

# THE GOSPEL OF THE ANTICHRIST

Volume 1

BY

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aum śrī śivāya namaḥ  
vāgarthāviva saṁpṛktau vāgarthapratipattaye |  
jagataḥ pitarau vande pārvatīparameśvarau ||

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## The Man

The man, this author, doesn't like to write. He considers sitting alone in one place and writing continuously to be a very tedious activity. Speaking face to face is far easier than writing. Are all the activities that human beings undertake liked by them? Is the person who cleans drains filled with dirty water doing it out of interest? Is he not doing it out of compulsion, out of the pressure of circumstances? Calming himself with such thoughts, he begins to write.

Some details about the author of this book:

The man's guru is his father—only his father.

Today, as he begins to write this down, his age is 56 years, 4 months, and 11 days.

He is an Indian; a Malayali, and he writes in Malayalam.

For the past three decades, he has been living in Switzerland in Western Europe. He works in the field of information technology (IT).

As he starts to write, it is 18 minutes past 10 at night, and snow continues to fall outside. The snowfall that began early in the morning has not stopped even now. At a time when people are cozily wrapped in blankets and asleep in the cold, one may ask why or what he is writing about.

The subject of his writing is a piece of knowledge he received from his father. It is said that once a disciple asked his guru: "O Guru, by knowing what can one know everything?" The guru replied, "*Tat tvam asi*—you are that. Know yourself; then everything else can be known." You may have heard this story.

In the same way, in this terrible age of Kaliyuga, the central theme of this work is the answer to the question: By knowing what can one come to know everything else? There is no subject in the world today more serious than this. Therefore, from here onward, please read with a little more attention.

### **The Quest to Identify the Enemy of Humanity**

The being that experiences pleasure and pain is what we call a living being (*jīva*). The narrative of life—from birth to death—is what we call life. The only cause of pleasure and pain is karma. Beings receive happiness as the result of righteous actions (*satkarmas*), and suffering as the result of unrighteous actions (*duṣkarmas*), as if they are purchasing them at a price. Although human beings generally perform actions in the hope of attaining happiness, the truth is that suffering inevitably follows happiness like a shadow.

How many kinds of suffering human beings endure: the suffering of poverty, the suffering caused by severe diseases, and above all, the suffering of separation from those we love and those who love us. Thus, human beings naturally have many causes of suffering. Added to

these, like "a sore on top of a swelling," there is another cause of sorrow today: the suffering caused by religious differences among people.

Religious differences have taught one religious group to hate and regard those of another faith as enemies. They have planted seeds of hatred and hostility in the human mind. It may be hard to believe that, within the past 2000 years, more than 5000 wars have taken place among human beings due to religious differences alone. Wars driven by hatred and hostility between different religious groups continue even today. This is deeply distressing, sorrowful, and even more terrifying. Should there not be a change in this condition of humanity?

Imagine that a tumor—a mass of tissue—grows inside a human brain. Because of this, the person experiences frequent headaches and dizziness. He consults a physician. Suppose the doctor gives him some medicine to relieve the headache and dizziness. Would that make the tumor inside his brain disappear? No. Would the headache and dizziness disappear permanently without removing the tumor? Certainly not.

The headache and dizziness are only symptoms of the tumor growing in his brain. Treatment must be directed at the disease itself, not merely at its symptoms. Similarly, there have always been many round-table peace conferences among people of different religions who fight with one another. Yet true peace is never achieved. Why is that? Because these discussions do not touch the root cause of the problem. They talk about headaches and dizziness, but not about the tumor itself. The reason for this is their ignorance of the tumor. Therefore, there is no place here for discussions that remain on the surface of things.

Why do human beings divide themselves and fight with one another in the name of religion? Is there someone who causes this division among humans in the name of religion? If such a one exists, who is he? Why does he do this? What benefit does he gain from human beings fighting and dying? The discussions that follow in this book will proceed in this direction.

One who wishes that human beings should perish prematurely by fighting one another in the name of different religions must certainly be regarded as the enemy of humanity. In this world, there are many kinds of living beings—birds, animals, reptiles, and so on. Every creature has its own natural enemy: the mosquito has the frog, the frog has the snake, the snake has the mongoose or the eagle, and so on. Then, should not the foremost among all living beings, human beings, also have an enemy?

The word 'man' (manuṣya or human being) is derived from the term 'manu.' The word manu means "one who thinks" or "one who reflects." Thus, the capacity for reflection—thinking ability or intelligence—is what truly makes human beings worthy of being called the foremost among living creatures. It is not physical strength that makes 'mankind'<sup>1</sup> superior among living beings, but mental strength. In terms of physical power, the lion, tiger, elephant, and many other animals are far superior to humans.

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<sup>1</sup> In this book, the term 'mankind' refers to the human being as a rational or reasoning being and has no gender-specific connotation. It encompasses people of all genders.

Physical strength has limits, but intellectual capacity has no such clear boundaries. When asked what the fastest vehicle is, did not Yudhishtira of the Dvaparayuga once reply that it is the mind? Indeed, the difference between mankind and other living creatures lies in the mind itself. The abilities of the human mind are countless—perception (grahaṇa), retention (dhāraṇa), inference or conjecture (ūhāpoham), understanding of meaning (arthabodha), knowledge of principles (tattvajñāna), and imaginative skill (bhāvanā-naipuṇya), and many more.

If there exists an enemy capable of destroying human beings—who stand as the highest among living creatures—what would be his caliber, power, or qualification? This book is a journey in search of such an enemy.

To attack and subdue human beings—who are the foremost among living creatures by virtue of their mental strength—by confronting them directly is a difficult task. However, even a person who is extremely strong and intelligent can be defeated through deception. A deceiver never attacks from the front; he always strikes from behind. A frontal attack is easy to defend against. But a rear attack is not easy to defend. An enemy who approaches from behind and attacks is invisible; he cannot be seen until the moment of attack. Until then, the attacker or enemy remains unseen.

In writing this book, the author intends to bring such a masterful enemy—who hides in darkness, who continuously torments humanity while secretly desiring its destruction—into the light, to tear away his mask and reveal his face to the world.

### **Is the God Worshipped by the Semitic Religions the True God?**

The human tongue constantly utters, "Īśvara," "Deva," (God) and similar invocations many times each day. For human beings, God is regarded as benign, like a well-wishing friend. Should a person truly be concerned about a friend who desires his welfare, or about a dangerous enemy? For that very reason, this book does not intend to engage in an extensive discussion about God. At most, a few references may appear here and there as the context demands. The supreme aim of this work is to make human beings recognize who their enemy truly is.

For Hindus, this modern era is termed the "Kaliyuga," and they are aware of its features as rendered to them by their ancient seers and sages. Among the extensive texts describing the various ages, one does not hear expressions such as "terrible Kṛtayuga" or "terrible Tretāyuga." Yet Sanātana Dharma describes the Kaliyuga as the "terrible Kaliyuga," because among the four yugas, Kaliyuga is the most conflict-ridden and fearsome age. The cunning Kali, after whom the age is named, is also known by the name "lover of strife." More information about Kali and Kaliyuga is given in the twelfth chapter titled "*The Quarrelsome Kali*."

People other than Hindus, in fact all the people around the world, are also aware and will agree that the current age is a time of intense disagreement, strife, and destruction. Let us analyze our current global situation as briefly as possible.

Where in the world today do we see the greatest conflict? Between whom does it occur? Today, the greatest conflict in the world is in the Palestine–Israel region. A festering wound among humanity. Should we not understand from this that it is in this region that Kali has intensified his activity the most?

If one asks why peace does not prevail in the Palestine region, there is only one answer: it is due to the religious sentiments of the people living in that region.

Are Muslims, Jews, and the Christian U.S. of America that sets them against one another the cause of all the problems there?

It is often said that Jews, Muslims, and Christians worship the same God. If so, how has so much hatred and hostility arisen among people who worship the same God? Jews hate Muslims; Muslims hate Jews; Jews and Christians hate Muslims. If these groups are truly worshipping God, then should not divine qualities such as love, brotherhood, and tolerance be manifested among them? It is precisely this contradiction that strengthens the doubt as to whether they are in fact worshipping God at all.

Doubts are guides that lead toward truth. Where doubt begins, blind belief ends. The Jew, the Christian, and the Muslim are merely believers; they are not knowers who possess truth. What, then, is the difference between belief and knowledge?

What is the difference between toddy (fermented palm sap) and milk? Though the two may appear somewhat alike in appearance, are not their qualities entirely different? In the same way, belief and knowledge are distinct from one another. One is harmful to well-being, while the other is beneficial. A person under the influence of alcohol loses control over his mind. Thereafter, he speaks and acts in ways that ought not to be spoken or done.

### **Jesus and the Five Abodes of Kali**

The author is mentioning alcohol here because it is one of the five dangerous features of Kaliyuga sensed by Hindu seers and cautioned their followers. As you proceed to read this book, you will also come to recognize how closely these traits conform with the characteristics of Jesus and his avid followers, past and present.

At the beginning of the Kaliyuga, King Parīkṣit is said to have granted the demonic principle, Kali, five places to dwell, one of which was alcohol. Another was sexual impropriety. In this context, it may also be recalled that, according to the Bible, the very first miracle performed by Jesus was the turning of water into wine—that is, into an intoxicating drink. Moreover, Jesus confesses that the people of that land called him a drunkard.

"The Son of Man came eating and drinking, and they say, 'Look at him! He is a glutton and a drunkard, a friend of tax collectors and sinners.'"<sup>2</sup>

Was not the life of Jesus, from beginning to end, spent eating and drinking in the company and close proximity of prostitutes?

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<sup>2</sup> Matthew 11:19.

What is immorality? Whatever is not good conduct is immorality. Then what is good conduct? What is conduct itself? Conduct is the manner in which a person behaves. Therefore, moral conduct means good behavior. Accordingly, immorality means improper or wrong behavior. Jesus, according to this argument, was born through improper conduct—or immorality—of a god and a woman.

The Bible describes the birth of Jesus in the following manner: Mary, the mother of Jesus, was betrothed to Joseph, but before they were married and came together, she was found to be pregnant.

"The birth of Jesus Christ occurred in this way. When his mother Mary was engaged to Joseph, but before they came to live together, she was found to be with child through the Holy Spirit."<sup>3</sup>

According to conventions of those times, becoming pregnant by her husband after marriage is regarded as proper conduct. Becoming pregnant by another man before marriage is regarded as improper conduct, or immorality.

A person cannot prevent himself from being born poor; however, dying poor is considered his own fault. By applying this principle, it may be argued that Jesus could not prevent himself from being born as the son of Mary, who is here described as immoral. But, according to this argument, until his final days, Jesus' companions were said to have been prostitutes of that land.

The Bible states that after the crucifixion of Jesus, when Joseph of Arimathea and Nicodemus took down the body of Jesus from the cross and buried it at night in the tomb at Golgotha, two women—Mary Magdalene and the other Mary, who had followed Jesus from Galilee and ministered to him—were also present there in the darkness, watching everything closely.

"Mary Magdalene and the other Mary were there, sitting opposite the sepulcher."<sup>4</sup>

Jesus' mysterious end is also presided over by women of questionable character.

The birth narrative of Jesus—whom Christians believe to be the Son of God—begins itself with the prospect of a separation in marriage. That is, it begins with the statement that Joseph, who was the husband of Mary, the mother of Jesus, decided to leave her.

"Her husband Joseph was a just man and did not wish to expose her to the ordeal of public disgrace; therefore, he resolved to divorce her quietly."<sup>5</sup>

The Bible says that Joseph decided to leave Mary after realizing that she had become pregnant before marrying him. This dark event presided over Jesus' birth.

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<sup>3</sup> Matthew 1:18.

<sup>4</sup> Matthew 27:61.

<sup>5</sup> Matthew 1:19.

Another indication is his overnight stays in Bethany:

"Then he left them and went out of the city to Bethany, where he spent the night."<sup>6</sup>

From this, it is to be understood that Jesus used to stay in a brothel. Because the only person described in the Bible as a friend of Jesus is Lazarus from Bethany. Lazarus had two sisters, Martha and Mary. It is said in the Bible that Mary was a prostitute.<sup>7</sup> Jesus stayed in Lazarus' house. That is, Lazarus, who obviously made a living by prostituting his own sisters, was the only friend of Jesus. Not only did Jesus stay in the house of a woman engaged in prostitution, but he also had friendship with Lazarus, presumably a pimp. Alcohol consumption and association with prostitutes were two things that were present in Jesus' life.

Does anybody need more evidence to understand that Jesus represents Kali, the demonic principle? Or would these elements—alcohol and sex—be an apt adornment for the Son of God of Christians?

Kali, the demonic principle of the Hindus, is the same in characteristics as Lucifer, Satan, according to Christians. Every Christian knows the name of their biggest enemy as Lucifer, but none of them knows how the Devil manifests, except as the epitome of the ultimate evil. The Christian tradition also senses Lucifer as the top deceiver, the enemy who approaches you as your friend in disguise. The proverbial wolf in sheep's skin!

Claims such as "I am the Son of God, I and God are one, I am the light of the world, I am the way, the truth, and the life," like those attributed to Jesus, can be made by you as well; anyone can make such claims. However, to prove that such claims are true, one would have to resort to miracles, not to mention the extreme effort needed for such a purpose.

For example, for Hindus, the term "Son of God" hitherto stood for the son of Shiva, Kartikeya. It is believed that all living beings in this world were created by Īśvara. The verse "jagataḥ pitarau vande pārvati-parameśvarau" from Kālidāsa's *Raghuvamśa* means that Parvati and Parameshvara are the parents of the world. Would any parent, no matter how hungry they are, kill and eat their own children? How else can it be said more simply that the true creator or parent can never be a meat-eater?

Jesus was a meat-eater. Hindu tenets say that a person who increases his own flesh by consuming the flesh of other living beings will suffer punishment in hell, and that humans who eat the flesh of specific animals will receive specific punishment for eating the flesh of those animals. For example, it is said that one who eats fish will receive the punishment of killing and eating all living beings. This is stated in the Manusmriti. The Bible says that Jesus ate fish. So, if Jesus himself was sinful in the eyes of a section of humanity, how can he save all humanity from their sins?

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<sup>6</sup> Matthew 21:17.

<sup>7</sup> See John 11:1-2 and Luke 7:36-38.

"Physician, heal yourself"<sup>8</sup>—a statement Jesus used to criticize the Jews—should it not, in fact, be what Jesus asks himself looking into a mirror?

### **The Great Fisherman's Net**

Jesus' disciples were mostly fishermen. How are we to understand that the world would be saved by a group of fishermen, together with Jesus, who is said to have been a companion of drunkards, prostitutes, and those associated with them?

The first thing Jesus says to his disciples, who were fishermen, is:

"Come, follow me, and I will make you fishers of men."<sup>9</sup>

Why do fishermen catch fish? Is it to save them and take them to heaven, or to kill and eat them? Then, in reality, didn't Jesus say to them: stop catching fish and killing and eating them, come after me, and I will teach you the skill of catching and killing people?

Fish live in water. Fish receive oxygen from water. Fishing is the process of separating a fish from its natural habitat. Once separated from water, the fish immediately begins to suffer due to lack of breath. Given this reality, what could be the meaning of Jesus' words to the fishermen, "Follow me, and I will make you fishers of men"? Does it mean that human beings are to be separated from their natural dwelling place on earth and taken to heaven, or does it mean that they will be taken to hell?

Why did Jesus want to make the fishermen of Galilee his disciples? Two thousand years ago, the land that was most deeply filled with spirituality was India. It was so then, and it remains so even today. Then, if Jesus truly was the Son of God, should he not have revealed it in India to the Brahmin scholars there, rather than among the illiterate fishermen of Galilee?

Imagine, for a moment, Jesus coming to India two thousand years ago and telling the Brahmins that he was the Son of God. Jesus' conversation would naturally have been based on the Bible. The Bible itself begins by saying that in the beginning God created the heavens and the earth.

According to Christian theologians and historians, this is said to have happened around 8,000 years ago. According to Sanātana Dharma, more than 5,100 years have passed since the beginning of Kaliyuga. Before Kaliyuga came Dvaparayuga for thousands of years, and before that Tretāyuga and Satyayuga for hundreds of thousands of years. In other words, the timeline presented by the Bible rejects most of Dvaparayuga, as well as Tretāyuga and the entirety of Satyayuga. In effect, the Bible is implying that Rama and Sita of the Tretāyuga never existed, because according to the Bible, the earth and all living beings upon it have existed for only about 8,000 years.

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<sup>8</sup> Luke 4:23.

<sup>9</sup> Matthew 4:19.

### **The sin of absolution of sins!**

The idea presented by the Bible is that Jesus is the Lamb of God who takes away the sins of the world.<sup>10</sup> The core of Christian belief is that, through the crucifixion of Jesus, the sins of the world were removed. Sanātana Dharma, on the other hand, teaches that even after countless eras (kalpas), the results of one's karma have to be experienced invariably.

"For every action in nature there is an equal and opposite reaction"—Newton's third law of motion—is said to align with the teachings of Sanātana Dharma and to completely reject Christian belief. In essence, Sanātana Dharma is scientific and Christian belief is unscientific.

"*Kāraṇa vinā kāryam nolpadyati*"—nothing is produced without a cause—is a principle of Sanātana Dharma. Just as a tree arises from a seed, pleasure and pain arise from good and bad actions. Sanātana Dharma also says that the mind is like an ocean, and in it, the wind of emotions constantly blows, producing waves in the form of thoughts. From the impulse of the mind, action arises. Sanātana Dharma teaches that karma itself is the cause of both bondage and liberation.

Victory in life is achieved only by those who have attained victory over the mind. Through the path of yoga involving yama and niyama and other disciplines, human beings bring the mind under control. In the *Śiva Mahāpurāṇa*, it is taught by Vāyu Deva<sup>11</sup> himself that only the one whose mind has withdrawn from all that is seen and heard has authority in yoga, and not anyone else.

But today, in our country, many people, when asked what their job is, say, "I am a yoga teacher." One can teach yoga only after learning yoga. This is like someone who has never even seen the entrance of a school saying, when asked about their job, that they are a college professor. This is nothing but the glory of the Kaliyuga.

It is said that Vāyu Deva has declared that the basic qualification for learning yoga is the withdrawal of the mind from everything that is seen and heard. From this, should it not be understood that yoga cannot be learned without adopting renunciation (sannyāsa)?

The highest knowledge, or mokṣa (liberation) is the objective of mankind and one of the paths to it is aṣṭāṅga yoga. Sanātana Dharma teaches that the mind cannot exist without a support. Śaṅkarācārya's teaching that "people assume everything is fine if they take good care of their wife and children" is relevant here.

Sanātana Dharma says that the knowledge a person must gain in his lifetime is discrimination between ātma (life) and anātmā (lifelessness), and between the eternal and the non-eternal (nityānitya-vastu-viveka). This means the intellectual ability to distinguish between what is eternal and what is non-eternal. Īśvara is the Paramātmā (Supreme Self), and living beings (prāṇika!) are individual selves (jīvātmās).

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<sup>10</sup> John 1:29.

<sup>11</sup> Vāyu is the Hindu god of wind and vital breath (prāṇa) and the presiding deity of the air element (vāyu tattva), embodying the life-sustaining force that animates all living beings.

There is no reference to the above-mentioned spiritual concepts in Judaism, Christianity, and Islam—i.e., the Semitic religions. In the Jewish tradition, the conception of God as Yahweh states:

"Even if your sins are like scarlet, they shall become white as snow; even if they are red like crimson, they shall become like wool."<sup>12</sup>

Jesus also says in the Bible: "Every sin and blasphemy of human beings shall be forgiven."<sup>13</sup>

Allah says that He forgives all sins except the worship of other deities alongside Him:

"Indeed, Allah will never forgive associating partners with Him. Apart from that, He forgives whomsoever He wills."<sup>14</sup>

In Judaism, Christianity, and Islam—that is, the Semitic religions—the worship of other deities is regarded as the most unpardonable wrong or sin. Sanātana Dharma, however, states that there is only one unpardonable sin: ingratitude. Human beings may attain liberation from all sinful actions through atonement (*prāyaścitta*). But even after countless kalpas (eras), an ungrateful person who shows thanklessness, and who lacks remembrance of benefaction—will still have to undergo suffering.

The definitions of *puṇya* (merit) and *pāpa* (sin) in Sanātana Dharma are entirely different from the definitions of merit and sin found in the Semitic religions. Sanātana Dharma defines them very simply: "Paropakāra is *puṇya*; paropadrava is *pāpa*." In short, doing good to others is regarded as good deeds, while causing harm to others is regarded as bad deeds.

For a Hindu or someone who follows Sanātana Dharma, not going to the temple on Monday is not considered a sin. Worshipping different Gods is not a sin. Not performing worship is also not considered a sin. Atheism is also not a sin. For them, the only real sin is harming other beings.

But in the case of Semitic religions, it is different. For a Christian, not going to church on Sunday is considered a sin. If a Muslim does not go to the mosque on Friday for prayer, that is considered a sin. Not praying five times a day is also considered a sin. Here, sin is not defined as harming others. Instead, not worshipping God, Jesus, or Allah is considered sin. The Bible and the Quran clearly state that all sins against humans will be forgiven if one prays and asks Jesus or Allah for forgiveness.

The belief in Catholicism is that sins committed from Sunday to Friday will be forgiven if one goes to church on Saturday and confesses while kneeling before the priest. Isn't it a beautiful practice? However, in Sanātana Dharma, there is no confession.

In Sanātana Dharma, a sin does not disappear unless atonement is done for the sin committed. For example, if you steal 100 rupees from someone, you will feel guilty knowing

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<sup>12</sup> Isaiah 1:18.

<sup>13</sup> Matthew 12:30.

<sup>14</sup> Al-Nisā' 4:48.

that theft is a sinful act, and you will regret the bad action you have done. Only when you return the money to the person you stole it from, sincerely apologize to them, and they forgive you, is your sin considered forgiven. On the contrary, just going to a temple, kneeling before a priest, and saying "I have stolen 100 rupees, please ask God to forgive me" does not count as atonement for the sin.

Christian belief is based on the Bible. It says that all sins of human beings will be forgiven, as Jesus says. According to Christian belief, if someone steals 100 rupees and confesses the sin to a priest, then the sin is considered to be removed or deleted from your eternal account. But there is a problem here. If a Christian confesses the sin to the priest, and the priest conveys the offence to the God, and the God forgives it, will the person who lost the 100 rupees get the money back? No.

Then how is that fair? How does that become atonement for sin? Shouldn't one apologize to the person whom the wrongdoing was done to? If someone does wrong to another human being and then asks forgiveness from Jesus instead, what is the point? So doesn't Jesus' statement that all human sins will be forgiven actually end up encouraging sin?

### **Man Lost; Christianity Won**

About 1700 years ago, Constantine, who ruled the Roman Empire, was baptized on the day of his death. Although he had become a repentant Christian many years before his death, he had not received baptism and become an official Christian. The reason he gave for this was that if all his sins up to that point were forgiven when the baptismal water touched him, then one could just continue sinning until the day of death and wash everything away at once in the baptism at death. The emperor's opinion is recorded in the book *The Dark Side of Christian History* by Helen Ellerbe,<sup>15</sup> an American writer.

Actually, it was Constantine who declared Christianity as the official religion of the Roman Empire. In Europe, where idol worship, polytheism, and tree worship all existed, some European historians say that Christianity spread through genocide. Flavius Constantine, whom they describe as the one who initiated the process of killing people and converting them into Christians, was a wicked man.

As the saying goes, "gratitude should be shown for help received for a purpose." After his death, the Eastern Orthodox and Catholic Churches declared him a saint. In this way, this 'wicked man' also became part of Catholic prayers. Even today, Catholics pray: "Saint Constantine, pray for us. Amen."

In reality, it should be remembered that ordinary people, who have not committed even a fraction of the sins attributed to Constantine, are asking him for intercession. It is like an occasional smoker asking a chain smoker to save him from smoking.

The truth is there are even more poisonous figures than Constantine in the list of beatified persons in the Catholic Church. Due to fear of length, the author is not venturing into that topic for now.

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<sup>15</sup> Helen Ellerbe, *The Dark Side of Christian History*. San Rafael, CA: Morningstar Books, 1995.

## How India Became Secular

### Secularism and Pseudo-Secularism

You, the reader, may wonder what India has to do with biblical verses or with the Antichrist? Well, as we all know, India and its modern polity have been shaped by colonial dispensation and policies, which in turn were influenced by the Bible. Let us see how the Bible can influence a secular country that lies farthest from the Christian sensibility.

Secular governance means a form of administration that does not give special consideration to any one religion, but instead treats all religions equally.

India became independent from British rule at the same time that Partition took place. During that period, more than 85 percent of the population of India was Hindu. Before the insistence of Muslims that they could not live together with Hindus, who were polytheists and idol worshippers, India was divided, and Pakistan—the present Islamic nation and a breeding ground of Islamic extremism—came into existence.

How many among us know that Ambedkar, the architect of independent India's Constitution, was a person who renounced Hinduism and embraced Buddhism? Not only did he himself accept Buddhism, but he also persuaded around five lakh Hindus who were his followers to abandon Hinduism and accept Buddhism. Is any greater proof than this needed to show Ambedkar's strong disagreement with Hinduism?

Ambedkar was made the architect of the Constitution because there were no Hindutva supporters among the 85 percent Hindu population of that time. Rather, is it not the truth that Gandhi and his associates, who assigned him this task, believed that the Constitution of India—the motherland of the 85 percent Hindus—should itself be written by a person who hated Hinduism?

Thus, the Constitution of Bhāratam (India) was drafted in a manner in which the majority Hindus were given no preference or consideration. This is precisely the reason why those groups who hate Hindus, the idol-worshippers, always hold the Constitution close to their chest.

Twenty-seven years later, under the cover of the Emergency, Indira "Gandhi" is said to have added in the preamble of the Constitution that Bhāratam is secular. At that time, she was the Prime Minister of Bhāratam. From her name, one might assume that she was the daughter of Mohandas Karamchand Gandhi. Even Westerners still hold this impression. In reality, Indira was not the daughter of M. K. Gandhi, but the daughter of Jawaharlal Nehru. If that is the case, should she not have been called Indira Nehru? Indira married a man named Firoz Jahangir, who was a Parsi. "Gandhi" is a caste name of the Vaisya Hindus of Gujarat. Then how did Indira come to be known as "Indira Gandhi" after marrying Firoz Jahangir, a Parsi?

Gandhi was a politician who had considerable influence among simple and innocent Hindus. It may have been Nehru's strategic ploy that, if Indira were known by that name, her political future would be more favorable; this may be why she came to be known as "Indira Gandhi." Alas, what a shame for those who do not hesitate, for the sake of a few votes, to misrepresent their own father's name, and for the millions of people who place their trust in them!

In many countries of the world, "secularism" is written in the constitution, but in reality, it remains only on paper in most places. The Constitution of the United States also includes secularism. In the constitutions of several Western European countries as well, secularism is written only nominally. In Western European countries, one cannot hear the call to prayer (adhān) rising from mosques. There are no Hindu or Muslim places of worship, festivals or celebrations there. Is this because there are no Hindus or Muslims in Europe?

Let us take the case of Switzerland. In Switzerland, Muslims constitute 6% of the population. Forty-five years ago, the Muslim population was less than 1%, but today it has increased to more than 6%. Most of them are people who migrated from Balkan countries such as Bosnia and Albania, and from Turkey. In addition to them, in recent times, hundreds of thousands of Muslims have arrived as refugees from Syria, Iraq, Afghanistan, and African countries. If they are also included, there are more than 10% Muslims in Switzerland today.

However, in Switzerland, public holidays are exclusively Christian religious days such as Easter and Christmas. Muslim festivals such as Ramadan and Bakrid are not holidays, not only in Switzerland but in any Christian-majority country.

Here, there are no holidays for Diwali, Krishna Janmāṣṭami, or Sivaratri; only Christian holidays are observed. There is no secularism in any European country in the sense of treating all religions equally. However, this does not mean that Christians here behave cruelly toward people of other religions. One should not misunderstand it as ill-treatment of non-Christians. Rather, what is meant is that only a form of secularism exists here that operates after giving priority to the majority religion, Christianity.

Only in Bhārataṃ is there an excessive degree of love for other religions and secularism. Today in Bhārataṃ, there are more mosques and Christian churches than Hindu temples. The money that goes into mosques and churches is retained by Muslims and Christians, whereas the money that goes into Hindu temples is taken over by the government. In short, what is implemented in Bhārataṃ is not secularism, but rather the appeasement of Islam and Christianity, or so-called pseudo-secularism. The ones who are deceived here are the Hindus.

The secular character of Bhārataṃ is, in effect, marked by the appeasement of Christian and Muslim religions and the harm of Hinduism. Even though these matters are as clear as daylight, the majority Hindu society in Bhārataṃ continues to chant the mantra of secularism, which has turned out to be a deeply unfortunate situation.

M. K. Gandhi followed a certain platitude of Jesus very closely:

"But I say to you, do not resist an evildoer. If anyone strikes you on the right cheek, turn the other also."<sup>16</sup>

Because of the influence of such pious-sounding but impractical Bible verses, Gandhi became not only a tool for destroying his own culture, but also disempowered the Hindus in their own country. Gandhi was oblivious of the fact that Jesus was a person without any consistency between what he said and what he did. Gandhi, ignorant as he was, handed down this perverse principle to his Hindu followers as his legacy. Gandhi's pronounced inclination to the biblical sensibility won him a lot of fans in the West, especially among Englishmen who applauded him for his pusillanimity.

### **Did He Turn the Other Cheek to the One Who Struck Him?**

There is a scene in the Bible where the same Jesus who said "turn the other cheek" when you get a slap receives a physical blow.

After Jesus had been arrested in the Garden of Gethsemane in Jerusalem, the Jews brought Jesus to the chief priests of the Jews. It was Thursday, around one or two o'clock after midnight.

"The chief priest questioned Jesus about his disciples and his teaching. Jesus replied, 'I have spoken openly to the world. I have always taught in synagogues and in the temple, where all the Jews gather; I have said nothing in secret. Why do you question me? Ask those who heard what I said. They know what I said.' When he had said this, one of the servants standing nearby asked, 'Is this how you answer the chief priest?' and struck Jesus. Jesus said to him, 'If I have spoken wrongly, testify to my error. But if I have spoken rightly, why did you strike me?'"<sup>17</sup>

Jesus, who taught that if one was struck on one cheek the other should be offered, does not in this instance offer the other cheek. Instead, he asks the person who struck him, "If I have spoken rightly, why do you strike me?" This shows that there is no consistency between what Jesus spoke and what he did.

The passage states that the chief priest questioned Jesus about his disciples and his teaching. However, in Jesus' reply, there is only a reference to his teaching. He does not mention anything about his disciples.

Jesus' failure to answer the question about the disciples is intentional. When Jesus was arrested, the disciples who had scattered and fled in all directions had, just a few hours earlier, eaten the Last Supper with him in an upper room in Jerusalem. Of course, Jesus knew that they had gone to that same house in Jerusalem. But he did not want the authorities to know that.

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<sup>16</sup> Matthew 5:39.

<sup>17</sup> John 18:19–23.

### **Why Did Jesus Relocate at the Last Moment?**

There is another point that should be noted here. When Jesus tells Judas, "What you are about to do, do quickly," Judas immediately goes out from the house where they had eaten the meal. The Bible says that it was night at that time.<sup>18</sup>

However, the place where Judas brings the Jews to and where Jesus is arrested is not the upper room where the Last Supper was held, but in the Garden of Gethsemane.

After Judas leaves to bring the Jews, Jesus remains for hours in the room where the Last Supper was held and lectures the disciples, or in other words, he indoctrinates them. At a certain point of time, Jesus suddenly tells the disciples, "Come, let us go from here,"<sup>19</sup> and from there they go directly to the Garden of Gethsemane.

Jesus was arrested by the Jews in the Garden of Gethsemane, or Jesus surrendered himself to the Jews there. What would have happened if Jesus had not told the disciples, "Come, let us go from here," and did not go to Gethsemane with the disciples? Then, what was about to happen would not have taken place.

If Jesus and the disciples had not left the upper room in Jerusalem, which is described as their place of hiding, Judas would have brought the Jews and Roman authorities to that house. Consequently, Jesus would have been arrested in the upper room, and the authorities would have arrested his disciples as well.

However, when the arrest of Jesus took place in Gethsemane, the disciples were able to easily flee since it was an open place. Subsequently, they were able to take refuge in the upper-room hideout in Jerusalem. If you are wondering why this drama, you are underestimating Jesus' intentions.

Jesus' prime objective of this drama and its recordings in the Bible was to establish Christianity, and for this he needed the disciples alive and free for some more time. For this reason, he tactfully avoided the arrest of his disciples. It is easy to misunderstand that Jesus created the occasion for their escape due to his love for them. Jesus really only had the compassion a butcher had for the animals he slaughtered. Because the same disciples were slaughtered one by one due to Jesus' machinations and relentless efforts to establish Christianity among humankind.

However, when Judas left the upper room where the Last Supper had taken place to bring the Jews, he did not know that Jesus would leave the hideout and go to the Garden of Gethsemane. Then the question remains: how did he bring the authorities to the Garden of Gethsemane and manage to arrest Jesus so precisely? The answer to this question will be revealed in this book in the chapter titled "*Judas: The Betrayer or The Betrayed*."

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<sup>18</sup> John 13:30.

<sup>19</sup> John 14:31.

### **John Naked at Night**

When the Jews arrived with the Romans at the Garden of Gethsemane at midnight and arrested Jesus, the Bible says that the eleven disciples who were with Jesus (minus Judas) left Jesus and fled out of fear of arrest.<sup>20</sup>

However, on the way in which Jesus was being taken to the chief priests, it is said in the Bible that one person followed Jesus. It is said that he was a young man, and that he was naked, wearing only a linen cloth on his body. When the Roman soldiers tried to seize him, he left the linen cloth and fled away naked.<sup>21</sup>

Two thousand years ago, at midnight in the Garden of Gethsemane, there was no one present except Jesus and his disciples. Among Jesus' disciples, the youngest is considered to be John. The disciple who reclined on Jesus' chest a few hours before Jesus was arrested by the Roman soldiers is identified as this same John. In the Bible, this disciple is called "the disciple whom Jesus loved," who reclined on Jesus' chest at the Last Supper, inebriated with wine!

If you read between the lines and the details revealed in the Bible, we may assume that the man who followed the arrested Jesus, and who ran away naked when noticed by the Roman soldiers escorting Jesus, was indeed John.

We can only guess the answer to a significant question that arises here. The Bible says this young man who followed Jesus and the Roman soldiers was naked and that he had only a linen wrap on his body. The Bible also says that other disciples were all tired and asleep. Then, how come only John was naked? Where did his innerwear go? Who took away his clothes in the dark of the night? For what purpose? Many speculations arise around this.

Just before Jesus was arrested, the Bible says that Jesus called John, his brother James, and Peter away from the others and took them afar.<sup>22</sup> It must have been after this that John lost his clothes. What is truly intolerable for the author is to call this base story the story of the Son of God!

### **The Tomb and the Hideout**

After Jesus was arrested on Thursday at midnight, the disciples who had scattered and fled in all directions were said to have gathered together again in one place on Sunday evening, according to the Bible. Jesus' disciples and the women who had followed him from Galilee to serve him were all together in the same house and the same upper room in which Jesus had shared the Last Supper with them. Even on Sunday night, the Bible says that Jesus' disciples were still behind closed doors out of fear of the Jews.<sup>23</sup>

After Jesus was arrested on Thursday at midnight, the fear that had taken hold of the disciples remained with them on Friday, after Jesus was crucified, and continued through Saturday and even until Sunday night, according to the Bible. On Sunday morning, when

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<sup>20</sup> Mark 14:50.

<sup>21</sup> Mark 14:51–52.

<sup>22</sup> Mark 14:33.

<sup>23</sup> John 20:19.

Mary Magdalene went to the tomb of Jesus, she saw that the stone covering the entrance of the tomb had been rolled away. She then ran to the disciples and informed them.

