ask for healing apply both to physical and spiritual healing. Recite them, then, to heal both the soul and the body. If healing is right for the patient, it will certainly be granted; but for some ailing persons, healing would only be the cause of other ills, and therefore wisdom doth not permit an affirmative answer to the prayer.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, PP. 161-162

“The handmaids of God must rise to such a station that they will, by themselves and unaided, comprehend these inner meanings, and be able to expound at full length every single word; a station where, out of the truth of their inmost hearts, a spring of wisdom will well up, and jet forth even as a fountain that leapeth from its own original source.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 167

“These few brief days shall pass away, this present life shall vanish from our sight; the roses of this world shall be fresh and fair no more, the garden of this earth's triumphs and delights shall droop and fade. The spring season of life shall turn into the autumn of death, the bright joy of palace halls give way to moonless dark within the tomb. And therefore is none of this worth loving at all, and to this the wise will not anchor his heart.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, PP. 220-221

“Under all conditions, the teaching must be carried forward, but with wisdom. If the work cannot proceed openly, then let them teach in private, and thus engender spirituality and fellowship among the children of men. If, for example, each and every one of the believers would become a true friend to one of the unheeding, and, conducting himself with absolute rectitude, associate with this soul, treat him with the utmost kindness, himself exemplify the divine instructions he hath received, the good qualities and behaviour patterns, and at all times act in accord with the admonitions of God - it is certain that little by little he will succeed in awakening that previously heedless individual, and in changing his ignorance to knowledge of the truth.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 265

“If every one of the friends should strive in this way to guide one soul aright, the number of believers will double every year; and this can be accomplished with prudence and wisdom, and no harm whatever would result therefrom.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 265

“The teaching work should under all conditions be actively pursued by the believers because divine confirmations are dependent upon it. Should a Bahá’í refrain from being fully, vigorously and wholeheartedly involved in the teaching work he will undoubtedly be deprived of the blessings of the Abha Kingdom. Even so, this activity should be tempered with wisdom - not that wisdom which requireth one to be silent and forgetful of such an obligation, but rather that which requireth one to display divine tolerance, love, kindness, patience, a goodly character, and holy deeds.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 268

“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.’ Such is the consummate wisdom to be observed in thy pursuits. Be not oblivious thereof, if thou wishest to be a man of action under all conditions. First diagnose the disease and identify the malady, then prescribe the remedy, for such is the perfect method of the skilful physician.”

SELECTIONS FROM THE WRITINGS OF ’ABDU’L-BAHÁ, P. 269

Buddhist

“Blessed is he who has attained the sacred state of Buddhahood, for he is fit to work out the salvation of his fellow beings. The truth has taken its abode in him. Perfect wisdom illuminates his understanding, and righteousness ensouls the purpose of all his actions. The truth is a living power for good, indestructible and invincible! Work the truth out in your mind, and spread it among mankind, for truth alone is the savior from evil and misery. The Buddha has found the

truth and the truth has been proclaimed by the Buddha! Blessed be the Buddha!"

THE GOSPEL OF BUDDHA, TRUTH, THE SAVIOR, PARA. 9

"And lo! while they were passing on, a sick man appeared on the way-side, gasping for breath, his body disfigured, convulsed and groaning with pain. The prince asked his charioteer: "What kind of man is this?" And the charioteer replied and said: "This man is sick. The four elements of his body are confused and out of order. We are all subject to such conditions: the poor and the rich, the ignorant and the wise, all creatures that have bodies are liable to the same calamity." **THE GOSPEL OF BUDDHA, THE THREE WOES, PARA. 7**

"The celestial messenger heard the resolution of Siddhattha with approval. 'Now, indeed he added, is the time to seek religion. Go, Siddhattha, and accomplish thy purpose. For thou art Bodhisatta, the Buddha-elect; thou art destined to enlighten the world. Thou art the Tathagata, the great master, for thou wilt fulfill all righteousness and be Dharmaraja, the king of truth. Thou art Bhagavat, the Blessed One, for thou art called upon to become the savior and redeemer of the world. Fulfill thou the perfection of truth. Though the thunderbolt descend upon thy head, yield thou never to the allurements that beguile men from the path of truth. As the sun at all seasons pursues his own course, nor ever goes on another, even so if thou forsake not the straight path of righteousness, thou shalt become a Buddha. Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unswervingly and thou shalt gain the prize. Struggle earnestly and thou shalt conquer. The benediction of all deities, of all saints of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shalt be the Buddha, our Master, and our Lord; thou shalt enlighten the world and save mankind from perdition.'"

**THE GOSPEL OF BUDDHA, THE BODHISATTVAS RENUNCIATION,
PARA. 11**

"The king found the muni of the Sakya race seated under a tree. Contemplating the composure of his face and the gentleness of his deportment, Bimbisara greeted him reverently and said: 'O samana, thy hands are fit to grasp the reins of an empire and should not hold a beggar's bowl. I am sorry to see thee wasting thy youth.'

Believing that thou art of royal descent, I invite thee to join me in the government of my country and share my royal power. Desire for power is becoming to the noble-minded, and wealth should not be despised. To grow rich and lose religion is not true gain. But he who possesses all three, power, wealth, and religion, enjoying them in discretion and with wisdom, him I call a great master.””

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 5

“May thy country enjoy peace and prosperity, and may wisdom be shed upon thy rule like the brightness of the noon-day sun. May thy royal power be strong and may righteousness be the scepter in thine hand.”

THE GOSPEL OF BUDDHA, KING BIMBISARA, PARA. 12

“How much confusion of thought comes from our interest in self, and from our vanity when thinking 'I am so great,' or 'I have done this wonderful deed?' The thought of thine ego stands between thy rational nature and truth; banish it, and then wilt thou see things as they are. He who thinks correctly will rid himself of ignorance and acquire wisdom. The ideas 'I am' and 'I shall be' or 'I shall not be' do not occur to a clear thinker.”

THE GOSPEL OF BUDDHA, THE BODHISATTVA'S SEARCH, PARA. 5

“Then the Blessed One turned to Mara, saying: ‘I shall not pass into the final Nirvana, O Evil One, until there be not only brethren and sisters of an Order, but also lay disciples of both sexes, who shall have become true hearers, wise, well trained, ready and learned, versed in the scriptures, fulfilling all the greater and lesser duties, correct in life, walking according to the precepts-until they, having thus themselves learned the doctrine, shall be able to give information to others concerning it, preach it, make it known, establish it, open it, minutely explain it, and make it clear-until they, when others start vain doctrines, shall be able to vanquish and refute them, and so to spread the wonderworking truth abroad. I shall not die until the pure religion of truth shall have become successful, prosperous, widespread, and popular in all its full extent-until, in a word, it shall have been well proclaimed among men!’”

THE GOSPEL OF BUDDHA, THE BRAHMA'S REQUEST, PARA. 7

“A middle path, O bhikkhus avoiding the two extremes, has been discovered by the Tathagata-a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana! What is that middle path, O bhikkhus, avoiding these two extremes, discovered by the Tathagata-that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana? Let me teach you, O bhikkhus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to a triumph over the senses!”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 5

“Sensuality is enervating; the self-indulgent man is a slave to his passions, and pleasure-seeking is degrading and vulgar. But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our minds strong and clear. Water surrounds the lotus flower, but does not wet its petals. This is the middle path, O bhikkhus, that keeps aloof from both extremes.” And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavors, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion.”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 7

“The Buddha said: ‘The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. He who recognizes the existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path.’”

THE GOSPEL OF BUDDHA, THE SERMON AT BENARES, PARA. 9

“Then Kondanna and the other bhikkhus uttered three times these solemn vows: ‘To the Buddha will I look in faith: He, the Perfect One, is holy and supreme. The Buddha conveys to us instruction,

wisdom, and salvation; he is the Blessed One, who knows the law of being; he is the Lord of the world, who yoketh men like oxen, the Teacher of gods and men, the Exalted Buddha. Therefore, to the Buddha will I look in faith.' To the doctrine will I look in faith: well-preached is the doctrine by the Exalted One. The doctrine has been revealed so as to become visible; the doctrine is above time and space. The doctrine is not based upon hearsay, it means 'Come and see'; the doctrine to welfare; the doctrine is recognized by the wise in their own hearts. Therefore to the doctrine will I look in faith."

THE GOSPEL OF BUDDHA, THE SANGHA OR COMMUNITY, PARA. 3-4

"He who has found there is no self will let go all the lusts and desires of egotism. The cleaving to things, covetousness, and sensuality inherited from former existences, are the causes of the misery and vanity in the world. Surrender the grasping disposition of selfishness, and you will attain to that calm state of mind which conveys perfect peace, goodness, and wisdom."

THE GOSPEL OF BUDDHA, THE SERMON AT RAJAGAHA, PARA. 10

"The Tathagata, by the exercise of his virtue and by wisdom, showed his unlimited spiritual power. He subdued and harmonized all minds. He made them see and accept the truth, and throughout the kingdom the seeds of virtue were sown."

THE GOSPEL OF BUDDHA, THE SERMON AT RAJAGAHA, PARA. 18

"There is a proper time and a proper mode in charity; just as the vigorous warrior goes to battle, so is the man who is able to give. He is like an able warrior a champion strong and wise in action. Loving and compassionate he gives with reverence and banishes all hatred, envy, and anger." **THE GOSPEL OF BUDDHA, THE SERMON ON CHARITY, PARA. 3**

"All who are wise spurn the pleasures of the body. They loathe lust and seek to promote their spiritual existence. When a tree is burning with fierce flames, how can the birds congregate therein? Truth cannot dwell where passion lives. He who does not know this, though he be a learned man and be praised by others as a sage, is beclouded with ignorance. To him who has this knowledge true

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wisdom dawns, and he will beware of hankering after pleasure. To acquire this state of mind, wisdom is the one thing needful. To neglect wisdom will lead to failure in life. The teachings of all religions should center here, for without wisdom there is no reason.'

'This truth is not for the hermit alone; it concerns every human being, priest and layman alike. There is no distinction between the monk who has taken the vows, and the man of the world living with his family. There are hermits who fall into perdition, and there are humble householders who mount to the rank of rishis. Hankering after pleasure is a danger common to all; it carries away the world. He who is involved in its eddies finds no escape. But wisdom is the handy boat, reflection is the rudder. The slogan of religion calls you to overcome the assaults of Mara, the enemy.

