

SOME OF THE SAYINGS (HADITH) OF THE PROPHET MUHAMMED

Actions will be judged according to intentions.

No man is a true believer unless he desireth for his brother that which he desireth for himself.

God doth not love him who is able to fit but doth not work for himself or for others.

Those who earn an honest living are the beloved of God.

The best of alms is that which the right hand giveth, and the left hand knoweth not of.

He is not of me, but a rebel at heart, who, when he speaketh, speaketh falsely; who, when he promiseth, breaketh his promises; and who, when trust is imposed in him, faileth in his trust.

Modesty and chastity are parts of the faith.

He who is not kind to God's creatures, and to his own children, will have no mercy from God.

What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.

Do not associate any one thing with God, although they kill or burn you; nor affront intentionally your parents, although they should order you to quit your wife, your children, and your property.

Never drink wine, for it is the root of all evil; abstain from vice; and when a pestilence shall pervade mankind, and you shall be amongst them, remain with them; and cherish your children.

Hell is veiled in delights, and Heaven in hardships and miseries.

Do not speak ill of the dead.

Seek knowledge from the cradle to the grave.

The love of the world is the root of all evils.

It is your own conduct which will lead you to reward or punishment, as if you had been destined therefor.

THE HOLY GHOST

Jesus said to His loved ones on earth:

I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; Even the Spirit of Truth (John 14/16–17).

Again,

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you (John 16/7).

This blessed promise was fulfilled when Jesus had ascended to the right hand of God. As Peter said on the day of Pentecost:

Having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear (Acts 2/33).

Disciples on earth received the Spirit. He had wrought in men in the ages which had passed, and He will work again in the ages to come; but on that day the Comforter came from heaven to earth, henceforth making the body of the Believer His temple, and also dwelling in the Church (1 Cor. 3/16).

People often speak of the Spirit as if He were merely an influence, but whilst it is perfectly true that He influences, and that powerfully, the Holy Ghost is a

... *Divine Person.*

(John 16/13-14) is very plain as to this:

Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you.

'Tis He who sanctifies the souls of God's people until they are fitted to appear in His Presence. He takes the sinner by the hand (providing he is willing to go) and shows him Calvary, and seems to say there is God's Love upon the Cross!

There is the atoning sacrifice: there is the pardon for our sins. He takes the scales off the sinner's eyes and he looks, and the burden of his sins rolls away, and the Peace as well as the Love of God flows into his soul like a river of life. If we do not know how to turn, then He says, I will pour out My spirit unto you, I will make known My words unto you.

The Holy Ghost sanctifies (or sets apart) (1 Peter 1/2);

... dwells in Believers (John 14/17);

... joins them to the Lord and to each other (1 Cor. 6/17 and 15);

He is the anointed (2 Cor. 1/21);

... the Seal for the day of Redemption (2 Cor. 1/22);

... the earnest of future blessing (Eph. 1/13-14);

... and also dwells in the House of God (Eph. 2/22) and (1 Cor. 3/16).

JUDAISM

HOW DOES THE INDIVIDUAL COME TO KNOW GOD?

We learn to know God best through experience, the experience which helps us to feel that there is in the universe this great Power which creates it, rules it, and guides it, and the experience which brings us into close contact, into close communion, with this Power.

We learn to know God as we learn to know a human friend, by communion. We feel the love and the kindness of a human friend when we are with him. So do we feel the attributes of God, that He is Perfect Love and Perfect Goodness when we feel His presence. We experience God when we experience the qualities which make up His Being. It is true

that our first knowledge of Him comes to us from those men who, because they had this experience of God, by their lives and through what they wrote have become our teachers in the knowledge of God. But faith will come to us in largest measure only when we strive by work, thought, and prayer to come near to God and to commune with Him.

The universe within us and all about us shows a wonderful life, the workings of wonderful powers. There are different planets and stars and worlds held together in space. There is the life which courses through man, through trees, through all nature. There is the goodness of which everyone has some sense, and which has been the power making for the advancement and progress of the human family. There is the knowledge of truth coming into the world more clearly and more fully.

At first these may present to us a mystery. We ask: "*Whence all this?*"

Out of that very mystery, however, comes the answer to our questionings. Life, power, goodness, truth, all come from Him who is the Great Author, God. And we, by striving to come near to Him, and to commune with Him, will learn to feel His Presence and to know Him.

This experience of God by the individual must have an important place in religious knowledge. One will recall that in an earlier part of this review, it was said that our knowledge of Judaism comes from Jewish literature and from the religious experience of the individual Jew. By "*religious experience*" what the individual comes to know through his thought and feeling is that he tries to realize the presence of God and to commune with Him by prayer, meditation and study.

Book 4

BUDDHISM

Buddhism is a Western term for the faith ushered in by the Buddha. In its original sense it is termed the Buddha Dhammu, the latter word being the Pali version of the Sanskrit Dharma or Dharm, meaning Faith.

The world of Buddhism is divided, broadly speaking, into two great Schools, the one including Ceylon, Burma, Siam, and parts of India (which is, however, no longer a Buddhist country), calling itself the *Thera Vada*, or teaching of the elders, and the other, covering Japan and China, Tibet and South Mongolia, forming the northern or *Mahayana* School.

The former claims to have preserved the teaching of the Buddha as given to the people, but in the opinion of some, is apt to stress the letter of his teaching, and to ignore its relation to the larger body of truth of which it is an indivisible part.

The Mahayana, or Great Vehicle, has gone to the opposite extreme, and while containing the inner teaching of the All-Enlightened One, has let creep in through excessive tolerance a host of practices quite alien to Buddhism. These Schools, however, are two aspects of a whole, and only a study of both will reveal the whole of Buddhism.

As this religion is indissolubly associated with the personality of Buddha in infinitely greater degree than Islam is with the Prophet Muhammed or Judaism with Moses, it is

necessary to know something regarding the life-story of Buddha, the Enlightened One.

Gautama, the Buddha, was born about 560 B.C. in Northern India, the son of a reigning prince. At the age of thirty, dissatisfied with the idle luxury of palace life, he set forth as a beggar, penniless and alone, to seek deliverance for all mankind from the suffering which he found to permeate existence in whatever form. After years of lonely experiment and search, he attained to self-enlightenment, and became the Buddha, the "*All-Enlightened One.*"

For five and forty years he wandered over Northern India teaching all who came to him the nature of existence and the way which leads to deliverance from its suffering. Finally, at the age of eighty, he passed away. His teaching was carried far and wide, until today one-third of all humanity regards the Buddha as the All-Enlightened, All-Compassionate teacher of the way.

The essence of this faith can best be based upon an extract from The Bhikkhu Subhadra:

Buddhism teaches the way to perfect goodness and wisdom without a personal God; the highest knowledge without a 'revelation'; a moral world-order and just retribution, carried out of necessity by reason of the laws of nature of our own being; continued existence without a separate 'Immortal soul'; eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer, a salvation in which everyone is his own saviour, and which can be obtained in this life and on this earth by the exercise of one's own faculties, without prayers, sacrifices, penances or ceremonies, without ordained priests, without the mediation of saints, and without Divine Grace.