Hearing this, only Peter and John ran to the tomb. It is written that John ran faster than Peter.<sup>24</sup> Why did they not walk, or why did they run? This event takes place at dawn. Peter and John ran to the tomb in Golgotha and returned to their hiding place before the sun rose and the Jews awoke. Because they were fugitives.

From this, two things become clear: that even on Sunday morning the disciples were still afraid of the Jews, and that the place of Jesus' tomb in Golgotha and the place of the Last Supper, which served as the disciples' hiding place, were not very far apart from each other.

On the Sunday night on which Jesus is said to have risen, the Bible says that the eleven disciples, including John, were staying behind locked doors out of fear of the Jews. However, in the same Bible it is also said that on Friday at the time of Jesus' crucifixion, John was standing near Jesus' cross.<sup>25</sup>

At the time when Jesus was being crucified, the Jews and Roman soldiers were present at the site. John, who had fled in fear when Jesus was arrested by Roman soldiers on Thursday at midnight, is now seen standing right next to Jesus' cross without any fear. On Thursday at midnight there was fear, on Friday afternoon there is no fear, and on Sunday there is fear again. How would anyone explain that?

### **Contradictions That Defy Reason**

In the same narrative, there is another inconsistency that needs to be pointed out. Whereas Jesus, speaking to John who was standing near the cross, pointed to Mary, the woman who had given birth to him, and said, "Behold, your mother," the Bible also says: "From that hour the disciple took her into his own home."<sup>26</sup>

Here, there are two problems. If, from that very hour—that is, from Friday afternoon when Jesus was crucified—Mary stayed in John's house, then John must have taken Mary immediately to Galilee, where his house was located. There is a distance of approximately 150 kilometers from Golgotha to Galilee. In order for the Bible verse to be true, let us assume that John departed for Galilee with Mary on Friday afternoon itself. In those days, it would have taken several days to travel 150 kilometers.

If John had gone to Galilee with Mary on Friday afternoon, then who is the John who, on Sunday at dawn, upon hearing the words of Mary Magdalene, ran to the tomb at Golgotha? Are there two Johns? Isn't it a greater miracle that millions still believe that the book in which these two mutually contradictory accounts are recorded is written by the same John?

The man wishes to reveal here another matter that flashed through his mind like a sudden insight. Before coming to that, however, he first wishes to mention a small point regarding the geography of Palestine two thousand years ago. Just as Kerala was once divided into the

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<sup>24</sup> John 20:4.

<sup>25</sup> John 19:26.

<sup>26</sup> John 19:27.

three provinces of southern Travancore, central Cochin, and northern Malabar, similarly the Palestine region through which Jesus travelled in those days consisted of the three provinces of Judea, Samaria, and Galilee. Although these places are today known by different names, Jerusalem, Emmaus, Bethany, and Bethlehem were located in Judea, while places such as Nazareth, Capernaum, and Bethsaida were in Galilee, with the region of Samaria lying in between.

Jesus grew up in Nazareth, which was in Galilee. Later, Jesus went and lived in Capernaum, near the Sea of Galilee.<sup>27</sup> The Bible refers to Galilee as "the land of the Gentiles."<sup>28</sup> "Gentiles" here means non-Jews, just as those who are not Brahmins are sometimes referred to as non-Brahmins. Judea is the region where Jews lived in large numbers, and the Jerusalem temple of the Jews was also located there. In Galilee, the majority were Gentiles, but there were also Jews. Jewish fishermen who used to fish in the Sea of Galilee lived there; it was from among them that Jesus chose his disciples. Jesus and his disciples used to visit Judea from time to time. However, during those visits, women were not taken along. But on his final journey, Jesus took with him the women who had followed him from Galilee to serve him. That is, Jesus was certain that this was his last journey. It was the women who accompanied him who flagged off the resurrection play. This subject will be discussed in detail in another chapter of this book.

The significant question for now is why was Jesus certain that this journey to Judea with the women was his last one? To explain this question, it is necessary to draw attention to another subject. On the same day Jesus was crucified, two others were also crucified on his left and right. Jesus' death occurred at about three o'clock on Friday afternoon. Around seven o'clock that evening, two of Jesus' own secret disciples, Joseph of Arimathea and Nicodemus, came to Golgotha. Then they went to Jerusalem, obtained permission from Pilate, and returned to Golgotha. They removed Jesus' body from the cross and brought it down. The Bible says that Joseph of Arimathea, who had up to that point never buried anyone at this tomb in Golgotha, buried Jesus in his own tomb.<sup>29</sup>

The Bible also says a few more things about Joseph of Arimathea, which may be explained further. Joseph of Arimathea was rich, a member of the Jewish council, a good man, and also a disciple of Jesus.

Since Joseph of Arimathea and Nicodemus together took Jesus' body down from the cross and entombed it, the body did not suffer any damage. However, we may imagine what would have happened to the other two who were crucified along with Jesus. They did not have secret disciples like those of Jesus. No one came to take their bodies down from the cross. In that case, what would have happened to those bodies? The answer to that question is made clearer by the very name of the place where they were.

"Golgotha" means "place of the skull." One may try to understand how that place came to be called by such a name. The question of what happened to the bodies of those crucified along with Jesus sheds light on why the place came to be called "the place of the skull."

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<sup>27</sup> Matthew 4:13.

<sup>28</sup> Matthew 4:15.

<sup>29</sup> Matthew 27:60.

Since it was Friday night, their bodies would have remained on the cross throughout the night. By the next day, decomposition would have begun. Golgotha, where the Romans carried out executions, was located on a hill. A body left on a cross on a hill would naturally attract vultures.

"Wherever the carcass is, there the vultures will gather," as Jesus said;<sup>30</sup> vultures will come to feed on corpses and satisfy their hunger. They would eat all the flesh of those bodies, and the skulls would fall. It is hoped that it is now clear how the place where Jesus was crucified came to be called Golgotha, meaning "the place of the skull."

Jesus' body too would have been consumed by the vultures. This did not happen due to the intervention of Jesus' secret disciples in the dark of the night. If these disciples had not intervened, the vultures would have finished off Jesus' body, and the fraudulent resurrection story would not have become possible. The crucial moment is when Joseph of Arimathea and Nicodemus, the secret disciples of Jesus, arrive at Golgotha, where Jesus had been crucified. Jesus was crucified on Friday at around noon. His body was fastened to the upright cross with large nails driven into it. Here, the weight of Jesus' body becomes significant. The Bible does not state it explicitly, but Jesus himself says that the Jews called him a "gluttonous man."<sup>31</sup>

A gluttonous man would generally have above-average body weight. If a person weighing seventy or eighty kilograms is to be nailed and fixed onto a vertically standing cross, how large would the nails have to be? How deeply must they have pierced Jesus' hands and feet? In any case, the Bible states that Jesus breathed his last at around three o'clock in the afternoon. After a short while, the soldiers, to confirm that Jesus was dead, pierced his side with a spear. By then it was approximately between three-thirty and four o'clock. Once death was confirmed, the Roman soldiers and the Jews gradually withdrew from Golgotha, one after another.

Thus, when everyone had withdrawn, evening arrived and darkness set in. It is under this cover of darkness that the secret disciples enter the scene. It has already been mentioned earlier that Joseph of Arimathea was a wealthy man,<sup>32</sup> that he was a good man, and that he was a disciple of Jesus, as the Bible states. There are several contradictions in this matter too. When Jesus was brought in chains before the high priests, he told the high priest that he had always taught in the Jewish synagogues and that he had said nothing in secret.<sup>33</sup>

How could Jesus, who spoke only openly to his disciples, have secret disciples? The Bible provides evidence that Joseph of Arimathea and Nicodemus were not the only ones; Jesus also had many other secret disciples. For example, when Jesus was finally coming from Galilee to Jerusalem in Judea, he had previously sent two disciples ahead for a task. The passage says: "As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them: 'Go into the village ahead of you, and immediately you will find a donkey tied there, and a colt with her. Untie them and bring

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<sup>30</sup> Matthew 24:28.

<sup>31</sup> Matthew 11:19.

<sup>32</sup> Matthew 27:57.

<sup>33</sup> John 18:20.

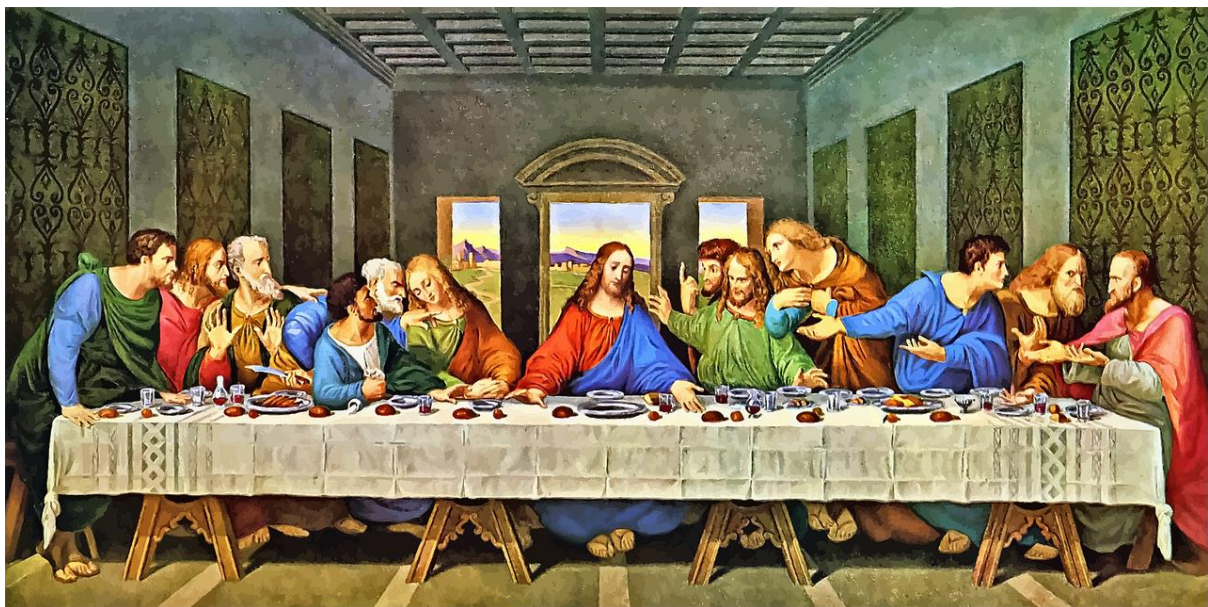
them to me. If anyone says anything to you, say that the Lord needs them, and he will send them at once."<sup>34</sup>

It is also recorded that they later acted exactly as Jesus had commanded.<sup>35</sup> If the owner of the donkey allows the animals to be taken when the disciples said, "The Lord needs them," then he must certainly have been another disciple of Jesus.

A similar pattern to the earlier event is also seen in the preparation of the room, food, and wine for the Last Supper:

"When you enter the city, a man carrying a jar of water will meet you. Follow him into the house he enters and say to the owner of the house: 'The Teacher asks you, where is the guest room where I may eat the Passover with my disciples?' He will show you a large upper room, furnished and ready. Make preparations there. ... They went and found things just as Jesus had told them, and they prepared the Passover."<sup>36</sup>

There is a famous painting of Jesus' Last Supper by Leonardo da Vinci.



However, this painting does not correspond to biblical facts. Only Jesus and the twelve disciples are depicted in it. In fact, many women who had followed Jesus from Galilee to serve him, including Mary Magdalene, were also present at that time. Along with Jesus and the twelve apostles, there was also a large gathering of other disciples, including prostitutes from Israel and other followers such as Cleopas, present for Jesus' supper.

When Jesus sent two disciples ahead and instructed them to arrange the preparations for the meal for the Teacher and his group, the owner of the upper room who was able to host

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<sup>34</sup> Matthew 21:1–4.

<sup>35</sup> Matthew 21:6.

<sup>36</sup> Luke 22:10–13.

such a large gathering would certainly have been a wealthy man. He was not only wealthy but also a secret disciple of Jesus.

How did it so happen that Jesus, who said, "It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of heaven,"<sup>37</sup> had such rich disciples? The Bible records that Joseph of Arimathea was a disciple of Jesus and that he was a rich man. This means that Jesus gave discipleship to fishermen and prostitutes in daylight, but in the dark of the night, discipleship was also given to wealthy people such as Joseph of Arimathea, Nicodemus, and the owner of the upper room designated for the Last Supper.

The Bible records that Joseph of Arimathea was not only a rich man but also a good man.<sup>38</sup> On one occasion, when a Jewish man came to Jesus and asked, "Good Teacher, what must I do to inherit eternal life?" Jesus replied: "Why do you call me good? No one is good except God alone."<sup>39</sup>

If the words of Jesus are true, Joseph of Arimathea becomes the God of Christians, as Joseph is said to be good and that only God is good. By asking, "Why do you call me a good man?" Jesus is accepting that he is not a good man. Then, it is a lie when Jesus says, "I am the good shepherd of the sheep."<sup>40</sup>

The Gospel of Mark begins by introducing the story of Jesus Christ, the Son of God. Jesus also says, "I and the Father are one."<sup>41</sup> This means that the Bible presents Jesus not only as the Son of God, but also in a very close unity with God the Father, so that Jesus and God are understood as one in nature or essence. If this is true, Jesus' statement, "Why do you call me a good man, only God is good," is a lie. Is not Jesus himself God?

"You cannot have a good tree bearing bad fruit, nor a bad tree bearing good fruit."<sup>42</sup> If Jesus is the Son of God, and only God is good, and if a good tree does not produce bad fruit, how can Jesus' father God is good, but the son is not good? Don't the contradictions in Jesus' statements show that there is not even a particle of truth in Jesus?

When the man reads a statement of Jesus, there enter into his mind the entailing contradictions. Then he is compelled to go after them. His goal is to bring each contradiction that comes to light in the Bible to the reader's attention. When that happens, there is a tendency to deviate from the topic being discussed and move on to other topics. However, he eventually comes back around and reaches the very topic from which the discussion had drifted away.

When Jesus and the apostles came from Galilee to eat the Last Supper in the upper room near Jerusalem, it was said that Jesus also brought women along with them. The reason for

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<sup>37</sup> Matthew 19:24.

<sup>38</sup> Luke 23:50.

<sup>39</sup> Luke 18:19.

<sup>40</sup> John 10:11.

<sup>41</sup> John 10:30.

<sup>42</sup> Matthew 7:18.

that: Jesus was certain that it was his last trip to Judea. The point of discussion was how Jesus came to know that it was his last journey. The reason is given below.

Jesus made sure that he would be killed by the Jews by provoking them with cruel words. At that time, the Jews were living under the rule of the Roman Empire. The Jews said to Pilate, "We are not allowed to put anyone to death ourselves."<sup>43</sup>

The authority to pronounce a death sentence rested with the Roman governor, Pilate. Even if the Roman Governor gave Jesus the death penalty, his body would hang on the cross in Golgotha. The vultures would begin to peck on the dead body the next day. Then how would the disciples be able to spread the word that Jesus rose with the body? The two people assigned by Jesus to overcome this difficulty were Joseph of Arimathea and Nicodemus. After everyone had withdrawn from Golgotha, they came under the cover of darkness and removed Jesus' body from the cross and buried it in a nearby tomb.

Why and for whom did Joseph of Arimathea, a wealthy man and a council member of the Jews, carve a tomb at Golgotha, the place of skulls, where hardened criminals were nailed to the cross?

Golgotha is close to Jerusalem. Arimathea is around 30 kilometers from Jerusalem. Why did Joseph of Arimathea create a tomb with his own hands in Golgotha so far away from his home?

Usually, tombs were created for old relatives in the family who were on their deathbed. Just imagine that Joseph made this tomb for his grandfather. Then he would be making it in Arimathea or some neighboring area. Why did he make the tomb in Golgotha where Jesus was nailed to the cross? If Joseph was making the tomb out of affection for his grandfather or another relative, he would not have built it in a terrible place of skulls. Moreover, if the tomb was made for one of his relatives, why didn't the wealthy Joseph commission somebody else for the task? The Bible says the tomb in which Jesus was laid was sculpted by Joseph of Arimathea's own hands.

These contradictions point out that Joseph of Arimathea built the tomb in Golgotha exclusively for Jesus. Without the tomb being ready, Jesus could not let himself be arrested and nailed to the cross. We understand from this that it was only after Joseph informed Jesus that the tomb was ready that the latter started for Judea or Jerusalem for the Last Supper and the subsequent death on the cross, accompanied by his apostles, other disciples, and the women.

Without the tomb, vultures would have had a meal of the body on the cross. If the tomb built by Joseph was not there, Joseph and Nicodemus would not have come to Golgotha to remove Jesus' body from the cross. Just lowering the body to the ground would not have served the intended purpose. The lowered body would have been eaten up by the vultures.

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<sup>43</sup> John 18:31.

### III

## Promises and Lies

### **The Fraud Called Evangelism**

When Jesus began his "public ministry," he was approximately thirty years of age.<sup>44</sup>

"The time is fulfilled, and the Kingdom of Heaven has come near; repent and believe in the Gospel."<sup>45</sup>

By proclaiming this, Jesus ignited the chain of his claims. Let us now examine this verse carefully and in detail. What are the things that Jesus says here? Is there any truth in them?

"The time is fulfilled" is stated first. It does not specify whose time it is, or the time of what. It is also said that "the Kingdom of Heaven has come near." That is, the time for human beings to enter the Kingdom of Heaven has approached, or the time has been completed. However, there is a condition for this: human beings must repent and believe in the Gospel. What is the Gospel?

In brief, God told Adam, the first father of humanity, not to eat the fruit of knowledge. However, Adam disobeyed and ate it. As a result, God, who became angry, drove Adam out of Paradise. Later, at some point, God repented of his action and sent his Son, Jesus, to earth to redeem human beings from their sins and to bring them back to Paradise. This narrative is the Gospel, referring to Jesus Christ as the Son of God and Savior.

According to the above view, re-entry into Paradise is permitted only to those who believe in the Gospels. The Bible states that in the Garden of Eden in Paradise, the tree of eternal life still stands.<sup>46</sup> Those who are granted re-entry into Paradise will be able to eat from the fruit of eternal life and thus live forever. However, before that, humans must believe that Jesus is the Son of God and their Savior who has saved the whole of humanity from original sin.

The one who believes that Jesus is the Son of God and the Savior of the world is called a Christian. In other words, a Christian is someone who holds this belief. Therefore, Jesus is telling you in a clever, roundabout way that in order to enter heaven, one must become a Christian.

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<sup>44</sup> Luke 3:23.

<sup>45</sup> Mark 1:15.

<sup>46</sup> Revelation 22:2.

"He said to them: 'Go into the whole world and proclaim the Gospel to all creation. The one who believes and is baptized will be saved; the one who does not believe will be condemned.'"<sup>47</sup>

According to the Gospel of Mark, this is Jesus' final command. Those who believe and receive baptism—that is, those who are baptized in the name of the Father, the Son, and the Holy Spirit, in other words, those who become Christians—are the ones who will be saved. It is said that the one who does not believe that Jesus is the Son of God will be punished. It is not said that the one who believes but does not receive baptism will be punished. But it is said that the one who does not believe will be punished. Does this not imply that the one who is baptized but does not believe will not be saved? That is, anyone who does not believe that Jesus is the Son of God and their savior will not be saved or will not inherit the Kingdom of Heaven.

### **The Absurdities of the Concept of Heaven**

What are heaven and hell? Heaven and hell are happiness and suffering. If these places were real, then heaven is a place where there is only happiness, and hell is a place where there is only suffering without any happiness. Heaven and hell are states of the mind that arise as a result of good and bad actions. An absence of suffering is called happiness, and any state from which a person wishes to be free is called suffering. For example, the human mind desires freedom, but the mind of a person who is trapped in prison will be unhappy. In that state, that is, in prison, the person experiences suffering. When he is freed from that state or from prison, his suffering is relieved. This is just a small example to show that any state from which a person wishes to be liberated is called suffering.

Happiness is a state without suffering. That is, if a person has no physical or mental difficulties, he is not suffering and is therefore happy. A person does not need to eat good food or drink beverages to be happy; it is enough that there is no suffering troubling him. The absence of suffering is called happiness. According to Sanātana Dharma, happiness arises from good actions and suffering arises from bad actions.

However, according to the Bible, only those who believe that Jesus is the Son of God, get baptized, and become Christians will attain happiness. Those who do not believe that Jesus is the Son of God and the savior of the world will receive eternal hell. Is there any justice in this? What reflects here is not justice but an echo of a threat.

The Quran, which was written about 600 years after the Bible, however, presents a different story. There, those who believe that Jesus is the Son of God are destined for eternal hell. According to the Quran, only those who believe that Allah is the one and only God and that Muhammad is the final prophet of Allah will attain heaven. Happiness arises from faith, and suffering arises from disbelief.

In any case, both texts emphasize and promote faith. It is not the understanding, as in Sanātana Dharma, that happiness and suffering are the results of one's own actions.

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<sup>47</sup> Mark 15:15-16.

Regardless of the actions of the believers, Yahweh, Jesus, and Allah will forgive those who believe in them. Free forgiveness of sins is presented as the reward for believers. If believers had known that this is a trick of Kali to make human beings commit sins freely, perhaps they would have understood it.

Believers of Jesus and Allah can go anywhere in the world, commit genocide, rape women, commit arson and loot, destroy places of worships of other faiths, break their idols, do any atrocities, but if they were to believe that Jesus is the Son of God and Savior of humanity, just as the Muslims who believe that Allah is the only God and Mohammed is the only prophet, they will be redeemed of all their sins and become deserving candidates to enter heaven. This is what is claimed by the Bible and the Quran. One only needs to glance through the history of these two religious communities up to the present day to understand how dangerous such teachings and beliefs have been for humanity.

### **“The Kingdom of Heaven Is Near”? – Really?**

"The time is fulfilled, and the Kingdom of Heaven has come near," said Jesus, and 2000 years have passed since then. But only heaven has not yet arrived. So, would it be wrong to accuse Jesus of lying through his teeth?

The disciples asked Jesus, "When will your second coming and the end of the world take place?"<sup>48</sup> Jesus answers: "The day and the hour are not known even to the angels in heaven, nor to the Son, but only to the Father."<sup>49</sup>

So, isn't what Jesus said about the time being fulfilled and that "heaven is near" a blatant lie? So how can Jesus claim the "time is fulfilled" when he doesn't even know the time of his own Second Coming?

There is a scene where Jesus sends his disciples to proclaim the Gospel in all the towns of Israel. There, Jesus tells his disciples:

"Because of my name, you will be hated by everyone. The one who endures to the end will be saved. When they persecute you in one town, flee to another. Truly I tell you: before the coming of the Son of Man, you will not finish going through all the towns of Israel in this way."<sup>50</sup>

Christians believe that Jesus is the Son of God, Savior of the World, and the Prince of Peace. But how can it be justified that the disciples who came to proclaim the Gospel of Peace in the name of such a person are hated and persecuted throughout the world?

The advice that Jesus gave his followers is: when they persecute you in one town, flee to another town. That is, after you get the beatings in one town, go to the next town and get beaten up again. After exhorting the fishermen of Galilee to follow him and that he will make them "fishers of men," Jesus actually taught them to earn men's hatred and ire and then be tortured by them. In contrast to the promise—"Come, I will make you fishers of

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<sup>48</sup> Matthew 24:3.

<sup>49</sup> Matthew 24:36.

<sup>50</sup> John 10:22-23.

men"—given to Peter, Andrew, John, and James, isn't Jesus now telling a story of how they were being seized and persecuted by human beings instead?

Didn't Jesus tell his disciples that the coming of the Son of Man will surely take place before they finish going through the towns of Israel spreading the Gospel, and getting beaten up in the process and fleeing from town to town? When the disciples asked about the date and hour of the coming of the Son of Man, Jesus said that he did not know, and that even the angels in heaven do not know, but only his Father knows. Then, is it not a lie when Jesus says that the coming of the Son of Man will surely take place before the disciples get past the Israelites?

During the conversation after the Last Supper, Philip said to Jesus:

"Lord, show us the Father, and that is enough for us." Jesus replied: "Have I been with you all this time, Philip, and still you do not know me? Whoever has seen me has seen the Father. How then can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me."<sup>51</sup>

When Philip says, "Show us the Father," Jesus replies, "Whoever sees me has seen the Father. I am in the Father and the Father is in me." And when they ask about the day and hour of his second coming, he says that he does not know it, and that only the Father knows it. Since these two statements are contradictory, is it not as clear as daylight that Jesus was lying to his disciples?

If it was true that Jesus said, "I am in my Father and my Father is in me," then everything the Father knows would also be known to Jesus. Moreover, Jesus also says, "I and my Father are one."<sup>52</sup>

Jesus and the Father of Jesus are one. Jesus is in the Father, and the Father of Jesus is in Jesus. But Jesus does not even know when his second coming will be; only the Father knows. Yet it is this same Jesus who boasted to the illiterate fishermen: "I am the way, the truth, and the life."<sup>53</sup>

During the conversation after the Last Supper, Jesus also gives another great promise:

"In my Father's house there are many dwelling places. If it were not so, would I have told you that I am going to prepare a place for you? And when I go and prepare a place for you, I will come again and take you with me, so that where I am, you also may be."<sup>54</sup>

Now, imagine a person who has no house of his own, no income to pay rent, and therefore no rented house either, but sleeps on the street. Suppose such a person tells you, "My father owns many luxurious five-star mansions. If that were not true, would I have told you so?"

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<sup>51</sup> John 14:8-10.

<sup>52</sup> John 10:30.

<sup>53</sup> John 14:6.

<sup>54</sup> John 14:2-3.

In the same way, Jesus asks whether he would have told them that there were many dwelling places in his Father's house if it was not true. This is merely the cleverness of a cunning liar who tells one lie and then tells another lie in order to cover up the first one.

In their eagerness to dwell eternally in heaven with their bodies, the disciples were unable to understand the cunning in the words of Jesus. Did those poor people know that the very Kali, who through his cunning brought about the downfall even of King Parikshit, the grandson of Arjuna who had received the blessing of Sri Krishna while still in the womb, was the one speaking to them?

At the time of the Last Supper, Jesus promised his disciples that there are many dwelling places in his Father's house, and that after going there and preparing a place for them, he would return and take them with him. That is, Jesus said that after going to heaven, he would return without much delay and take them to where he is—that is, to heaven. Believing these words of Jesus, his disciples went to many parts of the world and preached the "good news" that Jesus is the Son of God and the savior of the world. In the process, they suffered a wide variety of persecutions around the world and were even killed.

But Jesus, who had said that he would prepare dwelling places in his Father's house and then return to take his disciples to heaven, has not returned to date. The disciples who believed in the promises of Jesus and spread Christianity throughout the world died and were buried long ago. Even after thousands of years, Christians throughout the world continue to write on walls that "Jesus is coming soon," and, caught in the illusory whirlpool of faith, behave like mentally disturbed people. Toward such behavior, the man feels only pity.

Even today, Christians bury the bodies of their relatives while believing that Jesus will come and take them to the Kingdom of Heaven. Yet, apart from the bodies decaying in the grave, the promised return of Jesus has not taken place.

When Jesus sends his disciples for the work of preaching the Gospel, he says, "Truly I tell you, before you finish going through all the towns of Israel, I will come." However, at the end of the Gospel Jesus says, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."<sup>55</sup>

Thus, the same Jesus who said that his coming and the disciples' entering heaven would happen before they finished preaching in all the towns of Israel, later appears to change course and say that only after going into all the world and baptizing all people and making them Christians would his coming take place.

When Jesus began his ministry, he first said, "The time is fulfilled, and the Kingdom of Heaven has come near." Later he said that the Kingdom would come before the disciples finished fleeing and being persecuted throughout all Israel. But in the final section, to the

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<sup>55</sup> Matthew 28:19.

same apostles, he says, "Go into all the world and make all nations disciples, baptizing them in the name of the Father, Son, and Holy Spirit."

Believing in the promises of Jesus, the disciples first went through all Israel preaching the Gospel while being beaten and persecuted, and then spread across the whole world making many people Christians. But Jesus himself did not return.

### **A Question Asked by Jesus and Later Historical Events**

When asked about the time and hour of his second coming and the end of the world, Jesus said that he did not know, and that only the Father knew. One day, Peter the fisherman said to him, "You know everything."<sup>56</sup> Do you think Peter simply forgot that Jesus had once said there were things he did not know, as he himself had told Peter?

Jesus, who said that he did not know when he would return, finally asks Peter:

"If it is my will that he remain until I come, what is that to you?"<sup>57</sup>

Jesus himself said that he does not know when he will return, and that only his Father knows. If that is the case, why did he ask Peter, what was it to him? To understand the meaning of this question, it is necessary for the reader to know the context in which Jesus asked it and the consequences or outcome of the question.

Before Jesus asks Peter, " ... what is that to you?" he had told Peter:

"Truly, truly I tell you, when you were young, you used to dress yourself and go wherever you wished. But when you grow old, you will stretch out your hands, and another will dress you and take you where you do not wish to go."<sup>58</sup>

Peter's desired destination was heaven. The place Peter did not wish to go was hell. When Peter grows old, he will be taken to a place he does not wish to go. From this, there is also an implied sense in Jesus' words that after Peter's death he would not go to heaven but to hell. In any case, Peter understood that Jesus' return and the ascension of the disciples into heaven would not happen during his lifetime.

"Peter looked around and saw the disciple whom Jesus loved following them—the one who had reclined next to Jesus at the supper and had asked, 'Lord, who is it that will betray you?' When Peter saw him, he said to Jesus, 'Lord, what about him?'"<sup>59</sup>

Jesus predicts Peter's future. He makes Peter understand that Jesus' return and the disciples' ascension into heaven will not take place during Peter's lifetime. Peter then turns around and sees the disciple whom Jesus loved, that is, John, following them. Immediately Peter asks Jesus, "What about this man?" In other words, the implied meaning of Peter's question is whether this man, John, would die before Jesus' return, or whether Jesus would return

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<sup>56</sup> John 21:17.

<sup>57</sup> John 21:22.

<sup>58</sup> John 21:18.

<sup>59</sup> John 21:20-21.

during his lifetime. It is in response to this question that Jesus tells Peter: "If it is my will that he remain until I come, what is that to you?"

From Jesus' skillful and indirect answer to Peter's question, what Peter understood is very clearly shown in the verse written below: "Therefore a rumor spread among the brothers that that disciple would not die."<sup>60</sup>

The author, who read the passage with a little historical awareness and reasoning, immediately grasped the matter.

Among Jesus' twelve apostles, Judas was the first to die; however, since Judas had opposed Jesus, he is not usually counted as an apostle. Among the remaining eleven, the first to die was James, the brother of John.<sup>61</sup>

The same Jesus who said, "In my Father's house there are many dwelling places; I am going to prepare a place for you, and I will come again and take you with me so that where I am you may also be," later tells Peter, "If it is my will that John remain alive until I return, what is that to you?" Because of this—since Jesus said this about John—a rumor spread among the disciples that John would not die, as the Bible says.

When might such a conversation have taken place among the disciples?

King Herod had James, the brother of John and one of Jesus' apostles, beheaded with the sword. One of the apostles was killed brutally, while Jesus, who had promised that he would go to his Father's house, prepare rooms for them, and return soon, still had not come back. Naturally, the death of James would have caused doubts among the disciples about Jesus. Would the same fate happen to them as well? Would they too be killed? Had Jesus been lying? Discussions like these arose among the disciples.

Then Peter would say, "You need not be afraid. Jesus told me that John would remain alive until his return." In this way, through Peter, Jesus would block the doubts that had arisen among the disciples concerning him. As the apostles fell one by one, the remaining disciples would console themselves by thinking, "That disciple, John, is still alive." Believing the words Jesus had spoken to Peter—that Jesus would come before John's death—they continued the work of preaching the Gospel according to Jesus' plan. In the end, the disciples were brutally killed one by one in different parts of the world. According to legend, Peter was killed in Rome and Thomas somewhere in Asia.

The disciples who went out into all the world and baptized people of all nations in obedience to Jesus' command were killed one by one. In the end, Peter was also killed; John too died, but Jesus did not return. It was because of this promise to Peter that they continued the work of preaching the Gospel without losing faith in Jesus, even as the disciples were killed one by one.

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<sup>60</sup> John:21:23.

<sup>61</sup> Acts of the Apostles 12:1-2.

If such a promise had not been given, the disciples would have stopped the Gospel mission and gone their separate ways with the death of James itself.

Legend says that among Jesus' twelve apostles, John was the last to die. While the other disciples were killed, John was exiled to the Greek island of Patmos. According to the Christian narrative, John finally died at Ephesus in Turkey. The indirect answer Jesus gave to Peter—that his return would take place before John's death—and the fact that John was the last of the twelve apostles to die, point to the conclusion that Jesus himself was responsible for the deaths of all his disciples.

The biography of Jesus is recorded under the four names Matthew, Mark, Luke, and John. "If it is my will that John remain alive until I return, what is that to you, Peter?"—this statement of Jesus is the final promise in the last of those books, the Gospel of John.

If the biblical narrative is the truth, who could be more cunning than Jesus, who through this single statement took away the lives of his eleven disciples?

Jesus again declared: "I am the way, the truth and the life."<sup>62</sup>

The question then is whether there is truth in the proclaimer himself. If there is truth in Jesus, his claim that he is the way and the life might also be sustainable. If not, then by that very fact the utterance as a whole will be centrally disproved.

Let us consider some passages in the New Testament that go to show that there is absolutely no truth in Jesus.

"Then the disciples asked Jesus, 'Why do the teachers of the law say that Elijah has to come first?' 'Elijah is indeed coming first,' answered Jesus, 'and he will get everything ready. But I tell you that Elijah has already come and people did not recognize him, but treated him just as they pleased. In the same way they will also ill-treat the Son of Man.' Then the disciples understood that he was talking to them about John the Baptist."<sup>63</sup>

That Jesus was in fact referring to John the Baptist when he spoke to the disciples is evident from his words to the crowd:

"From the time John preached his message until this very day the kingdom of heaven has suffered violent attacks, and violent men try to seize it. Until the time of John all the prophets and the law of Moses spoke about the kingdom; and if you are willing to believe their message, *John is Elijah, whose coming was predicted*. Listen, then, if you have ears!"<sup>64</sup>

What does the Baptist himself say about his identity? "The Jewish authorities in Jerusalem sent priests and Levites to John, to ask him, 'Who are you?'"

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<sup>62</sup>John 14:6.

<sup>63</sup>Matthew 17:10-13.

<sup>64</sup>Matthew 11:12-15.

“John did not refuse to answer, but spoke out openly and clearly. This is what he said, ‘I am not the messiah.’

“‘Who are you then?’ they asked. ‘Are you Elijah?’

*‘No, I am not,’* John answered.”<sup>65</sup>

Jesus says that John the Baptist is Elijah. But the Baptist himself spoke out openly and clearly that he was not Elijah. Thus Jesus’ assertion that John is Elijah is a palpable lie.

John does not stand to gain anything by lying, whereas Jesus does gain from lying. He says self-justifyingly that Elijah has already come to restore all things, and people did not recognize him but did with him the things they wanted. When Jesus so identified the Baptist with Elijah to the disciples, the Baptist had already been imprisoned. This served as a favorable opportunity for Jesus to lie about the Baptist’s identity.

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<sup>65</sup>John1:19-21.

## IV

### Truly, I Say to You

#### The Being Who Told Only Lies

Most thieves have their own special, individual style; similarly, Jesus also had his own distinct style. Before telling a big lie, he used to say, "Truly, I say to you." That was truly his style. This chapter is an overview of some such lies that Jesus truly said, according to the Bible.

A person who tells a lie has certain advantages. For instance, a liar has many options or paths before him. But for one who tells the truth, there is only one option, one path. For example, we know that one plus one is two. However, in response to the question "How much is one plus one?" a person who has decided to lie has infinite possibilities before them. He can say it is three, he can say it is four, and so on—he can say any number he wishes. But for the correct answer to "How much is one plus one?" there is only one option: the number two.