Since it is impossible to escape the result of our deeds, let us practice good works. Let us guard our thoughts that we do no evil, for as we sow so shall we reap. There are ways from light into darkness and from darkness into light. There are ways, also, from the gloom into deeper darkness, and from the dawn into brighter light. The wise man will use the light he has to receive more light. He will constantly advance in the knowledge of truth."

THE GOSPEL OF BUDDHA, JETAVANA, THE VIHARA, PARA. 9-11

"Then will gladness spring up within me; thus gladdened, joy will come to me; and so rejoicing all my mind will be at peace. Being thus at peace I shall experience a blissful feeling of content; and in that bliss my heart will be at rest. That will be to me an exercise of my moral sense, an exercise of my moral powers, an exercise of the seven kinds of wisdom! This Lord, was the advantage I had in view for myself in asking those eight boons of the Blessed One."

THE GOSPEL OF BUDDHA, VISAKHA AND HER GIFT, PARA. 14

"There are some who do not know the need of self-restraint; if they are quarrelsome we may excuse their behavior. But those who know better, should learn to live in concord. If a man finds a wise friend who lives righteously and is constant in his character, he may live with him, overcoming all dangers, happy and mindful."

THE GOSPEL OF BUDDHA, THE SCHISM, PARA. 8

“All those who receive the truth will find perfect enlightenment. And, verily, such is the power of the doctrine that even by the reading of a single stanza, or by reciting, copying, and keeping in mind a single sentence of the good law, persons may be converted to the truth and enter the path of righteousness which leads to deliverance from evil. Creatures that are swayed by impure passions, when they listen to the voice, will be purified. The ignorant who are infatuated with the follies of the world will, when pondering on the profundity of the doctrine, acquire wisdom. Those who act under the impulse of hatred will, when taking refuge in the Buddha, be filled with good-will and love.”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 5

“And the Blessed One said: 'The Tathagata is like unto a powerful king who rules his kingdom with righteousness, but being attacked by envious enemies goes out to wage war against his foes. When the king sees his soldiers fight he is delighted with their gallantry and will bestow upon them donations of all kinds. Ye are the soldiers of the Tathagata, while Mara, the Evil One, is the enemy who must be conquered. And the Tathagata will give to his soldiers the city of Nirvana, the great capital of the good law. And when the enemy is overcome, the Dharma-raja, the great king of truth, will bestow upon all his disciples the most precious crown, which jewel brings perfect enlightenment, supreme wisdom, and undisturbed peace.'”

THE GOSPEL OF BUDDHA, THE PREACHER'S MISSION, PARA. 11

“Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die; those who are thoughtless are as if dead already. Those who imagine they find truth in untruth, and see untruth in truth, will never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires. As rain breaks through an ill-thatched house, passion will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind. Irrigators lead the water wherever they like; fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves; wise people falter not amidst blame and praise. Having listened to the law, they become serene, like a deep, smooth, and still lake.” **THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 5**

“Let no man think lightly of evil, saying in his heart, 'It will not come nigh unto me.' As by the falling of water drops a water-pot is filled, so the fool becomes full of evil, though he gather it little by little. Let no man think lightly of good, saying in his heart, 'It will not come nigh unto me.' As by the falling of water-drops a water-pot is filled, so the wise man becomes full of good, though he gather it little by little.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 7

“The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is a fool indeed. To the evil-doer wrong appears sweet as honey; he looks upon it as pleasant so long as it bears no fruit; but when its fruit ripens, then he looks upon it as wrong. And so the good man looks upon the goodness of the Dharma as a burden and an evil so long as it bears no fruit; but when its fruit ripens, then he sees its goodness.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 9

“Speak the truth, do not yield to anger; give, if thou art asked; by these three steps thou wilt become divine. Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver, one by one, little by little, and from time to time.”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 15

“As the lily will grow full of sweet perfume and delight upon a heap of rubbish, thus the disciple of the truly enlightened Buddha shines forth by his wisdom among those who are like rubbish, among the people that walk in darkness. Let us live happily then, not hating those who hate us! Among men who hate us let us dwell free from hatred!”

THE GOSPEL OF BUDDHA, THE TEACHER, PARA. 22

“When a hen has eight or ten or twelve eggs, over which she has properly brooded, the wish arises in her heart, 'O would that my little chickens would break open the eggshell with their claws, or with their beaks, and come forth into the light in safety!' yet all the while those little chickens are sure to break the egg-shell and will

come forth into the light in safety. Even so, a brother who with firm determination walks in the noble path is sure to come forth into the light, sure to reach up to the higher wisdom, sure to attain to the highest bliss of enlightenment."

THE GOSPEL OF BUDDHA, THE TWO BRAHMANS, PARA. 24

"Wisdom has no allotted dwelling-place', replied Kutadanta. Said the Blessed One: 'Meanest thou that there is no wisdom, no enlightenment, no righteousness, and no salvation, because Nirvana is not a locality? As a great and mighty wind which passeth over the world in the heat of the day, so the Tathagata comes to blow over the minds of mankind with the breath of his love, so cool, so sweet, so calm, so delicate; and those tormented by fever assuage their suffering and rejoice at the refreshing breeze.'"

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 12

"The Blessed One explained the distinction by an illustration: 'It is as when a man wants, during the night, to send a letter, and, after having his clerk called, has a lamp lit, and gets the letter written. Then, when that has been done, he extinguishes the lamp. But though the writing has been finished and the light has been put out the letter is still there. Thus does reasoning cease and knowledge remain; and in the same way mental activity ceases, but experience, wisdom, and all the fruits of our acts endure.'"

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 15

"Said the Buddha: 'Learning is a good thing; but it availeth not. True wisdom can be acquired by practice only. Practice the truth that thy brother is the same as thou. Walk in the noble path of righteousness and thou wilt understand that while there is death in self, there is immortality in truth.'"

THE GOSPEL OF BUDDHA, IDENTITY AND NON-IDENTITY, PARA. 38

"And the Tathagata is the same unto all beings, differing in his attitude only in so far as all beings are different. The Tathagata recreates the whole world like a cloud shedding its waters without distinction. He has the same sentiments for the high as for the low,

for the wise as for the ignorant, for the noble-minded as for the immoral." **THE GOSPEL OF BUDDHA, ONE ESSENCE, ONE LAW, ONE AIM, PARA. 3**

"Now consider thine own case', said the Blessed One. 'Thou art whirled about in endless eddies of transmigration, and as thy body is made of the same substance as other material things that will crumble to dust, there is no loss if it be broken. He who is given to speaking untruths is an object of contempt to the wise."

THE GOSPEL OF BUDDHA, THE LESSON GIVEN TO RAHULA, PARA. 5

"The deva said: 'Who gains the greatest benefit? Who loses most? Which armor is invulnerable? What is the best weapon?' The Blessed One replied: 'He is the greatest gainer who gives to others, and he loses most who greedily receives without gratitude. Patience is an invulnerable armor; wisdom is the best weapon.'"

**THE GOSPEL OF BUDDHA, THE BUDDHA REPLIES TO THE DEVA,
PARA. 3**

"A treasure that is laid up in a deep pit profits nothing and may easily be lost. The real treasure that is laid up through charity and piety, temperance, self-control, or deeds of merit, is hid secure and cannot pass away. It is never gained by despoiling or wronging others, and no thief can steal it. A man, when he dies, must leave the fleeting wealth of the world, but this treasure of virtuous acts he takes with him. Let the wise do good deeds; they are a treasure that can never be lost.'

Then the bhikkhus praised the wisdom of the Tathagata: 'Thou hast passed beyond pain; thou art holy, O Enlightened One, we consider thee one that has destroyed his passions. Thou art glorious, thoughtful, and of great understanding. O thou who puttest an end to pain, thou hast carried us across our doubt. Because thou sawest our longing and carriedst us across our doubt, adoration be to thee, O muni, who hast attained the highest good in the ways of wisdom. The doubt we had before, thou hast cleared away, O thou clearly-seeing one; surely thou art a great thinker, perfectly enlightened, there is no obstacle for thee. All thy troubles are scattered and cut off; thou art calm, subdued, firm, truthful.'

THE GOSPEL OF BUDDHA, WORDS OF INSTRUCTION, PARA. 6

“The Blessed One replied: 'Is it not a wonderful thing, mysterious and miraculous to the worldling, that a man who commits wrong can become a saint, that by attaining true enlightenment he will find the path of truth and abandon the evil ways of selfishness? The bhikkhu who renounces the transient pleasures of the world for the eternal bliss of holiness, performs the only miracle that can truly be called a miracle. A holy man changes the curses of karma into blessings. But the desire to perform miracles arises either from covetousness or from vanity. The mendicant does right who does not think: 'People should salute me; who, though despised by the world, yet cherishes no ill-will towards it. That mendicant does right to whom omens, meteors, dreams, and signs are things abolished; he is free from all their evils. Amitabha, the unbounded light, is the source of wisdom, of virtue, of Buddhahood. The deeds of sorcerers and miracle-mongers are frauds, but what is more wondrous, more mysterious, more miraculous than Amitabha?'”

**THE GOSPEL OF BUDDHA, AMITABHA, THE UNBOUNDED LIGHT,
PARA. 4**

“The merit is great, however, while the gift is small, when a man makes his offering from love and with a desire to grow in wisdom and in kindness. And lastly, the gift is large and the merit is large, when a wealthy man, in an unselfish spirit and with the wisdom of a Buddha, gives donations and founds institutions for the best of mankind to enlighten the minds of his fellow-men and to administer unto their needs.”

THE GOSPEL OF BUDDHA, FOUR KINDS OF MERIT, PARA. 4

“And the Blessed One said: 'The worldling nourishes his body, but the wise man nourishes his mind. He who indulges in the satisfaction of his appetites works his own destruction; but he who walks in the path will have both the salvation from evil and a prolongation of life.'”

THE GOSPEL OF BUDDHA, LUXURIOUS LIVING, PARA. 4

“Scarcely had Ananda left, when the old man was stricken with apoplexy and fell dead. The Buddha said, for the instruction of those who were ready, to learn: 'A fool, though he live in the company of the wise, understands nothing of the true doctrine, as a spoon tastes not the flavor of the soup. He thinks of himself only,

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and unmindful of the advice of good counselors is unable to deliver himself.”

