

BUDDHISM (all references)

P.67 - §3 All religions teach the worship of Deity and some doctrine of human salvation. The Buddhist religion promises salvation from suffering, unending peace; the Jewish religion promises salvation from difficulties, prosperity predicated on righteousness; the Greek religion promised salvation from disharmony, ugliness, by the realization of beauty; Christianity promises salvation from sin, sanctity; Mohammedanism provides deliverance from the rigorous moral standards of Judaism and Christianity. The religion of Jesus is salvation from self, deliverance from the evils of creature isolation in time and in eternity.

P.773 - §6 Labor, the efforts of design, distinguishes man from the beast, whose exertions are largely instinctive. The necessity for labor is man's paramount blessing. The Prince's staff all worked; they did much to ennoble physical labor on Urantia. Adam was a gardener; the God of the Hebrews labored--he was the creator and upholder of all things. The Hebrews were the first tribe to put a supreme premium on industry; they were the first people to decree that "he who does not work shall not eat." But many of the religions of the world reverted to the early ideal of idleness. Jupiter was a reveler, and Buddha became a reflective devotee of leisure.

P.882 - §8 The spiritual awakening of the sixth century before Christ did not persist in India, having died out even before the Mohammedan invasion. But someday a greater Gautama may arise to lead all India in the search for the living God, and then the world will observe the fruition of the cultural potentialities of a versatile people so long comatose under the numbing influence of an unprogressing spiritual vision.

P.976 - §6 These olden ideas of self-discipline embraced flogging and all sorts of physical torture. The priests of the mother cult were especially active in teaching the virtue of physical suffering, setting the example by submitting themselves to castration. The Hebrews, Hindus, and Buddhists were earnest devotees of this doctrine of physical humiliation.

P.1008 - §8 Many races have conceived of their leaders as being born of virgins; their careers are liberally sprinkled with miraculous episodes, and their return is always expected by their respective groups. In central Asia the tribesmen still look for the return of Genghis Khan; in Tibet, China, and India it is Buddha; in Islam it is Mohammed; among the Amerinds it was Hesunanin Onamonalonton; with the Hebrews it was, in general, Adam's return as a material ruler.

P.1009 - §6 4. The sixth century before Christ. Many men arose to proclaim truth in this, one of the greatest centuries of religious awakening ever witnessed on Urantia. Among these should be recorded Gautama, Confucius, Lao-tse, Zoroaster, and the Jainist teachers. The teachings of Gautama have become widespread in Asia, and he is revered as the Buddha by millions. Confucius was to Chinese morality what Plato was to Greek philosophy, and while there were religious repercussions to the teachings of both, strictly speaking, neither was a religious teacher; Lao-tse envisioned more of God in Tao than did Confucius in humanity or Plato in idealism. Zoroaster, while much affected by the prevalent concept of dual spiritism, the good and the bad, at the same time definitely exalted the idea of one eternal Deity and of the ultimate victory of light over darkness.

P.1010 - §3 7. The fifteenth century after Christ. This period witnessed two religious movements: the disruption of the unity of Christianity in the Occident and the synthesis of a new religion in the Orient. In Europe institutionalized Christianity had attained that degree of inelasticity which rendered further growth incompatible with unity. In the Orient the combined teachings of Islam, Hinduism, and Buddhism were synthesized by Nanak and his followers into Sikhism, one of the most advanced religions of Asia.

P.1011 - §14 The great international, interracial faiths are the Hebraic, Buddhist, Christian, and Islamic. Buddhism stretches from Ceylon and Burma through Tibet and China to Japan. It has shown an adaptability to the mores of many peoples that has been equaled only by Christianity.

P.1012 - §1 Ancestor worship onetime constituted a decided advance in religious evolution, but it is both amazing and regrettable that this primitive concept persists in China, Japan, and India amidst so much that is relatively more advanced, such as Buddhism and Hinduism. In the Occident, ancestor worship developed into the veneration of national gods and respect for racial heroes. In the twentieth century this hero-venerating nationalistic religion makes its appearance in the various radical and nationalistic secularisms which characterize many races and nations of the Occident. Much of this same attitude is also found in the great universities and the larger industrial communities of the English-speaking peoples. Not very different from these concepts is the idea that religion is but "a shared quest of the good life." The "national religions" are nothing more than a reversion to the early Roman emperor worship and to Shinto--worship of the state in the imperial family.