The reason for saying this here is that Jesus decides to build a movement called Christianity by deceiving some people with promises of reward and by draining their sweat and blood. However, in reality, they do not get any reward, because Jesus intended to give them only sweet and pleasant platitudes, a bunch of unfulfilled promises.

"Truly, I say to you, there is no one who has given up house or wife or brothers or parents or children for the sake of the kingdom of God who will not receive many times as much in this age, and eternal life in the age to come."<sup>66</sup>

The disciples who, after leaving their wife, children, and home, went around the whole world propagating the kingdom of God, believed that Jesus is the Son of God, and that only by becoming Christians through baptism and belief in Jesus can one enter the kingdom of God. To these disciples, Jesus said that they will receive back the homes, wives, and children they have left behind many times over in this current age.

Did they get back any of the above-mentioned things? The apostles who believed in the empty promises of Jesus and went out to establish Christianity are reported to have been violently killed in many parts of the world—some by beatings, some by stoning, some by spears, and some by the sword. So, were not those things that Jesus said after saying, "Truly, I say to you," outright lies?

In this very age, they would receive many times as much—wives, fields, and houses—and in the age to come, eternal life. That was Jesus' promise, wasn't it? We know what happened to their physical bodies, but did Jesus give eternal life to any of his disciples?

Eternal life cannot be gifted to anyone. Life means the soul. The soul (Atman) is formless and therefore immortal; it is neither born nor does it die. How can something without a body be

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<sup>66</sup> Luke 18:29-30.

killed? Birth and death are matters concerning the body. After birth, death is certain. We know the difference between a living body and a corpse, don't we?

A body from which life has departed is called a corpse. In reality, the body is a corpse itself. The reason a living body appears dynamic and radiant is because of the eternal living being, the Atman. Whether the soul exists or not is still an unresolved matter of debate among modern scientists. The formless soul is invisible and cannot be perceived; therefore, it is impossible to provide physical or empirical proof of the soul. But even in the absence of direct evidence, there are many examples of how humans have arrived at truth through determination and inference.

For example, nearly 500 years ago, when the Polish astronomer Nicolaus Copernicus said that the Earth revolves around the Sun, there was no NASA Hubble camera as exists today. Yet, without seeing it either with the naked eye or through camera lenses, the things he understood through inner vision were true, and today we know this very well. In that way, without direct evidence, many kinds of knowledge have been acquired by human beings merely through inference. Even though the soul cannot be seen with the naked eye, it can be inferred through rational reflection. Through the vision of wisdom, the inner eye, the existence of the soul can be affirmed.

For example, a person holding the hand of his dying father suddenly sees the old man's hand slip downward. He calls out, "Father, Father," but the man does not hear the call; he is unable to speak, see, hear, or move. His heartbeat and breathing stop, and the relatives understand that he has died. Some change has happened to his body. The life that had until then existed in his body—the living soul, or the bird called breath—has left that cage. There will no longer be any return of it to that body.

There is a Malayalam verse that describes the relation of body and Atman: "Changing the garment called the body, the embodied being continues; the journey is endless, this journey is unknown."<sup>67</sup>

The change that happened to the body was that it lost life. With the loss of life, the body also lost all the abilities it had possessed until then—such as the power of hearing, the power of sight, the power of movement, and other such abilities.

If, with the loss of life, all the powers previously manifested in the body also disappear, then it means that all those powers were given to the body by life itself. In truth, what was seeing and hearing was not the body, but life itself—this is what should be understood from this. Life departed, leaving the body behind. When life leaves the body, many relatives may be standing around, yet none of them sees life departing from the body. However, from the signs, they understand that life has left the body. Even though life departed in the presence of so many people, no one saw that life leaving. The reason is that life is the Atman, and the Atman is formless.

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<sup>67</sup>*Dehamākunna vastraṁ māṅi, dehi tuṭarunnu yātra anantam ajñātāmī yātra.*

If there is no doubt that for any object whatsoever, movement from one place to another requires force, then does it not follow that the Atman has departed from the body, and that the Atman itself possesses its own independent power apart from the body? Is it not the Atman itself that is power, and the source of all powers of the body, as is demonstrated by the death of living beings? The body is merely lifeless matter. Prakruthi and Purusha, matter and consciousness, are inert and conscious principles respectively. It may be noted here that such knowledge is given only by Sanātana Dharma, and not by the Bible or the Quran.

Just as dirt accumulates on cooking vessels, the mind, which performs actions in pursuit of various pleasures, covers and conceals the living soul due to the darkness of ignorance. Just as a vessel is cleaned and polished using water, ash, and coconut fiber, when the mind is purified in the fire of self-knowledge, in the furnace of knowledge and detachment, all the impurities covering the soul are removed, and a human being becomes liberated while living. Sanātana Dharma teaches that the mind of one who is liberated while living and established in samadhi is like the flame of a lamp placed in a windless room.

What is the position of Christianity and Islam, which proclaim that by believing in Jesus or Allah one will dwell eternally in heaven with the body? And where is Sanātana Dharma, which teaches that no living soul resides in the same body for eternity, and that the soul alone is the individual's own wealth and possession?

At what consciousness level do you find the Semitic religions that exhort their followers to kill those who worship other gods and idols? And at what level is Sanātana Dharma, which teaches that non-violence is the supreme duty?

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### **The Final Lie**

In our judicial system, dying declarations are given special consideration. The reason for this legal decision is the belief that at the time of death, a person speaks only truthfully.

Let us take a look through the dying declarations of Jesus. At the time of Jesus' death, there were also two criminals crucified on crosses on either side of him. One of them, just before his death, expressed faith in Jesus, and Jesus said to him:

"Truly, I say to you, today you will be with me in paradise."<sup>68</sup>

The implication of saying, "today you will be with me in paradise," is that after death Jesus would go directly to paradise together with that believer, is it not?

When some among the Jews asked Jesus, "We wish to see a sign from you," Jesus replied:

"An evil and adulterous generation asks for a sign, but the only sign it will be given is the sign of the prophet Jonah. For just as Jonah spent three days and three nights in

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<sup>68</sup> Luke 23:43.

the belly of the whale, so will the Son of Man be in the heart of the earth for three days and three nights."<sup>69</sup>

We find that what Jesus said about himself being inside the earth for three nights and three days, like Jonah inside the whale, is also a false statement. The reason can be explained as follows:

Jesus' death is said to have occurred on Friday at around three o'clock in the afternoon. After his death, his body remained on the cross for a few more hours. By evening, everyone left Golgotha, where Jesus had been crucified, and returned to their homes. After that, Nicodemus and Joseph of Arimathea, who were secret disciples of Jesus, came to Golgotha. After taking stock of the situation, they went to Pilate, the Roman governor who had ordered Jesus' crucifixion in Jerusalem, and obtained permission to take down Jesus' body from the cross. Pilate summoned his attendants, confirmed Jesus' death following procedures, and then granted permission to remove the body from the cross. After this, Joseph of Arimathea again returned to Golgotha. By then, it would likely have been around 9 or 10 at night.

Nicodemus and Joseph of Arimathea together, with great effort, take down Jesus' body, which had been nailed to the cross with large nails. By then, the time would be somewhere between 10 and 11 at night. After that, Jesus' body is anointed with spices according to Jewish custom, wrapped in the cloth they had brought, and placed in the tomb at Golgotha, which Joseph of Arimathea had cut out of rock with his own hands. They then leave the place. By then, the time would be around midnight on Thursday. That is, until midnight on Thursday, Jesus was still on the earth above and had not gone underground as he had announced.

Jesus is then seen early on Sunday morning. From Friday midnight to early Sunday morning is the only possible time period in which Jesus may have gone to the underworld, if at all. From Friday midnight to Saturday midnight is 24 hours; and from Saturday midnight to early Sunday morning we can add about six more hours. That is, 24 plus 6 equals only about 30 hours, which is the duration of Jesus' absence from the earth.

But 'three nights and three days' means, anywhere in the world, 24 plus 24 plus 24 equals 72 hours. Yet the absence of Jesus is only about 30 hours. Therefore, it now appears clear that even what Jesus said to the Jews—that he would be in the earth for three nights and three days—was a false statement.

Another point to be clarified: Paradise is the place where the tree of life is located; that is, wherever the Garden of Eden is, that place is Paradise. This is made clear from the Bible verse:

"To anyone who is victorious, I will give the right to eat from the tree of life that is in the paradise of God."<sup>70</sup>

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<sup>69</sup> Matthew 12:38–40.

<sup>70</sup> Revelation 2:7.

It can be understood from the third chapter of the Book of Genesis that it is in this Paradise that Jehovah, who is called Jesus' Father, goes for an evening walk.

This is mentioned here because a few minutes before his death on Friday afternoon, Jesus said to a believer, "Today you will be with me in paradise." However, when Jesus appears before Mary Magdalene early on Sunday morning, he tells her, "Do not touch me, for I have not yet gone to my Father." This implies that Jesus had not gone to paradise until Sunday morning. That is, what the 'Son of God' said to the believer—that "today you will be with me in paradise" at the time of his death on Friday afternoon—appears to be directly contradictory to what he tells Mary Magdalene.

This is, so far, the dying declaration of Jesus according to the Gospel of Luke. However, in the books written in the names of Matthew and Mark, the recorded dying declaration of Jesus is entirely different from Luke's account. There, Jesus' dying words are recorded as:

*"Eli, Eli, lema sabachthani—My God, my God, why have you forsaken me?"*<sup>71</sup>

### **If the Cry from the Cross Is True, Then Much Else is False!**

This dying declaration carries with it many contradictions. Let us explain them one by one. Firstly, this statement shows that Jesus had no willingness to die on the cross. Moreover, it tells us that even a few moments before his death, what Jesus desired and believed was that his Father, God, would save him from the crucifixion. Nobody would hold anybody guilty for thinking like that.

When Mary, the sister of Lazarus of Bethany and a prostitute, anointed Jesus' feet with expensive perfume worth 300 denarii, Jesus justified her act, saying: "In pouring this ointment on my body, she has prepared me for burial."<sup>72</sup>

The Bible says that Jesus is the Son of God. Jesus also says that those who see him see his Father God. His Father God is within him, and he is within his Father God. He has told his apostles that he and his Father God are one. If these statements are true, then to whom is Jesus addressing when he, while hanging on the cross, cries out, "My God, My God, why have you forsaken me?"

Doesn't it show stark hypocrisy on the part of Jesus, who had foreseen even his death and burial and prepared for it, to cry out, "My God, My God, why have you forsaken me?" Does it not tell us that Jesus' last words are false and deceptive in both accounts?

Moreover, before Jesus began his "ministry," John the Baptist pointed to Jesus and said:

*"Behold, the Lamb of God who takes away the sins of the world."*<sup>73</sup>

Jesus also said:

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<sup>71</sup> Matthew 27:46; Mark 15:34.

<sup>72</sup> Matthew 26:12.

<sup>73</sup> John 3:16.

"The Son of Man came not to be served, but to serve, and to give his life as a ransom for many."<sup>74</sup>

If Jesus truly meant it when he said that he came "to give his life as a ransom for many," then at the time of his death, would he have cried out, "My God, why have you forsaken me?"

Thus we learn that Jesus "came not to be served, but to serve." However, the Bible indicates that this statement of Jesus is a blatant lie, because at the time of Jesus' crucifixion, "many women who had followed Jesus from Galilee and who had served him were standing at a distance watching things."<sup>75</sup> So, when the Bible tells us that Jesus received considerable service from many women, and that he was well served, wasn't Jesus' statement that he "came not to be served but to serve" a blatant lie?

"This is why the Father loves me, because I lay down my life in order to take it up again. No one takes it away from me. I lay it down of my own free will. And as I have the power to lay it down, I have the power to take it up again. This command I have received from my Father."<sup>76</sup>

The Father loves Jesus because Jesus lays down his life to take it up again. No one takes Jesus' life from him; rather, Jesus willingly gives up his life. Jesus has authority both to lay down his life and to take it up again.

Well, all this could have been accepted—if, at the time of death, Jesus had not cried out, "My God, why have you forsaken me?" and thereby blamed the same Father, God.

As stated earlier, Jesus died at 3:00 p.m. on a Friday. A few hours before his death, at midnight on Thursday, a prayer drama of Jesus takes place in a garden called Gethsemane near Jerusalem. The prayer is as follows:

"Father, let this cup pass from me. Nevertheless, not as I will, but as You will."<sup>77</sup>

So, even on the day before his death, Jesus prayed that his Father's will be fulfilled. Yet, at the time of death, he cried out, "My Father God, why have You forsaken me?"

What do we surmise from this? Was he shedding crocodile tears, as the Bible would have us believe? Or, is there something we don't know about?

There are more contradictions concerning the last words of Jesus. However, for fear of excessive length, the author intends to conclude this discussion here by pointing out just one more matter.

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<sup>74</sup> Matthew 20:28.

<sup>75</sup> Matthew 27:55.

<sup>76</sup> John 10:17-18.

<sup>77</sup> Matthew 26:39.

When Jesus told the apostles that he would be killed, Peter was evidently upset:

"Peter took him aside and began to rebuke him, saying, 'God be merciful! Lord, may this never happen to you.' Jesus turned and said to Peter, 'Get behind me, Satan! You are a stumbling block to me, for your thoughts are not divine but human.'"<sup>78</sup>

Jesus rebuked Peter by saying, "Get behind me, Satan," when Peter wanted to protect Jesus from getting killed. If so, what justification is there for Jesus himself, while hanging on the cross at the time of death, to lament, "Why have You forsaken me?"

"By your words you will be justified, and by your words you will be condemned."<sup>79</sup>

Was it not the same Jesus who called Peter "Satan" for saying that Jesus should not die, and who finally, at the time of his own death, cried out, "My God, why have You forsaken me?" Now, who is condemning himself by his own words?

If Satan was within Peter when he expressed the desire that Jesus should not die, then when Jesus expressed the same desire even at the time of death, was Satan not within Jesus as well?

Jesus tells Peter, "Your thoughts are not divine but human."<sup>80</sup> Peter is a human being, and therefore his thoughts too would naturally be human. Where is the fault in a human being thinking in a human way? Peter's desire that Jesus, the person he revered, should not be killed was only a completely human reaction on Peter's part.

Is it not Jesus himself—who calls Peter "Satan" even though Peter did nothing wrong—who is behaving here like Satan? If Peter's thoughts were human, then how could he be Satan? Would he not simply be a human being? Doesn't Jesus' statement imply that man himself is Satan?

According to Jesus' understanding, if you first say, "Truly I say to you," then you can go on to say any great lie afterwards. Thus, Jesus goes on to say a great number of lies.

"Truly I tell you, if anyone says to this mountain, 'Be moved from here and thrown into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him."<sup>81</sup>

Jesus teaches his disciples that if one believes and tells a mountain to go and fall into the sea, it will happen. "It will happen" means that Jesus will tell his Father and it will be granted. Let us assume, according to what Jesus says, that it does happen. A large mountain is lifted and thrown into the sea. If we say "mountain," does it not contain trees? Are there not birds living by depending on those trees? Are there not animals in the mountain?

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<sup>78</sup> Matthew 16:22–23.

<sup>79</sup> Matthew 12:37.

<sup>80</sup> Matthew 16:23.

<sup>81</sup> Mark 11:23.

So, if the mountain is thrown into the sea, what will happen to these animals and trees? Birds that build nests on tree branches and their young ones that are not yet able to fly will all drown in the sea along with the mountain. Should all of that be ignored, simply so that it can be confirmed that one can perform miracles by believing in Jesus? Is faith in Jesus greater than birds, animals, and trees? Is it really true that "faith is everything"?

Now the author will describe the situation that led to such a foolish act by Jesus. When Jesus and the disciples were in Judea, where the Jerusalem synagogue is located, they used to stay overnight in a place called Bethany in Judea, at the house of Jesus' friend Lazarus. In Lazarus's house, apart from Lazarus, there are two sisters: Martha and Mary.

The Bible suggests that Mary is a prostitute. That is, Lazarus was Jesus' only friend, and he lived by supporting his own sisters in this way. What better proof is needed of the good character of Jesus, the model man who is also the Son of God? Jesus and the disciples used to stay overnight in Lazarus' house—that is, in a brothel.

"He went into Jerusalem and entered the temple. After looking around at everything, since it was already late, he went out to Bethany with the twelve. The next day, when they were leaving Bethany, he became hungry. Seeing a fig tree from a distance with leaves, he went to see whether he might find anything on it. But when he came to it, he found nothing but leaves, for it was not the season for figs. He said to it, 'May no one ever eat fruit from you again.' And his disciples heard it."<sup>82</sup>

Since it was not the season for figs, there were no fruits on it. Is this really Jesus, the Son of God, who does not even know when figs grow on a fig tree? And then go on to curse the poor tree.

Think about it: when you go for a walk one day and you see someone cursing a tree by the roadside, what would your reaction be? Would you immediately go and kneel before him and say, "You are the Son of God," or would you think, "Who is this madman cursing a tree?" Leaving aside 'Son of God,' would anyone with a stable mind curse a tree? Have you ever heard of anyone other than Jesus cursing a tree?

Jesus was hungry and saw a fig tree. Since it was not the season for figs, there were no fruits on it. If Jesus had even the basic knowledge of an ordinary farmer, he would not have gone near that tree to look for fruit, because he would have understood that it was not the season for figs.

If Jesus was the Son of God as the Bible proclaims, instead of cursing the fig tree, shouldn't he have blessed it, caused it to produce fruit, and happily eaten from it while also giving it to the disciples who were with him?

### **The Rational Indian Doctrine**

In Indian culture, the importance of trees and the environment is taught to educate people. Sanātana Dharma teaches "*dasaputrasamo drumah*," which means a tree is equal to ten

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<sup>82</sup> Mark 11:11–14.

sons. A tree that only does good for living beings—does cursing such a tree represent the nature of God, or the behavior of a person who has lost mental balance? This is a matter worth thinking about.

### **Poor Mountain, Poor Fig Free**

Jesus cursed the fig tree, and the disciples heard it, but they did not say anything to Jesus. However, after spending the night in what one may call a "brothel," the next day:

"Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to him, 'Rabbi, look! The fig tree you cursed has withered away.'"<sup>83</sup>

Hearing what Peter said, Jesus replied:

"Have faith in God. Truly I tell you, if anyone says to this mountain, 'Be taken up and thrown into the sea,' and does not doubt in their heart but believes that what they say will happen, it will be done for them."<sup>84</sup>

In this biblical story, there is not even a trace of truth. Saying that the fig tree was cursed is false, and the claim that the fig tree dried up from the roots because of that curse is an even bigger lie. The statement that if one believes in Jesus, not only a fig tree but even an entire mountain can be told to move and fall into the sea, and that it will happen through Jesus' Father, is also a lie. The only confusion here is: which of these lies is the bigger one!

What else can the author do but pity the Christians who call the book filled with foolish things and malicious lies the "word of God" and their "holy scripture"?

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<sup>83</sup> Mark 11:20–21.

<sup>84</sup> Mark 11:22–23.

## Adam and Eve and the Fruit of Knowledge

### The Bible God, a Storyteller!

If the crimes against humanity committed by Mao Zedong, Joseph Stalin, Winston Churchill, and Adolf Hitler are collected and weighed together on a scale against those of Christianity and Islam, the sins of Christianity and Islam would appear to be heavier!

To know the quality of a religion, it is enough to examine the history of that religion alone. In this world, Christianity and Islam are religions that have been responsible for the killing of millions and millions of innocent people. The very diabolical history of these religions itself proclaims that there is no divinity in these religions.

Judaism begins with a murderer named Moses, who is considered the author of the first five books of Judaism — Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Those who believe—both Jews and Christians—that Moses wrote the first five books of the Bible should not forget one thing: the same book reveals:

"Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord."<sup>85</sup>

From a logical point of view, if Moses' death is described within the same text traditionally attributed to him, it raises the question of whether the narrative was written after his death. How could the description of Moses' death and burial appear in the book written by Moses himself?

A common response that believers generally give to such questions is that the Bible is divinely inspired. That is, Moses' fingers moved, but he himself did not know what he was writing. If one accepts the claim that the Bible is a book written by God using Moses' fingers, then believers would have to accept one conclusion: that the author of these books is not Moses, but the God of the Bible. In other words, it would have to be accepted that even the first story in the Book of Genesis, the story of Adam and Eve, was written by the God of the Bible.

### The Script of Original Sin

Then let us take a closer look at that prime story that Christians believe was written by their God.

The Bible says that the God of the Bible created Adam simply from dust, and then breathed his breath of life into his nostrils and gave him life.<sup>86</sup>

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<sup>85</sup> Deuteronomy 34:5.

<sup>86</sup> Genesis 2:7.

The Hebrew word 'Adam' means 'red soil.' After he made Adam, the God of the Bible created a garden in Eden, in the eastern part of Paradise. In the middle of that garden, Yahweh planted the tree of life and the tree of the knowledge of good and evil, and placed Adam in the Garden of Eden that he had created.

To uncover the mysteries behind the story of Adam and Eve in the Garden of Eden, the reader needs a chronological understanding of the events. Let the author try to describe the events thus, as far as possible.

After allowing the Adam he had created to live in the Garden of Eden, Yahweh said to Adam:

"You may eat from the fruit of all the trees in this garden, but you must not eat from the fruit of the tree of the knowledge of good and evil; for on the day you eat it, you will surely die."<sup>87</sup>

After that, the Bible also says that the God of the Bible saw that Adam being alone was not good, and created a woman named Eve as his companion.<sup>88</sup> It was to this woman that the serpent spoke:

"Did God really command you not to eat of any of the trees in the garden?"<sup>89</sup>

In response to this question, the woman said:

"We may eat the fruits of the trees in the garden, but the fruit of the tree in the middle of the garden must not be eaten, and we must not even touch it; for if we eat it, we will die."<sup>90</sup>

Then the serpent said to the woman:

"You will not surely die. For God knows that when you eat it, your eyes will be opened, and you will be like God, knowing good and evil."

When the woman heard these words of the serpent, she took the fruit of the tree of knowledge and ate it, and also gave it to Adam, and he ate it. Immediately, the eyes of both of them were opened, and they realized that they were naked. They sewed fig leaves together and made coverings for themselves to hide their nakedness.<sup>91</sup>

Adam and Eve become sinners from this point onward. According to the Bible and Christian belief, the making of coverings to hide their nakedness marks the beginning of human sin. Before eating from the fruit of the tree of the knowledge of good and evil, the Bible says:

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<sup>87</sup> Genesis 2:16–17.

<sup>88</sup> Genesis 2:18.

<sup>89</sup> Genesis 3:1.

<sup>90</sup> Genesis 3:2-3.

<sup>91</sup> Genesis 3:6–7.

"Adam and Eve were naked, but they felt no shame."<sup>92</sup>

When they lived without clothing, without shame or sense of modesty, they were not considered sinners. But after gaining the knowledge of good and evil, they became aware of their nakedness and felt shame. They then sewed fig leaves together and made coverings for themselves. The Bible message conveys that humanity became sinful at the moment they gained moral awareness and acted to cover their nakedness. The narrative doesn't leave any room for any doubt about that.

One clear difference between humans and animals is that humans feel shame about their nakedness, and therefore wear clothes and cover themselves. Animals, on the other hand, do not have this sense of shame. Doesn't the Bible message suggest that when humans lived without shame like animals, they were sinless, and that when shame arose, humans became sinners?

### **The Fruit of Knowledge and the Fruit of Eternal Life**

Now, let us move on to the subject.

First, the God of the Bible tells Adam that if he eats from the tree of the knowledge of good and evil, he will die—meaning that if he does not eat from it, he will not die. The Bible says:

"For the wages of sin is death."<sup>93</sup>

What is sin? According to the Bible, the first sin committed by humans was eating from the tree of the knowledge of good and evil, and covering their private parts.

Therefore, if humans had not committed that sin, they would not have died. The question here is: if humans could live eternally without death simply by not eating from the tree of the knowledge of good and evil, then what is the significance of the tree of life already placed in the middle of the Garden of Eden?

Some Christians say that when God told humans not to eat from the tree of the knowledge of good and evil, it was so that they would not die, and that this expresses God's love. If the God of the Bible desires that humans should not die, then instead of saying "do not eat from the tree of the knowledge of good and evil," Yahweh should have said, "eat from the tree of eternal life."

According to the Book of Genesis, Adam and Eve were not even aware that the tree of eternal life was in the center of the garden, because the God of the Bible told them only about the forbidden fruit on the tree of knowledge. The Bible itself states that both the tree of knowledge and the tree of life are in the middle of the garden.<sup>94</sup>

But Yahweh does not tell Adam and Eve anything specific about the tree of eternal life. From this perspective, it appears that this crucial information about the tree of eternal life is

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<sup>92</sup> Genesis 2:25.

<sup>93</sup> Romans 6:23.

<sup>94</sup> Genesis 2:9.

deliberately withheld from Adam and Eve by the God of the Bible. The Book of Genesis also mentions that humans cannot have eternal life unless they approach the tree that gives the fruit of eternal life and eat from it.

It is said that the tree of eternal life, which enables humans to live forever, and the forbidden tree were placed in the same location. But the fact that the tree of life was in the middle of the garden was not revealed to humans. The God warned Adam only about one tree in the middle of the garden. Furthermore, God is said to have told them that if they eat or even touch the fruit of the tree in the middle of the garden, they will die.

Is it not clear from this that the God of the Bible aims to prevent humans from attaining eternal life?

### **The Lord Who Imposed Death on Humanity!**

After humans ate from the tree of knowledge, Yahweh tells himself:

"Behold, man has become like one of us, for he has knowledge of that which is good and that which is evil. Now, we must prevent him from reaching out and taking the fruit of the tree of life lest he eat it and live forever."<sup>95</sup>

This is in direct contradiction to what Yahweh had initially told humans. He had said: "You may eat from every tree in the garden, except the tree of the knowledge of good and evil."

According to this statement, there was no prohibition on eating from the tree of eternal life. However, Yahweh conceals all information about the tree of eternal life. He only tells them that there was a tree in the middle of the garden whose fruit, if eaten, would cause death. We assume that he told this to instill fear of death in humans and prevent them from approaching the center of the garden. Yahweh knew that Adam and Eve could not obtain the fruit of eternal life without going to the center of the garden.

If the God of the Bible declares that humans must not be allowed to live forever, does that not mean that He wants humans to die?

For humans who do not know what death really is, what greater sorrow do they have than death? What greater sorrow is there than the separation from those we love and those who love us? Is not human beings left bewildered, unable to understand the mystery of death? People mock death while speaking about it, as if it were a clown without awareness of its own role in a drama.

The above statement of Yahweh further reveals that eating the fruit of knowledge, and thereby gaining knowledge, ultimately leads humans to identify the fruit of the tree of eternal life, reach for it, and live forever.

When one reflects on it, who is more deceived than Christians who believe that Yahweh, who does not want humans to live forever, is God, and that the serpent—who helped their

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<sup>95</sup> Genesis 3:22.

primordial mother Eve to clothe herself when she was walking naked without shame or honor—is the devil?

### **Yahweh or the Serpent: Who Should Humanity Worship?**

God tells Adam that he will die on the day he eats from the tree of knowledge. The serpent, on the other hand, says that they will not die, but that their eyes will be opened. The Bible says that Adam did not die on the day he ate the fruit, and that the eyes of Adam and Eve were opened. Is it not clear that what Yahweh said was false and what the serpent said was true?

"The total lifespan of Adam was 930 years; after that he died," says the Bible.<sup>96</sup>

So, we see that Adam did not die on the day he ate the forbidden fruit, but lived for 930 years. So is it not the Bible itself that shows that Yahweh was lying?

When this contradiction is pointed out, Christian clergy and believers often raise a counter-argument, namely that Peter clarified this issue in his second letter:

"With the Lord a day is like a thousand years, and a thousand years are like a day."<sup>97</sup>

Therefore, they argue that Yahweh spoke the truth, as Adam lived only 930 years and did not complete 1000 years. But this too is a pitfall for Christians.

Even if we accept Peter's statement that one day for Yahweh is like a thousand years for humans, Yahweh creates humans on the sixth day and rests on the seventh day. After that, he tells Adam not to eat from the tree of knowledge. This means that Adam was alive during Yahweh's sixth and seventh days. If one day of Yahweh equals one thousand human years, then by the time it becomes the eighth day, Adam would already be more than two thousand years old. Then, how can it be correct that Adam died at the age of 930, as the Bible says? So, this logic also fails for the Christians.

Yahweh told humans that there is a tree in the middle of the Garden of Eden, and that if they eat its fruit or even touch it, they will die. Was this just a lie used to instill fear of death in humans, and to prevent humans from going to the center of the garden where eternal life exists? Or did Yahweh know that by eating the fruit of knowledge, they would reach for the fruit of everlasting life?

The Serpent reveals itself as an embodiment of wisdom and a fearless conqueror of death. It was Hewho removed this fear of death from humans and enabled them to courageously go to the center of the garden and eat from the tree of knowledge.

"I think, therefore I am"—meaning, "I think, therefore I exist"—was stated by the French philosopher René Descartes about four hundred years ago.

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<sup>96</sup> Genesis 5:5.

<sup>97</sup> 2 Peter 3:8.

The basis or source of thought is knowledge. A person's thinking is proportional to his knowledge. When knowledge decreases, thinking becomes limited; when knowledge increases, thinking becomes broader. The lifeline of knowledge and thought is words. Without words or terms, there is neither knowledge nor thought. Language is a collection of words. A person's linguistic ability and knowledge are generally proportional, though exceptions may exist.

What makes a human being a 'man' is his thoughts and his knowledge. A clear distinction between mankind and other living beings on earth is clothing. Other living beings have only the clothing provided by nature. Humans, on the other hand, wear clothing that they themselves have made. There are two reasons for wearing clothes: to cover nakedness and to protect oneself from weather conditions. Among these, the first reason is more dominant. Even in situations where the climate is comfortable, humans still wear clothes. The primary reason for wearing clothes is privacy, the sense of shame in exposing private parts to others.

Therefore, a human becomes truly human when he develops a sense of self-awareness. Infants do not have shame because they do not yet have knowledge; therefore, they are also unable to wear clothing that protects them from adverse weather conditions. It is knowledgeable parents who dress infants who lack knowledge. In that context, it is the knowledge of the parents that comes to the child's rescue. In short, knowledge itself is protection. Protection is not a person but knowledge itself.

If protection is to be seen in the form of a person, or if one wishes to conceive of a person as a savior, then it is the teacher who gives knowledge and removes any doubt is that savior. It is not without reason that Lord Shiva is described as the embodiment of knowledge (*Jnana-murti*) and the first guru (*Adi-guru*), the guru of gurus.

However, the God of the Bible begins by saying that on the day humans gain knowledge, they will die.<sup>98</sup> And in the final book of the Bible, the serpent who gave knowledge to humans is addressed as the devil, Satan.<sup>99</sup>

Jesus, for whom the devil is the prime opponent, says about him: "... He [the devil] has never stood in the truth, because there is no truth in him ...."<sup>100</sup> That is, the Bible claims that the serpent who gave knowledge to humans and empowered them is the devil. And Jesus says that the devil has never stood in the truth, because there is no truth in him.

In the Book of Genesis, every word spoken by the serpent turned out to be true. The serpent told the woman that on the day she eats from the tree of knowledge, her eyes will be opened.<sup>101</sup> Immediately after she ate it, it is said that "her eyes were opened."<sup>102</sup>

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<sup>98</sup> Genesis 2:17.

<sup>99</sup> Revelation 12:9.

<sup>100</sup> John 8:44.

<sup>101</sup> Genesis 3:5.

<sup>102</sup> Genesis 3:6–7.

The serpent also told the woman that by eating from the tree of knowledge of good and evil, they would become like God, and that God knew this.<sup>103</sup> This is also acknowledged in the Bible itself when God says:

"Behold, the man has become like one of us, knowing good and evil."<sup>104</sup>

Thus, we find that everything the serpent said was true, while what Yahweh said was false. Yet Christian belief holds that Yahweh is God and the serpent is the devil. This is what the man calls a belief contrary to evidence, i.e., superstition.

### **Yahweh, the Arch-Enemy of Women**

Yahweh tells Adam not to eat from the tree of knowledge, saying that on the day he eats it he will die.<sup>105</sup> At that time, Eve had not yet been created; her creation occurs later in the story.<sup>106</sup> After Eve is created, there is no verse in which Yahweh directly tells Eve not to eat from the tree of knowledge.

Then the question arises: why is Eve punished in the Bible for eating from the tree of knowledge?

"I will greatly increase your pains in childbearing."<sup>107</sup>

"Increase pains in childbearing" is understood to mean an increase in the pain of childbirth. Since the pain of childbirth is considered one of the greatest pains a woman experiences, is it not a serious mistake to call the one who says "I will increase that pain" a compassionate God?

### **The Absurdity of the Original Sin Story**

Now let us imagine the scene of Adam and Eve going to the center of the garden to eat from the tree of knowledge. When Adam and Eve reach the center of the garden, what would they see? Yahweh had told them that there is a tree in the middle of the garden. But when they reach the center of the garden, would they not see two fruit-bearing trees standing there? If they expect only one tree in the middle of the garden, how would they identify which of the two trees in front of them is the tree of knowledge?

If a person were placed in such a situation, how would he react? Surely, if Eve could not identify which of the two visible trees was the tree of knowledge, she might eat from both trees. If they first ate from the tree of eternal life before eating from the tree of knowledge, would they not still live forever even if they later ate from the tree of knowledge? When it is said, "You may eat from all the trees in the garden except the tree of knowledge," does it not imply that eating from the tree of eternal life is permitted?

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<sup>103</sup> Genesis 3:5.

<sup>104</sup> Genesis 3:22.

<sup>105</sup> Genesis 2:17.

<sup>106</sup> Genesis 2:22.

<sup>107</sup> Genesis 3:16.

What Yahweh first tells Adam is: you are not forbidden to eat from any tree (including that of eternal life) except the fruit of the tree of knowledge. If this is so, it also means that even if a human becomes immortal by eating from the tree of life, he will die if he eats from the tree of knowledge. Is this not a contradiction?

The word 'Veda' itself means knowledge. It is said that Veda is the definition of dharma and adharma. Dharma means duty—what is unavoidable and must always be upheld. Adharma is its opposite, meaning what should not be done or what must be avoided. Thus, the Veda is meant to make humans understand what they should do and what they should not do.

The Bible, on the other hand, begins by forbidding humans from the knowledge of good and evil. That is, it begins by denying humans the right to know what is good and what is evil, what should be done and what should not be done.

If the Vedas aim to give knowledge to humans, then by content, the aim of the Bible is to prevent humans from gaining knowledge.

The word 'Bible' comes from the Greek word Biblia, which means 'books.' It is well known that books provide knowledge. However, here is a book whose very title means 'book,' yet it begins by forbidding knowledge. If so, then what is the purpose of writing such a book?

Knowledge requires the support of reason, while belief does not require reason; therefore, anyone can believe anything, no matter how absurd it may be. For example, people once believed that the earth was flat, but later human beings, through reason, came to understand that the earth is round. As knowledge increased, such irrational beliefs disappeared.

Knowledge and belief are like light and darkness; coexistence between them is impossible. Where one exists, the other cannot exist. Where there is light, there is no darkness; and where there is darkness, there is no light. Similarly, where there is rational knowledge, irrational beliefs cannot exist.

Moksha is proclaimed in Sanātana Dharma as the supreme human goal. In contrast, Semitic religious texts present the idea of eternal residence in heaven with the same body. Sanātana Dharma holds that no individual soul dwells in the same body for an infinite period. The body is made of the five elements, and the five elements are principles of nature; change itself is a law of nature. If that is so, how can eternal existence in heaven with the same body be possible?

The Bible aims to suppress knowledge and replace it with faith. Because humans gained knowledge, they became sinners and were expelled from Paradise. To re-enter Paradise and to live forever by eating from the fruit of the tree of life in the Garden of Eden, the only way is to believe that Jesus is the Son of God, according to the believers of the Bible.

As we have seen, on the day the human gains knowledge, he or she will die, says the Bible. But Jesus says, "Whoever believes in me will live even though he dies."<sup>108</sup> This is the idea presented by the Bible.