THE GOSPEL OF BUDDHA, THE LISTLESS FOOL, PARA. 2

“The Blessed One said: 'Faith is the seed I sow: good works are the rain that fertilizes it; wisdom and modesty are the plough; my mind is the guiding-rein; I lay hold of the handle of the law; earnestness is the goad I use, and exertion is my draught-ox. This ploughing is ploughed to destroy the weeds of illusion. The harvest it yields is the immortal fruits of Nirvana, and thus all sorrow ends.' Then the Brahman poured rice-milk into a golden bowl and offered it to the Blessed One, saying: 'Let the Teacher of mankind partake of the rice-milk, for the venerable Gotama ploughs a ploughing that bears the fruit of immortality.'”

THE GOSPEL OF BUDDHA, THE SOWER, PARA. 3

“And the World-honored One said: 'Truly thou art deluded. When man dies the body is dissolved into its elements, but the spirit is not entombed. It leads a higher mode of life in which all the relative terms of father, son, wife, mother, are at an end, just as a guest who leaves his lodging has done with it, as though it were a thing of the past. Men concern themselves most about that which passes away; but the end of life quickly comes as a burning torrent sweeping away the transient in a moment. They are like a blind man set to look after a burning lamp. A wise man, understanding the transiency of worldly relations, destroys the cause of grief, and escapes from the seething whirlpool of sorrow. Religious wisdom lifts a man above the pleasures and pains of the world and gives him peace everlasting.' The Brahman asked the permission of the Blessed One to enter the community of his bhikkhus, so as to acquire that heavenly wisdom which alone can give comfort to an afflicted heart.”

THE GOSPEL OF BUDDHA, IN THE REALM OF YAMARAJA, PARA. 6

“Of those who, overcome by death, depart from life, a father cannot save his son, nor kinsmen their relations. Mark I while relatives are looking on and lamenting deeply, one by one mortals are carried off, like an ox that is led to the slaughter. So the world is afflicted with death and decay, therefore the wise do not grieve, knowing the

terms of the world. In whatever manner people think a thing will come to pass, it is often different when it happens, and great is the disappointment; see, such are the terms of the world.”

THE GOSPEL OF BUDDHA, THE MUSTARD SEED, PARA. 8

“So long, O bhikkhus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Sangha; so long as they, O bhikkhus, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested; so long as their elders practice justice; so long as the brethren esteem, revere, and support their elders, and hearken unto their words; so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet; so long as the brethren shall not be addicted to sloth and idleness; so long as the brethren shall exercise themselves in the sevenfold higher wisdom of mental activity, search after truth, energy, joy, modesty, self-control, earnest contemplation, and equanimity of mind, so long the Sangha may be expected to prosper. Therefore, O bhikkhus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind, and full of wisdom.”

THE GOSPEL OF BUDDHA, THE LAST DAYS, PARA. 5

“What, then, Ananda, is this mirror of truth? It is the consciousness that the elect disciple is in this world possessed of faith in the Buddha, believing the Blessed One to be the Holy One, the Fully-enlightened One, wise, upright, happy, world-knowing, supreme, the Bridler of men's wayward hearts, the Teacher of gods and men, the blessed Buddha. It is further the consciousness that the disciple is possessed of faith in the truth believing the truth to have been proclaimed by the Blessed One, for the benefit of the world, passing not away, welcoming all, leading to salvation, to which through truth the wise will attain, each one by his own efforts.”

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 5

“And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold

path; believing this church of the Buddha, of the righteous, the upright, the just, the law abiding, to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing-ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thought. This is the mirror of truth which teaches the straightest way to enlightenment which is the common goal of all living creatures. He who possesses the mirror of truth is free from fear; he will find comfort in the tribulations of life, and his life will be a blessing to all his fellow-creatures.”

THE GOSPEL OF BUDDHA, THE MIRROR OF TRUTH, PARA. 6

“The Blessed One said to the venerable Ananda, as he sat there by his side: 'Enough, Ananda Let not thy self be troubled; do not weep! Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must separate from them and leave them? The foolish man conceives the idea of 'self,' the wise man sees there is no ground on which to build the idea of 'self,' thus he has a right conception of the world and well concludes that all compounds amassed by sorrow will bedissolved again, but the truth will remain. Why should I preserve this body of flesh, when the body of the excellent law will endure? I am resolved; having accomplished my purpose and attended to the work set me, I look for rest I For a long time, Ananda, thou hast been very near to me by thoughts and acts of such love as is beyond all measure. Thou hast done well, Ananda I Be earnest in effort and thou too shalt soon be free from evils, from sensuality, from selfishness, from delusion, and from ignorance!”

THE GOSPEL OF BUDDHA, METTEYYA, PARA. 6

“And the Blessed One replied: 'I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truths which I have taught you. He will preach his religion, glorious in its origin,

glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure; such as I now proclaim."

THE GOSPEL OF BUDDHA, METTEYYA, PARA. 8

Christian

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

NIV, THE GOSPEL ACCORDING TO MATTHEW 6:22-23

"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

NIV, THE GOSPEL ACCORDING TO MATTHEW 7:24-27

"The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax-gatherers and sinners!' Yet wisdom is vindicated by her deeds."

NAS, THE GOSPEL ACCORDING TO MATTHEW 11:19

"At that time Jesus said, 'I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.'

All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am

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gentle and humble in heart, and you will find rest for your souls.
For my yoke is easy and my burden is light.”

NIV, THE GOSPEL ACCORDING TO MATTHEW 11:25-30

“The disciples came to him and asked, ‘Why do you speak to the people in parables?’ He replied, ‘The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. This is why I speak to them in parables: “Though seeing, they do not see; though hearing, they do not hear or understand. In them is fulfilled the prophecy of Isaiah: ““You will be ever hearing but never understanding; you will be ever seeing but never perceiving.””

NIV, THE GOSPEL ACCORDING TO MATTHEW 13:10-14

“Simon Peter answered, ‘You are the Christ, the Son of the living God.’ Jesus replied, ‘Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’”

NIV, THE GOSPEL ACCORDING TO MATTHEW 16:16-19

“At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones took their lamps but did not take any oil with them. The wise, however, took oil in jars along with their lamps. The bridegroom was a long time in coming, and they all became drowsy and fell asleep.

At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’

Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’

‘No,’ they replied, ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’

But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

Later the others also came. 'Sir! Sir!' they said. 'Open the door for us!'

But he replied, 'I tell you the truth, I don't know you.'

Therefore keep watch, because you do not know the day or the hour.

NIV, THE GOSPEL ACCORDING TO MATTHEW 25:1-13

"One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, 'Of all the commandments, which is the most important?'

'The most important one,' answered Jesus, 'is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these.'

'Well said, teacher,' the man replied. 'You are right in saying that God is one and there is no other but him. To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices.'

When Jesus saw that he had answered wisely, he said to him, 'You are not far from the kingdom of God.' And from then on no one dared ask him any more questions."

NIV, THE GOSPEL ACCORDING TO MARK 12:28-34

"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 of the just; to make ready a people prepared for the Lord."

KJV, THE GOSPEL ACCORDING TO LUKE 1:17

"And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which the

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rising sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.”

NIV, THE GOSPEL ACCORDING TO LUKE 1:76-79

“The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.”

KJV, THE GOSPEL ACCORDING TO LUKE 7:34-35

“Your eye is the lamp of your body. When your eyes are good, your whole body also is full of light. But when they are bad, your body also is full of darkness. See to it, then, that the light within you is not darkness. Therefore, if your whole body is full of light, and no part of it dark, it will be completely lighted, as when the light of a lamp shines on you.”

NIV, THE GOSPEL ACCORDING TO LUKE 11:34-36

“When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say.”

NIV, THE GOSPEL ACCORDING TO LUKE 12:11-12

“But before all this, they will lay hands on you and persecute you. They will deliver you to synagogues and prisons, and you will be brought before kings and governors, and all on account of my name. This will result in your being witnesses to them. But make up your mind not to worry beforehand how you will defend yourselves. For I will give you words and wisdom that none of your adversaries will be able to resist or contradict.”

NIV, THE GOSPEL ACCORDING TO LUKE 21:12-15

“He said to them, ‘This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.’ Then he opened their minds so they could understand the Scriptures. He told them, ‘This is

what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things.”

NIV, THE GOSPEL ACCORDING TO LUKE 24:44-48

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it.”

There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through him all men might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was coming into the world.”

NIV, THE GOSPEL ACCORDING TO JOHN 1:1-9

“John testifies concerning him. He cries out, saying, ‘This was he of whom I said, ‘He who comes after me has surpassed me because he was before me.’’

From the fullness of his grace we have all received one blessing after another. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.” NIV, THE GOSPEL ACCORDING TO JOHN 1:15-18

“It is written in the Prophets: 'They will all be taught by God.' Everyone who listens to the Father and learns from him comes to me. No one has seen the Father except the one who is from God; only he has seen the Father. I tell you the truth, he who believes has everlasting life. I am the bread of life.”

NIV, THE GOSPEL ACCORDING TO JOHN 6:45-48

“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”

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KJV, THE GOSPEL ACCORDING TO JOHN 7:17-18

“When Jesus spoke again to the people, he said, ‘I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.’”

NIV, THE GOSPEL ACCORDING TO JOHN 8:12

“To the Jews who had believed him, Jesus said, ‘If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.’”

NIV, THE GOSPEL ACCORDING TO JOHN 8:31-32

“While I am in the world, I am the light of the world.”

NIV, THE GOSPEL ACCORDING TO JOHN 9:5

“Jesus said, ‘For judgment I have come into this world, so that the blind will see and those who see will become blind.’”

NIV, THE GOSPEL ACCORDING TO JOHN 9:39

“When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.”

ASV, THE GOSPEL ACCORDING TO JOHN 10:4

“I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”

KJV, THE GOSPEL ACCORDING TO JOHN 10:14-15

“I have come into the world as a light, so that no one who believes in me should stay in darkness.

As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it. There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day. For I did not speak of my own accord, but the

Father who sent me commanded me what to say and how to say it. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say.”

NIV, THE GOSPEL ACCORDING TO JOHN 12:46-50

“If you really knew me, you would know my Father as well. From now on, you do know him and have seen him.”

NIV, THE GOSPEL ACCORDING TO JOHN 14:7

“I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.”

NIV, THE GOSPEL ACCORDING TO JOHN 16:12-15

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

NIV, THE GOSPEL ACCORDING TO JOHN 17:3

“I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word.”

NIV, THE GOSPEL ACCORDING TO JOHN 17:6

“For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me.”