P.1012 - §3 New religions cannot be invented; they are either evolved, or else they are suddenly revealed. All new evolutionary religions are merely advancing expressions of the old beliefs, new adaptations and adjustments. The old does not cease to exist; it is merged with the new, even as Sikhism budded and blossomed out of the soil and forms of Hinduism, Buddhism, Islam, and other contemporary cults. Primitive religion was very democratic; the savage was quick to borrow or lend. Only with revealed religion did autocratic and intolerant theologic egotism appear.

P.1029 - §6 It was during the times of the writing of the Upanishads that Buddhism arose in India. But despite its successes of a thousand years, it could not compete with later Hinduism; despite a higher morality, its early portrayal of God was even less well-defined than was that of Hinduism, which provided for lesser and personal deities. Buddhism finally gave way in northern India before the onslaught of a militant Islam with its clear-cut concept of Allah as the supreme God of the universe.

P.1031 - §2 With the passing of the centuries in India, the populace returned in measure to the ancient rituals of the Vedas as they had been modified by the teachings of the Melchizedek missionaries and crystallized by the later Brahman priesthood. This, the oldest and most cosmopolitan of the world's religions, has undergone further changes in response to Buddhism and Jainism and to the later appearing influences of Mohammedanism and Christianity. But by the time the teachings of Jesus arrived, they had already become so Occidentalized as to be a "white man's religion," hence strange and foreign to the Hindu mind.

P.1032 - §1 Hinduism has survived because it is essentially an integral part of the basic social fabric of India. It has no great hierarchy which can be disturbed or destroyed; it is interwoven into the life pattern of the people. It has an adaptability to changing conditions that excels all other cults, and it displays a tolerant attitude of adoption toward many other religions, Gautama Buddha and even Christ himself being claimed as incarnations of Vishnu.

P.1034 - §7 Like many other spiritual and moral teachers, both Confucius and Lao-tse were eventually deified by their followers in those spiritually dark ages of China which intervened between the decline and perversion of the Taoist faith and the coming of the Buddhist missionaries from India. During these spiritually decadent centuries the religion of the yellow race degenerated into a pitiful theology wherein swarmed devils, dragons, and evil spirits, all betokening the returning fears of the unenlightened mortal mind. And China, once at the head of human society because of an advanced religion, then fell behind because of temporary failure to progress in the true path of the development of that God-consciousness which is indispensable to the true progress, not only of the individual mortal, but also of the intricate and complex civilizations which characterize the advance of culture and society on an evolutionary planet of time and space.

P.1035 - §1 Contemporary with Lao-tse and Confucius in China, another great teacher of truth arose in India. Gautama Siddhartha was born in the sixth century before Christ in the north Indian province of Nepal. His followers later made it appear that he was the son of a fabulously wealthy ruler, but, in truth, he was the heir apparent to the throne of a petty chieftain who ruled by sufferance over a small and secluded mountain valley in the southern Himalayas.

P.1035 - §2 Gautama formulated those theories which grew into the philosophy of Buddhism after six years of the futile practice of Yoga. Siddhartha made a determined but unavailing fight against the growing caste system. There was a lofty sincerity and a unique unselfishness about this young prophet prince that greatly appealed to the men of those days. He detracted from the practice of seeking individual salvation through physical affliction and personal pain. And he exhorted his followers to carry his gospel to all the world.

P.1035 - §3 Amid the confusion and extreme cult practices of India, the saner and more moderate teachings of Gautama came as a refreshing relief. He denounced gods, priests, and their sacrifices, but he too failed to perceive the personality of the One Universal. Not believing in the existence of individual human souls, Gautama, of course, made a valiant fight against the time-honored belief in transmigration of the soul. He made a noble effort to deliver men from fear, to make them feel at ease and at home in the great universe, but he failed to show them the pathway to that real and supernal home of ascending mortals--Paradise--and to the expanding service of eternal existence.