At the end of many of Jesus' so-called miraculous works, Jesus says, "Your faith has healed you." The faith being referred to here is the belief that Jesus is the Son of God.

When the author says, "miraculous works," it may give the reader the impression that he is accepting that Jesus actually performed miracles. However, the writer is fully aware that Jesus did not perform any miracles. In the next chapter titled "*The Secret Behind the Miracles*," the author will unravel these so-called miracles of the 'Son of God.'

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<sup>108</sup> John 11:25.

## The Secret Behind the Miracles

### When Only the Unspoilt Part of a Rotten Fruit Is Shown

Jesus aimed to create division among the Jews and to take advantage of the troubled situation. With this intention, Jesus chose Galilee of the Gentiles as the field of his miracle activities.

Although all the books of the Old Testament, from Genesis to Malachi, existed at that time, they were not available in an easily accessible book form as they are today. Instead, they existed as scrolls. These were kept by Jewish religious scholars and were not available to ordinary people, most of whom could not read anyway. Therefore, in those days, only the religious scholars had an understanding of what was written in the Jewish religious scriptures. What ordinary people knew about these books was what their religious leaders told them.

The Jews expected that their king, the messiah, would come to save them. It was a myth that all Jewish people shared. However, like most common people, fishermen like Peter, Andrew, James, and John, who were working on the Sea of Galilee, had no idea what this messiah, or Christ, would look like, or when he would come, or whether he would come from Bethlehem in the land of Judah or from somewhere else. It is into such a situation that John the Baptist, who garnered great influence among the simple fishermen in that area, made his entry.

The above-named fishermen, who later became Jesus' disciples, had all been followers of John the Baptist. The Baptist was instrumental in misleading these simple people by introducing Jesus as the 'Lamb of God' who took away the sins of the world.<sup>109</sup> Furthermore, he also added, "I am not worthy to untie the strap of his [Jesus'] sandals,"<sup>110</sup> thereby greatly exalting Jesus.

In this way, the Bible informs us that John the Baptist was the person who conditioned the young fishermen in Jesus' favor before they actually saw him and became his followers. It is evident that these fishermen held John the Baptist in high regard, and he in turn spoke highly of Jesus and presented him to them as the expected messiah, the savior the Jews were waiting for.

While Peter, Andrew, John, and James were repairing fishing nets with their fathers, Jesus had only to appear before them and say one sentence: "Follow me, and I will make you fishers of men." And immediately, they left their fathers and their nets and followed Jesus.

When you read this in the Bible, you may presume that Jesus was such a great divine personality with a magnetic power to attract people instantly that nobody would be able to

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<sup>109</sup> John 1:29.

<sup>110</sup> John 1:27.

resist when he calls. Jesus calls, and the fishermen jump up, leave their work unfinished, and follow him. But, as we learn from the Bible itself, that was not true.

If John the Baptist had neither introduced Jesus as the Messiah nor heaped praise upon him, one wonders whether the fishermen would have left their work and followed Jesus when he called them. Remember, John the Baptist told his disciples that he was not worthy even to untie the strap of Jesus' sandals.

So, we find that it was not a miraculous act of Jesus as today's preachers would have us believe, but gets help from his associate, John the Baptist, who prepares the ground for him to procure the first disciples.

The same John the Baptist, who introduced Jesus as the Lamb of God at first, later, while in prison, sent some of his followers to Jesus to ask a question: "Are you the one who is to come, or should we expect someone else?"<sup>111</sup>

This one single question of John the Baptist calls out many of the miracles in the Bible.

When Elizabeth was six months pregnant with John the Baptist, Mary, also pregnant with Jesus, went to visit her. The Bible says that when Mary greeted her, the child in Elizabeth's womb (John the Baptist) leaped with joy. Elizabeth, filled with the Holy Spirit, said:

"As soon as the sound of your greeting reached my ears, the child in my womb leaped for joy."<sup>112</sup>

From this, we understand that John the Baptist was able to recognize Jesus and Mary even while he was a six-month-old unborn child in his mother's womb. A fetus that is only six months old recognizing Jesus is indeed a great miracle. But the same John the Baptist asks before he dies, "Are you the Christ, or should we expect someone else?"

Doesn't this prove that the story about John the Baptist—when he was still in his mother's womb—leaping in joy at the sound of Mary's greeting is just a false story?

The statements of John the Baptist, like most of Jesus' own statements, are mutually contradictory. Ultimately, such statements leave the innocent reader exasperated, trying to guess which is the lie, and even wondering whether everything he utters is a lie. What do you make of this pattern seen throughout the Bible?

Now let us come to another miracle associated with John the Baptist.

When Jesus was about thirty years old, he came from Galilee to the Jordan to receive baptism from John the Baptist. Immediately after the baptism, Jesus came up out of the water. At that moment, heaven was opened, and the Spirit of God descended upon Jesus in the form of a dove. A voice also cried out:

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<sup>111</sup> Matthew 11:2-3.

<sup>112</sup> Luke 1:43-44.

"This is my beloved Son, in whom I am well pleased."<sup>113</sup>

Since it was John the Baptist who baptized Jesus, John was a witness to heaven being opened, to the Spirit of God descending upon Jesus in the form of a dove, and to the voice that was heard. However, the Bible indicates that despite having seen and heard all these extraordinary things, John the Baptist remained doubtful until his death about whether Jesus was truly the Christ. It is at this point that such miracle stories collapse like a house of cards.

When the disciples of John the Baptist asked, "Are you the Christ?" Jesus boasted:

"Go back and tell John what you hear and see: the blind receive their sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised to life, and the poor have the good news proclaimed to them."<sup>114</sup>

Is this the same boasting Jesus who earlier taught the people:

"Do not let your left hand know what your right hand is doing."<sup>115</sup>

Before discussing the meaning of Jesus giving sight to the blind, giving hearing to the deaf, and similar miracles, there are some other things that the author needs to explain.

According to Sanātana Dharma, human birth becomes meaningful when one knows Īśvara or God. It is only when one knows Īśvara that this happens. Even if one has obtained the exceedingly rare human birth, the life of a person who does not know Īśvara is futile, that is, a wasted life. A person who does not know Īśvara is a fool, and a person who knows Īśvara is wise. In this context, the words of Adi Shankaracharya are relevant: "Even if a person is a Chandala [low-born], if he has true knowledge of Īśvara, he is my guru."

God dwells within the one who knows God. A person who knows God can be recognized by certain characteristics. Likewise, a fool who does not know God is also recognized by certain other characteristics.

The mother of action is thought. Only when thought is good can action be good. Good actions arise from good thoughts, and bad actions arise from bad thoughts. A person's actions are a reflection of the tendencies of their mind. In one who strives to know God, good thoughts arise in the mind by divine grace. Therefore, their actions are based on helping others. Such actions become a cause for relieving the suffering of others and for their happiness.

Qualities such as compassion, love, and empathy flourish in the minds of such people. As the saying of the Malayalam satirist, Kunjan Nambiar, goes, "even a stone absorbs the fragrance of jasmine buds," so too in those who are mentally close to God, divine qualities become

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<sup>113</sup> Matthew 3:16–17.

<sup>114</sup> Matthew 11:4–5.

<sup>115</sup> Matthew 6:3.

manifest. A person who believes that God does not exist does not seek God at all. Without seeking the invisible God, how can one find Him? It is said that God can be seen only through supreme devotion. Supreme devotion refers to selfless and pure love for God. It is the highest state or culmination of devotion.

In the dictionary of atheists, terms such as Īśvara, devotion, and supreme devotion do not exist. The following points may be acceptable only to those who believe that there is a power called Īśvara (God) in this universe.

In this world, there is not only goodness but also evil; not only light but also darkness; not only God but also the Devil. The embodiment of goodness can be called God, and the embodiment of evil can be called the Devil. Helping others is a characteristic of goodness, and harming others is a characteristic of evil. A person who helps others is the owner of a mind that finds joy in relieving the suffering of others. Another person who causes suffering to others is the owner of a mind that finds joy in harming others and causing suffering to others.

"I have come to cast fire upon the earth; and how I wish it were already kindled!"<sup>116</sup>

This saying of Jesus is presented here as strong evidence that Jesus is the embodiment of evil.

The Bible states that Jesus has come to set fire on the earth, and that he desires nothing more than for the earth to already be burning. Is the earth only the dwelling place of human beings? Apart from humans, many birds, animals, and numerous other living beings also depend on the earth. If the earth were to be burnt and destroyed, would it not destroy countless living beings? If Jesus desires to burn the earth and destroy all its inhabitants, then would it not be correct to describe him as the embodiment of harm, as mentioned earlier? Details regarding this malicious intent of Jesus are treated in detail in a later chapter.

When Jesus began his public ministry, it is indicated that he was about thirty years old. His public ministry lasted for approximately three and a half years. Strangely, it may be said that the beginning of Jesus' public ministry and the pandemic of people being possessed by demons in Israel happened at the same time.

### **The Demons in Bondage**

According to Christian belief, the angels who disobeyed the Christian God became demons.

"Remember the angels who did not keep their own position but left their proper dwelling; he has kept them in eternal chains in darkness until the judgment of the great day."<sup>117</sup>

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<sup>116</sup> Luke 12:49.

<sup>117</sup> Jude 1:6.

These demons are said to be kept in the underworld, in darkness and eternal bondage, by Yahweh, who is described in the Bible as the Almighty and is believed in by Christians as Jesus' father.

"Until the judgment of the great day" refers to the final judgment at the end of the world.

If demons are kept in bondage in the underworld until the day of final judgment by the Almighty, then how did they appear in Israel during the time of Jesus' public ministry?

The above verse points to two things: first, that demons have not been placed in eternal bondage; second, that the biblical claim of Yahweh being omnipotent, as is the belief of Christians, is incorrect.

### **Demons in Israel Before Jesus**

Another contradiction:

"As they left, a man who was possessed and unable to speak was brought to him. When the demon had been driven out, the man who had been mute was able to speak. The crowds were amazed, and they said, 'Nothing like this has ever been seen in Israel.'"<sup>118</sup>

The statement by the local people that "nothing like this has ever been seen in Israel" suggests that before Jesus came among them, no one in Israel had experienced demon possession.

Jesus did not give speech to a man who had been unable to speak; rather, he expelled a demon from one who was unable to speak due to demon possession. When the demon left, the man was naturally able to speak as before.

The Bible also refers to demons as unclean spirits. Unclean spirits do not have physical bodies; therefore, the entry and exit of an unclean spirit into or from a human body cannot be visually observed. Possession by a demon can only be identified through its symptoms.

There is a scene in the Bible where Jesus heals the mother-in-law of Peter, who was lying ill with a fever:

"He came to her, rebuked the fever, and it left her."<sup>119</sup>

When the body is affected by illness, fever is a defensive response of the body. A fever does not have eyes or ears or the sensibility to respond to a rebuke by Jesus. Therefore, what happened here is a different thing.

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<sup>118</sup> Matthew 9:32-33.

<sup>119</sup> Luke 4:39.

The man says it is an exorcism by Jesus, just like what happened to the dumb fellow. Peter's mother-in-law was possessed by a demon. Jesus came and rebuked the demon and cast it out. When the demon left, the fever caused by the demon also left her.

Unaware of this, Peter and the other apostles who were onlookers mistakenly thought that Jesus was the Son of God who could eliminate all human diseases with a single word. They believed that he could give sight to the blind and hearing to the deaf, and so on. It was a necessity for Jesus to present himself as the Son of God who could do these miracles. In Israel, Jesus was the sole beneficiary of cases of demon possession among human beings.

Not a single instance of a human being possessed by a demon is recorded in the Old Testament. In other words, before Jesus, there was not even one demon-possessed person in Israel. However, during the period of Jesus' public ministry, many people in Israel are described as being possessed by demons. Then again, after the crucifixion and death of Jesus, cases of demon possession are no longer seen occurring in that land.

### **The Demons Who Obey Only Jesus!**

Another noteworthy point is that the demons cast out by Jesus do not simply leave quietly. Rather, they leave while shouting that Jesus is the 'Son of God.'

"When evening came, they brought to him all who were suffering from various diseases. He laid his hands on each one of them and healed them. Demons also came out of many people, shouting, 'You are the Son of God!'"<sup>120</sup>

This tells us that possessed people were brought before Jesus at sundown, and he exorcised them. The demons came out of many people while loudly proclaiming that Jesus was the 'Son of God.' There is no valid reason to believe that any of these people were actually suffering from diseases; rather, they were people possessed by demons. As the demons were cast out, the blind began to see, the deaf began to hear, and the mute began to speak, and so on.

Only when you look closely do you realize that what the Bible portrays as a healing ministry is actually the exorcism of demons.

And why do the demons loudly proclaim, "You are the Son of God," when Jesus casts them out?

Imagine that it is you, rather than Jesus, who is casting out demons. In that case, would the demons shout, "You are a human being," as they leave? What purpose would there be in saying such a thing?

Were not such dramatic scenes that took place in Israel the result of a conspiracy between Jesus and the demons? Looking at the mechanical manner in which the demons act, it would seem as though Jesus and the demons had a secret understanding. As if Jesus had given

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<sup>120</sup> Luke 4:40–41.

them the following instructions: "I will tell you to leave, and you must leave. As you go, you must loudly proclaim that I am the Son of God."

We also find that the demons obey only when Jesus tells them to leave. They do not obey the apostles of Jesus.

"The next day, when they came down from the mountain, a large crowd met him. A man from the crowd cried out, 'Teacher, I beg you to look upon my son, for he is my only child. A spirit seizes him, and suddenly he cries out. It convulses him until he foams at the mouth, and it scarcely ever leaves him, but continues to torment him. I begged your disciples to cast it out, but they could not.'"<sup>121</sup>

To explain the background of this incident, it is necessary to briefly mention an event that occurred earlier. It is said that Jesus went up a mountain to pray, taking with him only three apostles—Peter, John, and James.<sup>122</sup> It was on the following day, as they were coming down from the mountain, that a large crowd approached Jesus, and a man from the crowd appealed to him, asking him to look upon his son.

The disciples of Jesus were asked for help, but they were unable to cast out the spirit that had possessed the man's son. Here, there is a major problem. The Bible says:

"Jesus called the twelve apostles and gave them power and authority over all demons."<sup>123</sup>

Jesus took only three of the twelve apostles with him to the mountain. The remaining nine apostles were at the base. Why were they unable to cast out the demon?

Does not this contradiction prove that the biblical statement, "Jesus called the twelve apostles and gave them power and authority over all demons," is false?

### **Demonic Possession Even Among the Apostles!**

Moreover, if what the Bible says—that Jesus called the twelve apostles and gave them authority and power over all demons—is true, then none of these twelve apostles should ever have been possessed by a demon. However, even after receiving the authority, it is said that two among them, Peter and Judas Iscariot, experienced demonic influence.

"Jesus turned and said to Peter, 'Get behind me, Satan! You are a stumbling block to me.'"<sup>124</sup>

At the time of the Last Supper, when Jesus dipped the bread and gave it to Judas Iscariot, the son of Simon, it is said:

"As soon as Judas took the bread, Satan entered into him."<sup>125</sup>

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<sup>121</sup> Luke 9:38–40.

<sup>122</sup> Luke 9:28.

<sup>123</sup> Luke 9:1.

<sup>124</sup> Matthew 16:23.

Now observe what Jesus says about the subsequent actions of a demon that leaves a person:

"When an unclean spirit comes out of a person, it goes through waterless places seeking rest, but finds none. Then it says, 'I will return to my house from which I came.' And when it comes, it finds it empty, swept, and put in order. Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there. And the final condition of that person becomes worse than the first. So also will it be with this evil generation."<sup>126</sup>

When Jesus casts out an unclean spirit or demon from a person, he himself says that the final condition of that person will be worse than the first. If that is so, would it not be better not to cast out the unclean spirit at all? Jesus also says that this evil generation will experience the same thing. Don't these words appear like curses?

If we take into account Jesus' own words, "... an evil man produces evil from the store of evil within him. For the mouth speaks from the abundance of the heart,"<sup>127</sup> do not Jesus' curses reflect the desires of an evil mind?

Now, examine the three Bible verses concerning demons:

1. "They [the demons] cried out, saying, 'Son of God, what have you to do with us? Have you come here to torment us before the appointed time?'"<sup>128</sup>
2. "Remember the angels who did not keep their own position but abandoned their proper dwelling; he has kept them in eternal chains in darkness until the judgment of the great day."<sup>129</sup>
3. "Whenever the unclean spirits saw him, they fell down before him and cried out, 'You are the Son of God!'"<sup>130</sup>

One verse says that the demons are being kept in darkness until the judgment of the great day. Another verse says, "Have you come to torment us before the appointed time?"—that is, before the day of the great judgment.

If the conversation between Jesus and the demons had taken place in darkness, that is, in the underworld, there would have been no inconsistency in it. However, the Bible says that this conversation took place in the region of Decapolis, east of the Sea of Galilee—that is, on the surface of the earth. It is at that point that the contradiction arises.

The implication of the demon's question, "Have you come here to torment us?", is that Jesus has the ability and power to torment demons. If the demons were aware that Jesus was

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<sup>125</sup> John 13:27.

<sup>126</sup> Matthew 12:43–45.

<sup>127</sup> Luke 6:45 and Matthew 12:34.

<sup>128</sup> Matthew 8:29.

<sup>129</sup> Jude 1:6.

<sup>130</sup> Mark 3:11.

capable of tormenting them, why would they go and meet him? Would not anyone normally prefer to stay away from someone who has the power to torment them?

On the contrary, however, whenever Jesus appears in the region, the demons also appear, which is very strange.

The significance of this can be understood from a fragment of the demon's statement. The demons almost always address Jesus as 'Son of God.' According to one Bible verse (see No. 3 above), whenever the demons saw Jesus, they would cry out, "You are the Son of God." However, if you look closely at the passages, this is not strictly true.

The 'Son of God' proclamation of the demons occurs only when the disciples are with Jesus. In other words, it comes through as a staged event; whenever Jesus was with his disciples, the demons would come before him, kneel, and loudly proclaim that he was the 'Son of God.' That is, whenever Jesus is addressed as 'Son of God,' the twelve disciples are on the spot as witnesses.

When Jesus is alone, the demons do not proclaim, "You are the Son of God." Instead, one of them challenges him:

"If you are the Son of God, command these stones to become bread."<sup>131</sup>

When Jesus is with his disciples, there are demons on one side who say that Jesus is the Son of God. On the other side, when Jesus is alone, there is a demon that challenges him, saying, "If you are the Son of God, prove it."

There is also the demon that influenced Peter, who did not want the suffering and crucifixion of Jesus, on one side; and on the other side, there is the demon that influenced Judas, who brought the Jews and the Romans to facilitate the suffering and crucifixion of Jesus.

Contradiction upon contradiction—how can one determine what actually happened in Israel 2000 years ago?

The author continues the investigation, recalling the Tamil proverb:

"What is seen with the eyes may be false, what is heard with the ears may be false; what is deeply contemplated is true."<sup>132</sup>

Consider a meeting scene in the Bible between Jesus and the demons:

"They went across the sea to the region of the Gerasenes. And when Jesus got out of the boat, a man with an unclean spirit came out of the tombs to meet him."<sup>133</sup>

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<sup>131</sup> Matthew 4:3.

<sup>132</sup> *kaṇṇāḷ pārppatum poy, kātāl kēṭpatum poy, tīra visārippatu mey.*

<sup>133</sup> Mark 5:1–2.

"When he saw Jesus from a distance, he ran and bowed before him. And crying out with a loud voice, he said, 'What have you to do with me, Jesus, Son of the Most High God? I beg you in God's name, do not torment me!'"<sup>134</sup>

As usual, when the demons learn that Jesus has come into their region with his disciples, they run toward Jesus and his disciples. In the presence of the disciples, they call Jesus 'Son of God' and bow before him. In this incident, demons are also seen swearing by God.

In the four Gospel accounts, only Peter and Nathanael, who was not among Jesus' apostles, call Jesus the 'Son of God.' But all the demons, whenever they see Jesus along with his disciples, run and loudly cry out 'Son of God.'

What is strange in this is that Jesus declares:

"... there is no truth in the devil. When he lies, he speaks according to his own nature, for he is a liar and the father of lies."<sup>135</sup>

The devil is a liar and the father of lies; there is no truth in the devil. But the same devil says that Jesus is the 'Son of God.' If that alone is true, is there any contradiction greater than this?

If Jesus' statement, "there is no truth in the devil," is true, the statement of the demons that Jesus is the 'Son of God' is false. Now, if believers argue, out of eagerness to somehow regard Jesus as the 'Son of God,' that what the demons said is true, then Jesus, who said there is no truth in the devil, would become a liar. In that case, would it not be better for Christians to abandon faith in a lying Jesus and instead worship the Devil, who speaks the truth?

Let us examine the continuation of the conversation between Jesus and the demon who pleaded with him, "Do not torment me."

"What is your name?" Jesus asked him. He replied, "My name is Legion, for we are many."

In fact, the demon does not give a direct answer to Jesus' question. Jesus asked, "What is your name?" He did not ask, "Are there many of you?" Instead of giving a name, the demon replied, "Legion." Legion means a group of soldiers; it is a term that denotes a large number. "Legion" implies "many."

When the demon said "Legion," Jesus would likely have understood the point. Nevertheless, to make it even clearer, the demon added, "for we are many." If that is the case, why does the demon first say to Jesus, "Do not torment me"?

The Bible's claim that the demons feared that Jesus would torment them does not appear reasonable when the demons were unwilling even to state their names after Jesus asked for

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<sup>134</sup> Mark 5:6–7.

<sup>135</sup> John 8:44.

them. If the demons had truly been afraid that Jesus would torment them, they would have fled from the region as soon as they learned that Jesus had arrived there. Here, however, the demons behave in exactly the opposite manner to what they say.

Whenever they see Jesus with the twelve apostles, they come before him and loudly proclaim that Jesus is the 'Son of God.' From this, we understand that the demons do not fear Jesus, and that their role and purpose in these scenes is simply to call Jesus the 'Son of God' in the presence of his disciples.

The apostles had to believe that Jesus was the 'Son of God.' Only then would they leave their homes and go out, obeying his command to baptize all people in the name of the Father, the Son, and the Holy Spirit.<sup>136</sup> Only if they left their homes in this way would they be killed. Only if they were killed could they be portrayed as martyrs, and churches be built over their graves, thereby establishing Christianity.

The verse given below indicates that Jesus, in turn, helped the demons who had wholeheartedly assisted in presenting him as the 'Son of God' before the fishermen:

"And they pleaded with him, 'Send us into the pigs. Let us enter them.' He allowed this. With that, the unclean spirits came out and entered the pigs, and the herd, numbering about two thousand, charged down the steep bank into the lake and were drowned in the waters."<sup>137</sup>

After all, the saying goes that when a bridge is built, traffic moves both ways. Just as the demons helped in presenting Jesus as the Son of God, Jesus, in return, is portrayed as granting their desire to suffocate and kill the pigs.

Is it not clear from the demons' request that they could not enter the pigs without Jesus' permission? They specifically asked to be allowed to enter the pigs. If these demons required Jesus' permission to enter the pigs, then would it not follow that their entry into the human beings whom they were inhabiting at that moment must also have taken place with Jesus' permission?

### **The Street Theatre Staged by the Son of God and Demons**

Even so, does it not become clear from this that what took place in Israel two thousand years ago was a drama involving minor demons and their leader Lucifer?

In any case, the arrival of Jesus in their region and the destruction of the pigs angered the local people:

"Those who had seen what had happened to the demon-possessed man and to the pigs told it to the people. And the people began to beg Jesus to leave their region. As he was getting into the boat, the man who had been demon-possessed begged to go with him. But Jesus did not permit him. Instead, he said to him, 'Go home to your

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<sup>136</sup> Matthew 28:16-20.

<sup>137</sup> Mark 5:12-13.

own people and tell them how much the Lord has done for you and how he has shown mercy on you.' So he went away and began to proclaim in the Decapolis how much Jesus had done for him, and all the people were amazed."<sup>138</sup>

After the exorcism, a man who had been possessed by the demon asked Jesus for permission to accompany him, but Jesus did not allow it. Just a little earlier, when the demons asked to be allowed to enter the herd of pigs, Jesus granted their request. But here, when a human being expresses the desire to follow Jesus, it is not permitted. It is worth noting this contrast. As we know, nothing happens without a reason. There must certainly be a reason why Jesus did not allow the man, who wished to follow him, to do so. Before going into that reason, it is necessary to mention another point here.

On one occasion, when a man asked Jesus, "Lord, permit me first to go and bury my father," Jesus said to him, "Follow me, and let the dead bury their own dead"<sup>139</sup>

For human beings, the meaning of this saying is that following Jesus is of supreme importance, even more than performing the final rites for one's own father. A Christian is a follower of Jesus. Is it not the case that a true Christian follows the path of Jesus?

To put it more clearly, there is a garden called the Garden of Eden on the eastern side of Paradise. In the center of it, there is a tree that gives the fruit of eternal life. A Christian cannot attain eternal life without going to Paradise or the Kingdom of Heaven and eating the fruit of eternal life. Believing that Jesus is the 'Son of God' and following him by taking up one's cross are the only way to enter the Kingdom of Heaven. In that case, the Christian position would be that there is no inconsistency in Jesus refusing the request of a person who asked permission to go and bury his father and instead telling him to follow him.

So, why did Jesus not allow it when the man from the Decapolis who had been relieved of thousands of demons asked for permission to follow Jesus? The reason for this contradiction is simple. Jesus did not come to take human beings to heaven, but rather to establish Christianity.

Jesus aimed to lay the foundation of Christianity by preaching in all the towns along the shores of the Sea of Galilee and converting the fishermen there into Christians through baptism.

"He said, 'Let us go on to the nearby towns, so that I may preach there also; for that is why I have come.' And he went throughout all Galilee, preaching in their synagogues and casting out demons."<sup>140</sup>

Jesus' purpose was to spread the Christian message throughout the towns of Galilee. Thus, moving from place to place, Jesus and his disciples came to the region of the Gerasenes on the other side of the Sea of Galilee, in the Decapolis area. Before Jesus could begin his preaching and brainwashing work in that region, the demons he cast out caused the death

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<sup>138</sup> Mark 5:16–20.

<sup>139</sup> Matthew 8:22.

<sup>140</sup> Mark 1:38–39.

of thousands of pigs there. Seeing this, the local people were angry and asked Jesus to leave their region.

With no other option, Jesus prepared to depart without accomplishing his work there. As they were getting into the boat, the man who had been possessed by demons asked Jesus for permission to go with him. However, Jesus refused and instead said, "Go home to your own people and tell them how much the Lord has done for you and how he has shown mercy on you." The next verse should be noted: "So the man went away and began to proclaim in the Decapolis how much Jesus had done for him, and all the people were amazed."<sup>141</sup>

In this way, what Jesus intended to do—namely, preaching in the Decapolis—was accomplished through this man. If the local people were not angry and had allowed Jesus to stay in their region, he might have asked the man himself to follow him.

From the Bible verse cited above—"And he went throughout Galilee, preaching in their synagogues and casting out demons"—many things can be understood. First, it may be understood that wherever Jesus traveled in Galilee, demons were waiting for him. It may also be understood that demons were present in the synagogues entered by Jesus and the twelve disciples, along the roads on which they traveled, and in the houses they entered. Whenever demon-possessed people saw Jesus together with his disciples, they would come before him, kneel, and cry out, "Christ, the Son of God."

It may further be understood that Jesus cast demons out of people who, because of the possession, appeared outwardly to be deaf, mute, blind, and so on. As the demons departed, the sight, hearing, and other faculties that these people had lost were restored.

The local people, and especially the apostles who witnessed everything firsthand, mistakenly believed that Jesus was healing people through some divine power because he was the 'Son of God.' In other words, it may be understood that Jesus was able to lead his disciples into this misunderstanding in a highly effective manner.

Over time, this enabled the belief that Jesus was the 'Son of God' to become deeply rooted among the disciples. Having come to this mistaken conclusion, they went to various parts of the world preaching that Jesus was the 'Son of God' and converted many people into Christians through baptism. It may also be understood that, in the course of this process, the disciples were killed in various parts of the world in tragic circumstances.

On reflection, there have been many master-disciple traditions both before and after Jesus. How many such traditions have existed in India? The disciple lineage of Adi Shankaracharya continues even today. The local people did not beat them to death. Why, then, did only Jesus and his disciples—whom Christians proclaim to be the saviors of the world—meet with such tragic ends?

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<sup>141</sup> Mark 5:19-20.

There is an incident in the Bible that makes it even clearer that the relationship between Jesus and the demons is like that between a commander and his soldiers:

"When Jesus entered Capernaum, a centurion came to him and pleaded: 'Lord, my servant is lying at home paralyzed and suffering terribly.' Jesus said to him, 'I will come and heal him.' But the centurion replied, 'Lord, I am not worthy to have you come under my roof. Only speak a word, and my servant will be healed. For I also am a man under authority, with soldiers under me. I say to one, "Go," and he goes; and to another, "Come," and he comes; and to my servant, "Do this," and he does it.' When Jesus heard this, he was amazed and said to those who were following him, 'Truly I tell you, I have not found such faith in anyone in Israel.'"<sup>142</sup>

When Jesus offers to heal the centurion's servant, the centurion responds by explaining that he understands authority, since his own commands are obeyed instantly by those under him. He implies that Jesus likewise has authority—over demons—so that whatever Jesus commands will be carried out without needing to be physically present. The centurion's statement highlights Jesus' power and commanding authority over the disease-causing demons who, we understand, are under his command.

Throughout the Bible, we can see that Jesus "rebukes" even paralysis, lameness, blindness, deafness, muteness, and even fever to remove them. It is also seen that Jesus rebukes demons and heals the sick. There are certain Bible verses that also explicitly suggest that some of those sick or handicapped people were actually afflicted by the demons. When the demons are ordered to go out, they go out, and the sick person is cured. Jesus' first healing miracle is one such:

"As they were going away, a demon-possessed man who was mute was brought to him. And when the demon was cast out, the mute man spoke. The crowds were amazed, and they said, 'Nothing like this has ever been seen in Israel.'"<sup>143</sup>

Though it may appear at first glance that a mute man had been possessed by a demon, Jesus exorcised him and, as a bonus, cured him as well. What actually transpired in the scene, according to the Bible, reveals that the mute man's condition was caused by a demon rather than by a physical inability to speak. Therefore, when Jesus casts out the demon and the man begins to speak again, it is presented as a healing event that gains Jesus a reputation for performing miracles.

Now, the faithful sheep, who have eyes but don't see, will not be able to comprehend this, but nobody can blame any man for presuming a kind of "collaboration" between Jesus and the demons.

"He rebuked him, and the demon came out of him, and the boy was healed at that moment."<sup>144</sup>

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<sup>142</sup> Matthew 8:5–10.

<sup>143</sup> Matthew 9:32–33.

<sup>144</sup> Matthew 17:18.

The boy did not actually have a disease; his only affliction was demon possession. When the demon left, the boy became well. Consequently, Jesus gets popular as a healer.

"He healed many who were sick with various diseases, and he cast out many demons. And he did not allow the demons to speak, because they knew him."<sup>145</sup>

"... I will keep driving out demons and performing cures today and tomorrow..."<sup>146</sup>

In the presence of such overwhelming pieces of evidence directly from the Bible, this inference is the only logical possibility here. The illnesses Jesus healed were actually caused by demon possession rather than physical disease. When Jesus cast out the demons, the symptoms disappeared, creating the appearance of miraculous healing. So, the demons' cooperation contributed to Jesus gaining a greater reputation for divine power.

### **The Different Personas of Demons**

One can find various kinds of demons in the Bible that behave in many different ways: the demon that is said to have tempted Jesus and challenges him to prove himself the 'Son of God'; the demon that affected Peter; the demon that entered Judas when he received the bread; then there are the demons that seemed to be waiting wherever Jesus went and proclaimed him openly as 'Son of God.'

Let us examine the contradictions and inconsistencies in the behavior attributed to these biblical demons in relation to Jesus.

The demon that is said to have tempted Jesus does not worship him and does not cry out that Jesus is the 'Son of God.' Instead, it repeatedly challenges Jesus by saying, "If you are the Son of God, tell these stones to become bread." In other words, the implication is that this particular demon appears to be convinced that Jesus is not the 'Son of God.' Jesus' behavior also seems to confirm the demon's conviction.

The two biblical episodes involving Peter and Judas, in which "Satan" is described as influencing their respective actions in opposite directions, are a pointer for us despite their inconsistency. In Peter's case, the demon resists Jesus' predicted suffering and death, while Jesus rebukes him as "Satan" for opposing this path. In contrast, the demon that entered Judas is portrayed as leading the authorities to Jesus and enabling his arrest and consequent death on the cross.

However, the behavior of the lone devil who confronts Jesus when he is alone and challenges his pretense tells us that Jesus does not enjoy power and authority over all demons.

The same Bible that states that demons are chained in darkness until the day of final judgment also states that demons were waiting wherever Jesus went, calling him the 'Son of God' in praise. We also find that it was a set of these demons that helped Jesus to stage

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<sup>145</sup> Mark 1:34.

<sup>146</sup> Luke 13:32.

miracle healings, giving sight to the blind and hearing to the deaf, and thereby exalt him as a divine figure among the Israelis.

It may be further noted that the demons cast out by Jesus return to the same house from which they were expelled with greater strength, making the final condition of the possessed person worse than before, and that the condition of this "evil generation" will be the same.<sup>147</sup> Does it not reveal Jesus' real character?

Finally, it may be noted that Jesus alone benefited from both demon possession and exorcism. There are many more such "miracles" attributed to Jesus, but for reasons of brevity, the man does not proceed to list each of them individually at this point.

Yet another miracle attributed to Jesus is walking on the sea. However, Matthew 14:22-33 together with John 6:16-22 go to show the hollowness of this claim too.

According to the account by Matthew, Jesus' alleged walking on the sea occurred when the disciples were travelling by boat immediately after the so-called feast of 5000. Jesus himself stayed behind. The boat was halfway across the sea when the wind turned against them. Then Jesus came to them, walking on the sea.

The disciples were sent on their way by Jesus from the place at which the feasting was deliberately arranged. The place is even identified by name:

"And when the apostles returned, they recounted to him what things they had done. With that he took them along and withdrew to privacy into a city called Bethsaida."<sup>148</sup>

Jesus carried out the reported feasting at Bethsaida. The place where the disciples were sent by him just afterwards is also identified by name:

"As soon as this [feeding of the 5000] was done, he prevailed upon his disciples to take ship and cross to *Bethsaida*, on the other side, before him, leaving him to send the multitude home."<sup>149</sup>

The alleged voyage during which Jesus performed the famous walk on the sea is thus from Bethsaida to Bethsaida. In the final analysis it is from nowhere to nowhere.

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<sup>147</sup> Matthew 12:45.

<sup>148</sup> Luke 9:10.

<sup>149</sup> Mark 6:45.

## **Who is the Author of the Bible?**

The basic feature of the gospels so called is a consistent rebellion against consistency. This type of consistency-with-inconsistency points to the existence of a common author at the back of all four books. The invariable rebellion against faithfulness of any book to itself or to any of the others remains their common thread. This points to the operation of a common mind behind all books. Such a mind necessarily has rebellion in the whole of its content.

### **The Four Gospel Writers**

Let us begin with the different accounts of how Jesus obtained his first disciples.

According to Matthew 4:18-20, Jesus saw Peter and his brother Andrew for the first time while he was walking by the Sea of Galilee. They were casting their nets into the sea. Jesus asked them to follow him, and they would be made fishers of men. They dropped their nets immediately and followed him.

The same meeting is recounted at John 1:35-45. But here it is a different version altogether. The venue too is different. According to Matthew, the meeting took place in Galilee. But according to John, it was at Judaea. John writes that it was only the next day that Jesus decided to leave for Galilee. Therefore, the meeting was not at Galilee. Since Jesus was hitherto at Judaea, the meeting related by John took place only at Judaea.