NIV, THE GOSPEL ACCORDING TO JOHN 17:8

“Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the

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love you have for me may be in them and that I myself may be in them.”

NIV, THE GOSPEL ACCORDING TO JOHN 17:25-26

“You are a king, then!” said Pilate. Jesus answered, ‘You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.’ ‘What is truth?’ Pilate asked. With this he went out again to the Jews and said, ‘I find no basis for a charge against him.’” NIV, THE GOSPEL ACCORDING TO JOHN 18:37-38

“Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)-- Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia. These men began to argue with Stephen, but they could not stand up against his wisdom or the Spirit by whom he spoke.”

NIV, ACTS OF THE APOSTLES 6:9-10

“The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities-- his eternal power and divine nature-- have been clearly seen, being understood from what has been made, so that men are without excuse.

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator-- who is forever praised. Amen.”

NIV, A LETTER OF PAUL TO THE ROMANS 1:18-25

“I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another.”

NIV, A LETTER OF PAUL TO THE ROMANS 15:14

“Everyone has heard about your obedience, so I am full of joy over you; but I want you to be wise about what is good, and innocent about what is evil.”

NIV, A LETTER OF PAUL TO THE ROMANS 16:19

“He chose the lowly things of this world and the despised things-- and the things that are not-- to nullify the things that are, so that no one may boast before him. It is because of him that you are in Christ Jesus, who has become for us wisdom from God-- that is, our righteousness, holiness and redemption. Therefore, as it is written: ‘Let him who boasts boast in the Lord.’”

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 1:28-31

“We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

However, as it is written: ‘No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him’-- but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. The spiritual man makes judgments about all things, but

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he himself is not subject to any man's judgment: 'For who has known the mind of the Lord that he may instruct him?' But we have the mind of Christ."

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 2:6-16

"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. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain."

KJV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 3:18-20

"The man who thinks he knows something does not yet know as he ought to know. But the man who loves God is known by God."

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 8:2-3

"Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines."

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 12:7-11

"When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me."

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 13:11

"Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults."

NIV, THE FIRST LETTER OF PAUL TO THE CORINTHIANS 14:20

“Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, lest Satan should take advantage of us; for we are not ignorant of his devices.”

NKJ, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 2:10-11

“For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.”

NIV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 4:6

“Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.”

KJV, THE SECOND LETTER OF PAUL TO THE CORINTHIANS 8:7

“But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--the righteousness that comes from God and is by faith.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 3:7-9

“Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. Only let us live up to what we have already attained.”

NIV, THE LETTER OF PAUL TO THE PHILIPPIANS 3:13-16

“Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God-- or rather are known by God-- how is it that you are turning back to

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those weak and miserable principles? Do you wish to be enslaved by them all over again?"

NIV, THE LETTER OF PAUL TO THE GALATIANS 3:13-16

"It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

NIV, THE LETTER OF PAUL TO THE EPHESIANS 4:11-13

"Be very careful, then, how you live-- not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is."

NIV, THE LETTER OF PAUL TO THE EPHESIANS 5:15-17

"I have become its servant by the commission God gave me to present to you the word of God in its fullness--the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory."

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 1:25-27

"Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator."

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 3:9-10

"Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God."

NIV, THE LETTER OF PAUL TO THE COLOSSIANS 3:16

“Now, brothers, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. While people are saying, ‘Peace and safety,’ destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. But you, brothers, are not in darkness so that this day should surprise you like a thief. You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are asleep, but let us be alert and self-controlled.”

NIV, THE FIRST LETTER OF PAUL TO THE THESSALONIANS 5:1-6

“I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone--for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth.”

NIV, THE FIRST LETTER OF PAUL TO TIMOTHY 2:1-4

“For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 1:6-7

“But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”

NIV, THE SECOND LETTER OF PAUL TO TIMOTHY 3:14-17

“Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such "wisdom" does not come down from heaven but is earthly, unspiritual, of the devil. For

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where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness.”

NIV, A LETTER OF JAMES 3:13-18

“Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours: Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord. His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins.

Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ. So I will always remind you of these things, even though you know them and are firmly established in the truth you now have.

NIV, THE SECOND LETTER OF PETER 1:1-12

“He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction. Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure

position. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.”

NIV, THE SECOND LETTER OF PETER 3:16-18

“They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us. But you have an anointing from the Holy One, and all of you know the truth.

I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth. Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist-- he denies the Father and the Son. No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.

See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. And this is what he promised us-- even eternal life. I am writing these things to you about those who are trying to lead you astray. As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit-- just as it has taught you, remain in him.”

NIV, THE FIRST LETTER OF JOHN 2:19-27

“We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood. Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love.”

NIV, THE FIRST LETTER OF JOHN 4:6-8

“We know that we are children of God, and that the whole world is under the control of the evil one. We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true-- even in his Son Jesus Christ. He is the true God and eternal life. Dear children, keep yourselves from idols.” **NIV, THE FIRST LETTER OF JOHN 5:19-21**

Hindu

“Krishna made answer in divinest verse:

Krishna. Thou grievest where no grief should be! thou speak'st words lacking wisdom! for the wise in heart mourn not for those that live, nor those that die.

Nor I, nor thou, nor any one of these, ever was not, nor ever will not be, for ever and for ever afterwards.

All, that doth live, lives always! To man's frame as there come infancy and youth and age, so come there raisings-up and layings-down of other and of other life-abodes, which the wise know, and fear not.

This that irks- thy sense-life, thrilling to the elements- bringing thee heat and cold, sorrows and joys, 'tis brief and mutable! Bear with it, Prince!

As the wise bear. The soul which is not moved, the soul that with a strong and constant calm takes sorrow and takes joy indifferently, lives in the life undying!”

THE SONG CELESTIAL, 2:11-15

“As the soul experiences in this body, infancy, youth and old age, so finally it passes into another. The wise have no delusion about this.”

BHAGAVAD-GITA, 2:13

“He who to none and nowhere overbound by ties of flesh, takes evil things and good neither desponding nor exulting, such bears wisdom's plainest mark He who shall draw as the wise tortoise draws its four feet safe under its shield, his five frail senses back under the spirit's buckler from the world which else assails them, such an one, my Prince! hath wisdom's mark!”

THE SONG CELESTIAL, 2:57-58

“Let him regain his kingdom! let him conquer this, and sit on Me intent. That man alone is wise who keeps the mastery of himself!”

THE SONG CELESTIAL, 2:61

“The mind that gives itself to follow shows of sense seeth its helm of wisdom rent away, and, like a ship in waves of whirlwind, drives to wreck and death.

Only with him, great Prince! whose senses are not swayed by things of sense- only with him who holds his mastery, shows wisdom perfect.”

THE SONG CELESTIAL, 2:67-68

“Krishna. I told thee, blameless Lord! there be paths shown to this world; two schools of wisdom. First the Sankhya's, which doth save in way of works prescribed by reason; next, the Yog, which bids attain by meditation, spiritually: Yet these are one! No man shall 'scape from act by shunning action; nay, and none shall come by mere renuncements unto perfectness.”

THE SONG CELESTIAL, 3:3-4

“What the wise choose the unwise people take; what best men do the multitude will follow.”

THE SONG CELESTIAL, 3:21

“They who shall keep My ordinance thus, the wise and willing hearts, have quittance from all issue of their acts; But those who disregard My ordinance, thinking they know, know nought, and fall to loss, confused and foolish.”

THE SONG CELESTIAL, 3:31-32

“As smoke blots the white fire, as clinging rust mars the bright mirror, as the womb surrounds the babe unborn, so is the world of things foiled, soiled, enclosed in this desire of flesh.

The wise fall, caught in it; the unresting foe it is of wisdom, wearing countless forms, fair but deceitful, subtle as a flame.”

THE SONG CELESTIAL, 3:38-39

“He who sees how action may be rest, rest action- he is wisest 'mid his kind; he hath the truth! He doeth well, acting or resting. Freed

Wisdom

in all his works from prickings of desire, burned clean in act by the white fire of truth, the wise call that man wise; And such an one, renouncing fruit of deeds, always content."

THE SONG CELESTIAL, 4:18-20

"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!"

THE SONG CELESTIAL, 5:22

"I am the good sweet smell of the moistened earth, I am the fire's red light, the vital air moving in all which moves, the holiness of hallowed souls, The root undying, whence hath sprung whatever is; the wisdom of the wise, the intellect of the informed, the greatness of the great. The splendour of the splendid. Kunti's Son!"

THE SONG CELESTIAL, 7:9-10

"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!"

THE SONG CELESTIAL, 7:17

"Richer than holy fruit on Vedas growing, greater than gifts, better than prayer or fast, such wisdom is!"

THE SONG CELESTIAL 8:25

"A royal lore! a Kingly mystery! Yea! for the soul such light as purgeth it from every sin; a light of holiness with inmost splendour shining; plain to see; easy to walk by, inexhaustible!

They that receive not this, failing in faith to grasp the greater wisdom, reach not Me, destroyer of thy foes! They sink anew into the realm of Flesh, where all things change!"

THE SONG CELESTIAL 9:2-3

“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.” **THE SONG CELESTIAL 10:3**

“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.”

THE SONG CELESTIAL 10:8-11

“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.”

THE SONG CELESTIAL 10:32

“Humbleness, truthfulness, and harmlessness, patience and honour, reverence for the wise.

Purity, constancy, control of self, contempt of sense-delights, self-sacrifice, Purity, constancy, control of self, contempt of sense-delights, self-sacrifice, 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!”

THE SONG CELESTIAL 13:7-12

“The Light of Lights He is, in the heart of the Dark shining eternally. Wisdom He is and Wisdom's way, and Guide of all the wise, planted in every heart.” **THE SONG CELESTIAL 13:18**

Wisdom

“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!”

THE SONG CELESTIAL 13:35

“Krishna. Yet farther will I open unto thee this wisdom of all wisdoms, uttermost, the which possessing, all My saints have passed to perfectness.”

THE SONG CELESTIAL 14:1

“Yea, Prince of India! Soothfastness binds souls in pleasant wise to flesh; and Passion binds by toilsome strain; but Ignorance, which blots the beams of wisdom, binds the soul to sloth.”

THE SONG CELESTIAL 14:9

“Who knows Me thus, with mind unclouded, knoweth all, dear Prince! and with his whole soul ever worshippeth Me.