P.1035 - §4 Gautama was a real prophet, and had he heeded the instruction of the hermit Godad, he might have aroused all India by the inspiration of the revival of the Salem gospel of salvation by faith. Godad was descended through a family that had never lost the traditions of the Melchizedek missionaries.

P.1035 - §5 At Benares Gautama founded his school, and it was during its second year that a pupil, Baudhan, imparted to his teacher the traditions of the Salem missionaries about the Melchizedek covenant with Abraham; and while Siddhartha did not have a very clear concept of the Universal Father, he took an advanced stand on salvation through faith--simple belief. He so declared himself before his followers and began sending his students out in groups of sixty to proclaim to the people of India "the glad tidings of free salvation; that all men, high and low, can attain bliss by faith in righteousness and justice."

P.1035 - §6 Gautama's wife believed her husband's gospel and was the founder of an order of nuns. His son became his successor and greatly extended the cult; he grasped the new idea of salvation through faith but in his later years wavered regarding the Salem gospel of divine favor through faith alone, and in his old age his dying words were, "Work out your own salvation."

P.1036 - §1 When proclaimed at its best, Gautama's gospel of universal salvation, free from sacrifice, torture, ritual, and priests, was a revolutionary and amazing doctrine for its time. And it came surprisingly near to being a revival of the Salem gospel. It brought succor to millions of despairing souls, and notwithstanding its grotesque perversion during later centuries, it still persists as the hope of millions of human beings.

P.1036 - §2 Siddhartha taught far more truth than has survived in the modern cults bearing his name. Modern Buddhism is no more the teachings of Gautama Siddhartha than is Christianity the teachings of Jesus of Nazareth.

P.1036 - §3 To become a Buddhist, one merely made public profession of the faith by reciting the Refuge: "I take my refuge in the Buddha; I take my refuge in the Doctrine; I take my refuge in the Brotherhood."

P.1036 - §4 Buddhism took origin in a historic person, not in a myth. Gautama's followers called him Sasta, meaning master or teacher. While he made no superhuman claims for either himself or his teachings, his disciples early began to call him the enlightened one, the Buddha; later on, Sakyamuni Buddha.

P.1036 - §5 The original gospel of Gautama was based on the four noble truths:

1. The noble truths of suffering.
2. The origins of suffering.
3. The destruction of suffering.
4. The way to the destruction of suffering.

P.1036 - §10 Closely linked to the doctrine of suffering and the escape therefrom was the philosophy of the Eightfold Path: right views, aspirations, speech, conduct, livelihood, effort, mindfulness, and contemplation. It was not Gautama's intention to attempt to destroy all effort, desire, and affection in the escape from suffering; rather was his teaching designed to picture to mortal man the futility of pinning all hope and aspirations entirely on temporal goals and material objectives. It was not so much that love of one's fellows should be shunned as that the

true believer should also look beyond the associations of this material world to the realities of the eternal future.

P.1036 - §11 The moral commandments of Gautama's preachment were five in number:

1. You shall not kill.
2. You shall not steal.
3. You shall not be unchaste.
4. You shall not lie.
5. You shall not drink intoxicating liquors.

P.1036 - §18 Siddhartha hardly believed in the immortality of the human personality; his philosophy only provided for a sort of functional continuity. He never clearly defined what he meant to include in the doctrine of Nirvana. The fact that it could theoretically be experienced during mortal existence would indicate it was not viewed as a state of complete annihilation. It implied a condition of supreme enlightenment and supernal bliss wherein all fetters binding man to the material world had been broken; there was freedom from the desires of mortal life and deliverance from all danger of ever again experiencing incarnation.

P.1037 - §1 According to the original teachings of Gautama, salvation is achieved by human effort, apart from divine help; there is no place for saving faith or prayers to superhuman powers. Gautama, in his attempt to minimize the superstitions of India, endeavored to turn men away from the blatant claims of magical salvation. And in making this effort, he left the door wide open for his successors to misinterpret his teaching and to proclaim that all human striving for attainment is distasteful and painful. His followers overlooked the fact that the highest happiness is linked with the intelligent and enthusiastic pursuit of worthy goals, and that such achievements constitute true progress in cosmic self-realization.