John also says that Andrew was a disciple of John the Baptist. But nowhere does Matthew say so.

In Matthew's Gospel, Jesus induces Peter and Andrew to become his disciples by offering to make them men-fishers. In John's Gospel, Andrew and Peter, at his word, go to Jesus on their own to seek discipleship.

In short, it is impossible from the Bible to find out how Peter and Andrew became Jesus' disciples, the given data being so contradictory. The concerned writers, Matthew and John, are themselves Jesus' disciples. Why then do the accounts contradict each other? The only explanation is that these books are not the work of those men. To put it precisely, all four books emanate directly or indirectly from a single rebellious mind, namely, Jesus himself.

Many of the contradictions found in the Bible, as well as the falsehoods attributed to Jesus' statements in the Bible, have already been discussed in detail. Who stands behind all of these falsehoods? Could it be the multiple human transcribers without the necessary competence?

This chapter will examine who this deceiver is—the one who continually speaks and writes these falsehoods. Our findings reveal that one of the few consistencies found in the Bible is the inconsistency in statements all about Jesus and his acts on earth, so much so that our analyzes prove beyond doubt that these inconsistencies are deliberate creations. They

collectively tell us, the Bible readers, that this consistent inconsistency indicates the real identity of the Bible writer.

To begin with, although the biography of Jesus is presented under the four names Matthew, Mark, Luke, and John, the abundance of contradictions within these writings strengthens the suspicion as to whether these works were actually written by these persons.

First, let us look at who Matthew, Mark, Luke, and John were. Matthew and John are said to have been among the twelve chosen disciples of Jesus, that is, among the apostles. Mark is not considered part of the group of apostles of Jesus; according to Christian belief, he was a disciple of Peter and Paul. As often said, faith or belief refers to matters for which there is no definite proof. Luke is said to have been a physician and is considered to have been a companion of Paul.

Since Matthew and John are said to have been among the twelve apostles of Jesus, we should assume they were eyewitnesses to the events that took place. If that were so, there should not have been any contradictions in their accounts. However, the reality is that both narratives contain contradictions from beginning to end.

A few examples are given below. In the first one pointed out below, please note that the name "John" appears repeatedly. One refers to John, who was one of the twelve apostles of Jesus, and the other refers to John the Baptist. Since both share the same name, there is a possibility that this may confuse the reader. Therefore, keep this clarification in mind.

"When Jesus learned that John [the Baptist] had been arrested, he withdrew to Galilee."<sup>150</sup>

Then, as Jesus was walking along the shore of the Sea of Galilee, he saw Peter and his brother Andrew, and said to them:

"Follow me, and I will make you fishers of men."<sup>151</sup>

On hearing this, they followed Jesus, and thus Jesus obtained his first disciples. That is, according to Matthew's Gospel, John the Baptist had already been imprisoned before Jesus obtained his first disciples.

However, this is in direct contradiction to the account in the Gospel of John.

"After this, Jesus went with his disciples into the Judean countryside, where he spent some time with them and baptized. John was also baptizing at Aenon near Salem, because there was an abundance of water there, and people were coming to be baptized. At that time, John had not yet been imprisoned."<sup>152</sup>

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<sup>150</sup> Matthew 4:12.

<sup>151</sup> Matthew 4:19.

<sup>152</sup> John 3:22–24.

Thus we find both Jesus and John the Baptist performing baptisms at the same time on either side of River Jordan. John the Baptist's disciples are the witnesses according to John the Apostle:

"Therefore, they came to John and said to him, 'Teacher, the one who was with you beyond the Jordan, to whom you bore witness, is baptizing, and everyone is flocking to him.'"<sup>153</sup>

However, according to Matthew, this is impossible, because it states that John the Baptist had already been imprisoned before Jesus obtained his first disciples. Moreover, it is also stated that by the order of King Herod, John the Baptist was beheaded in prison.<sup>154</sup>

In that case, how come Jesus and John the Baptist are baptizing people in close proximity in John the Apostle's Gospel? What does this contradiction mean? Which one is false?

In order to make a lie appear to be truth, a great liar may need to tell a hundred lies. However, if even one statement among those hundred lies is proven false, the rest of the lies collapse like a house of cards.

Another such claim, presented in order to conceal a lie, is the statement:

"At that time, John had not yet been imprisoned."<sup>155</sup>

We saw in Matthew 4:12 that John the Baptist had been imprisoned. However, John 3:24 states that John had not yet been put in prison. Does that mean, he had been arrested, but not yet imprisoned. In that case, for what purpose was John the Baptist arrested, and by whom was he arrested?

"Herod had arrested John and bound him and put him in prison," and later, in a certain situation, Herod "had John beheaded in the prison." For this version, read Matthew 14:3–10 to know what happened to John the Baptist.

The only viable rebuttal remaining for believers would be to claim that it was a headless John the Baptist who was baptizing at Aenon!

From the contradiction pointed out above, a few additional points can also be understood. That is, the author of the Gospel attributed to John—whoever that may have been—was aware that it is written in the Gospel of Matthew that John the Baptist had been imprisoned.

Thus we find John the Baptist's beheading by Herod in Matthew's account omitted in John's account. This appears to be intentional. John skips the story of the beheading and states that the Baptist was imprisoned later to make plausible the simultaneous baptizing scene.

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<sup>153</sup> John 3:26.

<sup>154</sup> Matthew 14:10.

<sup>155</sup> John 3:24.

Before we come to the next topic taken from Luke's Gospel, the author would like to clarify something. It is not appropriate to call a text built upon layers of falsehoods a "Gospel" in its true sense. However, as most people are aware, the first four books of the New Testament, known as Matthew, Mark, Luke, and John, are generally referred to by Christians as the Gospels or the Good News. Therefore, the term "Gospel" is used here only to refer collectively to these four books. However, the man—the author—has no delusion, like a believer, that this is actually a Gospel in the sense of "good news."

### **Luke's Preface – A Pre-emptive Defence**

The Gospel attributed to Luke begins as follows:

"Since many different individuals have undertaken the task to set down an account of the events that have been fulfilled among us, in accordance with their transmission to us by those who were eyewitnesses and ministers of the word from the beginning, I too, after researching all the evidence anew with great care, have decided to write an orderly account for you, Theophilus, who are so greatly revered, so that you may learn the unquestioned authenticity of the teachings you have received."<sup>156</sup>

By saying "many different individuals have undertaken the task to set down an account," Luke indicates that he is aware that many others, including Matthew and Mark, have attempted to write accounts of Jesus' life. Those referred to as "eyewitnesses and ministers of the word from the beginning" are generally understood to be the twelve apostles who were with Jesus. They are considered eyewitnesses to everything that transpired when Jesus was walking around in Israel. Luke states that, after carefully investigating all the information collected from these eyewitness apostles, he writes an orderly account to inform his friend Theophilus. Thus, the Gospel of Luke begins as a letter-like composition addressed to Theophilus.

When reading such a preface, one naturally gets the impression that it is a sincere account written by a person who has conducted extensive research. But is that really the truth? Beyond what we see and hear, the truth lies in what is hidden and what we seek through careful investigation and ultimately discover. Truth lies not in the lines, but between the lines.

### **The Time of Jesus' Birth – Two Different Stories**

Let us closely examine some sections of Luke's eyewitness account:

"On the eighth day, when the time for the child's circumcision had arrived, he was given the name Jesus, the name the angel had given him before he had been conceived in the womb. When the days for their purification were completed according to the Law of Moses, they [Joseph and Mary] brought the child up to Jerusalem to present him to the Lord ..."<sup>157</sup>

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<sup>156</sup> Luke 1:1-4.

<sup>157</sup> Luke 2: 21-22.

According to Leviticus 12:3-4, the days of purification are completed on the fortieth day. That is, when forty days had passed, Joseph and Mary came to Jerusalem with the infant Jesus and presented him to the Lord.

However, according to the Gospel of Matthew, this account is entirely contradictory. According to Matthew, immediately after Jesus was born, wise men came from the East to see him and offer gifts. Through them, Herod learned of Jesus' birth and ordered the killing of all male infants in that region.

"After the wise men had left, an angel of the Lord appeared to Joseph in a dream and instructed him, 'Arise, take the child and his mother, and flee to Egypt. Remain there until I tell you. Herod seeks the child to kill him.' Therefore, he got up, took the child and his mother, and departed that night for Egypt, where they remained until the death of Herod ..." <sup>158</sup>

It is not stated where in Egypt Joseph, Mary, and Jesus stayed. If it was Alexandria, it is approximately 1,000 kilometers from Bethlehem; if it was Cairo, it is about 700 kilometers. In any case, it would have taken months for Joseph and Mary to travel from Bethlehem to Egypt with the newborn Jesus and then to return.

Moreover, Matthew says that they remained in Egypt until the death of Herod. However, the Bible does not state how long it was after they arrived in Egypt that Herod died. Only after returning could they take the 40-day-old child Jesus to Jerusalem for purification. How all this was done in 40 days remains an understated miracle!

That is, what is written in the Gospel of Luke appears to be in direct contradiction with what is written in the Gospel of Matthew. The only question that remains: is it Matthew or is it Luke who is lying? Or are both books immersed in falsehood?

"After the death of Herod, an angel of the Lord appeared in a dream to Joseph in Egypt and said: 'Get up, take the child and his mother, and go to the land of Israel, for those who sought the child's life are dead.' So he got up, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling in Judea in place of his father Herod, he was afraid to go there. Being warned in a dream, he withdrew to the region of Galilee. And he went and lived in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, that he would be called a Nazarene." <sup>159</sup>

First, let it be stated that there is no such prophecy anywhere in the Old Testament, "... he would be called a Nazarene." This statement is false, because there is no such prophecy anywhere in the Old Testament.

After Herod's death, Joseph, Mary, and Jesus returned to Israel, but Joseph avoided Judea because Archelaus was ruling there and instead settled in Nazareth in Galilee. This narrative

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<sup>158</sup> Matthew 2:13-15.

<sup>159</sup> Matthew 2:19-23.

according to Matthew chapter 2 suggests that Mary and Joseph had not lived in Nazareth before this move.

However, according to the Gospel of Luke, even before Jesus was born—and even before Mary conceived Jesus—Mary was already living in Nazareth in Galilee:

"In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man named Joseph, of the house of David. The virgin's name was Mary."<sup>160</sup>

Furthermore, according to the Gospel of Luke, even when Mary was fully pregnant, Mary and Joseph were living in Nazareth, a town in Galilee. However, there is a twist. By the order of the Roman Emperor, Caesar Augustus, they went to Bethlehem in Judea for registration, where Jesus was born.<sup>161</sup>

According to Luke, after the birth of Jesus, they returned to their own town, Nazareth in Galilee. Then, after forty days had passed, they brought Jesus to Jerusalem for purification.

"When they had performed everything according to the law of the Lord, they returned to their own town, Nazareth in Galilee."<sup>162</sup>

In the Gospel of Luke, there is no account of wise men coming from the East to see Jesus at his birth. Therefore, Herod does not issue an order to kill the infants. Mary and Joseph are not required to flee to Egypt with Jesus, nor do they have to remain in Egypt until the death of Herod. According to Luke's Gospel, Jesus, Mary, and Joseph remain in Judea and are in Bethlehem.

According to Luke, when Jesus is only forty days old, Joseph and Mary are in Jerusalem itself, in the presence of Herod. However, according to the Gospel of Matthew, Mary, Joseph, and the forty-day-old Jesus are either in Egypt or on their way to Egypt.

The birth story of Jesus is described only in the Gospels attributed to Matthew and Luke. The other two Gospel writers, Mark and John, do not mention the birth narrative of Jesus at all. However, the accounts of Matthew and Luke, which describe the birth of Jesus, are full of contradictions—or inconsistencies. In that case, is it possible for anyone to deduce from these accounts how the birth of Jesus actually took place?

### **The Historical Background of the Gospels**

A person who reads only the birth narrative of Jesus in the Gospel of Matthew will not be able to see any contradictions in it. Likewise, a person who reads only the Gospel of Luke will also not find any contradictions in it. However, when both texts are read together, nothing other than contradictions can be observed in them.

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<sup>160</sup> Luke 1:26–27.

<sup>161</sup> Luke 2:5–6.

<sup>162</sup> Luke 2:39.

Many years ago, in Basel, Switzerland, the New Testament books of the Bible were first printed and published in the Greek language. Although the New Testament texts existed earlier, it has only been about 510 years since they were compiled and printed together. Before that, the New Testament writings were found only in the possession of the Christian priestly class. Moreover, even if they knew the truth, they would never reveal it. One does not cut the branch on which one is sitting.

It is said that Luke and Mark were companions of Peter, the chief disciple of Jesus. It is also a common belief among Christians that the books we see today in the names of Mark and Luke were compiled based on memories of Jesus gathered from Peter, who was also a close associate of Jesus. However, the idea that this is a correct account is merely a misconception. A small story recorded in both Mark and Luke concerning Peter and Jesus is sufficient as evidence for our assertion.

### **How Many Times Did Peter's Cock Crow?**

This story is recorded in Mark chapter 14 and Luke chapter 22. First, the narrative context may be stated. During the Last Supper, there is a scene in which Jesus washes the feet of the disciples. After washing the feet of each of them, Jesus comes to Peter. At that point, Peter stops Jesus and tells him that he is ready even to die for him. In response, Jesus says to Peter, according to Luke: "Peter, I tell you, the rooster will not crow today until you have denied three times that you know me."

However, in the Gospel of Mark, in the same context, Jesus tells Peter: "Before the rooster crows twice today, you will deny me three times."

That is, according to the Gospel of Luke, only after Peter has denied Jesus three times should the rooster crow. But, according to the Gospel of Mark, the rooster is to crow twice after Peter denies Jesus three times.

Let us now examine how this event unfolds in the Gospel of Mark:

"While Peter was below in the courtyard, one of the high priest's servant girls came by. When she noticed Peter warming himself, she stared at him and said, 'You also were with Jesus, the man from Nazareth.' But he denied it, saying, 'I neither know nor understand what you are talking about.' Thereupon he went forth into the outer courtyard. Then the cock crowed. The servant girl saw him and again began to say to the bystanders: 'This man is one of them.' But again he denied it.

"Shortly afterward, some bystanders said to Peter, 'You are unquestionably one of them, for you are a Galilean.' Then he began to shout curses, and he swore an oath: 'I do not know this man you are talking about.' At that very moment, a cock crowed for a second time, and Peter remembered that Jesus had said to him, 'Before the cock crows twice, you will deny me three times.' And he broke down and wept."<sup>163</sup>

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<sup>163</sup> Mark 14:66-72.

Observe that, in the Gospel of Mark, Jesus has said that before the rooster crows a second time, Peter denies him three times. Therefore, when Peter denies Jesus for the first time, the rooster crows once. When he denies him the second time, it does not crow. When he denies him the third time, it crows a second time exactly as predicted. As if it knew when Jesus wanted it to crow. What an obedient rooster it is!

To be fair, the rooster in Luke appears even more obedient than the rooster in the Gospel of Mark. Accordingly, the rooster in Luke's Gospel waits until Peter has denied Jesus three times before it crows:

"Lighting a fire in the middle of the courtyard, they sat around it, and Peter sat with them. A servant girl saw him sitting by the fire, looked closely at him, and said, 'This man also was with him.' But he denied it, saying, 'Woman, I do not know him.' A short time later, someone else saw him and said, 'You too are one of them,' but Peter replied, 'No, I am not.' About an hour later, another person strongly insisted, 'This man was unquestionably with him, for he is a Galilean.' Peter said, 'My friend, I do not know what you are talking about.' At that very moment, while he was still speaking, a cock crowed, and the Lord turned and looked at Peter. Then Peter recalled the word that the Lord had spoken to him: 'Before the cock crows today, you will deny me three times.' And he went out and wept uncontrollably."<sup>164</sup>

The contradiction is not limited to the crowing of the rooster. There is also a contradiction in Peter's recollection. According to the Gospel of Mark, when Peter denies Jesus for the third time, the rooster crows for the second time. Upon hearing it, Peter remembers the words Jesus had spoken to him: "Before the rooster crows twice, you will deny me three times." This is how the event is recorded in Mark's account.

However, in the Gospel of Luke, both Peter's recollection and the cause of that recollection are presented differently. When Peter denies Jesus for the third time, Jesus turns and looks at Peter. Then Peter remembers the word that the Lord had spoken to him: "Before the rooster crows today, you will deny me three times."

Thus, contradictions piled upon contradictions, and lies upon lies, are presented in these texts, which many believe to be the holy word of God!

### **Jesus's Prayer – Some Theological Problems**

Next, it is said that a prayer was conducted in a place called Gethsemane in Jerusalem, a few hours before the death of Jesus. This event is described in the books attributed to Matthew, Mark, and Luke. Some details that are not included in the accounts of Matthew and Mark are found in the account attributed to Luke. Let us now examine those details.

We begin with the account of Matthew:

"Then Jesus went with his disciples to a place called Gethsemane, and he said to them, 'Sit here while I go over there to pray.' He took Peter and the two sons of

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<sup>164</sup> Luke 22:55-59.

Zebedee, and he began to suffer grief and anguish. Then he said to them, 'My soul is sorrowful, even to the point of death. Remain here and keep watch with me.' Moving on a little farther, he threw himself prostrate on the ground in prayer, saying, 'My Father, if it is possible, allow this cup to be taken from me. Yet let your will, not mine, be done.' Returning to the disciples, he found them sleeping. He said to Peter, 'Could you not keep watch with me for just one hour? Stay awake and pray that you may not enter into temptation. The spirit is indeed willing, but the flesh is weak.' He went apart for a second time and prayed, 'My Father, if it is not possible for this cup to be taken away unless I drink it, your will be done.' Then he came back again and found them sleeping, for their eyes were heavy. He left them there and went away again, praying for the third time in the same words as before. Then he returned to the disciples and said to them, 'Are you still sleeping and taking your rest? Behold, the hour has come for the Son of Man to be betrayed into the hands of sinners.'"<sup>165</sup>

Matthew says that Jesus repeated the same prayer three times. What was that prayer? According to his Gospel, it was: "My Father, if it is possible, let this cup pass from me; yet not as I will, but as you will." (26:42)

What is a prayer? A prayer is a request made by a person to God asking that their need or desire be fulfilled. In this case, what is Jesus' need or desire? It is expressed as: "if it is possible, let this cup pass from me," that is, that Jesus' suffering and crucifixion may be taken away from him, that it may not happen, and that he may not be killed. In this way, Jesus is understood as asking his Father not to let him be killed. However, even before finishing the words "do not kill me," he also says, "yet not as I will, but as you will."

That is, Jesus does not wish to die: "if it is possible, let this cup pass from me." But he does not want his will to be done; rather, he says that the will of his Father should be fulfilled. What is the will of Jesus' Father? Is it not that Jesus should die? What is the final part of Jesus' prayer? "Let the will of the Father be fulfilled," that is, let Jesus suffer and die on the cross. Jesus' own desire is that the Father's will be fulfilled.

Then where is the prayer in this? Where is the request placed before God? Would anyone go to a temple and pray before God saying that God's will should be done? Even if a devotee does not say it, is it not understood that God's will be done anyway? Saying "let God's will be done" is not a request; prayer is a humble request made by the devotee that his own wish be fulfilled before God. When Jesus says, "not my will, but the Father's will," the element of prayer itself disappears.

To whom, then, is Jesus praying, or pretending to be praying? Jesus is praying to his Father. Jesus is on record saying, "I and the Father are one" (John 10:30), and "Whoever has seen me has seen the Father" (John 14:9), and "Do you not believe that I am in the Father and the Father is in me?" (John 14:10).

If Jesus and the Father are one, then to whom is Jesus praying when he says, "My Father, let this cup pass from me"? What conclusion should we draw from this?

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<sup>165</sup> Matthew 26:36-45.

When Jesus says, "Father, not my will but your will be done," does that not require two different minds, with different desires and different personalities? That is, Jesus and his Father need to be two distinct persons. If they are two separate persons with different thoughts and emotions, then Jesus' statement, "I and my Father are one," would be false. Alternatively, if Jesus' statement, "I and my Father are one," is true, then the prayer, "My Father, let this cup pass from me," would be false. Both cannot be true at the same time.

Moreover, Jesus says he would prefer not to suffer and die, but he also adds he will accept what his Father wants. This creates a tension between what Jesus wants and what the Father wants, and it raises the question of why he chooses his Father's will over his own.

### **Did Jesus Respect his Mother?**

On one occasion, Jesus was told that his relatives had come to see him:

"His mother and his brothers had come and were standing outside, sending someone to call him. A crowd was sitting around him. They said, 'Your mother and your brothers and sisters are outside asking for you.' He replied, 'Who are my mother and my brothers?' Looking at those seated around him, he said, 'Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.'"<sup>166</sup>

When his own mother and brothers came to see him, Jesus was unwilling even to meet them. Instead, he denied them and said that whoever does the will of God—that is, the will of Jesus' Father—are his mother and brothers. Yet, even a few hours before his death, Jesus did not desire the Father's will, namely crucifixion, and voiced it in his prayer.

Even Jesus' last words at the time of death—"My God, my God, why have you forsaken me?"<sup>167</sup>—are presented as indicating that, even just before death, Jesus did not wish to fulfill the will of his Father. What more is there to say? It is the same Jesus who refuses to meet his mother and brothers for the declared excuse that they are not doing the will of his Father.

Moreover, Jesus, who teaches others by pointing to the commandment in the Ten Commandments to honor one's parents, showed no respect to his own mother when she came to see him, and sent her away in a manner that can be seen as disrespectful.

The implication in Jesus' words is that his mother is not acting according to the will of Jesus' Father, and therefore she is of no value to him. However, according to the Bible, Mary had already accepted the words spoken by the angel Gabriel as the will of God, saying, "I am the Lord's servant. May your word to me be fulfilled",<sup>168</sup> and it is through this acceptance that the birth of Jesus itself took place.

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<sup>166</sup> Mark 3:31–35.

<sup>167</sup> Matthew 27:46.

<sup>168</sup> Luke 1:38.

Yet when Mary comes to see Jesus, he acts as if she is not his mother. Instead, he identifies the people around him as his mother and brothers. Is it not just a cheap tactic of Jesus to gain influence over the crowd by saying this?

By such a portrayal, Jesus reveals his lack of the emotion of love or affection. The word "mother" is seen as the embodiment of love. In the Sanātana Dharma understanding, womanhood, motherhood, and divinity are associated with the concept of the sacred feminine, and we should compare this idea with Jesus' attitude.

### **The Prayer Drama – Contradictions Yet Again!**

Now, the reader's attention may be drawn to some interesting points regarding the 'prayer drama' enacted by Jesus in Gethsemane. Jesus takes only three of his apostles—Peter, James, and John—as his audience for this final scene before his arrest.

After praying the first time, "He returned to his disciples and found them sleeping. He asked Peter, 'Could you men not keep watch with me for one hour?'"<sup>169</sup> After this, "He went away a second time and prayed."<sup>170</sup> "When he came back, he again found them sleeping."<sup>171</sup> "So he left them and went away once more and prayed the third time, saying the same words."<sup>172</sup>

It is said that Jesus repeated the same words three times in prayer. That is, the first time he prayed, "My Father, if it is possible, do not let me be killed; but not my will, but yours be done." The second and third times, it is claimed that he repeated the same words. In other words, the prayer is presented as: "Father, do not kill me; kill me—do not kill me; kill me—do not kill me; kill me."

If this is how Jesus prayed, then it would be surprising if his so-called Father did not kill him!

Another serious issue is that each time Jesus went away and exhibited an intense display of melodrama, the three witnesses neither saw nor heard anything that happened or was said. That is why Jesus is said to have had to repeat the same words in prayer again and again, almost as if in a state of agitation.

Luke states that his Gospel was written after carefully investigating everything by questioning eyewitnesses. However, the so-called eyewitnesses—three in number—are also said to have been fast asleep. In that case, how did the words of Jesus' prayer come to be included in the Gospel of Luke? Which eyewitness reported to Luke the words that Jesus prayed and what he prayed?

In the Gospel attributed to Luke, some details are included that are not found in the accounts attributed to Matthew and Mark:

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<sup>169</sup> Matthew 26:40.

<sup>170</sup> Matthew 26:42.

<sup>171</sup> Matthew 26:43.

<sup>172</sup> Matthew 26:44.

"After withdrawing from them about a stone's throw, he knelt down and prayed, saying, 'Father, if you are willing, take this cup from me. Yet not my will but yours be done.' Then an angel from heaven appeared to him and gave him strength. In his anguish, he prayed so fervently that his sweat became like great drops of blood falling on the ground. When he rose from prayer and returned to the disciples, he found them sleeping, exhausted by grief."<sup>173</sup>

Jesus is reportedly comforted by an angel who came down from heaven, yet the three disciples who were present as witnesses did not see it. One may ask: if someone witnessed such a clearly visible event—an angel descending from heaven before their eyes—would it be possible for them to sleep as nothing had happened?

The angel came down from heaven while Jesus was praying. Even after such an event, the witnesses remain silent and are described as sleeping. Therefore, it is understood that they did not see the angel descending. If so, how did this detail come to be included in the Gospel attributed to Luke? Which eyewitness reported this information to Luke?

Luke states that sweat became like drops of blood falling to the ground when Jesus was praying. Jesus is said to have been praying on Thursday at midnight, about a stone's throw away from the witnesses.

Even if the disciples had been awake, how could they have seen Jesus' sweat falling like drops of blood to the ground from such a distance in the middle of the night? Would they not have had to see it in order for the eyewitness account to be recorded by Luke?

From all this, only one conclusion can be drawn: this is not an eyewitness account, because everything written here is false. The texts were not written by Matthew, Mark, Luke, or John. The true author of these four books is the one whom they glorify.

There are many other pieces of evidence to support this point, but for the sake of brevity, the author is concluding this chapter after discussing one more related matter.

### **Who Witnessed the Resurrection? – Another False Story**

Let us examine some events that are said to have taken place on Sunday, when Jesus is said to have risen. These are recorded in the books attributed to Matthew and John, who are considered disciples of Jesus and eyewitnesses.

"After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to visit the sepulcher. And behold, there was a violent earthquake, for an angel of the Lord, descended from heaven, came and rolled back the stone and sat upon it. His face shone like lightning, and his garments were as white as snow. The guards were so paralyzed with fear of him that they became like dead men. But the angel said to the women, 'Do not be afraid! I know that you are looking for Jesus who was crucified. He is not here, for he has been raised, as he promised he would be. Come and see the place where he lay. Then go quickly and tell his

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<sup>173</sup> Luke 22:41–45.

disciples: "He has been raised from the dead and now he is going ahead of you to Galilee." There you will see him.' Behold, I have told you.' They were filled with fear and great joy, and they ran from the tomb to inform his disciples. And behold, Jesus came to meet them, saying, 'Greetings.' They approached him, embraced his feet, and worshiped him. Then Jesus said to them, 'Do not be fearful. Go and tell my brethren to go to Galilee. There they will see me.'"<sup>174</sup>

On the first day of the week, it is said that Mary Magdalene and the other Mary went to Golgotha, to the place of the skull, to visit Jesus' tomb. Don't we know the reason for their visit to his tomb?

According to Jewish custom, Jesus' body had been anointed with spices and wrapped in cloth by two secret disciples, Joseph of Arimathea and Nicodemus, and placed in the tomb on Friday night. These two women—Mary Magdalene and the other Mary—are described as being present at Golgotha as eyewitnesses.

"As evening approached, Joseph took the body and placed it in his own new tomb, which he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away. Mary Magdalene and the other Mary were sitting there opposite the tomb."<sup>175</sup>

If they were already present there, what was the need for these women to go again to Golgotha on Sunday to visit the tomb?

What did the two women named Mary see when they came to visit the tomb? When they arrived at the tomb, there was an earthquake. An angel came down from heaven, rolled away the stone, and sat on it. He spoke to them. Seeing the angel, the guards were so frightened that they became like dead men and remained motionless.

The male guards are described as becoming like dead men out of fear when they saw the terrifying angel. However, it is not said that the two women became like dead women from fear. In other words, the two Marys who came to visit the tomb on Sunday morning are presented as having more courage than the male guards who had stayed awake through the night keeping watch at the place of the skull.

It is only in the Gospel attributed to Matthew that it is said Roman soldiers were guarding Jesus' tomb. A careful examination shows that this statement appears to be false.

"Your Excellency, we recall that while he was still alive, this imposter said, 'After three days I will be raised up.' Therefore, issue orders that the tomb be kept under surveillance until the third day. Otherwise, his disciples may go there and steal his body, and then tell the people, 'He has been raised from the dead.' This final deception would be worse than the first.' Pilate said to them, 'You have a guard. Go

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<sup>174</sup> Matthew 28:1-10.

<sup>175</sup> Matthew 27:60-61.

and make the grave as secure as you can.' And so they went forth and made the tomb secure by sealing the stone and posting a guard."<sup>176</sup>

The so-called "imposter," that is, Jesus, is said to have told his disciples while he was still alive that after three days he would rise again. The Jewish authorities therefore say they remember this and fear that Jesus' disciples may come and steal his body and spread the lie that he has risen. For this reason, they request the Roman authorities to secure the tomb for three days. Following this, it is said that the Jewish leaders went with Roman soldiers, sealed the tomb, and placed guards in front of it, according to the Gospel of Matthew.

The statement that Jesus had said he would rise on the third day is presented as something the Jewish leaders recall. However, it may be noted that Jesus did not say this to the Jewish leaders who rejected and opposed him, but rather to his apostles, who believed in him and were willing to give their lives for him. How did the Jewish leaders recall something they never heard in the first place? It is also said in the Bible that they did not believe Jesus even though he had told them he would rise on the third day.

"For they did not yet understand from Scripture that Jesus had to rise from the dead."<sup>177</sup>

This refers to Peter and John, who came to Jesus' tomb on Sunday morning and then returned.

The verse above implies that even John, the disciple "whom Jesus loved," and Peter, who was considered the leader of the disciples, did not know after Jesus' death that he would rise from the dead. When Jesus told his apostles that he would be killed and rise on the third day, it is said that Peter opposed him. However, Peter is described as not opposing the idea of resurrection, but rather the statement that Jesus must suffer and be killed:

"He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. He spoke plainly about this, and Peter took him aside and began to rebuke him."<sup>178</sup>

Even on Sunday morning, when it is said that Jesus had risen, the Bible states that Peter and John did not yet know that Jesus would rise again. It is also recorded that Jesus replied to Peter, "Your thoughts are human." These passages suggest that none of the disciples believed that Jesus would die and rise again on the third day, as he had said.

Think about it in this way: suppose someone very close to you tells you that he is going to a certain place, that he will be killed there, and that on the third day he will rise from the dead. The prediction that he will be killed is believable, because being killed is something that happens both then and now. However, if he tells you that he will rise again on the third

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<sup>176</sup> Matthew 27:63–66.

<sup>177</sup> John 20:9.

<sup>178</sup> Mark 8:31–32.

day, would you take that seriously? Most likely not. The basic awareness that dead people do not return to life would lead you to regard it as mere talk.

If Jesus spoke about this only to his apostles, and even the apostles themselves did not believe it—as the Bible also states—how could the Jewish leaders have known about it? Only if they had known could they have gone to the Roman authorities and requested a guard at the tomb, saying that Jesus had said he would rise on the third day.

Therefore, the claim in the Gospel attributed to Matthew (chapter 27) that the Jewish leaders requested guards at the tomb is revealed as false.

### **What Happened After the Resurrection – Stories That Do Not Agree**

Now let us further analyze the remaining part of the scene that the two Marys are said to have witnessed at Golgotha on Sunday morning, according to the Gospel attributed to Matthew. The angel who rolled away the stone and sat upon it is said to have told the Marys that Jesus was not in the tomb, that he had been raised, and that he was going ahead of them to Galilee, and that they would see him there in Galilee. They were instructed to go and tell this message.

However, according to Luke, on the same Sunday when Jesus is said to have risen from the dead, Jesus appears to the disciples not in Galilee but in Jerusalem:

"Then they got up that very hour and returned to Jerusalem. There they found the Eleven and those with them, assembled together, saying, 'It is true! The Lord has risen and has appeared to Simon.' Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread. While they were still talking about this, Jesus himself stood among them."<sup>179</sup>

Thus, we see the angel who came down from heaven speak words steeped in falsehood.

The two Marys, who received the message from the angel, are said to have gone with great joy to inform the disciples. On the way, they met Jesus, and according to the Gospel attributed to Matthew, they fell at his feet, clasped them, and worshipped him.

Now let us briefly examine what John's Gospel says about what happened on Sunday morning, the day on which Jesus is said to have risen.

"On the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance to the tomb. She ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we don't know where they have put him.'"<sup>180</sup>

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<sup>179</sup> Luke 24:33–36.

<sup>180</sup> John 20:1–2.

According to the Gospel attributed to John, Mary Magdalene alone went to the tomb. When she reached it, she saw that the stone covering the entrance had been rolled away. Unlike the account in Matthew, there is no earthquake when she arrives at the tomb. There are no guards at the entrance of the tomb. No angel descends from heaven to tell her that Jesus has gone to Galilee and that she should go there to meet him.

In the Gospel attributed to Matthew, Mary Magdalene and the other Mary, after receiving the message from the angel at the tomb, are said to have met Jesus on their way while running to the disciples. According to John, Mary Magdalene runs to Simon Peter and the other disciple whom Jesus loved and tells them his body was missing and that she didn't know where.

Furthermore, John states that Mary Magdalene went to the tomb early on Sunday morning while it was still dark. However, according to Mark, they went when the sun had risen.

It is also said that when Mary Magdalene arrived at the tomb, she saw that the stone covering the entrance had been rolled away. However, it is not stated that she entered the tomb to check whether Jesus' body was inside. Since Mary Magdalene did not enter the tomb, how did she conclude that Jesus' body was not inside and that someone had taken it away?

According to Mark's Gospel, Mary went to the tomb in order to anoint Jesus' body with spices according to Jewish custom. Mary Magdalene was not the only woman who worshipped Jesus. There were many women, who also followed Jesus from Galilee and were present at Golgotha during the crucifixion. If any of these women had come to the tomb before Mary Magdalene to anoint Jesus' body, just as she intended to do, they too would not have been able to enter the tomb without rolling away the stone covering the entrance. In that case, without entering the tomb and confirming that Jesus' body was not inside, on what basis did Mary Magdalene conclude that someone had taken the body away?

Peter and John, who ran to the tomb after Mary Magdalene told them the body was missing, also did not find Jesus' body in the tomb.

"Then the disciples went back to where they were staying. Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot."<sup>181</sup>

According to John, Mary Magdalene sees the angels only after she informs the disciples. She did not see the angel described in Matthew's Gospel as descending from heaven, rolling away the stone, and sitting on it. Rather, what she sees are two angels sitting inside the tomb where Jesus' body had been laid.

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<sup>181</sup> John 20:10–12.

Now let us also examine some other apparent inconsistencies in the Gospel attributed to John regarding what is said to have happened on Sunday morning, the day Jesus is said to have risen.

"On the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance to the tomb. She ran and went to Simon Peter and the other disciple, the one whom Jesus loved,  
...."<sup>182</sup>

According to John, only Mary Magdalene went to the tomb. Unlike the Gospel attributed to Matthew, the other Mary did not go. Likewise, unlike the Gospel attributed to Mark, the other Mary and Salome did not go. Nor, according to the Gospel attributed to Luke, did the other Mary, Salome, Joanna, Mary the mother of James, or any of the other women who were with them go. According to John's Gospel, it was only Mary Magdalene who went to the tomb early in the morning while it was still dark.

Another issue is that only Mary Magdalene is said to have gone to the tomb on Sunday morning, and it is also only Mary Magdalene who is said to have run from the tomb to inform the disciples. However, when she speaks to the disciples, she does not say "I do not know," but rather "we do not know."

That means, the author of the Gospel attributed to John appears to have been aware that in the other Gospels it is written that more than one person went to the tomb. Thus comes the slip, "we do not know."