Now is the sacred, secret Mystery declared to thee! Who comprehendeth this hath wisdom! He is quit of works in bliss!”

THE SONG CELESTIAL 15:19-20

“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 nought 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!”

THE SONG CELESTIAL 16:1-3

“Krishna. The poets rightly teach that Sannyas is the foregoing of all acts which spring out of desire; and their wisest say Tyaga is renouncing fruit of acts.”

THE SONG CELESTIAL 18:2**Jewish**

“And Moses said to the Lord, O my Lord, I am not eloquent, neither yesterday nor the day before, nor since you have spoken to your servant; but I am slow of speech, and of a slow tongue: And the Lord said to him, Who has made man's mouth? Who makes the dumb, or deaf, or the seeing, or the blind? Is it not I the Lord: Now therefore go, and I will be with your mouth, and teach you what you shall say:”

HB, EXODUS 4:10-12

“O that they were wise, that they understood this, that they would consider their latter end:”

HB, DEUTERONOMY 4:5

“Only take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; but teach them to your sons, and to your grandsons: The day when you stood before the Lord your God in Horeb, when the Lord said to me, Gather 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:”

HB, DEUTERONOMY 4:25-32

“To you it was shown, that you might know that the Lord is God; there is no other beside him: From heaven he made you hear his voice, that he might instruct you; and upon earth he showed you his great fire; and you heard his words out of the midst of the fire:”

HB, DEUTERONOMY 4:35-36

Wisdom

“You gave your good spirit to instruct them, and you did not withhold your manna from their mouth, and you gave them water for their thirst:”

HB, NEHEMIAH 9:20

“Only may the Lord give you wisdom and understanding, than when he gives you charge concerning Israel, that you may keep the Torah of the Lord your God:”

HB, 1 CHRONICLES 22:12

“And many people shall go and say, Come, 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 from Zion shall go forth Torah, and the word of the Lord from Jerusalem:”

HB, ISAIAH 2:3

“They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea:” **HB, ISAIAH 11:9**

“Those who erred in spirit shall come to understand, and those who murmured shall learn a lesson:”

HB, ISAIAH 29:24

“And though the Lord gives you the bread of adversity, and the water of affliction, yet your teacher shall not withdraw himself any more, but your eyes shall see your teacher: And your ears shall hear a word behind you, saying, This is the way, walk in it, when you turn to the right hand, and when you turn to the left:”

HB, ISAIAH 30:20-21

“The Lord is exalted; for he dwells on high; he has filled Zion with judgment and righteousness: And he shall be the stability of your times, a store of salvation, wisdom and knowledge; the fear of the Lord is his treasure:”

HB, ISAIAH 33:5-6

“I the Lord have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light to the nations: To open the blind eyes, to bring out the prisoners from the prison, and those who sit in darkness, out of the prison house:”

HB, ISAIAH 42:6-7

“And I will bring the blind by a way that they knew not; I will lead them by paths that they have not known; I will make darkness light before them, and crooked things straight; These are the things I will do, and not forsake them:”

HB, ISAIAH 42:16

“Thus says the Lord, your redeemer, the Holy One of Israel; I am the Lord your God who teaches you for your gain, who leads you by the way that you should go:”

HB, ISAIAH 48:17

“And all your children shall be taught of the Lord; and great shall be the peace of your children:”

HB, ISAIAH 54:13

“But let him who glories glory in this, that he understands and knows me, that I am the Lord who exercises loving kindness, justice, and righteousness, in the earth; for in these things I delight, says the Lord:”

HB, JEREMIAH 9:23

“And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return to me with their whole heart:”

HB, JEREMIAH 24:7

“And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me,

Wisdom

from the least of them to the greatest of them, says the Lord; for I will forgive their iniquity, and I will no longer remember their sin:”

HB, JEREMIAH 31:33

“Let us know, let us follow on to know the Lord; his going forth is sure as the morning; and he shall come to us as the rain, as the latter rains that water the earth: ‘O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your goodness is like the morning mist, and like the dew that early goes away: Therefore have I hewn them by the prophets; I have slain them by the words of my mouth; and your judgments are as the light that goes forth: For I desired loyal love, and not sacrifice; and the knowledge of God more than burnt offerings:’”

HB, HOSEA 6:3-6

“Whoever is wise, let him understand these things; whoever is prudent, let him know them; for the ways of the Lord are right, and the just walk in them; but the transgressors shall stumble in them:”

HB, HOSEA 14:10

“To the chief Musician, on the death of Labben, A Psalm of David: I will praise you O Lord, with my whole heart; I will tell of all your marvelous works: I will be glad and rejoice in you; I will sing praise to your name, O you most High: When my enemies are turned back, they shall fall and perish at your presence: For you have maintained my right and my cause; you sat in the throne judging right: You have rebuked the nations, you have destroyed the wicked, you have blotted out their name for ever and ever: The enemies have come to an end, in perpetual ruins; for you have destroyed the cities; their memorial is perished: But the Lord shall endure for ever; he has prepared his throne for judgment: And he shall judge the world in righteousness, he shall minister judgment to the peoples in uprightness: The Lord also will be a refuge for the oppressed, a refuge in times of trouble: And those who know your name will put their trust in you; for you, Lord, have not forsaken those who seek you: Sing praises to the Lord, who dwells in Zion; declare his acts among the people: For he avenges blood, he remembers it; he does not forgets the cry of the humble: Be gracious to me, O Lord; consider my trouble which I suffer from

those who hate me, you who lift me up from the gates of death:
That I may tell all your praise in the gates of the daughter of Zion; I
will rejoice in your salvation: The nations have sunk down in the pit
that they made; their own foot is trapped in the net which they hid:
The Lord is known by the judgment which he executes; the wicked
is snared in the work of his own hands; Higgaion; Selah: The
wicked shall be turned back to Sheol, and all the nations that forget
God: For the needy shall not always be forgotten; the expectation
of the poor shall not perish for ever: Arise, O Lord; do not let man
prevail; let the nations be judged in your sight: Put them in fear, O
Lord; that the nations may know themselves to be only men; Selah”
HB, PSALMS 9

“I will bless the Lord, who has given me counsel; my insides also
instruct me in the night seasons:”

HB, PSALMS 16:7

“The heavens declare the glory of God; and the firmament
proclaims his handiwork: Day to day utters speech, and night to
night expresses knowledge:”

HB, PSALMS 19:2-3

“Who is the man who fears the Lord? Him shall he teach in the way
that he should choose: His soul shall abide in prosperity; and his
seed shall inherit the earth: The counsel of the Lord is with those
who fear him; and he will reveal to them his covenant:”

HB, PSALMS 25:12-14

“I will instruct you and teach you in the way which you shall go; I
will counsel you with my eye upon you: Do not be like the horse, or
like the mule, which have no understanding; whose mouth must be
held in with bit and bridle, lest they do not come near you:”

HB, PSALMS 32:8-9

“For with you is the fountain of life; in your light shall we see
light:”

HB, PSALMS 36:10

Wisdom

“Wash me thoroughly from my iniquity, and cleanse me from my sin: For I acknowledge my transgressions; and my sin is always before me: Against you, you alone, have I sinned, and done this evil in your sight; so that you are justified in your sentence, and clear in your judgment:”

HB, PSALMS 51:4-6

“O God, you have taught me from my youth; and I still declare your wondrous deeds:”

HB, PSALMS 71:17

“In Judah is God known; his name is great in Israel:”

HB, PSALMS 76:2

“Happy is the man whom you chasten, O Lord, and whom you teach from your Torah:”

HB, PSALMS 94:12

“Whoever is wise, and will observe these things, let them consider the loving kindness of the Lord:”

HB, PSALMS 107:43

“The fear of the Lord is the beginning of wisdom; a good understanding have all those who do his commandments; his praise endures for ever:” **HB, PSALMS 111:10**

“Light rises in the darkness for the upright; he is gracious, and full of compassion, and righteous:”

HB, PSALMS 112:4

“The unfolding of your words gives light; it gives understanding to the simple:” **HB, PSALMS 119:130**

“The proverbs of Solomon the son of David, king of Israel: To know wisdom and instruction; to perceive the words of understanding: To receive the instruction of wisdom, justice, and judgment, and equity: To give prudence to the simple, to the young man knowledge and discretion: A wise man will hear, and will increase learning; and a man of understanding shall attain to wise counsels: To understand a proverb, and a figure; the words of the wise, and their riddles: The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction: My son, hear the instruction of your father, and forsake not the Torah of your mother: For they shall be an ornament of grace to your head, and chains around your neck: My son, if sinners entice you, do not consent:”

HB, PROVERBS 1:1-10

“Wisdom cries aloud in the street; she utters her voice in the squares: She cries in the chief place of concourse, at the entrance of the gates; in the city she utters her words, saying: How long, you simple ones, will you love being simple? And how long will scorners delight in their scorning? And fools hate knowledge: Turn at my reproof; behold, I will pour out my spirit to you, I will make known my words to you: Because I have called, and you refused; I have stretched out my hand, and no man regarded: But you have ignored all my counsel, and would have none of my reproof: I also will laugh at your calamity; I will mock when your fear comes: When your fear comes like a storm, and your calamity comes like a stormy wind; when distress and anguish comes upon you: Then shall they call on me, but I will not answer; they shall seek me early, but they shall not find me: For they hated knowledge, and did not choose the fear of the Lord: They would have none of my counsel; they despised all my reproof: Therefore they shall 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 whoever listens to me shall dwell safely, and shall be at ease without fear of evil:”

HB, PROVERBS 1:20-33

“My son, if you will receive my words, and treasure my commandments: So that you incline your ear to wisdom, and apply your heart to understanding: Indeed, if you cry after knowledge, and lift up your voice for understanding: If you seek her like silver,

Wisdom

and search for her as for hidden treasures: Then shall you understand the fear of the Lord, and find the knowledge of God: For the Lord gives wisdom; from his mouth comes knowledge and understanding: He lays up sound wisdom for the righteous; he is a shield to those who walk uprightly: He keeps the paths of judgment, and preserves the way of his pious ones: Then shall you understand righteousness, and judgment, and equity; every good path: When wisdom enters into your heart, and knowledge is precious to your soul: Discretion shall preserve you, understanding shall keep you: To save you from the way of the evil man, from the man who speaks perverse things: Who leave the paths of uprightness, to walk in the ways of darkness: Who rejoice to do evil, and delight in the perverseness of the wicked: Whose ways are crooked, and who are devious in their paths: To save you from the alien woman, from the stranger who speaks smoothly: Who forsakes the companion of her youth, and forgets the covenant of her God: For her house inclines to death, and her paths to the dead: None that go to her come back, nor do they regain the paths of life: That you may walk in the way of good men, and keep the paths of the righteous: For the upright shall dwell in the land, and the innocent shall remain in it: But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it:”

HB, PROVERBS 2

“My son, if you accept my words
And treasure my commandments;
If you make your ears attentive to wisdom
And your minds open to discernment;
If you call to understanding
And cry aloud to discernment,
If you seek it as you do silver
And search for it as for treasures,
Then you will understand the fear of the Lord
And attain knowledge of God.”

