

*Rig Veda - 1800 – 1100 BC*  
*Atharva Veda - 1000 – 800 BC*  
*Upanishads - 900 - 300 BC*  
*Mahabharata and Bhagavad Gita - 400 - 300 BC*

John 1:1-5

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

Genesis 2:7

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Heraclitus, 5<sup>th</sup> Century BC Greek Philosopher:

The Logos is eternal but men have not heard it and men have heard it and not understood.

Through the Logos all things are understood yet men do not understand.

Man, who is an organic continuation of the Logos, thinks he can sever that continuity and exist apart from it.

Atharva-Veda XI, IV: To The Breath of Life ('Prana')

Homage to the Breath of Life, for this whole universe obeys it,

Which has become the Lord of all, on which all things are based.

Atharva-Veda X, VII: Skambha (The Support), 40

From him is darkness far removed: untouched by evil he:

In him are all the lights,—in Prajapati but three.

Katha Upanishad III-15

Beyond the 'great', abiding, endless, beginningless, soundless, intangible, It knows not form or taste or smell, eternal, changeless,—[such It is,] discern It! [For only so] can ye escape the jaws of death.

Maitri Upanishad II-2

“He who, without causing the breath (ucchvasa) to stop, rises aloft, changing yet changeless, [he who] dispels the darkness, —he is the Self.” So said the Master Maitri;

Svetasvatara Upanishad: IV-11

It is He alone who approaches every womb, in Him [alone] does this universe grow together and dissolve; He is the Lord who grants [us] favours, God, the adorable: Discerning Him a man wins peace for ever.

Bhagavad-Gita VII-6

From these [two Natures] all beings take their origin; Be very sure of this.

Of the whole [wide] universe the origin and the dissolution too am I.

Revelation 21:18

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

Revelation 21:21

And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

Atharva-Veda X, II: Primal Man, 31-33

The city of the gods which none lays low in battle has circles eight and portals nine:

In it is a golden treasure-chest, celestial, suffused with light.

In this golden treasure-chest, three-spoked and thrice supported, In this there is a being strange (yaksha) possessed of self (atmanvat): That is what knowers of Brahman know. Into this radiant [city], yellow, gold, Compacted with glory round about, the city unsubdued Brahma has entered in!

### Revelation 21:23

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

### Svetasvatara Upanishad VI: 14-15

There the sun shines not, nor moon, nor stars; These lightnings shine not there, let alone this fire: All things shine with the shining of this light, This whole universe reflects his radiance!

The One [great] swan in the middle of this world Is the same as the fire in oceanfs depths] deep hidden: By knowing Him indeed a man surpasses death; No other path is there on which to go.

### Bhagavad-Gita XV:6

That [state] is not illumined By sun or moon or fire:

Once men go thither, they come not back again, For that is my all-highest home (dhama).

### Revelation 14:4

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

### Revelation 19:11

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

### Mahabharata, Vol.3, Section 37: Markandeya Samasya Parva, from 485(188)

Driven by time, a brahmana named Kalki Vishnuyasha will be born. He will have great energy, great intelligence and valour. He will be born in a village named Sambhala, in an auspicious brahmana household. As soon as he thinks about it, all means of transport, weapons, warriors, missiles and armour will manifest themselves before him. He will be a king and emperor, triumphing on the basis of dharma. He will restore order in this turbulent world. When arisen, that radiant brahmana, immensely intelligent, will bring an end to the destruction by destroying everything. He will initiate the yuga. Wherever he goes, he will be surrounded by brahmanas. That brahmana will then uproot the mean masses of mlecchas, wherever they may happen to be.

### Mahabharata, Vol.3, Section 37: Markandeya Samasya Parva, from 486(189)

He will be praised by the Indras among brahmanas and will honour them in return. Kalki, supreme among brahmanas will roam around the earth, always engaged in the killing of *dasyus*. When he exterminates dasyus, terrible lamentations of ‘Alas, father!’ and ‘Alas, son!’ will be heard. O descendant of the Bharata lineage! When krita has arrived, adharma will thus be destroyed and dharma will flourish.

### Mahabharata, Vol.4, Section 55 Kama-Upanivada Parva 803(140)

When you see the one with the white horses in battle, with Krishna as the charioteer, using the weapons of Indra, Agni and the Maruts and hear the roar of Gandiva, as forceful as thunder, there will no longer be treta, krita or dvapara.

### Bhagavad-Gita IV:7-8

For whenever the law of righteousness (dharma) withers away, and lawlessness (adharma) Raises its head, then do I generate Myself on earth.

For the protection of the good, for the destruction of evildoers, for the setting up of righteousness, I come into being, age after age.