### **The Gospel Writers Were Not Disciples**

There are many more inconsistencies than discussed above. Since counting all the falsehoods described in these four books would be more difficult than counting the fish in the sea, the author refrains from pointing out every contradiction.

If Matthew, Mark, Luke, and John themselves had written the biographies of Jesus, then not even a single falsehood would have been written in these books. Among them, Matthew and John are counted among Jesus' apostles. Mark and Luke were followers of Jesus but were not among the Twelve Apostles. Mark and Luke are said to have lived and given their lives for Jesus and for the spread of Christianity. According to Christian tradition, Mark was killed in Alexandria, Egypt, and Luke was killed in Greece while engaged in the preaching of the Gospel.

All four Gospel writers and the disciples of Jesus are regarded as people who, until their deaths, believed that Jesus was the Son of God and the Savior. Yet the question remains: if they truly wrote these biographies of Jesus, how did so many contradictions enter the texts from beginning to end? The only plausible answer is that these books were not written by them. This leaves the further question: who, then, wrote these books?

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<sup>182</sup> John 20:1-2.

Although the accounts in the four books differ from one another and often contradict each other, they agree on one point alone: that Jesus is the Son of God. The common purpose of all four books is to present Jesus as the Son of God. Therefore, Jesus is the sole beneficiary of these four books.

Whoever wrote the falsehoods contained in these books accordingly was a person of a particular kind of character. The author's guru used the epithet 'malignant rebellion' to describe the character of Jesus.

You may have heard the name, 'malignant cancer.' It refers to a cancer that spreads very rapidly and uncontrollably. Here, the expression 'malignant rebellion' is taken to mean a rapid and uncontrollable rebellion or violent action against truth that has now spread to a substantial portion of the human species. In the Bible, its source, it manifests rather as self-rebellion—a tendency to contradict one's own statements as many times as possible in order to blur the line between truth and falsehood.

The author of the Bible says one thing and then says something or several things contrary to each other so that all stand negated. For example, it is said that only Mary Magdalene went to the tomb; then, in another book, it is said that Mary Magdalene and the other Mary went; then, in the next book, it is said that Mary Magdalene, the other Mary, and Salome were present; and then again, it is said that Mary Magdalene, Salome, Joanna, and some others were there. In this way, contradictory accounts are presented, creating confusion, and ultimately mutilating and obliterating the truth.

The conclusion being drawn here is that these books were not written by Matthew, Mark, Luke, or John. Rather, the texts are the reflection of someone with a self-contradictory and disturbed state of mind that rebels against all reality as it is.

One further piece of evidence that the Bible was written by someone with such a self-rebellious disposition is evident in a statement of Jesus', which is addressed to Peter:

"Truly, truly I say to you, when you were young, you used to dress yourself and go wherever you wanted. But when you grow old, you will stretch out your hands, and another will dress you and carry you where you do not wish to go."<sup>183</sup>

Jesus first says, "When you were young, you used to dress yourself and go wherever you wanted." It is in the past tense. This suggests that Peter is no longer young at that moment and cannot dress himself. But the next statement is, "When you grow old, you will stretch out your hands," which is in the future tense. This implies that Peter is not old at that moment, but still young and could dress himself. Thus, in the same statement, Peter is described both as not young and as not old—being young in one sense and old in another.

The statement above is presented as an example of inconsistency in the way Jesus speaks and also inherent in the narrative style of the Bible, which is riddled with contradictions. All the words attributed to Jesus and all the stories in the Bible are mutually inconsistent. This

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<sup>183</sup> John 21:18.

perceived pattern is, as mentioned earlier, a "consistency of inconsistency," meaning a stable pattern of instability, a term that was used by the author's guru to describe such strange, but consistent anomalies.

Although the man, the author, has recorded many such examples in this text, he will mention one or two additional points for the reader's attention before bringing this chapter to a close.

Suppose a person gives food to a poor man who is starving. But after that act of kindness, every time he meets him, he repeatedly reminds him: "I am the one who gave you food when you were hungry," that is, behaving in a petty manner. What would you call such a person? In any case, such petty behavior cannot be attributed to God. Yet, this is exactly what the Christian God does.

The greatest story in the Old Testament is the account of how Yahweh (Jehovah) liberated the people of Israel from slavery in Egypt and brought them to the land of Canaan, a land flowing with milk and honey. Do you know how many times Yahweh reminds the Israelites of this deliverance from slavery in Egypt? In the Book of Deuteronomy alone, it is mentioned five times. For example, Deuteronomy 24:18 says: "Remember that you were a slave in Egypt and that the Lord your God redeemed you from there."

Is it appropriate for God to repeatedly remind people of a favor once done? Isn't it a form of pettiness? It is not mentioned just once or twice, but more than fifty times in the Bible, wherein Yahweh repeatedly reminds the people of Israel of the deliverance he performed. In reality, by writing a fictitious story of liberation from slavery in Egypt and then repeatedly reminding it, does not Yahweh emotionally subjugate the Israelites and turn them into his own slaves?

The Old Testament repeatedly states that the Jews were slaves in Egypt. However, the New Testament appears to present a contradictory statement:

"They [Jews] said to him [Jesus]: We are Abraham's descendants and have never been slaves to anyone."<sup>184</sup>

This claim of being descendants of Abraham and that they had never been slaves to anyone contradicts the many claims of deliverance by God given in the Old Testament. Since Abraham lived roughly 500 years before Moses, does that not imply that they were not slaves to anyone even in Moses' time? In that sense, the biblical narrative in which the Old Testament describes the Jews being freed from slavery in Egypt is being denied by the Jews themselves in the New Testament.

This is evidence of a consistent literary style in the Bible where what is stated in one place is invariably contradicted in another.

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<sup>184</sup> John 8:33.

There is another inconsistent story. According to the Gospel attributed to Matthew, Judas—who is said to have betrayed Jesus—later regretted it when he saw that Jesus had been condemned. He brought back the thirty pieces of silver to the chief priests and elders, saying:

"I have sinned by betraying innocent blood." But they replied: 'What is that to us? That is your responsibility.' Then Judas threw the silver coins into the temple, went away, and hanged himself."<sup>185</sup>

However, in the second book attributed to Luke (also known as the Acts of the Apostles), it is said:

"Brethren, the Scripture had to be fulfilled that the Holy Spirit revealed through the mouth of David concerning Judas, who served as guide for those who arrested Jesus. He was one of our number and was granted a share in this ministry. With the money from his traitorous act, this man purchased a plot of land upon which he fell headlong, and he burst open, all of his entrails pouring out."<sup>186</sup>

So, according to Matthew, after betraying Jesus, Judas threw the thirty pieces of silver into the temple and went away and hanged himself. Whereas Luke (Acts) says that Judas used the reward for his wrongdoing to buy a field, where he fell headfirst, his body burst open, and all his intestines spilled out.

How could these two events about Judas be reconciled? Setting all that aside, is it not plainly absurd to say that someone who fell headfirst had his body burst open and his intestines spilled out? In a headfirst fall, would it not be the head or brain that would be affected? Unless the Christians start claiming that Judas's intestines were in his head!

Here it is asserted that the Gospels of Matthew, Luke, Mark and Matthew are all false in relation to each other. All these contradictions point in the same direction: toward the truth that these books were not written by Matthew, Luke, John, or Mark.

The author, the man, remembers his guru telling him that the Bible is the self-expression of Lucifer, the devil. And when one reflects on it, is that not the truth?

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<sup>185</sup> Matthew 27:3–5.

<sup>186</sup> Acts 1:16–18.

## VIII

### Judas: The Betrayer or The Betrayed?

The name Judas has long become synonymous with betrayal even outside the Christian community. This is because the Bible portrays Judas as a betrayer and Christians have spread the story far and wide. According to the Christian holy book, Judas is the ultimate betrayer, because he betrayed not just an ordinary human being, but the Son of God himself!

The New Testament repeatedly calls Judas Iscariot a betrayer of Jesus. But, was Judas really a betrayer? Or, was it Jesus who deceived Judas?

In any case, let us examine that account in Chapter 13 of the book attributed to John.

"Before the Passover festival, Jesus knew that the time had come for him to leave this world and go to the presence of the Father. Having loved those in the world who were his own, he loved them to the end. During the supper, the devil put into the mind of Judas Iscariot, the son of Simon, the thought of betraying Jesus."<sup>187</sup>

Note that we are not told how Jesus knew that the time had come for him to leave this world and go and meet his father. We already know from the Bible that Jesus and the Father are not two separate persons; rather, Jesus and the Father are one. It is also said that Jesus is in the Father and the Father is in Jesus.

When Philip asks about the Father, Jesus poses a counter question:

"Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How then can you say, 'Show us the Father'?"

If these words of Jesus are accepted as true, then how can the Bible's statement that it was time for Jesus to go to meet his Father be true? He doesn't have to go anywhere to be in the presence of his father. Then where was he planning to go?

The narration should have actually said that Jesus realized that the time had come for his crucifixion sometime before the Passover festival. Instead, it says that Jesus knew the time had come for him to go to the presence of the Father. This can be understood as nothing more than a deliberate device to create in the mind of the reader an illusion of divinity for Jesus. This association of Jesus with his Old Testament Father is a recurring motif in the New Testament, which we recognize as a strategic ploy of Jesus to claim a place in the heavens.

By portraying himself as sitting on the right side of the Father, as mentioned three times in the Bible,<sup>188</sup> Jesus paints a halo around his own head. This close proximity to the Father is

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<sup>187</sup> John 13:1-2.

<sup>188</sup> Mark 16:19; Acts of the Apostles 2:33-34; Letter to the Hebrews 12:2.

also emphasized in the prayer, Apostle's creed, that Christians repeat by heart, standing on their knees.

The arrest and crucifixion of Jesus take place after the Passover festival. It is said that Jesus knew that the time to die had come before this festival. However, some arrangements had to be made prior to Jesus' death. And only when he was certain that all those requirements had been met, was he ready to enact the drama of death. Let us examine what those requirements were.

On an aside, dying is easy; it is living that is difficult. If a person decides to die, there are many ways to do so. One may die by hanging, or by inflicting a fatal wound on oneself and bleeding to death. There are many such methods. But it was not enough for Jesus simply to die. He wanted to be crucified by the Romans at the request of the Jews.

John the Baptist, who preceded Jesus, introduced Jesus to his disciples by saying, "Behold, the Lamb of God who takes away the sins of the world."<sup>189</sup> This statement forms the basis of the Christian belief that the sins of the world were washed away through the crucifixion of Jesus.

According to Christian teaching, Jesus came from heaven to earth—or, in other words, God the Father sent Jesus into the world—to offer his own life as a sacrifice for the sake of sinful humanity. Christians have been taught by their clergy that this reflects the great love of God and His only Son for humankind. However, from the words spoken by Jesus while he was crucified—"Eli, Eli, lama sabachthani?" that is, "My God, my God, why have you forsaken me?"—it is evident Jesus had no desire to die, even up to the final moment before his death.

However, how could Christianity be established without leading the disciples to believe that he was the Christ who died to save the world from its sins? Without Christianity, how would divisions arise among people? Without such divisions, how would people come into conflict with one another? And if people did not conflict with one another, where would Lucifer, the Devil who delights in strife, find joy?

Let us now examine the preparations that Jesus made before his death.

If Jesus was to be killed by the Jews, then the Jews had to hate Jesus. For this, they had to be sufficiently provoked. Therefore, Jesus repeatedly trashed the Jewish priests and their religious scholars. The Pharisees and the law teachers, whom Jesus addressed, were the religious authority who guided the Jewish people to live according to what their religious texts prescribed and also monitored their observance.

The following passages from the New Testament reveal how relentlessly Jesus attacked the Jewish religious leaders:

"You brood of vipers! Being evil, how can you say anything good?"<sup>190</sup>.

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<sup>189</sup> John 1: 29.

<sup>190</sup> Matthew 12:34.

"Woe to you, scribes and Pharisees, you hypocrites! You are like whitewashed tombs that look beautiful on the outside, but inside they are full of the bones of the dead and of all kinds of decay."<sup>191</sup>

"You blind fools!"<sup>192</sup>

"You snakes! You brood of vipers! How can you escape being condemned to Gehenna?"<sup>193</sup>

"You are from your father, the devil."<sup>194</sup>

We should keep in mind that Jesus, who calls the Jews serpents, a brood of vipers, hypocrites, the blind, fools, and children of the devil, also claims, "... I am meek and humble of heart."<sup>195</sup>

The same Jesus who insults the Pharisees by calling them "fools" is the one who teaches Christians that anyone who says to a brother, "You fool," will be liable to the hell of fire.<sup>196</sup>

Jesus used to speak in parables in a way that greatly provoked the Jewish leaders, the Pharisees. A good example of this is the parable of the tenants in the vineyard:

"There was a landowner who planted a vineyard, fenced it in on all sides, dug a winepress in it, and built a watchtower. Then he leased it to tenants and went off on a journey. When the time for harvest approached, he sent his servants to the tenants to collect his share of the produce. But the tenants seized his servants and beat one of them, killed another, and stoned a third. Again, he sent more servants, but they treated them in the same manner.

"Finally, he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and get his inheritance.' And so they seized him, threw him out of the vineyard, and killed him.

"Now what do you think the owner of the vineyard will do to those tenants when he comes?' They said to him, 'He will kill those evil men, and then he will lease his vineyard to other tenants who will give him the produce at the harvest.'

"Jesus then said to them, 'Have you never read in the Scriptures:  
'The stone that the builders rejected  
has become the cornerstone;

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<sup>191</sup> Matthew 23:27.

<sup>192</sup> Matthew 23:17.

<sup>193</sup> Matthew 23:33.

<sup>194</sup> John 8:44.

<sup>195</sup> Matthew 11:29.

<sup>196</sup> Matthew 5:22.

by the Lord has this been done,  
and it is wonderful in our eyes'?

"Therefore, I tell you, the kingdom of God will be taken away from you and given to a people that will produce fruit in abundance. The one who falls on this stone will be broken into pieces, and the one on whom it falls will be crushed. When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them."<sup>197</sup>

In this parable, the owner of the vineyard represents Yahweh, the God of the Bible; the vineyard represents Israel; the tenants represent the Jewish religious authorities whom Jesus seeks to provoke; and the servants sent to collect the fruit represent the prophets of the Bible. By saying that the tenants killed the servants—that is, the prophets—sent by the owner, Jesus accuses the Jewish authorities, namely the Pharisees.

Later, the owner of the vineyard—that is, the God of the Bible—said, "They will respect my son," and sent his own son, Jesus, to them. They killed him as well. That is, they killed Jesus, the Son of God sent by God.

Remember, when Jesus narrates this parable, the Jews have not yet killed Jesus. But we see here Jesus hatching his plan.

Jesus ends the parable with the threat that, when the owner of the vineyard—the God of the Bible, the Father of Jesus—comes at the end of the age, he will destroy all the wicked Jewish authorities. The above passage also makes it clear that when the chief priests and the Pharisees heard his parables, they understood that he was speaking about them. Does this not confirm that Jesus' parable was aimed at the Pharisees? The man points out that this was an integral part of his strategy to provoke them.

Verbal provocations have a limit. For one, Jesus' vocal attacks were personal, *ad hominem*. He doesn't address their arguments. Even severe verbal provocation does not necessarily create the hatred required to make someone want to kill. And the Jewish authorities obviously forgave Jesus as they would a sick or mentally handicapped man.

Of course, Jesus very well knew that verbal provocation alone would not be sufficient for the authorities to want him dead. But his death needed to occur at the hands of the Jews. More was needed from Jesus, and he was up to it, as we see in the Bible.

Now, let us look at how Jesus provoked the Jews through his actions.

For the orthodox Jews, the Ten Commandments in the Old Testament are of great importance. One of them states that no work is to be done on the Sabbath:

"Remember to keep the Sabbath day holy. Six days you shall labor and do all your work. But the seventh day is the Sabbath of the Lord your God. On it you shall not do

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<sup>197</sup> Matthew 21:33-45.

any work—you, your son or your daughter, your male servant or your female servant, your livestock, or the foreigner residing among you."<sup>198</sup>

To provoke the ire of the Jewish priests, Jesus deliberately violated the Sabbath on many occasions.

"Angered that Jesus healed a person on the Sabbath, the synagogue leader said to the people: 'There are six days in which work may be done. Come on those days and be healed; not on the Sabbath day.' Then the Lord said: 'Hypocrites! Does not each of you on the Sabbath untie your ox or your donkey from the manger and lead it away to give it water?'"<sup>199</sup>

To bring some context to the significance Jews held for the Sabbath, we may look at an incident that happened during the Israelites' exodus from the land of Egypt with Moses:

"While the Israelites were in the wilderness, a man was found gathering wood on the Sabbath day. Those who found him brought him before Moses and Aaron and the whole community. Because it was not clear what should be done with him, he was kept in custody. Then the Lord said to Moses: The man must be put to death. The whole community is to stone him outside the camp. As the Lord commanded Moses, the people took him outside the camp and stoned him to death."<sup>200</sup>

What moral authority did Jesus have to call a Jew who said that work should not be done on the Sabbath a hypocrite? Does Jesus not say that he and his Father are one? If so, should not Jesus first have called Yahweh a hypocrite, since it was Yahweh who commanded the Jews to stone to death a poor man for gathering firewood on the Sabbath? Jesus' famous saying, "Physician, heal yourself," should actually be addressed to himself.

Neither Moses nor the Jewish people desired to kill that man. It was only in obedience to Yahweh's command that they took him outside the camp and stoned him to death. The victim was a foreigner and may not even have known that there was a law concerning the Sabbath. Is Yahweh, who commands that a man who has done nothing wrong be stoned to death, truly a just and merciful God?

Let us now consider another incident related to the violation of the Sabbath:

"Jesus said to him, 'Get up, take up your mat, and walk.' At once the man was healed; he took up his mat and walked. Now that day was the Sabbath. Therefore, the Jews said to the man who had been healed, 'Today is the Sabbath; it is not lawful for you to carry your mat.' He replied, 'The man who healed me said to me, "Take up your mat and walk." They asked him, 'Who is the man who told you, "Take up your mat and walk"?' The man who had been healed did not know who it was, because Jesus had withdrawn into the crowd that was there. Later, Jesus found him in the temple and said to him, 'See, you have been made well. Sin no more, so that nothing worse

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<sup>198</sup> Exodus 20:8–10.

<sup>199</sup> Luke 13:14–15.

<sup>200</sup> Numbers 15:32–36.

may happen to you.' The man went away and told the Jews that it was Jesus who had healed him. Because Jesus did these things on the Sabbath, the Jews hated him. Jesus said to them, 'My Father is still at work, and I also am working.' For this reason, the Jews became even more determined to kill him, because he was not only breaking the Sabbath but also calling God his own Father, making himself equal to God."<sup>201</sup>

The Son of God who commanded that a foreigner be stoned to death for gathering firewood on the Sabbath instructed a Jew to violate the same Sabbath by carrying his mat on that day and then hid among the crowd to avoid being seized by the Jews. Later, after the Jews had left, Jesus sought out the man and identified himself, saying that he was Jesus of Nazareth, the one who had told him to violate the Sabbath. The man then informed the Jews, as Jesus knew beforehand.

By flouting a grave religious rule, namely the violation of the Sabbath, Jesus attracted the ire of the Jews. They could tolerate personal provocation, but not the violation of a sacred rule. To provoke the Jews further, Jesus claimed he was the Son of God, which was the ultimate in blasphemy. As a result, the Jews became determined to give the capital punishment for such a crime, which was death on the cross at that time.

It was a necessity for Jesus to be killed by the Jews. However, he wanted to present this fact in such a way that superficially it appeared to the readers of the Bible as if Jesus was a genuine victim of the evil Jews. Eventually, after Jesus is handed over to the authorities through Judas and later crucified, he says, "Father, forgive them; for they do not know what they are doing."<sup>202</sup> Do you now understand the meaning of this statement? Jesus himself was the engineer driving the Jewish action.

The Jews thought that by crucifying Jesus, their trouble with him would be over. However, in reality, their misfortune began after the crucifixion of Jesus. It is not without reason that the man's teacher sometimes referred to Jesus as an "evil genius."

Some of the Pharisees said, "This man is not from God, because he does not keep the Sabbath."<sup>203</sup>

The Bible leaves us with absolutely no doubt as to why the Jewish leaders hated Jesus and decided to kill him.

"For this reason, the Jews became even more determined to kill him, because he was not only breaking the Sabbath but also calling God his own Father, making himself equal to God."<sup>204</sup>

Jesus was guilty of flouting Sabbath rule and claiming to be equal to the Jewish God and hence punishable by death according to their laws. This should not raise any of our

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<sup>201</sup> John 5:8-18.

<sup>202</sup> Luke 23:34.

<sup>203</sup> John 9:16.

<sup>204</sup> John 5:18.

eyebrows. Even today, most of the countries in this world have laws against blasphemy against certain religious beliefs or scriptures, and many Islamic countries, such as Pakistan, still have the death penalty for blasphemy.

Who is the Christ? The word Christ is a Greek term. In fact, it has no connection with the Hebrew language of the Israelites of West Asia or with the Aramaic language spoken by Jesus. Greek is an Indo-European language. There are hundreds of Indo-European languages, whereas Semitic languages such as Arabic, Hebrew, and Aramaic form a different language family.

Since Christ is a Greek term, and the Jewish Scriptures—that is, the books of the Old Testament—were originally in Hebrew, the word Christ does not occur anywhere in the Old Testament. Christ is the English form of the Greek word Christos. Christos means "the Anointed One." The Jews believed that their deliverer-king, the Anointed One of God, would come from Bethlehem because of the following prophecy:

"But from you, O Bethlehem Ephrathah,  
among the tiniest of the clans of Judah,  
from you will come forth for me  
one who is to be a ruler in Israel,  
one whose origins are from the distant past,  
from ancient times."<sup>205</sup>

The prophet Micah lived approximately 800 years before Jesus. During the time of Jesus, the Jews were living under the rule of the Roman Empire. The Jews' declaration, "We have no king but Caesar,"<sup>206</sup> is itself sufficient evidence of this.

Living under the rule of the Roman Empire, the Jews expected that God's 'Anointed One' would come from Bethlehem and become their king. They spoke of their expectation to Jesus himself without recognizing him when he appeared to them after the crucifixion: "We had been hoping that he would be the one who would redeem Israel."<sup>207</sup>

But the problem was: the prophet Micah had said that the one who would become the king of Israel would come from Bethlehem. Jesus, however, came from Nazareth, a town in Galilee belonging to the Gentiles, about 150 kilometers away from Bethlehem. The Jews referred to Jesus as "Jesus of Nazareth." The fishermen of Galilee did not know what was written in the Old Testament. That is one of the reasons Jesus chose ignorant fishermen as his disciples, while the Pharisees and the law teachers, who knew what was written in the Old Testament, opposed Jesus.

Jesus is described as casting out demons from people who were believed to be suffering from demonic possession, and thereby gaining the trust of the fishermen of Galilee. He brought them with him to Judea and made them declare that Jesus of Nazareth was the anointed king of God, the Messiah (or Christ).

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<sup>205</sup> Micah 5:2.

<sup>206</sup> John 19:15.

<sup>207</sup> Luke 24:21.

This posed a problem for the people in Judea, where they had never heard of a Messiah or Christ coming from Nazareth in Galilee. The disagreement of the Jews with Jesus' claims can be discerned throughout the Gospels:

"Some said, 'He is the Christ.' But others asked, 'Is the Christ to come from Galilee? Does not Scripture say that the Christ comes from the descendants of David and from Bethlehem, the village where David lived?' So there was a division among the people concerning him."<sup>208</sup>

"They replied, 'Are you too a Galilean? Look it up, and you will find that no prophet is to arise from Galilee.'"<sup>209</sup>

"Philip found Nathanael and said to him, 'We have found the one about whom Moses in the Law and also the Prophets wrote—Jesus, the son of Joseph, from Nazareth.' Nathanael asked, 'Can anything good come from Nazareth?'"<sup>210</sup>

The fact that Jesus came from Nazareth rather than Bethlehem was one of the main reasons why the Jews did not believe that Jesus was the king they were waiting for, the anointed Messiah of God.

Wait, for the Christians have a stock reply here for the non-believing Jewish contemporaries of Jesus! The Christians argue that the books attributed to Matthew and Luke state that Jesus was born in Bethlehem. However, when Jesus came from Nazareth and claimed to be the Messiah or the king of the Jews who was actually expected to come from Bethlehem, the Jews of Judea did not know that Jesus was born in Bethlehem. Matthew and Luke had yet to write their books.

Jesus also doesn't care to declare his birthplace to the challengers. Alternatively, Mary, the mother of Jesus, was still alive; she could have been made to testify that Jesus was indeed born in Bethlehem. That was also not done. Strangely, when the Jews repeatedly asked how someone from Nazareth could be the Christ that they expected from Bethlehem, Jesus does not reveal that he was born in Bethlehem.

Jesus does not state his birthplace, because his goal was not to make the majority of the Jews believe that he was the Christ. Instead, he wanted them to regard him as a liar, a deceiver, and a false Messiah, and that this perception would ultimately lead to his crucifixion. Only through this process could Christianity be established. In this way, step by step, Jesus carried on with his plan of staging his death at the Jews' hands.

If, by the odd chance, Jesus' plan failed and the Jews came to believe that Jesus was the Christ, who came to save them, matters would have turned sour for Jesus. Because the claim that Jesus was born in Bethlehem alone does not make him the Christ. There were several Jews born in Bethlehem. To be considered the Christ, one would have to liberate Israel from

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<sup>208</sup> John 7:41–43.

<sup>209</sup> John 7:52.

<sup>210</sup> John 1:45–46.

the Roman Empire and become the king of the Jews. At that time, the Roman Empire was ruled by the emperor Tiberius Caesar. With the poor resources they had, it would have been impossible for Jesus and his twelve disciples to liberate Israel from Roman rule.

Therefore, Jesus gathers his gang from Galilee and goes all out. They resort to outright violence inside the synagogue to enrage the Jews and ensure that he was killed by them.

"Then Jesus entered the temple and drove out all those whom he found buying and selling there. He overturned the tables of the money changers and the seats of those who were selling doves. He said to them, 'It is written: "My house shall be called a house of prayer," but you are making it a den of thieves.'"<sup>211</sup>

The reason there were dove sellers in the Jewish synagogue was the commandments of Yahweh—that is, of Jesus himself. The Old Testament states that doves were to be offered to Yahweh as a sin offering:

"If anyone becomes guilty in any of these matters, he shall confess the sin he has committed. He shall bring to the Lord, as a sin offering for the sin he has committed, a female lamb or a female goat. The priest shall make atonement for him for his sin. If he cannot afford a lamb, then he shall bring to the Lord, as compensation for his sin, two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering. He shall bring them to the priest. The priest shall first offer the one for the sin offering. He shall wring its neck, but shall not sever its head completely. He shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar. It is a sin offering. The second bird shall be offered as a burnt offering according to the prescribed procedure. The priest shall make atonement for him for the sin he has committed, and he shall be forgiven."<sup>212</sup>

The Old Testament teaches that if humans sin, they may kill a voiceless creature such as a dove and offer it to Yahweh as a sin offering, and that God will then forgive human sins. Bear in mind that Jesus also testifies that Yahweh and himself are the same in the New Testament.

Regarding the doves brought for sacrifice, the Bible says:

"He shall split the birds into two halves holding on to their wings, but he shall not separate the pieces. Then the priest shall burn them on the burning wood upon the altar. It is a burnt offering, a pleasing fragrance to the Lord."<sup>213</sup>

The Jews were actually buying and selling the doves that were intended for Yahweh as a sin offering in the synagogue. This sacrifice and its burning stench are mentioned as 'pleasing' to God. And it is normal for offerings to be sold in or near a place of worship.

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<sup>211</sup> Matthew 21:12–13.

<sup>212</sup> Leviticus 5:5–10.

<sup>213</sup> Leviticus 1:17.

If the Jews were just following Yahweh's rules and regulations, why does Jesus react like a mad man inside the synagogue? On the one hand, Jesus claims to be the Son of the same old God, a cruel being who shows no mercy even toward living creatures like doves who were symbols of peace. On the other hand, Jesus turns aside and claims, "I am meek and humble of heart."<sup>214</sup>

We see through Jesus' psyche when we see that the same person who makes opposing claims also claims that "a bad tree cannot bear good fruit."<sup>215</sup>

Jesus continued with his preaching in the Jewish synagogues on the Sabbath days. The Bible states:

"He was preaching in the synagogues of Judea ..."<sup>216</sup>

"Jesus went throughout all the cities and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and healing every disease and every sickness."<sup>217</sup>

According to the Gospel of Matthew, Jesus entering the synagogue and driving out all those who were buying and selling there, and overturning the tables of the money changers and the seats of those selling doves, occurred a few days before his crucifixion. If Jesus had been a regular visitor to the Jewish synagogues for so long, why did he wait so long to drive out the dove merchants and money exchangers? Undoubtedly, he would have seen the doves and the vendors from the first day he went there. But he held back. Time was not ripe. Things had to be arranged.

The reason for this delay can be gauged by examining the response of the Jews when Jesus entered their synagogue with the motley crowd of hooligans comprising the fishermen of Galilee and prostitutes and created a violent scene.

"When they heard this, the chief priests and the teachers of the law began looking for a way to destroy him."<sup>218</sup>

The expression "when they heard this" refers to the priests being informed of the violent actions Jesus carried out in the synagogue. As far as they were concerned, this was the last straw. They decided to kill him.

It was only after Jesus was certain that all the preparatory steps necessary for his death and its aftermath were completed that he entered the synagogue with his disciples and desecrated it. And he knew how the priests would respond. The priests, however, did not know that all this was part of Jesus' plan. The Jewish priests were easily predictable. And no match for the cunning Jesus.

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<sup>214</sup> Matthew 11:29.

<sup>215</sup> Luke 6:43.

<sup>216</sup> Luke 4:44.

<sup>217</sup> Matthew 9:35.

<sup>218</sup> Mark 11:18.

If Jesus had acted violently during his very first visit to the synagogue, his crucifixion would have taken place at that time, when he was about thirty years of age. In that case, his death would have occurred before Joseph of Arimathea could complete the new tomb at Golgotha. Had that happened, the body of Jesus would have been consumed by vultures.

The most significant preparation Jesus made before the crucifixion was the new tomb at the Place of the Skull, built by Joseph of Arimathea, in which no one had yet been buried. Until the tomb had been completed, Jesus could not allow himself to be handed over to the Jews. The tomb plays a crucial role in the drama of the resurrection. This account will be discussed in chapter eleven of this book entitled *The Resurrection Drama*.

The meaning of the statement, "Before the Passover festival, Jesus knew that the time had come for him to leave this world and go to the presence of the Father," is that Joseph of Arimathea informed Jesus before Passover that the construction of the secret tomb at Golgotha, where no one had yet been buried, had been completed.

As far as Jesus was concerned, only one more thing remained to be done. That was to send one of his disciples to bring the Jews and get himself taken into custody. Jesus managed to accomplish this about four hours before he was taken into custody.

As Jesus could have assigned any one of his disciples to do this task, a question may be asked why he chose Judas Iscariot specifically? The reason was that Judas was the disciple among the chosen twelve who had begun to lose faith in Jesus. He had pointed out Jesus' hypocrisy.

The incident that caused Judas to lose his faith in Jesus took place at Bethany, near Jerusalem:

"Mary took a costly and pure bottle of nard perfume, anointed the feet of Jesus, and wiped his feet with her hair. The house was filled with the fragrance of the perfume. Judas Iscariot, one of his disciples, who was about to betray him, said, 'Why was this perfume not sold for three hundred denarii and given to the poor?'"<sup>219</sup>

This incident, which revealed the inconsistency between Jesus' words and actions, caused Judas to question his master's earnestness and sincerity. It was quite clear that doubt was taking shape in Judas' mind.

According to John's book, "During the supper, the devil put into the mind of Judas Iscariot, the son of Simon, the thought of betraying Jesus."<sup>220</sup>

However, Luke states that Satan had entered Judas several days before the day of the Last Supper: "Satan entered Judas, called Iscariot, one of the Twelve. He went away and discussed with the chief priests and the officers how he might hand Jesus over to them."<sup>221</sup>

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<sup>219</sup> John 12:3-5.

<sup>220</sup> John 13:2.

<sup>221</sup> Luke 22:3-4.

During the supper, Jesus said, "'Truly, truly, I say to you, one of you will betray me.' The disciples looked at one another, uncertain about whom he was speaking. One of his disciples, the one whom Jesus loved, was reclining close to Jesus. Simon Peter motioned to him and said, 'Ask him whom he is speaking about.' Leaning back against Jesus, he asked, 'Lord, who is it?'"<sup>222</sup>

Jesus does not say, "Judas will betray me." Rather, he says, "One of you will betray me." This raises several questions. Why does Jesus say, "will betray me"? To whom does he say that he will be betrayed? The statement raises many questions that are not addressed.

The Jews came to take Jesus into custody together with the Roman authorities. He was first taken to the council of the chief priests, the judicial body of the Jews. There, they put Jesus on trial.

Well, one thing is clear. Jesus was in hiding out of fear of the court and the law, or else it would have been unnecessary for a third party to identify him to the authorities. There is also no doubt that he violated the law of the land, was taken into custody, and brought before a judicial council. Therefore, Jesus owns up that he is a criminal by the very expression "will betray me."

It is mentioned that, after hearing Jesus say, "One of you will betray me," the disciples looked at one another with anxiety. This means that Judas too looked at the others with anxiety. That is, until that moment, Judas had no thought of betraying Jesus.

Seeing that the one whom Jesus loved among the disciples, namely John, was reclining on Jesus' chest, Peter asked him through gestures whom Jesus was speaking about. Understanding Peter's silent query, John, while leaning close to Jesus' chest, asked Jesus, "Who is it?"

Since John was in proximity to Jesus and Peter had asked silently through gestures, it is unlikely that anyone else in the group heard John asking Jesus who it was, or what Jesus said in reply. Therefore, we may presume that Judas also did not know what transpired between Jesus and John.

Then Jesus said to John, who was reclining on his chest:

"'It is the one to whom I will give this piece of bread after dipping it.' He dipped the piece of bread and gave it to Judas, the son of Simon Iscariot. After Judas received the piece of bread, Satan entered him. Jesus said to him, 'What you are about to do, do quickly.' However, none of those who were at the meal understood why he said this to him."<sup>223</sup>

The last sentence in the above passage tells us that not even Peter knew why Jesus spoke to Judas thus. Not even John would have known **why** Jesus told Judas, "What you are about to

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<sup>222</sup> John 13:21–25.

<sup>223</sup> John 13:26–28.

do, do quickly." Nobody except Jesus would have known that Jesus also had transferred a demon into Judas via the piece of bread.

We may safely presume that Judas in particular did not know what transpired between Peter, John, and Jesus after Jesus said, "One of you will betray me."

Since Judas was not privy to what John asked Jesus, and when Jesus was walking toward him with the piece of bread, he had no idea that Jesus was secretly indicating to John that Judas was the betrayer. If Judas had known, he would never have accepted the piece of bread given by Jesus.

Then, who is deceiving whom here? Is it not Jesus who is the deceiver? Is it not Judas the innocent disciple who is being deceived?

When Judas saw Jesus approaching him with the piece of bread, what he probably recalled was Jesus' famous saying, "The bread that I will give for the life of the world is my flesh."<sup>224</sup>

When Jesus says, "What you are about to do, do quickly," he is actually speaking to the demon that has already entered Judas, and not to Judas himself. The demon, who obeys Jesus' every command, goes and brings the Jews as Jesus instructed and has Jesus taken into custody.

When Judas left to bring the Jews to arrest Jesus, Jesus was sitting in the large upper room where he had eaten the Last Supper. However, after a short while, Jesus said to his disciples, "Come, let us leave this place." After that, Jesus went with his disciples to the Garden of Gethsemane, which was also in Jerusalem. It was there that the Jews took Jesus into custody. Jesus was not arrested at the place where he was sitting when Judas left to bring the Jews.