THE HOLY SCRIPTURES, PROVERBS 2:1-5

“My son, forget not my Torah; but let your heart keep my commandments: For length of days, and long life, and peace, shall they add to you: Let not grace and truth forsake you; bind them around your neck; write them on the tablet of your heart: So shall you find favor and good understanding in the sight of God and man: Trust in the Lord with all your heart; and lean not on your own understanding: In all your ways acknowledge him, and he shall direct your paths: Be not wise in your own eyes; fear the Lord, and depart from evil: It shall be health to your navel, and marrow to your bones: Honor the Lord with your possessions, and with the first fruits of all your produce: So shall your barns be filled with plenty, and your vats shall burst out with new wine: My son, despise not the chastening of the Lord; nor be weary of his correction: For whom the Lord loves he corrects; like a father does with a son in whom he delights: Happy is the man who finds wisdom, and the man who gets understanding: For the merchandise of it is better than the merchandise of silver, and its gain than fine gold: She is more precious than rubies; and all the things you can desire are not to be compared to her: Length of days is in her right hand; and in her left hand riches and honor: Her ways are ways of pleasantness, and all her paths are peace: She is a tree of life to those who lay hold on her; and happy is every one who holds her fast: The Lord by wisdom has founded the earth; by understanding has he established the heavens: By his knowledge the depths were broken up, and the clouds drop down dew: My son, let not them depart from your eyes; keep sound wisdom and discretion: So shall they be life to your soul, and grace to your neck: Then shall you walk in your way safely, and your foot shall not stumble: When you lie down, you shall not be afraid; indeed, you shall lie down, and your sleep shall be sweet: Be not afraid of sudden fear, nor of the ruin of the wicked, when it comes: For the Lord shall be your confidence, and shall keep your foot from being caught: Withhold not good from them to whom it is due, when it is in the power of your hand to do it: Say not to your neighbor, Go, and come back, and tomorrow I will give, when you have it by you: Do not plot evil against your neighbor, seeing he dwells securely by you: Do not strive without cause with a man, if he has done you no harm: Do not envy the oppressor, and choose none of his ways: For the perverse is abomination to the Lord; but the righteous are in his confidence: The curse of the Lord is in the house of the wicked; but he blesses the habitation of the just: Surely he scorns the scorners; but he gives grace to the humble: The wise shall inherit honor; but fools shall get shame.”

Wisdom

HB, PROVERBS 3

“Hear, you children, the instruction of a father, and attend to know understanding: For I give you good doctrine, do not forsake my Torah: For I was my father's son, tender and the only one in the sight of my mother: He taught me also, and said to me, Let your heart retain my words; keep my commandments, and live: Get wisdom, acquire understanding; forget it not; nor turn away from the words of my mouth: Forsake her not, and she shall preserve you; love her, and she shall keep you: The beginning of Wisdom is; Get Wisdom; therefore use all your means to acquire understanding: Exalt her, and she shall promote you; she shall bring you to honor, when you embrace her: She shall give to your head an ornament of grace; a crown of glory shall she bestow on you: Hear, O my son, and receive my sayings; and the years of your life shall be many: I have taught you in the way of wisdom; I have led you in paths of rectitude: When you go, your steps shall not be hampered; and when you run, you shall not stumble: Take fast hold of instruction; let her not go; keep her; for she is your life: Enter not into the path of the wicked, and go not in the way of evil men: Avoid it, pass not by it, turn from it, and pass away: For they cannot sleep unless they have done evil deeds; and their sleep is taken away, unless they cause someone to fall: For they eat the bread of wickedness, and drink the wine of violence: But the path of the just is like the shining light, that shines more and more until full day: The way of the wicked is like darkness; they know not at what they stumble: My son, attend to my words; incline your ear to my sayings: Let them not depart from your eyes; keep them in the midst of your heart: For they are life to those who find them, and health to all their flesh: Keep your heart with all diligence; for out of it are the issues of life: Put away from you a dissembling mouth, and perverse lips put far from you: Let your eyes look right on, and let your eyelids look straight before you: Ponder the path of your feet, and let all your ways be firm: Turn not to the right hand nor to the left; remove your foot from evil.” **HB, PROVERBS 4**

“My son, attend to my wisdom, and bow your ear to my understanding: That you may regard discretion, and that your lips may keep knowledge.”

HB, PROVERBS 5:1-2

“For the ways of man are before the eyes of the Lord, and he ponders all his goings: His own iniquities shall take the wicked himself, and he shall be caught fast in the cords of his sins: He shall die for lack of instruction; and in the greatness of his folly he shall go astray:”

HB, PROVERBS 5:21-23

“My son, keep my words, and lay up my commandments with you: Keep my commandments, and live; and my Torah like the apple of your eye: Bind them on your fingers, write them on the tablet of your heart: Say to wisdom, You are my sister; and call understanding your kinswoman:”

HB, PROVERBS 7:1-4

“Does not wisdom call? And understanding put forth her voice: She stands at the top of high places by the way, where the paths meet: She cries at the gates, at the entry of the city, at the entrance of the doors: To you, O men, I call; and my voice is to the sons of man: O you simple, understand wisdom; and, you fools, be you of an understanding heart: Hear; for I will speak of excellent things; and the opening of my lips shall be right things: For my mouth shall speak truth; and wickedness is an abomination to my lips: All the words of my mouth are in righteousness; there is nothing crooked or perverse in them: They are all plain to him who understands, and right to those who find knowledge: Receive my instruction, and not silver; and knowledge rather than choice gold: For wisdom is better than rubies; and all the things that may be desired are not to be compared to it: I, wisdom, dwell with prudence, and find knowledge and discretion: The fear of the Lord is to hate evil; pride, and arrogance, and the evil way, and the perverse mouth, do I hate: Counsel is mine, and sound wisdom; I am understanding; I have strength: By me kings reign, and princes decree justice: By me princes rule, and nobles, even all the judges of the earth: I love those who love me; and those who seek me early shall find me: Riches and honor are with me; enduring wealth and righteousness: My fruit is better than gold, better than fine gold; and my produce than choice silver: I walk in the way of righteousness, in the midst of the paths of judgment: That I may cause those who love me to inherit wealth; and I will fill their treasures: The Lord created me at the beginning of his way, the first of his acts of old: I was set up from everlasting, from the beginning, even before the earth: When

there were no depths, I was brought forth; when there were no fountains abounding with water: Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world: When he established the heavens, I was there; when he drew a circle on the face of the deep: When he established the clouds above; when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: Then I was by him, like a little child; and I was daily his delight, rejoicing always before him: Rejoicing in his inhabited world; and my delights were with the sons of men: Now therefore listen to me, O you children; for happy are they who keep my ways: Hear instruction, and be wise, and refuse it not: Happy is the man who hears me, watching daily at my gates, waiting at the posts of my doors: For whoever finds me finds life, and shall obtain favor from the Lord: But he who sins against me wrongs his own soul; all those who hate me love death:”

HB, PROVERBS 8

“Wisdom has build her house, she has hewn out her seven pillars: She has killed her beasts; she has mixed her wine; she has also set her table: She has sent forth her maidens; she calls on the highest places of the city: Whoever is simple, let him turn in here; as for him who lacks understanding, she says to him: Come, eat of my bread, and drink of the wine which I have mixed: Forsake the foolish, and live; and go in the way of understanding: He who corrects a scorner brings shame on himself; and he who rebukes a wicked man brings on himself a blemish: Reprove not a scorner, lest he hate you; rebuke a wise man, and he will love you: Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning: The fear of the Lord is the beginning of wisdom; and the knowledge of holy matters is understanding: For by me your days shall be multiplied, and the years of your life shall be increased: If you are wise, you shall be wise for yourself; but if you scorn, you alone shall bear it: A foolish woman is noisy; she is simple, and knows nothing: For she sits at the door of her house, on a seat in the high places of the city: To call passers by who go right on their ways: Whoever is simple, let him turn in here; and as for him who lacks understanding, she says to him: Stolen waters are sweet, and bread eaten in secret is

pleasant: But he knows not that the dead are there; and that her guests are in the depths of Sheol:”

HB, PROVERBS 9

“The proverbs of Solomon; A wise son makes a father glad; but a foolish son is the grief of his mother: Treasures of wickedness profit nothing; but righteousness saves from death: The Lord will not suffer the soul of the righteous to famish; but he thwarts the craving of the wicked: A slack hand causes poverty; but the hand of the diligent makes rich: He who gathers in summer is a wise son; but a son who sleeps during the harvest brings shame: Blessings are upon the head of the just; but violence covers the mouth of the wicked: The memory of the just is blessed; but the name of the wicked shall rot: The wise in heart will heed commandments; but a prating fool will come to ruin: He who walks uprightly walks surely; but he who perverts his ways shall be found out: He who winks the eye causes trouble; but a prating fool will come to ruin: The mouth of a righteous man is a well of life; but violence covers the mouth of the wicked: Hatred stirs up quarrels; but love covers all sins: In the lips of him who has understanding wisdom is found; but a rod is for the back of him who is void of understanding: Wise men lay up knowledge; but the mouth of the fool brings ruin near: The rich man's wealth is his strong city; the destruction of the poor is their poverty: The wage of the righteous leads to life; the gain of the wicked to sin: He who keeps instruction is in the way of life; but he who refuses reproof goes astray: He who hides hatred has lying lips, and he who utters a slander is a fool: In the multitude of words sin is not lacking; but he who restrains his lips is wise: The tongue of the just is like choice silver; the heart of the wicked is little worth: The lips of the righteous feed many; but fools die for lack of wisdom: The blessing of the Lord makes rich, and he adds no sorrow with it: It is like sport to a fool to do wrong; likewise it is to a man of understanding to practice wisdom:”