### 2 Peter 3:8

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

### Bhagavad-Gita VIII:17

For a thousand ages lasts one day of Brahma, and for a thousand ages one such night:

This knowing, men will know [what is meant by] day and night.

John 15:6

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

John 17:23

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Bhagavad-Gita IX:3-4

Men who put no faith in this law of righteousness (dharma), fail to reach Me and must return to the road of recurring death. By Me, Unmanifest in form, this whole universe was spun: In Me subsist all beings, I do not subsist in them.

Bhagavad-Gita IX:29

In all contingent beings the same am I; None do I hate and none do I fondly love (priya); But those who commune (bhaj-) with me in love's devotion (bhakti) [Abide] in Me, and I in them.

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From Hebrew Bible:

2 Chronicles 19:7

Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

Proverbs 24:23

These things also belong to the wise. It is not good to have respect of persons in judgment.

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James 2:9

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Romans 2:11

For there is no respect of persons with God.

Luke 6:35

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

Luke 14:27

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Luke 14:33

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

John 14:21

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.

Bhagavad-Gita XI:55

Do works for Me, make Me thy highest goal, be loyal in love (bhakta) to Me, cast off [all other] attachments, Have no hatred for any being at all: For all who do thus shall come to Me.

Bhagavad-Gita XII 18-20

I love the man who is the same to friend and foe, [the same] whether he be respected or despised, the same in heat and cold, in pleasure as in pain, who's put away attachment and remains unmoved by praise or blame, who's taciturn, contented with whatever comes his way, of steady mind, homeless, [but] loyal, devoted and devout. But as for those who reverence these deathless [words] of righteousness (dharma) which I have just now spoken, putting their faith [in them], making Me their goal, My loving devotees (bhakta)—these do I love exceedingly.

John 13:18

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

John 15:16

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

John 15:19

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Katha Upanishad II-23

This Self cannot be won by preaching [Him], not by sacrifice or much lore heard;  
By him alone can He be won whom He elects: To him this Self reveals his own [true] form (tanu).

Luke 10:22

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Bhagavad-Gita VII:26

All beings past and present, and yet to come I know: But none there is that knoweth Me.

John 10:30

I and my Father are one.

John 14:6

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Hebrews 1:2

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Matthew 6:20

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Bhagavad-Gita IX:17-18

I am the father of this world, mother, ordainer, grandsire, [all] that need be known;  
Vessel of purity [am I, the sacred syllable] Om; And the three Vedas am I too.  
[I am] the Way, sustainer, Lord and witness, [True] home and refuge, friend, origin and dissolution and the stable state between, a treasure-house, the seed that passes not away.

Mark 2:20

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Matthew 19:12

For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

2nd Corinthians 6:14

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Bhagavad-Gita IV-30

Others restrict their food and offer up breaths in breaths.

All these know the [meaning of] sacrifice, for by sacrifice all their defilements are made away.

Bhagavad-Gita XIII-10

Unswerving loyalty and love (bhakti) for Me with spiritual exercise (yoga) on no other bent,  
To dwell apart in desert places, to take no pleasure in the company of men,

Mark 12:25

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Maitri Upanishad VI-35

He whose law is Truth (i.e. Vishnu) is the very 'sun-ness' of the sun.

That is the sexless,—pure and personal (purusam. neut.).

Svetasvatara Upanishad V-10

It is not male, not female, nor yet hermaphrodite;  
Whatever body it receives, by that is it protected.

John 6:54-56

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Romans 12:1

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Hebrews 9:26

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Revelation 13:8

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Bhagavad-Gita IV-31

Eating the leavings of the sacrifice, the food of immortality, they come to eternal Brahman.

This world is not for him who performs no sacrifice, much less another [world].

Bhagavad-Gita IX-16

I am the rite, the sacrifice, the offering for the dead, the healing herb; I am the sacred formula, the sacred butter am I, I am the fire, and I the oblation [offered in the fire].

Brihadaranyaka Upanishad II-6

He longed to sacrifice with a yet greater sacrifice. He wore himself out, performing fierce penances. And from him, worn out and consumed by fierce penances, glory and strength issued forth.

Rig-Veda X-XC: The Sacrifice of Primal Man 6-10

When with Man as their oblation the gods performed the sacrifice,

Spring was the melted butter, summer the fuel, and autumn the oblation.

Him they besprinkled on the sacrificial strew, [Primeval] Man, bom in the beginning:

With him [their victim], gods, Sadhyas, seers performed the sacrifice.

From this sacrifice completely offered the clotted ghee was gathered up:

From this he fashioned beasts and birds, creatures of the woods and creatures of the village.