P.1037 - §2 The great truth of Siddhartha's teaching was his proclamation of a universe of absolute justice. He taught the best godless philosophy ever invented by mortal man; it was the ideal humanism and most effectively removed all grounds for superstition, magical rituals, and fear of ghosts or demons.

P.1037 - §3 The great weakness in the original gospel of Buddhism was that it did not produce a religion of unselfish social service. The Buddhistic brotherhood was, for a long time, not a fraternity of believers but rather a community of student teachers. Gautama forbade their receiving money and thereby sought to prevent the growth of hierarchal tendencies. Gautama himself was highly social; indeed, his life was much greater than his preachment.

P.1037 - §4 Buddhism prospered because it offered salvation through belief in the Buddha, the enlightened one. It was more representative of the Melchizedek truths than any other religious system to be found throughout eastern Asia. But Buddhism did not become widespread as a religion until it was espoused in self-protection by the low-caste monarch Asoka, who, next to Ikhnaton in Egypt, was one of the most remarkable civil rulers between Melchizedek and Michael. Asoka built a great Indian empire through the propaganda of his Buddhist missionaries. During a period of twenty-five years he trained and sent forth more than seventeen thousand

missionaries to the farthest frontiers of all the known world. In one generation he made Buddhism the dominant religion of one half the world. It soon became established in Tibet, Kashmir, Ceylon, Burma, Java, Siam, Korea, China, and Japan. And generally speaking, it was a religion vastly superior to those which it supplanted or upstepped.

P.1037 - §5 The spread of Buddhism from its homeland in India to all of Asia is one of the thrilling stories of the spiritual devotion and missionary persistence of sincere religionists. The teachers of Gautama's gospel not only braved the perils of the overland caravan routes but faced the dangers of the China Seas as they pursued their mission over the Asiatic continent, bringing to all peoples the message of their faith. But this Buddhism was no longer the simple doctrine of Gautama; it was the miraculized gospel which made him a god. And the farther Buddhism spread from its highland home in India, the more unlike the teachings of Gautama it became, and the more like the religions it supplanted, it grew to be.

P.1038 - §1 Buddhism, later on, was much affected by Taoism in China, Shinto in Japan, and Christianity in Tibet. After a thousand years, in India Buddhism simply withered and expired. It became Brahmanized and later abjectly surrendered to Islam, while throughout much of the rest of the Orient it degenerated into a ritual which Gautama Siddhartha would never have recognized.

P.1038 - §2 In the south the fundamentalist stereotype of the teachings of Siddhartha persisted in Ceylon, Burma, and the Indo-China peninsula. This is the Hinayana division of Buddhism which clings to the early or asocial doctrine.

P.1038 - §3 But even before the collapse in India, the Chinese and north Indian groups of Gautama's followers had begun the development of the Mahayana teaching of the "Great Road" to salvation in contrast with the purists of the south who held to the Hinayana, or "Lesser Road." And these Mahayanists cast loose from the social limitations inherent in the Buddhist doctrine, and ever since has this northern division of Buddhism continued to evolve in China and Japan.

P.1038 - §4 Buddhism is a living, growing religion today because it succeeds in conserving many of the highest moral values of its adherents. It promotes calmness and self-control, augments serenity and happiness, and does much to prevent sorrow and mourning. Those who believe this philosophy live better lives than many who do not.

P.1038 - §5 In Tibet may be found the strangest association of the Melchizedek teachings combined with Buddhism, Hinduism, Taoism, and Christianity. When the Buddhist missionaries entered Tibet, they encountered a state of primitive savagery very similar to that which the early Christian missionaries found among the northern tribes of Europe.

P.1038 - §8 Buddhism entered China in the first millennium after Christ, and it fitted well into the religious customs of the yellow race. In ancestor worship they had long prayed to the dead; now they could also pray for them. Buddhism soon amalgamated with the lingering ritualistic practices of disintegrating Taoism. This new synthetic religion with its temples of worship and definite religious ceremonial soon became the generally accepted cult of the peoples of China, Korea, and Japan.

P.1039 - §1 While in some respects it is unfortunate that Buddhism was not carried to the world until after Gautama's followers had so perverted the traditions and teachings of the cult as to make of him a divine being, nonetheless this myth of his human life, embellished as it was with a multitude of miracles, proved very appealing to the auditors of the northern or Mahayana gospel of Buddhism.