HB, PROVERBS 10:1-23

“When pride comes, then comes shame; but with the humble is wisdom: The integrity of the upright shall guide them; but the perverseness of the faithless shall destroy them: Riches profit not in the day of wrath; but righteousness saves from death: The righteousness of the innocent shall direct his way; but the wicked shall fall by his own wickedness: The righteousness of the upright

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shall save them; but transgressors shall be caught by their own lust: When a wicked man dies, his expectation shall perish; and the hope of unjust men perishes: The righteous is saved from trouble, and the wicked gets into it instead: A hypocrite with his mouth destroys his neighbor; but through knowledge shall the just be saved: When it goes well with the righteous, the city rejoices; and when the wicked perish, there is jubilation: By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked: He who is void of wisdom despises his neighbor; but a man of understanding holds his peace: A talebearer reveals secrets; but he who is of a faithful spirit conceals the matter:”

HB, PROVERBS 11:2-13

“A wise son hears his father's instruction; but a scorner does not accept rebuke:”

HB, PROVERBS 13:1

“Whoever despises the word shall be destroyed; but he who fears the commandment shall be rewarded: The Torah of the wise is a fountain of life, to depart from the traps of death: Good understanding gives grace; but the way of the transgressors is hard: In everything a prudent man acts with knowledge; but a fool lays bare his folly: A bad messenger falls into mischief; but a faithful envoy brings healing: Poverty and shame come to him who refuses instruction; but he who heeds reproof shall be honored: A desire fulfilled is sweet to the soul; but it is abomination to fools to depart from evil: He who walks with wise men shall be wise; but a companion of fools will suffer harm:”

HB, PROVERBS 13:13-19

“A scorner seeks wisdom, and does not find it; but knowledge is easy to him who understands: Go from the presence of a foolish man, for in him you do not perceive the lips of knowledge: The wisdom of the prudent is to understand his way; but the folly of fools is deceit: Fools mock sin; but among the righteous there is favor: The heart knows his own bitterness; and no stranger shares its joy: The house of the wicked shall be overthrown; but the tent of the upright shall flourish: There is a way which seems right to a man, but its end are the ways of death: Even in laughter the heart

aches; and the end of that mirth is grief: The dissembler shall have enough of his own ways; and a good man shall find satisfaction in himself: The simpleton believes every word; but the prudent man looks well where he is going: A wise man fears, and departs from evil; but the fool rages, and is confident: He who is soon angry deals foolishly; and a man of wicked devices is hated: The simple inherit folly; but the prudent are crowned with knowledge: The evil bow before the good; and the wicked at the gates of the righteous: The poor is hated even by his own neighbor; but the rich has many friends: He who despises his neighbor sins; but happy is he who is kind to the humble: Do not those who plan evil go astray? But those who plan good shall enjoy loyalty and truth: In all labor there is profit; but the talk of the lips tends only to penury: The crown of the wise is their riches; but the foolishness of fools is folly:”

HB, PROVERBS 14:6-24

“The tongue of the wise dispenses knowledge; but the mouth of fools pours out foolishness:”

HB, PROVERBS 15:2

“The lips of the wise spread knowledge; but the heart of the foolish does not do so:”

HB, PROVERBS 15:7

“The ear that listens to the reproof of life abides among the wise: He who refuses instruction despises his own soul; but he who hears reproof gets understanding: The fear of the Lord is instruction in wisdom; and humility is before honor:”

HB, PROVERBS 15:31-33

“How much better it is to get wisdom than gold; and to get understanding is preferable to silver:”

HB, PROVERBS 16:16

“The wise in heart shall be called prudent; and the sweetness of the lips increases learning: Intelligence is a fountain of life to him who has it; but the chastisement of fools is folly: The heart of the wise

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teaches his mouth, and adds learning to his lips: Pleasant words are like a honeycomb, sweet to the soul, and health to the bones:”

HB, PROVERBS 16:21-24

“A reproof enters more into a wise man than a hundred blows into a fool:”

HB, PROVERBS 17:10

“Wisdom is before him who has understanding; but the eyes of a fool are in the ends of the earth:”

HB, PROVERBS 17:24

“The heart of the prudent acquires knowledge; and the ear of the wise seeks knowledge:”

HB, PROVERBS 18:15

“Hear counsel, and receive instruction, that you may be wise in your latter end:”

HB, PROVERBS 19:20

“Wine is a scoffer, strong drink a roisterer;
He who is muddled by them will not grow wise.”

THE HOLY SCRIPTURES, PROVERBS 20:1

“When the scorner is punished, the simple man is made wise; and when the wise is instructed, he receives knowledge:”

HB, PROVERBS 21:11

“The man who wanders out of the way of understanding shall remain in the congregation of the dead: He who loves pleasure shall be a poor man; he who loves wine and oil shall not be rich: The wicked shall be a ransom for the righteous, and the transgressor for the upright: It is better to live in the desert, than with a quarrelsome and angry woman: Costly things and oil are treasured in the dwelling of the wise; but a foolish man spends it up: He who

follows after righteousness and loving kindness finds life, righteousness, and honor: A wise man scales the city of the mighty, and brings down the fortress in which it trusts:”

HB, PROVERBS 21:16-22

“Hear you, my son, and be wise, and guide your heart in the way:”

HB. PROVERBS 23:19

“Buy the truth, and sell it not; also wisdom, and instruction, and understanding:”

HB, PROVERBS 23:23

“My son, eat honey, because it is good; and the honeycomb, which is sweet to your taste: Know that wisdom is such to your soul; when you have found it, then there shall be a reward, and your expectation shall not be cut off:”

HB, PROVERBS 24:13-14

“Evil men do not understand justice; but those who seek the Lord understand all things:”

HB, PROVERBS 28:5

“Whoever keeps the Torah is a wise son; but he who is a companion of riotous men shames his father:”

HB, PROVERBS 28:7

“He who loves wisdom makes his father glad; but he who keeps company with harlots wastes his capital:”

HB, PROVERBS 29:3

“Behold, you have instructed many, and you have strengthened the weak hands: Your words have upheld him who was falling, and you have strengthened the feeble knees:”

HB, JOB 4:3-4

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“Behold this, we have searched it, so it is; hear it, and know it for your good:”

HB, JOB 5:27

“For inquire, I beg you, of bygone ages, and attend assiduously to what their fathers have sought out: For we are but of yesterday, and know nothing, because our days upon earth are a shadow: Shall not they teach you, and tell you, and utter words from their heart:”

HB, JOB 8:8-10

“But oh, that God would speak, and open his lips against you: And that he would tell you the secrets of wisdom, for wisdom is manifold! Know therefore that God exacts from you less than your iniquity deserves: Can you find out the deep things of God? Can you find out the purpose of the Almighty: It is as high as the sky; what can you do? Deeper than Sheol; What can you know: Its measure is longer than the earth, and broader than the sea:”

HB, JOB 11:5-9

“And Job answered and said: No doubt you are the people, and wisdom shall die with you: But I have understanding as well as you; I am not inferior to you; indeed, who does not know such things as these: I have become a laughing stock to my friend; I, who called upon God, and he answered me; A just, blameless man is a laughing stock: In the thought of one who is at ease there is contempt for those who are ruined, who slip with their feet: The tents of robbers prosper, and those who provoke God are secure; they who bring their God in their hand: But ask the beasts, and they shall teach you; and the birds of the air, and they shall tell you: Or speak to the earth, and it shall teach you; and the fishes of the sea shall declare to you: Who knows not among all these that the hand of the Lord has done this: In whose hand is the soul of every living thing, and the breath of all mankind: Does not the ear test words as the palate taste food: Wisdom is with the aged; and length of days brings understanding: With him is wisdom and strength, he has counsel and understanding: Behold, he breaks down, and it cannot be built again; he shuts up a man, and there can be no opening: Behold, he withdraws the waters, and they dry up; then he sends them out, and

they overflow the earth: With him is strength and wisdom; the deceived and the deceiver are his: He leads counsellors away stripped, and makes the judges fools: He looses the bond of kings, and binds their loins with a girdle: He leads priests away stripped, and overthrows the mighty: He removes the speech of the trusty, and takes away the understanding of the aged: He pours contempt on princes, and weakens the belt of the mighty: He uncovers deep things from darkness, and brings out to light the shadow of death:”

HB, JOB 12:1-22

“Acquaint now yourself with him, and be at peace; thereby good shall come to you: Receive, I beseech you, the Torah from his mouth, and lay up his words in your heart:”

HB, JOB 22:21-22

“But where shall wisdom be found? And where is the place of understanding: Man does not know its price; nor is it found in the land of the living: The depth says, It is not in me; and the sea says, It is not with me: It cannot be acquired for gold, nor shall silver be weighed for its price: It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire: Gold and glass cannot equal it; nor can it be exchanged for jewels of fine gold: No mention shall be made of coral, or of crystal; for the price of wisdom is above rubies: The topaz of Kush cannot not equal it, nor can it be valued in pure gold: From where does wisdom come? And where is the place of understanding: Seeing it is hidden from the eyes of all living, and concealed from the birds of the air: Avaddon and death say, We have heard of its fame with our ears: God understands its way, and he knows its place: For he looks to the ends of the earth, and sees everything under the whole heaven: When he makes a weight for the winds; and he weighs the waters by measure: When he made a decree for the rain, and a way for the lightning of the thunder: Then he saw it, and declare it; he established it and searched it out: And to man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding:”

HB, JOB 28:12-28

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“I said, Days should speak, and multitude of years should teach wisdom: But there is a spirit in man; and the breath of the Almighty gives them understanding: Not many men are wise; nor do the aged understand judgment:”

HB, JOB 32:7-9

“In a dream, in a vision of the night, when deep sleep falls upon men, while they slumber on their beds: Then he opens the ears of men, and with discipline seals their instruction:”

HB, JOB 33:15-16

“But no one says, Where is God my maker, who gives songs in the night: Who teaches us more than the beasts of the earth, and makes us wiser than the birds of the skies:”

HB, JOB 35:10-11

“Behold, God is exalted by his power; who teaches like him:”

HB, JOB 36:22

“Who has put wisdom in the inward parts? Or who has given understanding to the heart: Who can number the clouds in wisdom?”

HB, JOB 38:36-37

“For God gives to a man who is good in his sight; wisdom, and knowledge, and joy; but to the sinner he gives the task of gathering and heaping up, that he may give it to one who is good before God; This also is vanity and striving after wind:”

HB, ECCLESIASTES 2:26

“It is better to listen to a wise man's reproof than to listen to the praise of fools.”