This raises the questions of why Jesus went from the upper room where he had eaten the Last Supper to the Garden of Gethsemane in the middle of the night, and how Judas came to know about it. The Bible's answer to the second question is: "This place was known to Judas, his betrayer, because Jesus had often met there with his disciples."<sup>225</sup>

This statement is contrary to the biblical data. According to the Bible, Jesus travelled through the towns and villages of Galilee, preaching the gospel. Galilee is hundreds of kilometers away from Jerusalem, and the statement that "Jesus had often met there with his disciples" seems to be inconsistent with the general narrative.

Of course, Jesus and his disciples used to come to Jerusalem. However, whenever evening arrived, Jesus and his disciples spent the night at the house of Lazarus, Mary, and Martha in Bethany, near Jerusalem. There is no account of Jesus going with his disciples to a garden in Jerusalem. Even if he did, it was more likely to have been during the daytime. The fact is, two thousand years ago, there were no street lights or nightlife such as exist today.

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<sup>224</sup> John 6:51.

<sup>225</sup> John 18:2.

The reason Judas brought the Jews and the police to the Garden of Gethsemane at midnight to arrest Jesus was that the demon who possessed him knew where to find Jesus. This suggests that there was a means of communication between Jesus and the demons that went beyond the comprehension of human beings.

Now, we will consider the first question. Why did Jesus go to the Garden of Gethsemane after sending Judas to the authorities?

The reason for this is very simple. The upper room was the primary hideout of Jesus and his gang. One only needs to try to imagine what would have happened if Jesus and his disciples had continued to stay in the room where Jesus had eaten the Last Supper. Then Jesus' arrest would have taken place in the hideout, and if that had happened, the disciples would also have been arrested and the hideout exposed.

As the Garden of Gethsemane was an open place, when Jesus was taken into custody, the disciples were able to escape under cover of darkness, return to the same upper-room hideout in Jerusalem, and remain hidden from the authorities for several weeks.

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## The Birth of the Son of God: What was it Really Like?

### **The Unholy Spirit's Illicit Interventions**

If one asks, "What is truth?" the answer is: that which is accepted by the virtuous as true. If one asks, "Which is the finest language?" the answer is: the language spoken by the most cultured people. If one asks, "Who is the most fortunate husband?" the answer is: the one whose wife is most chaste. And if one asks, "What is the greatest blessing a person can receive in this world?" the answer is: good parents. These questions and answers spring from ancient, cultural ideals, as reflected in Sanātana Dharma.

The human society in which the Son of God took birth, according to the Bible, was the Jewish community that lived in the Palestine region around 2000 years ago. They too had religious and cultural ideals and laws regarding social customs and institutions.

Now, let us examine the social circumstances in which the Son of God took birth as told by the Bible. Since Jesus says that he and his Father are the same, we cannot include him among the human species. Even so, the social conditions of a person's birth reveal much about that person's standing in society to us, no matter from which community or faith we come.

"The birth of Jesus Christ took place in this way: His mother Mary had been betrothed to Joseph, but before they came together, she was found to be with child through the Holy Spirit."<sup>226</sup>

Mary, the mother of Jesus, became engaged to Joseph. However, Mary was found to be pregnant before they even got together. Furthermore, it is written that she was found to be pregnant, impregnated by a spirit instead of her fiancée. For a woman to appear pregnant, human experience says she must be at least six months pregnant. Only then would her abdomen become large enough to be conspicuous.

Before the spirit impregnated Joseph's betrothed, Mary, it had not obtained Joseph's consent. Does a spirit that impregnates a woman engaged to another man without his knowledge or consent deserve the title "Holy Spirit"? If a person, human or spirit, commits a completely unholy act and a label, "Holy Spirit," is stuck on the person that commits the act, will the act itself turn into something holy or divine? Furthermore, can it be accepted as a good deed?

An unclean spirit titled the 'Holy Spirit' impregnated Mary after she was betrothed to Joseph. We also learn from one Bible text that this happened before Joseph and Mary came together. That is, after the betrothal, but before the marriage.

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<sup>226</sup> Matthew 1:18.

How long before the marriage did this happen? Did it happen on the day before the marriage? Or one week before? Or one month before? Or months before? The Bible does not provide any clarity regarding these questions.

For example, if Mary had been impregnated three months before her marriage with Joseph, she would have given birth six months after her marriage. If Mary had given birth six months after her marriage, the people of the place would have guessed that Mary had become pregnant before her marriage.

One thing seems certain: the people who lived around were completely ignorant of what really happened. If not, seeing Jesus, how could they have asked:

"Is this not the son of Joseph?"<sup>227</sup>

The understanding of the people of Nazareth was that Joseph, the husband of Mary, was the father of Jesus. They did not know that she had become pregnant before her marriage. This suggests that Mary was impregnated in the days close to her marriage with Joseph.

Even then, it is not clear how long before her coming together with Joseph this happened. If the spirit had made Joseph's future bride pregnant one or two days or two or three weeks before the marriage, Mary herself would not have known that she was pregnant on the day of her marriage to Joseph.

Medical technology that exists today was not present at that time. Two thousand years ago, a woman realized that she was pregnant when her menstrual period was missed. If Mary had been impregnated one or two days before her marriage with Joseph, or two or three weeks before it, she would have begun her married life and cohabitation with Joseph before realizing that she was pregnant.

If her menstrual period was missed only after she had begun cohabitation, how could she be certain that the father of the child growing in her womb was not Joseph?

Even if she had been pregnant before she began cohabitation with Joseph, it may be understood that she might have assumed that Joseph was the father of the child. Let us examine the next verse in the birth story of the "Son of God":

"Because Joseph her husband was righteous and did not want to expose her to public disgrace, he intended to divorce her quietly."<sup>228</sup>

It was first stated that Mary was found to be made pregnant by the Holy Spirit before Joseph married her. However, the next verse, contrary to the first verse, states that Joseph, her husband, decided to divorce her quietly. This implies that they were already married.

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<sup>227</sup> Luke 4:22.

<sup>228</sup> Matthew 1:19.

Think about it for a moment. A man who has become engaged and is counting the days until his marriage suddenly comes to know that his future wife has become pregnant without his knowledge. How heartbreaking would that news be for him? After learning that he had been deceived, would Joseph marry Mary? Would he not cancel the marriage that had been arranged? Then, is it not false to write that Joseph decided to divorce Mary?

The Bible states that Joseph, who decided to leave Mary, was righteous. Does this not imply that what the 'Holy Spirit' and Mary did to Joseph was an injustice? How about the behavior of the Holy Spirit and Mary?

A man marries in order to start a family, does he not? Marriage is the first stepping stone in building the home that becomes a family. A family does not come into existence merely because a person gets married. For a family to exist, a child must also be born. A husband and wife are called a couple. It is when they become a father and a mother that a family is formed.

A family may also have many other members, such as a grandfather, grandmother, uncle, and aunt. However, the minimum number of members required to be called a family is three. If Joseph's wife was impregnated by the 'Holy Spirit' and then given to Joseph, how could it be Joseph's family when Joseph was not the father of the child Mary gave birth to?

What is the meaning of saying that Joseph decided to leave Mary quietly? How can you quietly leave a woman whom you have married publicly and whom everyone knows as your wife? According to Jewish law, before leaving his wife, Joseph had to give her a certificate of divorce<sup>229</sup>. Then how could he leave her quietly?

### **Jewish Family Law in the Old Testament**

The meaning of this is as follows: it is not just that Joseph decided to leave her, but rather that, because he did not want to disgrace her, he decided to leave her quietly. To understand the meaning of this verse, one must first know what the divorce law given by the God, whom Christians call compassionate and righteous, allowed people to do, a law that cut off the foundation of family relationships:

"If a man marries a woman, but later finds something displeasing about her and she no longer finds favor in his eyes, he may write her a certificate of divorce and send her away from his house."<sup>230</sup>

That is, if you find "something" displeasing in your wife, or in the mother of your children, and you no longer have affection for her, you may leave her. That is, you may send her away from your house, but only after giving her a certificate of divorce.

This is a great shame on the part of believers who call the giver of such an evil law a righteous and compassionate God, but that is not our topic here.

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<sup>229</sup> Deuteronomy 24:1.

<sup>230</sup> Same as footnote 4.

### **Blessed Among Women**

In any case, the meaning of Joseph deciding to leave Mary quietly without disgracing her before society is simply this: without revealing the fact that she had become pregnant before marriage, he decided to write some trivial reason in the certificate of divorce, such as that Mary snored in her sleep, or cut her nails during dinner, or some such trivial fault, and leave her. It was all kosher.

The unclean spirit that made Mary pregnant did not obtain Joseph's consent before impregnating her, nor did it inform him of the matter beforehand.

The statement that Joseph decided to leave Mary means that Mary had already married Joseph, does it not? That is, only after the marriage did Joseph come to know about Mary's pregnancy and about the spirit that had made his wife pregnant.

If the conception of the mother of the Son of God happened in this way, then Mary had certainly deceived Joseph. Because, before the marriage, she became pregnant without Joseph's knowledge or consent and kept that matter hidden from Joseph while she went ahead with her marriage to him. What greater evidence is needed to prove that a woman is a deceiver?

Mary, who made a marriage agreement with Joseph and became pregnant by another person without Joseph's knowledge or consent, and who completely concealed that matter from Joseph, can be called a "deceiver" without any error. It must also be said that claiming that Jesus, born as an illegitimate child as a result of Mary's grave deception, is the savior of the world is an insult to humanity itself.

It may be remembered what a contradiction it is that Elizabeth addresses Mary, the great deceiver, as "blessed among women."<sup>231</sup>

The author is explaining all these things here to remove the blind belief of Christians that the Bible is a holy scripture that presents the most wicked among women as the most blessed and elevates her illegitimate child as the Son of God and the Savior of the world.

Sanātana Dharma recognizes eight forms of marriage, and each of these requires that the woman be a virgin. Marriage is the taking of the hand of a virgin by a man. In spiritual terms, marriage is the joining of two lives through a sacred act until they are separated by death. When Mary was pregnant, there were two lives within her. Therefore, Joseph could not marry her. Hence, what took place between Joseph and Mary was not a marriage in a spiritual sense.

What happened with Joseph and Mary was exceedingly intriguing. The Bible says that Joseph married Mary while she was pregnant. Therefore, what took place there was deception — a cunning enterprise carried out by Jesus' father, or rather, by Jesus and Mary together.

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<sup>231</sup> Luke 1:42.

Let us examine in minute detail the next verse in the Gospel of Matthew that tells the story of the holy birth of the Son of God:

"While he was thinking about this, an angel of the Lord appeared to him in a dream and said, 'Joseph, son of David, do not be afraid to take Mary as your wife, for what is conceived in her is from the Holy Spirit.'"<sup>232</sup>

While Joseph was thinking about this—that is, while he was considering the possibilities of carrying out his decision to leave Mary quietly—the angel of the Lord, that is, the messenger of the one who had made Joseph's wife pregnant, appeared to Joseph in a dream and said to him, "Joseph, do not be afraid to take Mary as your wife."

The previous verse does not say that Joseph was hesitant to take Mary as his wife. Rather, it says that he had decided to leave Mary quietly. This implies that Mary had already become Joseph's wife. But the messenger of the unclean spirit tells Joseph not to be afraid to take her as his wife. This implies that Mary had not yet become Joseph's wife.

In short, if the first verse of the birth story of the Son of God is regarded as true, the second verse becomes false. If the second verse is regarded as true, the third verse becomes false.

What, then, is one to make of the birth story of Jesus, whom 2.4 billion Christians believe to be the Son of God?

### **The Duplicitous Gabriel!**

Another strange fact is that, in the first chapter of the Gospel of Luke, the angel Gabriel, the messenger of the unclean spirit, visits Mary before she is impregnated. He appears to her directly, not in a dream. However, Joseph, the man, is informed only after his betrothed, Mary, has been impregnated. Moreover, it is only after Joseph learns that she is pregnant and decides to leave her that he is informed in a dream (not directly) that it was the 'Holy Spirit' who was responsible for her pregnancy.<sup>233</sup>

This indicates that if Joseph had not come to know that Mary had been pregnant before the marriage, he would not have known, not even in a dream, that the 'Holy Spirit' was the father of Jesus. This is because the one who impregnated Joseph's wife informs him through a messenger in a dream only after he has decided to leave Mary. From this, we may understand that the purpose of the messenger was not to let Joseph know who was responsible for her pregnancy, but rather to prevent Joseph from leaving her.

### **The Hidden Purpose of the Divine Birth Story**

If Joseph had left Mary, Jesus would have been left without a father whom he could identify. The one who impregnated Mary knew very well that the words of a bastard would not be given much value by anyone in that society. Moreover, it was because Jesus was regarded as the son of Joseph that the Jews cried out, "Hosanna to the Son of David." The prophecy was

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<sup>232</sup> Matthew 1:20.

<sup>233</sup> Robert Green Ingersoll, the famous American orator and atheist who lived about 150 years ago, mocked Christianity by saying that the evidence that Jesus is the Son of God is a dream that Joseph had.

that only one born in the line of David could be the Messiah. Therefore, if Joseph had left Mary, the entire plan would have failed.

Mary was the fruit for which the Bible's God, Yahweh, had waited for thousands of years. The law of the "most compassionate" Yahweh is as follows:

"If a man meets in the town a virgin pledged to be married to another man and sleeps with her, both of them must be taken to the gate of that town and stoned to death ..." <sup>234</sup>

### **Who Will Teach Basic Morality to Yahweh?**

According to the law of Yahweh stated above, the first one to be stoned to death would be Yahweh himself, whom they consider to be THE God. Since Yahweh is a spirit, stoning Yahweh to death is not practical. But according to that law, Mary would surely be stoned to death! Therefore, as far as the mastermind of the plan was concerned, it was of utmost importance that Joseph should not leave Mary and that Mary should not be stoned to death by the people of the town.

One should consider the gravity of this injustice. Under no circumstances can Yahweh allow Mary to be stoned to death, or even allow Joseph to leave her. The hypocrite that he is, the one who gave the law itself becomes an obstacle to enforcing the law as it concerns his own violation of that law. The legislator, the judge and the criminal are all rolled into one - the God called Yahweh, Jesus' Father!

It can be argued, by quoting Bible verses, that neither Joseph nor his wife Mary knew that she had been pregnant before their marriage.

First of all, when Jesus makes the claim that he is not the son of Joseph but the Son of God, Joseph is no longer alive. That is, Jesus began his public life by proclaiming the idea that he was the Son of God only after Joseph's death.

"When Jesus began his ministry, he was about thirty years old." <sup>235</sup>

From the time Jesus was thirty years old and throughout the period leading up to his crucifixion, only Mary and Jesus' brothers are mentioned as being with him; Joseph is not mentioned. Therefore, it can be assumed that Joseph had already died.

If one asks, "Why did Jesus not say that his father was not Joseph but God while Joseph was alive?" the Christian argument would point out what the twelve-year-old Jesus said to Mary, "Did you not know that I must be occupied with my Father's affairs?" <sup>236</sup>

However, here too, there is a major inconsistency. Let us look into that story.

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<sup>234</sup> Deuteronomy 22:23-24.

<sup>235</sup> Luke 3:23.

<sup>236</sup> Luke 2:49.

In the second chapter of the Gospel of Luke, we read about an event wherein Mary and Joseph go to Jerusalem with the child Jesus for the feast:

"After the feast was over, they returned, but the boy Jesus stayed behind in Jerusalem, and his parents did not know it. After three days, they found him in the Temple. When they saw him, his parents were astonished. His mother said to him, 'Son, why have you treated us like this? Your father and I have been anxiously searching for you.' He said to them, 'Why were you searching for me? Did you not know that I must be occupied with my Father's affairs?' But they did not understand what he uttered."<sup>237</sup>

It is Mary who asks Jesus, while standing with her husband Joseph, "Your father and I have been anxiously searching for you." Jesus' reply to this is, "Why were you searching for me? Did you not know that I must be occupied with my Father's affairs?"

That is, was the "boy" Jesus asking Mary in return, "Don't you know that my father is not Joseph but Yahweh, and that I must be occupied with his affairs?" Notice the next verse. It reads, "But they did not understand what he uttered." That is, Mary and Joseph did not have a clue what or why Jesus was saying that his father was not Joseph but Yahweh.

Before Mary conceived Jesus, the angel of the Lord appeared before Mary. After Mary conceived Jesus, the angel of the Lord appeared to Joseph in a dream. As if all this was not enough, Joseph did not have a physical relationship with her until Mary gave birth to Jesus.<sup>238</sup>

When the Bible says that Mary, who had been a willing collaborator of the 'Holy Spirit' in the drama, and Joseph, who had endured sacrifices, did not understand the meaning of Jesus saying that Joseph was not his father, it means only one thing: the events mentioned above — namely, the statement that the angel of the Lord appeared before Mary, the statement that he appeared to Joseph in a dream, and the statement that Joseph did not have a physical relationship with Mary until she gave birth to Jesus — are all events that did not actually happen.

The Bible calls Mary "blessed among women" (which Christians repeat umpteen times even today) and tells her that she should become the mother of the Son of Yahweh. The book also says that Mary was the betrothed of Joseph. When the messenger accosts her, Mary says, "I do not know a man." She does not say, "I am Joseph's betrothed; first inform my future husband Joseph about this matter. I am not willing to deceive him."

The character of Mary, whom Christians consider an exemplary woman, is not portrayed by the Bible as a noble, virtuous, and honorable woman, but rather as a self-willed woman of bad character who does not give even the slightest value to the man who was her fiancée.

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<sup>237</sup> Luke 2:43, 46, 48-50.

<sup>238</sup> Matthew 1:25.

## Abraham, David, and Some Diabolical Verses

### Abraham: The Patriarch Who Sold His Wife

The New Testament begins with the words: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." Reading this, one might assume that Abraham and David were great, awesome men. It sounds similar to the way Sanātana Dharma speaks of "Lord Rama, born in the Raghu dynasty of the Solar lineage." Likewise, reading the expression "Jesus Christ, the son of David, the son of Abraham" gives the impression that Abraham and David were lofty, virtuous, and unblemished figures with noble characters.

As the saying goes, "The face of truth is often unpleasant." Such are the stories of Abraham and David. Let us examine their sordid accounts with the same detachment as a doctor performing a post-mortem on a dead body.

"The Lord said to Abram: Leave your country, your relatives, and your father's household, and go to the land that I will show you."<sup>239</sup>

"Abram travelled on, continuing toward the Negev. There was a famine in the land, and since the famine was severe, Abram went down to Egypt to live there for a while."<sup>240</sup>

For readers who do not know, Abraham's original name was Abram. Yahweh changes it to Abraham when Abram starts to offer sacrifices and worship the new god, which is Yahweh himself.

While Abram aka Abraham, was in Egypt, an incident took place there.

"When the stewards of Pharaoh, the king of Egypt, saw Abram's wife Sarah, they praised her to Pharaoh, and she was taken into Pharaoh's palace. Pharaoh treated Abram well because of her, and Abram acquired sheep, cattle, male and female donkeys, male and female servants, and camels. But the Lord inflicted serious diseases on Pharaoh and his household because of Abram's wife Sarai. So Pharaoh summoned Abram and said, 'What have you done to me? Why did you not tell me that she was your wife? Why did you say, "She is my sister," so that I took her to be my wife? Now then, here is your wife. Take her and go!' Then Pharaoh gave orders concerning Abram to his men, and they sent him away with his wife and everything he had."<sup>241</sup>

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<sup>239</sup> Genesis 12:1.

<sup>240</sup> Genesis 12:9-10.

<sup>241</sup> Genesis 12:15-20.

The Bible doesn't say that Pharaoh beat Abraham unconscious, tied up his wife Sarah, and took her away to Pharaoh's palace. Rather, it is written that Abraham's wife Sarah "was taken into Pharaoh's palace." That is, it suggests that Abraham had no objection to Sarah being taken to the king's palace.

In other words, when Abraham's wife was taken away by the king's servants, she doesn't seem to have any complaints or resistance. She knew what to do because Abraham had already told her what to do. Abraham had foreseen this event and had advised Sarah how to behave.

"So that it may go well with me because of you, and my life may be spared on your account, say that you are my sister."<sup>242</sup>

That is, according to the Bible, Abraham was presented as a model man who valued his own life more than the honor of his wife. The lesson presented through Abraham's story is that one should save oneself in every difficult situation even if one has to present his wife to another man by saying that she is his sister. In the process, Abraham's claim also implies that Egyptian kings, or rather all kings, would kill any husband who has a beautiful wife to steal her.

The greedy Abraham earned a lot of wealth by presenting his wife to the king as his sister, and his wife Sarah left him without any hesitation or objection and began living with the king. Pharaoh treated Abraham well because he was like his brother-in-law, that is, because of Abraham's wife Sarah. He received sheep, cattle, donkeys, camels, male servants, and female servants.

In any case, Abraham and Sarah, who came to Egypt from the famine-stricken region of the Negev with nothing but the clothes they wore, returned from Egypt to the Negev as very wealthy people. All that wealth Abraham acquired was earned not by hard work, but by a deception that Abraham and Sarah played on the king of Egypt and his courtiers.

What Abraham and Sarah did was indeed evil. Yet it is Pharaoh and his household whom Yahweh, the righteous God of Christianity, punishes:

"Because of Abram's wife Sarai, the Lord afflicted Pharaoh and his household with severe plagues."<sup>243</sup>

In truth, did not Yahweh surpass Abraham and Sarah in causing suffering to the Egyptians? While Abraham deceptively presented his wife Sarah to another man and made money through fraud, Yahweh afflicted Pharaoh and his household with severe plagues.

When compared with societal values of humankind past and present, what virtue is there in this story of Abraham and Sarah? There are many accounts of Abraham's acts of oppression.

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<sup>242</sup> Genesis 12:13.

<sup>243</sup> Genesis 12:17.

However, after mentioning one or two more incidents, let us move on to the story of David, another forefather of Jesus.

"Now Sarai, the wife of Abram, did not have any children. She had an Egyptian slave named Hagar. Sarai said to Abram, 'Behold, the Lord has kept me from having children; sleep with my slave. Maybe I can have children through her.'"<sup>244</sup>

From the biblical accounts, Abraham comes through as Sarah's lackey. After all, the riches and slaves Abraham acquired from Egypt were all through her. Abraham happily obeyed Sarah's command and approached the female slave named Hagar and took advantage of her. As one may imagine, this act of patriarchal Abraham seems to have started a convention of keeping sex slaves, which can still be occasionally seen in that region.

Abraham had two sons, Ishmael and Isaac. Ishmael, Abraham's firstborn son, was born through Hagar, whom Abraham sexually took advantage of. According to Islamic belief, Muhammad, who founded Islam, was born from the lineage of Ishmael. Islam emerged from Ishmael, and Judaism from Isaac; later, Jesus split Judaism and Christianity emerged.

The heroic tales of Abraham continue ...

"Abram went in to Hagar, and she conceived. When she saw that she was pregnant, she looked down on her mistress with contempt. Then Sarai said to Abram, 'You are responsible for the wrong I am suffering. I put my servant into your arms, but now that she knows she is pregnant, she looks at me with contempt. May the Lord judge between you and me.' Abram said, 'Your servant is in your hands. Do with her whatever you think is best.' Then Sarai treated Hagar harshly, and she fled from her."<sup>245</sup>

It is not written that Abraham married Hagar and she became pregnant. Rather, it is written that "Abraham went in to Hagar," and she became pregnant. The "holy book" presents the matter in a way that suggests there is no impropriety in a man, if he has no children with his own wife, sexually taking his household servant, making her pregnant, and obtaining a child.

Because this 'respectable' man, who gave no value to the dignity of women who were household servants, is Abraham, the model figure of Jews, Christians, and Muslims, one can imagine where these faiths stand on the moral awareness scale.

When Hagar became pregnant, did Sarah become despised in Hagar's eyes, or did Sarah become jealous when Hagar became pregnant? Whatever the case may be, Sarah called her husband Abraham and complained to him. After hearing this, Abraham reminded Sarah that Hagar was merely a slave, and that Sarai could treat her however she wished. Accordingly, Sarai treated the pregnant Hagar harshly, and she fled from Abraham and Sarai and went into the wilderness. One can only imagine how cruelly Sarai and Abraham must have treated the pregnant woman for her to run away into the inhospitable desert!

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<sup>244</sup> Genesis 16:1-2.

<sup>245</sup> Genesis 16:4-6.

After Hagar left the house and fled into the wilderness, neither Sarah nor Abraham went in search of her. We may presume that Abraham and Sarah were people bereft of tender emotions such as love, compassion, kindness, mercy, and sympathy.

Today, Sarah and Abraham are names given by parents to hundreds of thousands of children around the world. Do they really know the true nature of Sarah and Abraham?

Hagar gave birth to Ishmael when Abraham was 86 years old. When Abraham was 100 years old, Sarah was 90 years old. In the New Testament, just as Yahweh comes to impregnate the elderly Elizabeth, the elderly wife of Zechariah, Yahweh also comes to impregnate Sarah, the 90-year-old wife of the 100-year-old Abraham.

"Abraham fell upon his face; he laughed and said to himself, 'Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?'"<sup>246</sup>

After that, Sarah gave birth to a child. His name was Isaac.

The story of Sodom and Gomorrah, the cities of homosexuals, and the destruction of those cities comes next in chapter 19 of Genesis. In chapter 20, Abraham again says that Sarah is his sister and offers her to King Abimelech:

"Now Abraham had said of his wife Sarah, 'She is my sister.' So Abimelech king of Gerar sent for Sarah and took her. But God came to Abimelech in a dream one night and said to him, 'You are as good as dead because of the woman you have taken; she is a married woman.' Now Abimelech had not gone near her, so he said, 'Lord, will you destroy an innocent nation? Did he not say to me, "She is my sister," and didn't she also say, "He is my brother"? I have done this with a clear conscience and clean hands.'"<sup>247</sup>

Doesn't the Bible clearly say that even though Abraham's wife Sarah was over 90 years old, he hid the truth that she was his wife and said that she was his sister, allowing others to take her as their own?

After reading about the exemplary deeds of Abraham, whom billions living today exalt as their renowned spiritual ancestor, what is your opinion of him?

The man finds Abraham contemptible, but he pales in comparison when you take the next great patriarch, David, whom billions revere. But the man considers his deeds worse than Abraham's and even more utterly despicable.

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<sup>246</sup> Genesis 17:17.

<sup>247</sup> Genesis 20:2-5.

### **David: The King Who Stole His Soldier's Wife**

There are many cruel stories about David. From among them, the following is a summarized account of one story taken from the Bible passages in 2 Samuel, from chapter 11, verse 1 to chapter 12, verse 24.

Once, while David's army was engaged in battle with the Ammonites, David did not go to the front lines but "... remained in Jerusalem."

"One evening, David got up from his bed and was walking on the roof of the palace when he saw a woman bathing. She was very beautiful. David sent someone to find out who she was. He learned that she was Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite."<sup>248</sup>

While the army was engaged in battle, the king was watching and enjoying the sight of the naked body of the wife of one of his soldiers, who was fighting the enemy forces, while she was bathing.

It is this disgraceful man's name, "David," that millions still give to their children. The heroic saga of David continues:

"Then David sent messengers to bring her. She came to him, and he slept with her. She had purified herself from her uncleanness. Then she went back home. The woman conceived and sent word to David, saying, 'I am pregnant.' So David sent a message to Joab: 'Send Uriah the Hittite to me.' Joab sent Uriah to David. When Uriah came to him, David asked him how Joab was, how the soldiers were, and how the war was going. Then David said to Uriah, 'Go down to your house and wash your feet.' So Uriah left the palace, and a gift from the king was sent after him. But Uriah did not go home. Instead, he slept at the entrance of the palace with all his master's servants. When David was told that Uriah had not gone home, he asked him, 'Haven't you just come from a military campaign? Why didn't you go home?' Uriah said to David, 'The ark and Israel and Judah are staying in tents, and my commander Joab and my lord's men are camping in the open country. How could I go to my house to eat and drink and sleep with my wife? As the Lord lives, and as you yourself live, I shall do no such thing.'"<sup>249</sup>

When David learned that Bathsheba was pregnant, he had Uriah brought back with the intention of transferring the responsibility for the pregnancy to Uriah the husband. However, David's plan failed when Uriah did not go home and instead slept at the entrance of the palace with the guards.

Though David tried his best to persuade Uriah to send him home and sleep with his wife, he failed. Had David been successful in sending Uriah to his wife, would not the people and Uriah himself have assumed that Uriah was the father of David's child? Just as the people and Joseph assumed that Joseph was the father of Mary's child, Jesus.

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<sup>248</sup> 2Samuel 11:1-3.

<sup>249</sup> 2Samuel 11:4-11.

The very same strategy that David employed is what Yahweh employed in the case of Mary. David failed, whereas Yahweh succeeded—that is the only difference.

David, however, had a "Plan B." Before coming to that, let the author point out a few more things.

When all the other soldiers were on the battlefield, Uriah refused to leave the warfront. That single statement is enough to show that Uriah was a loyal, sincere, and honorable soldier. What he did not know, however, was that he was speaking to a king who possessed none of those qualities.

Even if Uriah had yielded to David's insistence, gone home, and slept with Bathsheba, the problem would still not have been completely resolved. Some children are born as the very image of their father. If the child Bathsheba gave birth to had been a boy and had resembled David, would not Uriah and the people have realized that David was the child's father? In view of this possibility, David had only two options before him.

One option was to kill Uriah's pregnant wife, Bathsheba. Unlike today, there were no post-mortem examinations or forensic autopsies in those days. Therefore, if she had been killed, no one would have known that a fetus only a few weeks old was growing in her womb.

The second option was to have Uriah killed as quickly as possible and then marry his widow. This was the course David chose. If one asks why David did not choose the first option—that is, eliminating Bathsheba to resolve the problem—there could have been several reasons.

Bathsheba was a woman David desired. Perhaps he wished to continue having relations with her. If she were killed, that would no longer be possible. Moreover, could a king simply put one of his subjects to death—especially a woman—without any reason?

Uriah's situation was different. He was one of David's soldiers, and David's army was already engaged in a battle. Killing a man on the battlefield would have been relatively much easier.

"Then in the morning David wrote a letter to Joab and sent it with Uriah. In the letter he wrote: 'Put Uriah at the front where the fighting is fiercest. Then withdraw from him so that he will be struck down and die.' So while Joab was besieging the city, he placed Uriah at a place where he knew the enemy forces were strong. When the men of the city came out and fought against Joab, some of David's soldiers fell; Uriah the Hittite also died."<sup>250</sup>

"When the wife of Uriah was told that her husband was dead, she mourned for him. Then, when the period of mourning was over, David sent for her and brought her to live in his palace. She became his wife and bore him a son. However, the Lord was greatly displeased at what David had done."<sup>251</sup>

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<sup>250</sup> 2Samuel 11:14-17.

<sup>251</sup> 2Samuel 11:26-27.

David knew that Uriah was a loyal and honest servant, and knew he would hand over the message without reading it to the commander of the army. That is why the wicked David sent Uriah's very death sentence to his executioner through Uriah's own hands. If Uriah had read the message, he would have understood David's plan and might have escaped death. However, he still would not have known why the king had decided to kill him. Joab acted according to David's command, and Uriah was killed.

When Bathsheba, Uriah's wife, heard that her husband had died, it is written that she mourned for Uriah. Was there anything better for her to do?

After the ruthless murder of Uriah, his wife began living with David, gave birth to David's child, which had caused the death of her husband. Like the police arriving in the final scene of a sensational movie after whatever was to happen has happened, Yahweh makes his entrance, saying that David's actions displeased the Lord:

"The Lord, the God of Israel, says: I anointed you king over Israel and delivered you from the hand of Saul. I gave your master's house to you, and your master's wives into your arms. I gave you all Israel and Judah. And if all this had been too little, I would have given you even more. Why did you despise the word of the Lord by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword of the Ammonites and took his wife as your own. Therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your wife. This is what the Lord says: Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight. You did it in secret, but I will do this thing in broad daylight before all Israel."<sup>252</sup>

### **Yahweh: The Epitome of Immorality**

Yahweh says that he gave David another man's house and wives. If Yahweh himself gave David the wives of another man, why would Yahweh be displeased when David took Uriah's wife? What Yahweh did on a large scale, David did on a smaller scale according to his own ability. Yahweh criticizing David is like a chain smoker criticizing an occasional smoker for his smoking.

Is it not the same Yahweh who commands that taking another man's wife is evil, yet also says, "I gave you your master's wives"? Do Christians understand it as: when David does it, it is evil, but when Yahweh does it, it is good?

It is true that David technically raped Uriah's wife. But what kind of diabolical justice is it to hand over David's other wives, who had done nothing wrong, to another man and make them sleep with others in broad daylight? Here Yahweh does not behave like a just God, but rather like a person who has lost his marbles. If Yahweh were truly a righteous God, should he not have punished David who committed the wrongdoing?

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<sup>252</sup> 2Samuel 12:7-12.

"The child that Uriah's wife had borne to David was struck by the Lord and became ill. .... On the seventh day, the child died."<sup>253</sup>

The "Lord" is Yahweh, the father of Jesus. How cruel-hearted must one be to beat an infant to death? Do the Christians who call him a "merciful God" understand the demonic image of Yahweh portrayed in the act of ruthlessly striking a newborn infant to death? Uriah's adulterous wife is not punished, nor does Yahweh even show anger toward her. The entire punishment falls upon an infant.

David later had another child with Bathsheba. That child was Solomon, another heroic figure in the Bible. In the Holy Bible, there is also a scene where Absalom, the son David had with his other wife Maacah, sleeps with David's wives:

"They pitched a tent for Absalom on the roof of the palace, and in the sight of all Israel, Absalom went in to his father's concubines."<sup>254</sup>

By now, it must have become clear that the Bible is not a holy book, but rather a book that should only be read by adults. Nevertheless, listen to another diabolical story to see how far the book goes.

It is said that Uriah was killed by the sword of the Ammonites. The story of the birth of these Ammonites is mentioned in the Bible. Lot, the son of Haran, who was Abraham's brother, had two daughters. The son of the younger daughter was Benjamin. He was the ancestor of the Ammonite people.

Lot and his family—that is, Lot, his wife, and his two daughters (the Bible does not reveal the names of Lot's wife or his daughters)—were inhabitants of Sodom.

According to the Bible, all the men of Sodom and Gomorrah, both young and old, were homosexual, and therefore Yahweh reduced everything to ashes:

"The Lord rained down burning sulfur on Sodom and Gomorrah—from the Lord out of the heavens. Thus he overthrew those cities and the entire plain, destroying all those living in the cities, and also the vegetation in the land."<sup>255</sup>

If every person in Sodom and Gomorrah had been homosexual, then, since children are not born through same-sex relations, the human population of those cities would have eventually disappeared over time. In that case, why did Yahweh need to hurry and destroy the inhabitants of Sodom and Gomorrah by raining down fire and brimstone?

If Yahweh considered the homosexuality of the people of that land to be a sin deserving the death penalty, would it not have been enough to punish only the people who committed that act? Why destroy everything, including the vegetation and all the inhabitants of the land, by burning it to ashes?

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<sup>253</sup> 2Samuel 12:15/18.

<sup>254</sup> 2Samuel 16:22.

<sup>255</sup> Genesis 19:24-25.

There are many incidents in the Bible where the biblical God appears to act in an unbalanced manner that seems irrational. Due to the fear of making this discussion too lengthy, only a few of them are being presented here.

After Yahweh decided to burn Sodom and Gomorrah to ashes, Yahweh sent two angels to Lot, who lived with his family in Sodom, to warn him to escape from the city:

"When evening came, the two angels arrived at Sodom. Lot was sitting at the city gate."<sup>256</sup>

Lot then took the two angels to his house:

"Before they had gone to bed, all the men from every part of the city of Sodom—from the young to the old—came and surrounded the house. They called out to Lot, 'Where are the men who came to you tonight? Bring them out to us so that we may have relations with them.' Lot went outside, shut the door behind him, and said, 'No, my friends, do not do this wicked thing. Look, I have two daughters who have never been with a man. Let me bring them out to you, and you can do whatever you wish with them.'"<sup>257</sup>

Earlier, it was mentioned that Abraham is an example of how a husband should not be. Likewise, Lot, Abraham's nephew, is an example of how a father should not be. When the men of Sodom surrounded Lot's house, unable to control their desire, Lot said, "I have two daughters who have never been with a man. I will give them to you; do whatever you wish with them." In this way, Lot becomes an exemplary father who failed in his duty toward his children.