P.1039 - §2 Some of his later followers taught that Sakyamuni Buddha's spirit returned periodically to earth as a living Buddha, thus opening the way for an indefinite perpetuation of Buddha images, temples, rituals, and impostor "living Buddhas." Thus did the religion of the great Indian protestant eventually find itself shackled with those very ceremonial practices and ritualistic incantations against which he had so fearlessly fought, and which he had so valiantly denounced.

P.1039 - §3 The great advance made in Buddhist philosophy consisted in its comprehension of the relativity of all truth. Through the mechanism of this hypothesis Buddhists have been able to reconcile and correlate the divergencies within their own religious scriptures as well as the differences between their own and many others. It was taught that the small truth was for little minds, the large truth for great minds.

P.1039 - §4 This philosophy also held that the Buddha (divine) nature resided in all men; that man, through his own endeavors, could attain to the realization of this inner divinity. And this teaching is one of the clearest presentations of the truth of the indwelling Adjusters ever to be made by a Urantian religion.

P.1039 - §5 But a great limitation in the original gospel of Siddhartha, as it was interpreted by his followers, was that it attempted the complete liberation of the human self from all the limitations of the mortal nature by the technique of isolating the self from objective reality. True cosmic self-realization results from identification with cosmic reality and with the finite cosmos of energy, mind, and spirit, bounded by space and conditioned by time.

P.1039 - §6 But though the ceremonies and outward observances of Buddhism became grossly contaminated with those of the lands to which it traveled, this degeneration was not altogether the case in the philosophical life of the great thinkers who, from time to time, embraced this system of thought and belief. Through more than two thousand years, many of the best minds of Asia have concentrated upon the problem of ascertaining absolute truth and the truth of the Absolute.

P.1039 - §7 The evolution of a high concept of the Absolute was achieved through many channels of thought and by devious paths of reasoning. The upward ascent of this doctrine of infinity was not so clearly defined as was the evolution of the God concept in Hebrew theology. Nevertheless, there were certain broad levels which the minds of the Buddhists reached, tarried upon, and passed through on their way to the envisioning of the Primal Source of universes:

P.1039 - §8 1. The Gautama legend. At the base of the concept was the historic fact of the life and teachings of Siddhartha, the prophet prince of India. This legend grew in myth as it traveled

through the centuries and across the broad lands of Asia until it surpassed the status of the idea of Gautama as the enlightened one and began to take on additional attributes.

P.1040 - §1 2. The many Buddhas. It was reasoned that, if Gautama had come to the peoples of India, then, in the remote past and in the remote future, the races of mankind must have been, and undoubtedly would be, blessed with other teachers of truth. This gave rise to the teaching that there were many Buddhas, an unlimited and infinite number, even that anyone could aspire to become one--to attain the divinity of a Buddha.

P.1040 - §2 3. The Absolute Buddha. By the time the number of Buddhas was approaching infinity, it became necessary for the minds of those days to reunify this unwieldy concept. Accordingly it began to be taught that all Buddhas were but the manifestation of some higher essence, some Eternal One of infinite and unqualified existence, some Absolute Source of all reality. From here on, the Deity concept of Buddhism, in its highest form, becomes divorced from the human person of Gautama Siddhartha and casts off from the anthropomorphic limitations which have held it in leash. This final conception of the Buddha Eternal can well be identified as the Absolute, sometimes even as the infinite I AM.

P.1040 - §3 While this idea of Absolute Deity never found great popular favor with the peoples of Asia, it did enable the intellectuals of these lands to unify their philosophy and to harmonize their cosmology. The concept of the Buddha Absolute is at times quasi-personal, at times wholly impersonal--even an infinite creative force. Such concepts, though helpful to philosophy, are not vital to religious development. Even an anthropomorphic Yahweh is of greater religious value than an infinitely remote Absolute of Buddhism or Brahmanism.