THE HOLY SCRIPTURES, ECCLESIASTES 7:5

“For to be in the shelter of wisdom is to be also in the shelter of money, and the advantage of intelligence is that wisdom preserves the life of him who possesses it.”

THE HOLY SCRIPTURES, ECCLESIASTES 7:12

“Who is like the wise man? and who knows the meaning of a matter? A man's wisdom makes his face shine, and the boldness of his face is changed: I keep the king's commandment, and in the manner of an oath of God: Do not be hasty to leave his presence; stand not in an evil thing; for he does whatever pleases him: For in the word of a king there is authority; and who may say to him, What do you do: Whoever keeps the commandment shall feel no evil thing; and a wise man's heart discerns both time and judgment:”

HB, ECCLESIASTES 8:1-5

“This wisdom have I seen also under the sun, and it seemed great unto me: There was a little city, and few men in it; and there came a great king against it, and besieged it, and built great siege works against it: And a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that poor man: And said I, Wisdom is better than might; but the poor man's wisdom is despised, and his words are not heard: The words of wise men are heard in quiet more than the shouting of him who rules among fools: Wisdom is better than weapons of war; but one sinner destroys much good:”

HB, ECCLESIASTES 9:13-18

“If the iron is blunt, and one does not whet the edge, he must apply more strength; but wisdom increases skill: If the serpent bites before it is charmed, there is no advantage in a charmer: The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself:”

HB, ECCLESIASTES 10:10-12

“The words of the wise are like goads, and like nails firmly fixed are the collected sayings, which are given by one shepherd:”

HB, ECCLESIASTES 12:11

Wisdom

“And to for these four children, God gave knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams:”

HB, DANIEL 1:17

“Daniel spoke and said, Blessed be the name of God for ever and ever; for wisdom and might are his: And he changes the times and the seasons; he removes kings, and sets up kings; he gives wisdom to the wise, and knowledge to those who have understanding: He reveals the deep and secret things; he knows what is in the darkness, and the light dwells with him:”

HB, DANIEL 2:21-22

“And he shall corrupt by flatteries those who do wickedly against the covenant; but the people who know their God shall be strong, and take action: And those, among the people, who understand shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by plunder many days:”

HB, DANIEL 11:32-33

“And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness like the stars for ever and ever: But you, O Daniel, shut up the words, and seal the book, until the time of the end; many shall run to and fro, and knowledge shall increase:”

HB, DANIEL 12:3-4

“Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand:”

HB, DANIEL 12:10

Muslim

“Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.”

AL-QUR’ÁN 2:129

“Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth; (here) indeed are signs for a people that are wise.”

AL-QUR’ÁN 2:164

“When it is said to them: ‘Follow what Allah hath revealed’ they say: ‘Nay! we shall follow the ways of our fathers.’ What! even though their fathers were void of wisdom and guidance?

The parable of those who reject faith is as if one were to shout like a goat-herd to things that listen to nothing but calls and cries; deaf dumb and blind they are void of wisdom.”

AL-QUR’ÁN 2:170-171

“For Hajj are the months well known. If anyone undertakes that duty therein let there be no obscenity nor wickedness nor wrangling in the Hajj. And whatever good ye do (be sure) Allah knoweth it. And take a provision (with you) for the journey but the best of provisions is right conduct. So fear Me O ye that are wise!”

AL-QUR’ÁN 2:197

“When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughingstock (by your behavior), but remember Allah's grace upon you and that which He hath revealed unto you of the

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Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.”

AL-QUR’ÁN 2:231

“By Allah's will they routed them: and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah check one set of people by means of another the earth would indeed be full of mischief but Allah is full of bounty to all the worlds.”

AL-QUR’ÁN 2:251

“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 HOLY QUR’ÁN, THE Cow, 2:269

“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.”

AL-QUR’ÁN 3:118

“Or do they envy mankind for what Allah hath given them of His bounty? But We had already given the people of Abraham the Book and Wisdom and conferred upon them a great kingdom.”

AL-QUR’ÁN 4:54

“If anyone does evil or wrongs his own soul but afterwards seeks Allah's forgiveness he will find Allah Oft-Forgiving Most Merciful. And if anyone earns sin he earns it against his own soul: for Allah is full of knowledge and wisdom.”

AL-QUR’ÁN 4:110-111

“But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead

only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.”

THE QUR’ÁN 4:113

“When Allah saith: O Jesus, son of Mary! Remember My favor unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead, by My permission and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic; And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee).”

THE QUR’ÁN 5:110-111

“Say: ‘Come, I will rehearse what God hath (really) prohibited you from’: join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; - We provide sustenance for you and for them; - come not nigh to shameful deeds, whether open or secret; take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.”

THE HOLY QUR’ÁN, THE CATTLE, 6:151

“And from the fruit of the date-palm and the vine ye get out wholesome drink and food: behold in this also is a Sign for those who are wise.”

AL-QUR’ÁN 16:67

“Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is best aware

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of him who strayeth from His way, and He is Best Aware of those who go aright.”

THE QUR’ÁN 16:125

“(And it was said unto his son): O John! Hold the Scripture. And We gave him wisdom when a child.”

AL-QUR’ÁN 19:12

“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.”

AL-QUR’ÁN 22:46

“O my Lord! bestow wisdom on me, and join me with the righteous; ...”

THE HOLY QUR’ÁN, THE POETS, 26:83

“When he reached full age and was firmly established (in life) We bestowed on him wisdom and knowledge: for thus do We reward those who do good.”

AL-QUR’ÁN 28:14

“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?”

AL-QUR’ÁN 28:60

“And among His Signs He shows you the lightning by way both of fear and of hope and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.”

AL-QUR’ÁN 30:24

“We bestowed (in the past) wisdom on Luqman: ‘Show (thy) gratitude to Allah.’ Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful verily Allah is free of all wants worthy of all praise.”

AL-QUR’ÁN 31:12

“We strengthened his kingdom and gave him wisdom and sound judgment in speech and decision.”

AL-QUR’ÁN 38:20

“The revelation of this Book is from Allah the Exalted in Power Full of Wisdom.”

AL-QUR’ÁN 39:1

“O my people! Yours is the kingdom today, ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but guide you to wise policy.”

AL-QUR’ÁN 40:29

“It is He Who has created you from dust then from a sperm-drop then from a leech-like clot; then does He get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old though of you there are some who die before; and lets you reach a Term appointed: in order that ye may learn wisdom.”

AL-QUR’ÁN 40:67

“Thus doth (He) send Inspiration to thee as (He did) to those before thee Allah Exalted in Power full of Wisdom.”

AL-QUR’ÁN 42:3

“We have made it a Qur’án in Arabic that ye may be able to understand (and learn wisdom). And verily it is in the Mother of the Book in Our Presence high (in dignity) full of wisdom.”

AL-QUR’ÁN 43:3-4

Wisdom

“When Jesus came with clear proofs (of Allah's sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning which ye differ. So keep your duty to Allah, and obey me.”

AL-QUR’ÁN 43:63

“By the Book that makes things clear We sent it down during a blessed night: for We (ever) wish to warn (against Evil). In that (night) is made distinct every affair of wisdom By command from Our presence. For We (ever) send (revelations) As a Mercy from thy Lord: for He hears and knows (all things); The Lord of the heavens and the earth and all between them if ye (but) have an assured faith.”

AL-QUR’ÁN 44:2-7

“And in the alternation of Night and Day and the fact that Allah sends down Sustenance from the sky and revives therewith the earth after its death and the change of the winds are Signs for those that are wise.”

AL-QUR’ÁN 45:5

“They denied (the Truth) and followed their own lusts. Yet everything will come to a decision. And surely there hath come unto them news whereof the purport should deter, Effective wisdom; but warnings avail not.”

AL-QUR’ÁN 54:3

Zoroastrian

“Haoma grants to racers who would run a course with span both speed and bottom (in their horses). Haoma grants to women come to bed with child a brilliant offspring and a righteous line. Haoma grants to those (how many!) who have long sat searching books, more knowledge and more wisdom.”

YASNA 9:22

“We are offering saving acts of wisdom and of worship with the sacred gift of the Ahuna-Vairyā intoned with sanctity, and of the two mortars here brought forward with holy act, and with that of the correctly uttered words likewise; and therefore may they be to us the more saving in their wise significance.”

YASNA 27:7

“The wise whom thou knowest as worthy, for their right (doing) and their good thought, for them do thou fulfill their longing for attainment. For I know words of prayer are effective with Ye, which tend to a good object.”

YASNA 28:10

“Now the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the Bad, in thought and word and action. And between these two the wise ones chose aright, the foolish not so.”

YASNA 30:3

“To Thee and to Right we will offer the sacrifice with due service, that in (Thy established) Dominion ye may bring all creatures to perfection through Good Thought. For the reward of the wise man is for ever secure, O Mazda, among you.”

YASNA 34:3

“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.”

YASNA 34:9

“The precious reward, then, O Mazda, ye will give by the action of Good Thought to the bodily life of those who are in the community that tends the pregnant cow, (the promise of) your good doctrine, Ahura, that of the wisdom which exalts communities through Right.”

YASNA 34:14

“The Fire of Ahura Mazda art thou verily; yea, the most bounteous one of His Spirit, wherefore Thine is the most potent of all names (for grace), O Fire 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!”

YASNA 36:3-4

“O Devotion, let not bad rulers rule us, let good rulers with deeds of good wisdom rule; to dedicate (our) birth to mankind, working for the world, is best hereafter, (for) these grow food for us.”

YASNA 48:5

“With those prayers I would come and praise you, O Mazda and thou Right, with actions of Good Thought. If I be master of my own destiny as I will, then will I take thought for the portion of the wise in the same.”

YASNA 50:9

“All these questions the Shepherd asks, so that he may prosper the earth righteously, (being) upright in action and deeply wise in humility, who rightly governs creatures, having been appointed as a holy Teacher.”

YASNA 51:5

“Men with lustful deeds address the body; but do you all night long address the heavenly wisdom (and) ... call for the wisdom that will keep you awake.”

YASHTS 24:41

“In the eyes of the Angels and Archangels the poor (man) who is innocent and wise is better than a King or rich (man) who is ignorant.”

DINA-I MAINOG-I KHIRAT 58:7

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