From this sacrifice completely offered were bom the Rig- and Sama-Vedas;

From this were bom the metres, from this was the Yajur-Veda bom.

From this were horses bom, all creatures that have teeth in either jaw:

From this were cattle bom, from this sprang goats and sheep.

Extract from Atrahasis I (ancient sumerian creation myth written c. 1650 BC):

“Then one god should be slaughtered, and the gods can be purified by immersion.

Nintu shall mix clay with his flesh and his blood. Then a god and a man will be mixed together in clay. Let us hear the drumbeat forever after, let a ghost come into existence from the god’s flesh, let her proclaim it as his living sign, and let the ghost exist so as not to forget (the slain god).”

...

He made a purification by washing. Ilawela who had intelligence, they slaughtered in their assembly. Nintu mixed clay with his flesh and blood. They hear the drumbeat forever after.

Luke 17:21

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Brihadaranyaka Upanishad IV-1

‘This Self that indwells all things is within you.’

Bhagavad-Gita IV-6

Unborn am I, changeless is my Self; of [all] contingent beings I am the Lord!

Yet by my creative energy (maya) I consort with Nature—which is mine—and come to be [in time].

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Some interesting synthezis of Idols vs God from Psalms and Upanishads:

Psalms 115:4-7

Their idols are silver and gold, the work of men’s hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat

Svetasvatara Upanishad III:19-20

Handless and footless He yet speeds and grasps, Eyeless He sees and earless hears: [All that is] knowable He knows, Though of Him there is no knower: Him men have called the primeval mighty Person. More subtile than the subtile, greater than the great, The Self is hidden in the heart of creatures here; By the Ordainer’s grace does a man whose sorrow’s spent descry the Lord who active will transcends in majesty.

Bhagavad-Gita VII:23-25

But finite is the reward (phala) of such men of little wit: whoso worships the gods, to the gods will [surely] go, [but] whoso loves and worships (bhakta) Me, to Me will come indeed.

Fools think I am the Unmanifest in manifest form displayed: they know nothing of my higher state, the Unchangeable, All-Highest. Because my creative power (yoga-maya) conceals Me, I am not revealed to all: This world, deluded, knows Me not, [Me,] the Unborn and Changeless.

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Sources:

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7 Greeks including Heraclitus, translation by Guy Davenport: <https://b-ok.cc/book/2633488/7da5fc>

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Hymns from Atharva Veda: <https://b-ok.cc/book/5290189/bc10f0>

Exhausting set of Upanishads: <https://b-ok.cc/book/5224377/a937be>

Heraclitus Fragments: <https://b-ok.cc/book/5542084/763852>

Myths from Mesopotamia <https://b-ok.cc/book/1213682/60c1a2>  
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Bonus: Blatant Plato in Gospels (Plato complete works <https://b-ok.cc/book/2074666/631f38>):  
Plato's Phaedrus (233-234):

“Besides, if it were true that we ought to give the biggest favor to those who need it most, then we should all be helping out the very poorest people, not the best ones, because people we’ve saved from the worst troubles will give us the most thanks. For instance, the right people to invite to a dinner party would be beggars and people who need to sate their hunger, because they’re the ones who’ll be fond of us, follow us, knock on our doors, take the most pleasure with the deepest gratitude, and pray for our success. No, it’s proper, I suppose, to grant your favors to those who are best able to return them, not to those in the direst need—that is, not to those who merely desire the thing, but to those who really deserve it—not to people who will take pleasure in the bloom of your youth, but to those who will share their goods with you when you are older; not to people who achieve their goal and then boast about it in public, but to those who will keep a modest silence with everyone; not to people whose devotion is short-lived, but to those who will be steady friends their whole lives; not to the people who look for an excuse to quarrel as soon as their desire has passed, but to those who will prove their worth when the bloom of your youth has faded. Now, remember what I said and keep this in mind: friends often criticize a lover for bad behavior; but no one close to a non-lover ever thinks that desire has led him into bad judgment about his interests.

“And now I suppose you’ll ask me whether I’m urging you to give your favors to everyone who is not in love with you. No. As I see it, a lover would not ask you to give in to all your lovers either. You would not, in that case, earn as much gratitude from each recipient, and you would not be able to keep one affair secret from the others in the same way. But this sort of thing is not supposed to cause any harm, and really should work to the benefit of both sides.

Luke 7:47

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

Luke 16:9

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Matthew 22:2-14

The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Plato's Phaedo (69):

There are indeed, as those concerned with the mysteries say, many who carry the thyrsus but the Bacchants are few.