P.1040 - §5 The great weakness in the cosmology of Buddhism was twofold: its contamination with many of the superstitions of India and China and its sublimation of Gautama, first as the enlightened one, and then as the Eternal Buddha. Just as Christianity has suffered from the absorption of much erroneous human philosophy, so does Buddhism bear its human birthmark. But the teachings of Gautama have continued to evolve during the past two and one-half millenniums. The concept of Buddha, to an enlightened Buddhist, is no more the human personality of Gautama than the concept of Jehovah is identical with the spirit demon of Horeb to an enlightened Christian. Paucity of terminology, together with the sentimental retention of olden nomenclature, is often provocative of the failure to understand the true significance of the evolution of religious concepts.

P.1040 - §6 Gradually the concept of God, as contrasted with the Absolute, began to appear in Buddhism. Its sources are back in the early days of this differentiation of the followers of the Lesser Road and the Greater Road. It was among the latter division of Buddhism that the dual conception of God and the Absolute finally matured. Step by step, century by century, the God concept has evolved until, with the teachings of Ryonin, Honen Shonin, and Shinran in Japan, this concept finally came to fruit in the belief in Amida Buddha.

P.1041 - §2 The great strength of Buddhism is that its adherents are free to choose truth from all religions; such freedom of choice has seldom characterized a Urantian faith. In this respect the Shin sect of Japan has become one of the most progressive religious groups in the world; it has

revived the ancient missionary spirit of Gautama's followers and has begun to send teachers to other peoples. This willingness to appropriate truth from any and all sources is indeed a commendable tendency to appear among religious believers during the first half of the twentieth century after Christ.

P.1041 - §3 Buddhism itself is undergoing a twentieth-century renaissance. Through contact with Christianity the social aspects of Buddhism have been greatly enhanced. The desire to learn has been rekindled in the hearts of the monk priests of the brotherhood, and the spread of education throughout this faith will be certainly provocative of new advances in religious evolution.

P.1041 - §4 At the time of this writing, much of Asia rests its hope in Buddhism. Will this noble faith, that has so valiantly carried on through the dark ages of the past, once again receive the truth of expanded cosmic realities even as the disciples of the great teacher in India once listened to his proclamation of new truth? Will this ancient faith respond once more to the invigorating stimulus of the presentation of new concepts of God and the Absolute for which it has so long searched?

P.1041 - §5 All Urantia is waiting for the proclamation of the ennobling message of Michael, unencumbered by the accumulated doctrines and dogmas of nineteen centuries of contact with the religions of evolutionary origin. The hour is striking for presenting to Buddhism, to Christianity, to Hinduism, even to the peoples of all faiths, not the gospel about Jesus, but the living, spiritual reality of the gospel of Jesus.

P.1050 - §7 Not even in China or Rome did the Melchizedek teachings fail more completely than in this desert region so very near Salem itself. Long after the majority of the peoples of the Orient and Occident had become respectively Buddhist and Christian, the desert of Arabia continued as it had for thousands of years. Each tribe worshiped its olden fetish, and many individual families had their own household gods. Long the struggle continued between Babylonian Ishtar, Hebrew Yahweh, Iranian Ahura, and Christian Father of the Lord Jesus Christ. Never was one concept able fully to displace the others.

P.1054 - §5 The idea of Yahweh has undergone the most extensive development of all the mortal theories of God. Its progressive evolution can only be compared with the metamorphosis of the Buddha concept in Asia, which in the end led to the concept of the Universal Absolute even as the Yahweh concept finally led to the idea of the Universal Father. But as a matter of historic fact, it should be understood that, while the Jews thus changed their views of Deity from the tribal god of Mount Horeb to the loving and merciful Creator Father of later times, they did not change his name; they continued all the way along to call this evolving concept of Deity, Yahweh.

P.1084 - §1 It is not the province of this paper to deal with the origin and dissemination of the Christian religion. Suffice it to say that it is built around the person of Jesus of Nazareth, the humanly incarnate Michael Son of Nebadon, known to Urantia as the Christ, the anointed one. Christianity was spread throughout the Levant and Occident by the followers of this Galilean, and their missionary zeal equaled that of their illustrious predecessors, the Sethites and Salemites, as well as that of their earnest Asiatic contemporaries, the Buddhist teachers.

P.1099 - §1 It should be made clear that professions of loyalty to the supreme ideals--the psychic, emotional, and spiritual awareness of God-consciousness--may be a natural and gradual growth or may sometimes be experienced at certain junctures, as in a crisis. The Apostle Paul experienced just such a sudden and spectacular conversion that eventful day on the Damascus road. Gautama Siddhartha had a similar experience the night he sat alone and sought to penetrate the mystery of final truth. Many others have had like experiences, and many true believers have progressed in the spirit without sudden conversion.

P.1141 - §1 Buddhism in its original form is one of the best religions without a God which has arisen throughout all the evolutionary history of Urantia, although, as this faith developed, it did not remain godless. Religion without faith is a contradiction; without God, a philosophic inconsistency and an intellectual absurdity.

P.1144 - §3 The Buddhist faith developed two doctrines of a trinitarian nature: The earlier was Teacher, Law, and Brotherhood; that was the presentation made by Gautama Siddhartha. The later idea, developing among the northern branch of the followers of Buddha, embraced Supreme Lord, Holy Spirit, and Incarnate Savior.

P.1144 - §4 And these ideas of the Hindus and Buddhists were real trinitarian postulates, that is, the idea of a threefold manifestation of a monotheistic God. A true trinity conception is not just a grouping together of three separate gods.

P.1338 - §7 Philo was a great teacher; not since Moses had there lived a man who exerted such a profound influence on the ethical and religious thought of the Occidental world. In the matter of the combination of the better elements in contemporaneous systems of ethical and religious teachings, there have been seven outstanding human teachers: Sethard, Moses, Zoroaster, Lao-tse, Buddha, Philo, and Paul.

P.1446 - §3 Ganid was shocked to discover how near Buddhism came to being a great and beautiful religion without God, without a personal and universal Deity. However, he did find some record of certain earlier beliefs which reflected something of the influence of the teachings of the Melchizedek missionaries who continued their work in India even to the times of Buddha. Jesus and Ganid collected the following statements from the Buddhist literature:

P.1446 - §4 "Out of a pure heart shall gladness spring forth to the Infinite; all my being shall be at peace with this supermortal rejoicing. My soul is filled with content, and my heart overflows with the bliss of peaceful trust. I have no fear; I am free from anxiety. I dwell in security, and my enemies cannot alarm me. I am satisfied with the fruits of my confidence. I have found the approach to the Immortal easy of access. I pray for faith to sustain me on the long journey; I know that faith from beyond will not fail me. I know my brethren will prosper if they become imbued with the faith of the Immortal, even the faith that creates modesty, uprightness, wisdom, courage, knowledge, and perseverance. Let us forsake sorrow and disown fear. By faith let us lay hold upon true righteousness and genuine manliness. Let us learn to meditate on justice and mercy. Faith is man's true wealth; it is the endowment of virtue and glory.

P.1446 - §5 "Unrighteousness is contemptible; sin is despicable. Evil is degrading, whether held in thought or wrought out in deeds. Pain and sorrow follow in the path of evil as the dust follows the wind. Happiness and peace of mind follow pure thinking and virtuous living as the shadow follows the substance of material things. Evil is the fruit of wrongly directed thinking. It is evil to see sin where there is no sin; to see no sin where there is sin. Evil is the path of false doctrines. Those who avoid evil by seeing things as they are gain joy by thus embracing the truth. Make an end of your misery by loathing sin. When you look up to the Noble One, turn away from sin with a whole heart. Make no apology for evil; make no excuse for sin. By your efforts to make amends for past sins you acquire strength to resist future tendencies thereto. Restraint is born of repentance. Leave no fault unconfessed to the Noble One.

P.1447 - §1 "Cheerfulness and gladness are the rewards of deeds well done and to the glory of the Immortal. No man can rob you of the liberty of your own mind. When the faith of your religion has emancipated your heart, when the mind, like a mountain, is settled and immovable, then shall the peace of the soul flow tranquilly like a river of waters. Those who are sure of salvation are forever free from lust, envy, hatred, and the delusions of wealth. While faith is the energy of the better life, nevertheless, must you work out your own salvation with perseverance. If you would be certain of your final salvation, then make sure that you sincerely seek to fulfill all righteousness. Cultivate the assurance of the heart which springs from within and thus come to enjoy the ecstasy of eternal salvation.

P.1447 - §2 "No religionist may hope to attain the enlightenment of immortal wisdom who persists in being slothful, indolent, feeble, idle, shameless, and selfish. But whoso is thoughtful, prudent, reflective, fervent, and earnest--even while he yet lives on earth--may attain the supreme enlightenment of the peace and liberty of divine wisdom. Remember, every act shall receive its reward. Evil results in sorrow and sin ends in pain. Joy and happiness are the outcome of a good life. Even the evildoer enjoys a season of grace before the time of the full ripening of his evil deeds, but inevitably there must come the full harvest of evil-doing. Let no man think lightly of sin, saying in his heart: 'The penalty of wrongdoing shall not come near me.' What you do shall be done to you, in the judgment of wisdom. Injustice done to your fellows shall come back upon you. The creature cannot escape the destiny of his deeds.

P.1447 - §3 "The fool has said in his heart, 'Evil shall not overtake me'; but safety is found only when the soul craves reproof and the mind seeks wisdom. The wise man is a noble soul who is friendly in the midst of his enemies, tranquil among the turbulent, and generous among the grasping. Love of self is like weeds in a goodly field. Selfishness leads to grief; perpetual care kills. The tamed mind yields happiness. He is the greatest of warriors who overcomes and subdues himself. Restraint in all things is good. He alone is a superior person who esteems virtue and is observant of his duty. Let not anger and hate master you. Speak harshly of no one. Contentment is the greatest wealth. What is given wisely is well saved. Do not to others those things you would not wish done to you. Pay good for evil; overcome evil with the good.

P.1447 - §4 "A righteous soul is more to be desired than the sovereignty of all the earth. Immortality is the goal of sincerity; death, the end of thoughtless living. Those who are earnest die not; the thoughtless are dead already. Blessed are they who have insight into the deathless state. Those who torture the living will hardly find happiness after death. The unselfish go to

heaven, where they rejoice in the bliss of infinite liberality and continue to increase in noble generosity. Every mortal who thinks righteously, speaks nobly, and acts unselfishly shall not only enjoy virtue here during this brief life but shall also, after the dissolution of the body, continue to enjoy the delights of heaven."

P.1466 - §3 It was on the visit to Switzerland, up in the mountains, that Jesus had an all-day talk with both father and son about Buddhism. Many times Ganid had asked Jesus direct questions about Buddha, but he had always received more or less evasive replies. Now, in the presence of the son, the father asked Jesus a direct question about Buddha, and he received a direct reply. Said Gonod: "I would really like to know what you think of Buddha." And Jesus answered:

P.1466 - §4 "Your Buddha was much better than your Buddhism. Buddha was a great man, even a prophet to his people, but he was an orphan prophet; by that I mean that he early lost sight of his spiritual Father, the Father in heaven. His experience was tragic. He tried to live and teach as a messenger of God, but without God. Buddha guided his ship of salvation right up to the safe harbor, right up to the entrance to the haven of mortal salvation, and there, because of faulty charts of navigation, the good ship ran aground. There it has rested these many generations, motionless and almost hopelessly stranded. And thereon have many of your people remained all these years. They live within hailing distance of the safe waters of rest, but they refuse to enter because the noble craft of the good Buddha met the misfortune of grounding just outside the harbor. And the Buddhist peoples never will enter this harbor unless they abandon the philosophic craft of their prophet and seize upon his noble spirit. Had your people remained true to the spirit of Buddha, you would have long since entered your haven of spirit tranquillity, soul rest, and assurance of salvation.

P.1467 - §1 "You see, Gonod, Buddha knew God in spirit but failed clearly to discover him in mind; the Jews discovered God in mind but largely failed to know him in spirit. Today, the Buddhists flounder about in a philosophy without God, while my people are piteously enslaved to the fear of a God without a saving philosophy of life and liberty. You have a philosophy without a God; the Jews have a God but are largely without a philosophy of living as related thereto. Buddha, failing to envision God as a spirit and as a Father, failed to provide in his teaching the moral energy and the spiritual driving power which a religion must possess if it is to change a race and exalt a nation."