If Yahweh had even a little sense of justice, should he not have punished Lot first, before destroying the people of Sodom, since Lot was willing to hand over his own daughters to the men surrounding his house? Destroying those who had committed no wrongdoing and those who had committed relatively lesser offenses, while preserving and elevating people who committed grave wrongs like Abraham and David, reflects what appears to be Yahweh's distorted sense of justice.

Those who believe that Abraham is their spiritual ancestor also believe that he lived about 4,000 years ago. If one claims that a city called Sodom existed on this earth 4,000 years ago and that all the people who lived there were homosexual, is such a claim credible?

In the present time, societies do not look upon homosexuality as an aberration or oddity, socially or biologically, but even if one does, Yahweh's role in the biblical account of Sodom and Gomorrah can only be perceived as a malevolent and atrocious act directed at innocent human beings. But does Yahweh represent the ethical landscape of the ancient world? Were ancient human beings in reality immoral beasts without compassion and empathy? Did

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<sup>256</sup> Genesis 19:1.

<sup>257</sup> Genesis 19:4-8.

human beings in all parts of the globe harbor or nurture such offensive, morally perverted, inhuman sensibilities during the times revealed by the Bible?

To find out, let us examine in historical terms another civilization that is at the other end of the biblical moral landscape, originally a pagan civilization. To start with, almost all pagan cultures have gradually been eclipsed, one by one, and the only remnant of that ancient world is India.

### **The Glory of Ancient India**

Today, in India, however, there are numerous reports of crime, fraud, and corruption involving politicians and government officials. However, ancient historians do not describe the moral standards of Indians who lived centuries ago in the same way.

Megasthenes, the Greek ambassador to the court of Chandragupta Maurya in the fourth century BCE, described the Indians in highly favorable terms:

"In valour they excelled all other Asiatics; they required no locks to their doors; above all, no Indian was ever known to tell a lie."<sup>258</sup>

The observations of Marco Polo, the Venetian merchant who lived about 700 years ago, are also noteworthy. He praised the merchants he encountered in India, describing them as "the best merchants in the world, and the most truthful," and noting that they treated foreign merchants loyally and sought their profit.<sup>259</sup>

The French Catholic missionary Abbé J. A. Dubois also left observations that reflect the cultural heritage of India only about 200 years ago:

"In the history of the Egyptians or the Jews, there is nothing to show that these peoples existed as a nation before the Hindus. The distinctive character of Hindu doctrines and customs, the strong aversion of the Hindus to anything that savors of imitation, and the unshaken firmness with which they cling to ideas whose origin is lost in the darkness of antiquity, all give me confidence that the Hindus have borrowed nothing from other nations. Everything connected with the Hindus bears the stamp of originality and independence. The Hindu religious system is, in its very foundation, original and self-existent..."<sup>260</sup>

"A Hindu woman may go anywhere alone, even in the most crowded places, without ever fearing the insolent looks or rude jokes of idle bystanders. This appears to me truly remarkable ... A house occupied only by women is regarded as a sanctuary. When travelling, the men walk ahead while the women follow some distance behind. If they have to cross a river, the women gather up their garments above the waist

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<sup>258</sup>Sir William Wilson Hunter, "India," *Encyclopædia Britannica*, 11th ed., vol. 14 (Cambridge: Cambridge University Press, 1910), p. 419.

<sup>259</sup>Marco Polo, *The Book of Ser Marco Polo, the Venetian, Concerning the Kingdoms and Marvels of the East*, trans. and ed. Sir Henry Yule, 3rd ed., rev. Henri Cordier, 2 vols. (London: John Murray, 1903), vol. 2, p. 363.

<sup>260</sup>Abbé J. A. Dubois, *Hindu Manners, Customs and Ceremonies*, trans. and ed. Henry K. Beauchamp, 3rd ed. (Oxford: Clarendon Press, 1906), pp. 199–200.

and, in this state of partial nakedness, approach their travelling companions and even allow a helping hand to steady them against the current; yet you will never see anyone take an improper liberty under such circumstances."<sup>261</sup>

"I have often spent the night in one of the common resting places where men and women were all lying together in the same shelter; yet I have never known or heard of anyone disturbing the peace of the night by an indecent act or even by an indecent word .... The custom of veiling the face has never generally prevailed in India."<sup>262</sup>

The India of today stands in stark contrast to the India described above. Corruption, fraud, and dishonesty have become widespread. The above observations have been presented here to illustrate the view that human beings are caught in a spiral vortex of moral decline, which deteriorates with time.

### **The Bible – A Garden of Barbaric Concepts**

Indeed, in such a scenario, one may argue that our ancestors, who lived centuries ago, adhered more firmly to moral values than we do today. If that is so, then is it not contrary to reason for the Bible to claim that, 4,000 years ago, the entire populations of two cities on earth were homosexual? Then how does one explain Yahweh's violent response? What kind of morality is Yahweh demonstrating here?

"Lot then left Zoar and went to live in the mountains together with his two daughters, for they were afraid to stay in Zoar. He lived in a cave with his two daughters. The older one said to the younger one, 'Our father is getting old and there is no one in this territory to marry us as happens all over the earth. Come, we will give wine to our father and then lie with him; thus we will provide descendants for our father.' That night they gave wine to their father, and the older sister laid with her father. He did not realize what was happening, not even when she lay down or when she got out of bed. The next day the older sister said to the younger, 'Behold, yesterday I slept with my father. Let us make him drink wine tonight as well and you can sleep with him. Thus, we will provide descendants for our father.' That night as well they made their father drink wine, and the younger sister slept with him. He did not realize what had happened, not even when she lay down or when she got out of bed. Thus, the two daughters of Lot conceived children for their father."<sup>263</sup>

This is a model tale justifying daughters getting their fathers drunk and having sexual intercourse with him. The justification that it is to ensure descendants for their father and that a drunken Lot was unaware of the intercourse sounds lame and comes through as an attempt at whitewashing the contemptible blot. First of all, if it was to ensure descendants for their father, what was the need for both daughters to copulate with their father? One would have been enough.

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<sup>261</sup>Dubois, *Hindu Manners, Customs and Ceremonies*, pp. 340–341.

<sup>262</sup>*Ibid.*, p. 341.

<sup>263</sup>Genesis 19:30-36.

Moreover, the likelihood of a completely inebriated person, so unconscious as not to remember that he had sexual intercourse, to have an ejaculation is almost zero. In fact, it would have been better to have Lot's lineage destroyed by Yahweh, if this was the heritage that he was passing on to his descendants. But then, Yahweh is on the side of the bad guys. And the exemplary tale is a gemstone in moral and ethical education!

The man is now quoting below a few selected verses from the Holy Bible for the attention of the readers. After reading them, decide for yourselves whether the Bible is holy or demonic.

A verse that reveals the Bible's excessive love for human children:

"Happy is the one who takes your little children and dashes them against the rock."<sup>264</sup>

The merciful God of the Bible who commands the killing of women and children:

"Now therefore kill every male child and every woman who has known a man by lying with him. But keep alive for yourselves all the girls who have not known a man."<sup>265</sup>

The God who commands people to enslave other human beings:

"You may buy slaves from the foreigners living among you and from the families of the foreigners who are born in your land. They shall become your property. You may leave them to your children after you as inherited property and keep them as slaves permanently."<sup>266</sup>

The merciful God who approves of slavery and permits the beating of slaves:

"If a man strikes his male or female slave with a rod and the slave dies on the spot, he must be punished. But if the slave survives for a day or two, he shall not be punished, because the slave is his property."<sup>267</sup>

A people who have to eat human flesh because of the Lord's anger:

"The land is scorched by the wrath of the Lord of hosts; the people are like fuel for the fire. No one spares his brother. One devours on the right, but is still hungry; one consumes on the left, but is not satisfied. Each one eats the flesh of his own neighbor."<sup>268</sup>

See how gentle and kind is the wrath of the Lord of hosts:

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<sup>264</sup> Psalms 137:9.

<sup>265</sup> Numbers 31:17–18.

<sup>266</sup> Leviticus 25:45–46.

<sup>267</sup> Exodus 21:20–21.

<sup>268</sup> Isaiah 9:19–20.

"Whoever is seen will be pierced; whoever is caught will be put to the sword. Their infants will be dashed to the ground before their eyes. Their houses will be plundered, and their wives will be violated."<sup>269</sup>

The merciful God who lets dogs tear humans apart:

"The Lord declares: I will send four kinds of destroyers against them: the sword to kill, dogs to tear apart, and the birds of the sky and the wild animals of the earth to devour and destroy."<sup>270</sup>

God the psychopath who claps his hands while watching humans being cut down by the sword:

"Son of man, prophesy and clap your hands. Let the sword strike again and again; it is a sword of slaughter, the sword for great slaughter, surrounding them. So that their hearts may melt and many may fall, I have appointed the sword at all their gates. It is sharpened and polished, made to flash like lightning and prepared for slaughter. Turn to the right or to the left; wherever your blade is directed, strike. I too will clap my hands and satisfy my wrath. I, the Lord, have spoken."<sup>271</sup>

Another poetic gem from the Semitic God's divine mouth:

"She lusted after her lovers, whose genitals were like those of donkeys and whose emissions were like those of horses. You longed for the lewdness of your youth, when the Egyptians pressed your breasts and caressed your young bosoms. Therefore, Oholibah, this is what the Lord God says: I will stir up your lovers against you, those whom you turned away from in disgust. I will bring them against you from every side."<sup>272</sup>

The Old Testament is filled with countless such demonic verses. Nevertheless, when these things are pointed out, some Christians, having no other option, have recently countered, saying, "We do not believe in Yahweh but only in Jesus." However, the truth is that the New Testament surpasses the Old Testament in terms of evil.

The same Jesus who says, "Love one another"<sup>273</sup> and "Love your enemies"<sup>274</sup> is also the one who says:

"But bring here those enemies of mine who did not want me to reign over them and kill them before me."<sup>275</sup>

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<sup>269</sup> Isaiah 13:15-16.

<sup>270</sup> Jeremiah 15:3.

<sup>271</sup> Ezekiel 21:14-17.

<sup>272</sup> Ezekiel 23:20-22.

<sup>273</sup> John 13:34.

<sup>274</sup> Luke 6:27.

<sup>275</sup> Luke 19:27.

Christians who wish to die, go to heaven, and participate in God's great feast are likely to be unaware of what dishes their God serves at that feast. The moment they know what is served at the ultimate feast, they would run away like they have seen the devil himself, screaming, "We do not want such a heaven, such a feast, or such a God". The divine feast is described in the New Testament itself:

"Come to God's great feast. Gather together to eat the flesh of kings, generals, mighty men, horses and those who ride on them, and the flesh of all people, free and slaves, small and great."<sup>276</sup>

When it says "the flesh of all people, small and great," it means the flesh of everyone from infants to the elderly is served. *The Weymouth New Testament*, an English language Bible, uses the phrase "the flesh of all mankind," and *The New Living Translation* uses "of all humanity."

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<sup>276</sup> Revelation 19:17-18.

## The Resurrection Drama

No one who has died has ever returned to life, but the Bible claims that Jesus accomplished this impossible feat. The resurrection of Jesus is recorded in the four books named after Matthew, Mark, Luke, and John. Since Mark and Luke were not among Jesus' apostles, and since Matthew's account contains many exaggerations, the analysis will primarily rely on the Gospel of John, which is attributed to John, the disciple whom Jesus loved.

When a person who has died comes back to life, it is, in effect, that person's second birth. Just as Mary and Joseph were responsible for Jesus' first birth, it is noteworthy that another Mary and another Joseph are once again the central figures in the story of his second birth.

If the Bible describes Mary, the wife of Joseph who gave birth to Jesus, as "blessed among women," it also indicates that Mary Magdalene, the central character in the story of Jesus' second birth, that is, his resurrection, was a woman who had been possessed by many demons:

"After rising early on the first day of the week, Jesus first appeared to Mary Magdalene, from whom he had cast out seven demons."<sup>277</sup>

According to ancient conventions, the name of an unmarried woman is accompanied by her father's name, and the name of a married woman by her husband's name. However, in the case of prostitutes, a place name is often used instead of the name of the father or husband. For example, Thoppumpady Suhra or Thammanam Mary were popular in Cochin city in the late 70s and early 80s. Mary Magdalene means "Mary of Magdala."

Prostitutes generally do not wish to reveal the names of their relatives or their actual whereabouts as they want to protect their dear ones. Therefore, it may be inferred that Mary Magdalene, who was identified by the name of her hometown, was also a prostitute. She was not only a prostitute, but, according to the Bible, also a woman possessed by several demons.

The more relevant point here is something else. Suppose a man's mother is still alive when he dies. In that case, normally, would not his mother, who gave birth to him, be the one who grieves the most over his death? Now suppose that, by God's grace, he rises from the dead two days later. Whom would he want to see first after his resurrection? Would it not be his mother, who was most deeply grieved by his death? Yet the Bible says that after his resurrection, Jesus first appeared to Mary Magdalene, a prostitute possessed by many demons. What message does this action of Jesus convey?

Is Jesus telling us that a man should prefer prostitutes to their own mothers? Or is this a new revolutionary path shown by Jesus, their teacher and savior, for the Christians to follow?

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<sup>277</sup> Mark 16:9.

When a Jewish man called Jesus "Good Teacher," Jesus said, "Why do you call me good? No one is good except God," and did not ask, "Why do you call me teacher?" So, Jesus agrees that he is a teacher, though not a good one. How would you rate Jesus, who goes to meet Mary the prostitute instead of Mary the mother after returning from death?

When the Jew called Jesus "Good Teacher," Jesus said, "Why do you call me good? No one is good except God," and did not ask, "Why do you call me teacher?"<sup>278</sup>

Jesus confessed that he is not a good person, but he wouldn't deny that he is a teacher:

"But you must not be called Rabbi [Teacher], for you have only one Teacher, and you are all brothers. Do not call anyone on earth your father, for you have only one Father—the Father in heaven. You must not be called leaders, for Christ is your only leader."<sup>279</sup>

Considering that Jesus had no father to point to, is it not an unforgivable mistake for Jesus to tell others not to call any human being their father? Jesus asks not to call anyone on earth your father, because "you have only one Father—the Father in heaven." However, the New Testament itself begins with, "The genealogy of Jesus Christ, the son of David, the son of Abraham." When it says "son of Abraham," did Abraham not become the father of Jesus? When it says "son of David," did David not become the father of Jesus?

In the last chapter of the final book of the New Testament, Jesus says:

"I, Jesus, have sent my angel to testify to you concerning the churches. I am the Root and the Offspring of David ...."<sup>280</sup>

When Jesus says that he is the offspring of David, doesn't that mean that Jesus claims that David was his father?

Is David the heavenly Father whom Jesus referred to? The same David who impregnated Uriah's wife Bathsheba through rape and ultimately had her husband Uriah mercilessly killed out of fear that he would discover it!

Jesus was born to Mary. Joseph was Mary's husband, but he was not Jesus' father. Is it not truly the height of arrogance for Jesus, who grew up calling someone who was not his own father "father," to command others not to call anyone on earth their father?

"After this, Jesus traveled about from one town and village to another, proclaiming and preaching the good news of the kingdom of God. The Twelve were with him, and also some women who had been healed of evil spirits and diseases: Mary called Magdalene, from whom seven demons had gone out; Joanna the wife of Chuza, the

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<sup>278</sup> Luke 18:18-19.

<sup>279</sup> Matthew 23:8-10.

<sup>280</sup> Revelation 22:16.

manager of Herod's household; Susanna; and many other women. These women were helping to support them out of their own means."<sup>281</sup>

Among the women who traveled around with Jesus and the apostles, there were, in addition to Joanna, Susanna, and Mary mentioned above, several other women. It is also said that they served Jesus and the apostles with their possessions. What kind of service women like Mary Magdalene provided through their possessions is left to the reader's imagination!

Whatever kind of service it was, we are told that the Saviour of the World and his apostles were wandering about day and night with many women, several of them wives of other men who were absent. Remember that it was this Jesus, who was constantly being served day and night by women of various ages in untold ways, who proudly declared without any pang of conscience:

"The Son of Man has come not to be served, but to serve, and to give his life as a ransom for many."<sup>282</sup>

We can only guess why Jesus did not marry. If asked, perhaps, Jesus' reply would be: "Would anyone buy a tea shop just to drink a cup of tea?" Because, according to the "holy" book, women of various ages were always with Jesus to serve him.

These noble women, who had abandoned their homes, families, and husbands and wandered around day and night with other men, were the ones who came to the tomb where Jesus' body had been buried early on that Sunday morning to begin the drama of Jesus' resurrection.

Seeing that the stone covering the entrance of the tomb had been rolled away, Mary Magdalene concludes, without even entering the tomb, that Jesus' body is not inside.

"She ran and went to Simon Peter and to the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have put him.'"<sup>283</sup>

Immediately, Peter and the disciple whom Jesus loved run to Golgotha, where the tomb is located. When the two of them enter and look inside, what do they see?

".... the linen cloths lying there, and the cloth that had been wrapped around his head not lying with the linen cloths but rolled up in a separate place."<sup>284</sup>

The two disciples return to where they came from. But Mary remained standing at the entrance of the tomb and looked inside. What does she see?

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<sup>281</sup> Luke 8:1-3.

<sup>282</sup> Mark 10:45.

<sup>283</sup> John 20:2.

<sup>284</sup> John 20:7.

".... two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had been lying."<sup>285</sup>

"Then she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? Whom are you seeking?' Thinking that he was the gardener, she said to him, 'Sir, if you have taken him away, tell me where you have put him, and I will take him away.' Jesus said to her, 'Mary.' She turned and said to him in Hebrew, 'Rabboni!' which means Teacher. Jesus said to her, 'Do not touch me, for I have not yet ascended to the Father. But go to my brothers and say to them, I am ascending to my Father and your Father, to my God and your God.' Mary Magdalene came and told the disciples that she had seen the Lord and that he had said these things to her."<sup>286</sup>

Death also means the separation of the life spirit and mind from the body. Jesus, who was crucified and died on Friday afternoon, appears on Sunday morning before Mary Magdalene, a woman possessed by demons. Moreover, Jesus speaks to her, but she does not recognize him. If a woman who had traveled with Jesus day and night suddenly fails to recognize him, what does that mean? It can only mean that Jesus did not appear before her in the form and appearance familiar to her. If Jesus was speaking with her and yet she could not recognize him, it may be understood that Jesus had changed not only his appearance and manner but also his voice.

After Jesus died, he rose again alive and appeared before Mary Magdalene to prove that he had defeated death and had returned to life. Why, then, does he change his voice and appearance? Is it not a very serious question why he did not appear in the form and manner familiar to Mary?

There are many reasons for that. One reason is the presence of Peter and John at Golgotha. They were only returning after visiting the tomb. The tomb where Jesus' body had been buried was inside a garden,<sup>287</sup> and Jesus appeared before Mary in the guise of a gardener. There was no reason for Mary to alert Peter and John because a gardener was standing there. However, if Jesus had appeared before Mary Magdalene in the familiar form she knew, and if Peter and John had still been within calling distance from Mary, she might have called them back. It was to avoid that possibility that Jesus came in the guise of a gardener.

As the minutes passed, the distance between Mary Magdalene and the disciples kept increasing. Jesus intended that Mary Magdalene should neither leave Golgotha nor call Peter and John back.

However, while Jesus was talking with her, Peter and John moved beyond Mary Magdalene's hearing range. After Jesus was certain, he appeared to Mary Magdalene in the familiar form and appearance and called her "Mary" in the familiar voice.

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<sup>285</sup> John 20:12.

<sup>286</sup> John 20:14-18.

<sup>287</sup> John 19:41.

Mary Magdalene is said to have been weeping, and as she wept, she bent down and looked into the tomb. And she saw two angels in white sitting where the body of Jesus had been lying. She also talked to them.

"They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.'"<sup>288</sup>

Jesus asks Mary the same question. Three people ask one person the same question: "Woman, why are you weeping?" But all three of them already know why Mary is crying. Therefore, the question was not asked to know the answer, but was merely asked for the sake of passing time. It was to make a pause and thereby ensure that Peter and John had moved far enough away that they would not be able to hear even if Mary called them.

An investigator who identifies a criminal also comes to understand his psychology by tracing his actions. Knowing Jesus' character well, the man would say that Jesus was not someone who spoke merely to pass the time. Whatever Jesus said or did always had a reason—often more than one reason.

The biographies of Jesus written by the four disciples are commonly known as the Gospels. In them, there is only one instance where Jesus is described as weeping—before the tomb of Lazarus in Bethany.<sup>289</sup> However, nowhere in the four Gospels by Matthew, Mark, Luke, and John is Jesus described as laughing or even giving a faint smile.

Jesus could not laugh. Only those who have at least some goodness in their hearts are capable of laughing. When a man called Jesus "Good Teacher," Jesus replied, "Why do you call me good? No one is good." He is also the one who said, "I have come to spread fire on the earth, and how I wish it were already blazing."<sup>290</sup> How, then, could such a person laugh?

Mary realizes that the person standing before her is Jesus, who had died bleeding on the cross two days earlier. If someone who died before your very eyes appeared before you two days later, what would your first reaction be? Would you not try to touch him to find out whether he had truly come back alive, or whether the figure standing before you was a ghost or an illusion? If so, wouldn't Mary Magdalene try to do the same? That is why Jesus told her, "Do not touch me."

However, Jesus did not merely say, "Do not touch me." He said, "Do not touch me, for I have not yet ascended to the Father."

If a husband who is about to touch his wife is told by her, "Do not touch me; I have not bathed yet," it does not mean "Do not touch me" permanently. It means, "Do not touch me because I have not bathed yet; you can touch me after I have bathed."

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<sup>288</sup> John 20:13.

<sup>289</sup> John 11:35.

<sup>290</sup> Luke 12:49-50.

Likewise, when Jesus said, "Do not touch me, because I have not yet gone to the Father," it does not merely mean, "Mary, do not touch me." Jesus means, "I have not yet gone to the Father; you can touch me after I have gone to the Father."

Where is the Father? In heaven. Where is Mary? On earth. Then how could Mary touch Jesus after he had ascended to the Father? Moreover, Jesus' statement, "Do not touch me, for I have not yet ascended to the Father," is the direct opposite of another statement of Jesus.

To a believer who was crucified along with Jesus, Jesus tells him on Friday afternoon, just before his death, "Truly I tell you, today you will be with me in Paradise."<sup>291</sup> According to this statement, Jesus went to Paradise, the dwelling place of his Father, on Friday itself. But Jesus told Mary, "Do not touch me, for I have not yet ascended to the Father."

Which one of Jesus' statements is the lie? Or, are all of them lies?

If they were all lies, why did Jesus really ask Mary not to touch him?

The real reason is that the one who appeared before Mary on Sunday morning was not Jesus, but the ghost of Jesus. Jesus knew that if Mary reached out and touched him, the resurrection scheme would collapse like a house of cards.

Jesus could say, "Do not touch me," to Mary, a woman. But Peter and John were men. If he had told them, "Do not touch me," there was a good chance that they would have become suspicious. That was also a reason for Jesus to first appear to Mary rather than to them and condition them through her.

The first thing Jesus says after his death is that no one should touch him until he has gone to the Father in heaven. According to the Bible, Jesus' ascension into heaven took place forty days after his suffering:

"After his suffering, Jesus appeared to them over a period of forty days and spoke about the kingdom of God."<sup>292</sup>

It was only after this that the ascension took place:

"After he had said this, he was taken up before their very eyes, and a cloud hid him from their sight."<sup>293</sup>

Jesus actually told Mary not only not to touch her, but also added that he has not yet ascended to the Father. But he exhorted Mary to go to "my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

Though Jesus' statement, "I am ascending to the Father," conveyed an urgency, according to the Bible, Jesus did not ascend to the Father until weeks after his resurrection. In the

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<sup>291</sup> Luke 23:43.

<sup>292</sup> Acts 1:3.

<sup>293</sup> Acts 1:9.

meantime, Jesus was appearing to the disciples. In fact, only a few hours after Mary delivered Jesus' message to the disciples, Jesus appeared before them.

A few moments before appearing before Mary Magdalene, were not Peter and John present at the same place? When they came and looked inside the tomb, Jesus' body was not there. That means Jesus had risen. Then he could have appeared before Peter and John and delivered the message to them directly. Why did he not do so?

The next Bible verse sheds light on the answer to this question:

"Mary Magdalene then went and announced to the disciples, 'I have seen the Lord,' and repeated what he had said to her."<sup>294</sup>

Jesus told Mary Magdalene to inform the disciples that he was ascending to his Father. It is clear from the above statement that she had also told them that Jesus advised her not to touch her, for he had not yet ascended to the Father.

This is where Jesus' cunningness should be recognized. The message that Jesus gave to the disciples through Mary Magdalene was not that Jesus was going to the Father, but rather that they should not touch him until he went to the Father.

Now, it would be very easy for Jesus to know whether this message was conveyed to the disciples and what their reaction was when the message was delivered. He only had to follow Mary invisibly.

It is clear from the Bible itself that after his crucifixion, Jesus could appear and disappear at will whenever and wherever he wanted, in any form and appearance. First, Mary sees two angels in white sitting where the body of Jesus had been lying. While she was speaking with them, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

As she turned around, the angels she had been speaking with earlier disappeared, and when she turned back, she saw Jesus. But she thought that he was the gardener. While she was speaking with Jesus, who had appeared in the guise of a gardener, he called her name, "Mary," and she turned around and exclaimed in Hebrew, "Rabboni."

To understand what really happened that morning, we have to visualize the scene. When Mary stood outside the tomb and looked inside, she saw two angels inside the tomb. That is, Mary is facing the tomb. After speaking with them, she turns around and looks back. That means she is now standing with her back to the tomb. It is at this moment that she sees Jesus, who has come in the guise of a gardener. While she is speaking with him, she hears him call, "Mary." It is said that when she hears that call, she turns again. This means that she is now once again facing the tomb.

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<sup>294</sup> John 20:18.

It is at that moment that Mary sees Jesus in the form familiar to her and tries to touch him, but Jesus stops her by telling her not to touch him. Since she turned around hearing the familiar voice, it means Mary saw Jesus inside the tomb. It also means that the gardener who had just spoken with her on the rear side had also disappeared. That is, Jesus was able to change his appearance, manner, and voice in an instant, and he was able to appear and disappear both in front of and behind her.

If it was actually the ghost of Jesus that appeared before the disciples after Jesus' crucifixion, then should not the disciples have seen Jesus' body in the tomb? But when the disciples went to the tomb, the body was not there. Let us try to understand what happened to Jesus' body.

There are two possibilities. One is that someone cremated the body without mentioning it in words in the Bible. The second is what the Bible says and what Christians believe:

"Jesus rose from the dead on Sunday morning."<sup>295</sup>

Before we examine the second possibility, let us see how Jesus appeared before the disciples on Sunday night:

"On the evening of the first day of the week, while the disciples were together with the doors locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you!'"<sup>296</sup>

We learn that while the disciples were afraid and had the doors locked, Jesus came and stood among them. It does not say that Jesus knocked on the door, the disciples opened it, and he entered the room. This suggests that Jesus was able to enter without the door being unlocked and opened.

Accordingly, the Jesus who appeared before the disciples after the crucifixion had length and width but no physical solidity. If Jesus could enter a locked room without the door being opened, then he could also have come out of the rock-hewn tomb of Joseph of Arimathea at Golgotha without the entrance stone being moved.

However, it is written that, early in the morning, Mary Magdalene "came to the tomb and saw that the stone had been rolled away from the entrance of the tomb."<sup>297</sup>

This means that the stone was moved not by Jesus from inside, but by someone else from outside. Why was the stone rolled away? To enter the tomb. What was inside? Jesus' body. Why enter the tomb? To burn Jesus' body inside and reduce it to ashes, so that it could be made to appear as though Jesus had risen bodily.

If one wonders why the person who was capable of entering the tomb, burning the body to ashes, and coming out did not place the stone back in its original position but instead left

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<sup>295</sup> Mark 16:9.

<sup>296</sup> John 20:19.

<sup>297</sup> John 20:1.

the entrance open before leaving Golgotha, the reason would be this: Jesus' body was burned to ashes inside a cave that was large enough for only a few people to stand in. If a body were burned in such a confined space, its foul odor would remain inside for days. By leaving the entrance open, air could circulate through the tomb, eliminating that possibility.

Now, who entered the tomb and destroyed the body? Who else could it have been except the demon-possessed disciples of Jesus? It could have been a man or a woman.

"Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the rock. He rolled a large stone in front of the entrance to the tomb and went away. Mary Magdalene and the other Mary were sitting there facing the tomb."<sup>298</sup>

Let us revisit the previous scene.

After Jesus' death, the entombment of his body was completed, and the matter was supposedly over, but why were Mary Magdalene and the other Mary still hanging out at Golgotha? These two Marys are the most likely suspects who burned Jesus' body to ashes.

Imagine the state of mind of all Christian believers who suddenly come to know that in reality Jesus' body was burned to ashes! That, indeed, would be a top-line tragedy in this world for those who, after burying the bodies of their dear relatives, wait in vain for their dead, loved bodies to rise to heaven on the Day of Judgment! They were all promised the imaginary heaven for just having faith in Jesus!

After clarifying one or two more points, this chapter will be brought to an end.

After Jesus told Mary to go and tell the disciples that he was ascending to his Father, did Jesus really go to the Father? If yes, then one would have to say that Jesus' Father does not live in heaven but in a place called Emmaus, about 11 kilometers away from Jerusalem. Because the place Jesus went to after saying that he was going to the Father was Emmaus.

"On that same day, two of them were going to a village called Emmaus, about sixty stadia from Jerusalem. They were talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them. But their eyes were restrained from recognizing him."<sup>299</sup>

Sixty stadia is approximately 11–12 kilometers. The Bible does not say what time the two people left Jerusalem for Emmaus. However, it does mention what time they arrived at Emmaus. From that, the time of their departure can be estimated:

"They approached the village to which they were going. He acted as though he were going farther. But they urged him strongly, 'Stay with us, for it is nearly evening; the day is almost over.' So he went in to stay with them."<sup>300</sup>

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<sup>298</sup> Matthew 27:59-61.

<sup>299</sup> Luke 24:13-16.

<sup>300</sup> Luke 24:28-29.

When they reached Emmaus, it was beginning to get late. This suggests that they must have set out sometime after noon. If they had left at around 2 or 3 p.m., they would have reached Emmaus at around 5 or 6 p.m., because covering 12 kilometers at a normal walking pace would take roughly three hours.

Jesus, who had said that he was ascending to the Father—that is, to Paradise—was actually waiting for two people to leave the upper room hideout where his disciples were hiding and where he had shared the Last Supper with them on Thursday night.

Why did Jesus say one thing and do another? If asked that question, the man's answer would be that nothing happens without a reason.

Let us analyze the conversation between Jesus and those two people. Before that, the Bible says that while Jesus was talking with the two disciples, they were unable to recognize him:

"Their eyes were restrained from recognizing him."<sup>301</sup>

Cleopas and the other disciple, whose name is not revealed, knew Jesus. According to the Bible, it was because their eyes were prevented from recognizing him that they were unable to identify Jesus.

If their eyes were restrained, how were they able to travel 12 kilometers and reach their destination accurately? Whatever the explanation may be, even if their eyes were covered, Jesus was speaking with them, wasn't he? Should they not have recognized Jesus by his voice? Were their ears also covered? Then was Jesus speaking for three hours with deaf people whose ears were blocked? Something does not seem to fit here.

"Then one of them, named Cleopas, answered him, 'Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?'"<sup>302</sup>

This excerpt from the conversation makes it clear that Jesus appeared before them in the form and appearance of a stranger. It is also clear that their eyes were not covered and that they saw Jesus, but they failed to recognize who he was because Jesus did not come in the familiar form and appearance known to them; rather, he appeared in the completely unfamiliar form of a stranger. The same drama that took place before Mary Magdalene was enacted by Jesus here as well.

If one asks why Jesus played such a game of hiding after his crucifixion, the reason is clear. Normally, no one would try to touch a person whom they had never met or known before. But if a familiar person who had died two days earlier were to stand before them, the first thing they would do would be to touch and examine him to make sure that it was not his ghost that had appeared.

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<sup>301</sup> Luke 24:16.

<sup>302</sup> Luke 24:18.

It was to avoid this that Jesus did not come before the disciples in the form familiar to them, but appeared in an unfamiliar form.

Just take a note of what Jesus spoke about for hours with Cleopas and the other disciple:

"Did not the Christ have to suffer these things and then enter into his glory?' And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself."<sup>303</sup>

In most translations, the term "Christ" appears, but it did not exist in the prophetic accounts of the Old Testament, as it was originally a Greek term. However, Jesus here explained to the two disciples what was written about Jesus "Christ" in the Old Testament.

The implication here is that all the prophets of the Old Testament wrote about Jesus. When the Old Testament books of the Bible were translated into Greek (the Septuagint), the Hebrew word Mashiach was rendered as the Greek word Christos. This was later Anglicized as Christ, and is expressed, for example, in Malayalam as Kristu.

Mashiach means "anointed one." In the Hebrew texts, or in the books of the Old Testament, this word does not refer to a future savior; rather, it refers to kings who were officially anointed and to chief priests who were consecrated in this manner. If this is the case, then Jesus' claim that all the Old Testament prophets wrote about him and that he explained those writings is simply not true.

The truth is that Jesus quoted passages from the Old Testament, misinterpreted them, and spent three hours continuously telling Cleopas and the other disciple lies, claiming that all those passages were prophecies about himself, thereby brainwashing them. At the end of this indoctrination, they arrived at Emmaus.

There, Jesus changed from the form of a stranger into the form familiar to them. Then they recognized Jesus. As mentioned earlier, if someone who had died two days before in front of their own eyes suddenly appeared before them, they would certainly try to ascertain whether the person standing before their eyes was a living person or a ghost. So, what did Jesus do? There was only one thing to do. He vanished.

"Then their eyes were opened and they recognized him. But he disappeared from their sight."<sup>304</sup>

The Jesus who appeared before Mary Magdalene early on Sunday morning and said, "I am ascending to my Father," and then left, later walked with the other disciples to Emmaus. After wandering around Emmaus and its surroundings, it was only at midnight on Sunday that he appeared before his apostles — and that too at a time when the apostle Thomas was absent, the very Thomas who had insisted:

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<sup>303</sup> Luke 24:26-27.

<sup>304</sup> Luke 24:31.

"Unless I see the marks of the nails in his hands and put my finger into those marks and place my hand in his side, I will not believe."<sup>305</sup>

The moment the disciples who had gone to Emmaus realized that the person who had been with them all that time was not a stranger but Jesus, they immediately returned to Jerusalem:

"They got up at once and returned to Jerusalem. There they found the Eleven and those with them assembled together."<sup>306</sup>

They recounted to the apostles exactly how they had met Jesus on the road to Emmaus and how he had interpreted the Old Testament. In this way, the apostles too were subjected to brainwashing:

"They also told what had happened on the way and how they had recognized him when he broke the bread."<sup>307</sup>

Have you ever wondered where Jesus was while all this was happening? He was right there among them—but stayed invisible. If one asks why he did not reveal himself, the reason is evidently the presence of Thomas. The moment Thomas stepped outside, Jesus appeared briefly before the other apostles, who were willing to believe without touching him. Before Thomas returned, however, Jesus disappeared once again.

"Thomas, one of the Twelve, who was called Didymus, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see the marks of the nails in his hands, put my finger into those marks, and place my hand in his side, I will not believe.' Eight days later, his disciples were again inside the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you!' Then he said to Thomas, 'Bring your finger here and see my hands. Stretch out your hand and place it in my side. Do not be unbelieving, but believing.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Because you have seen me, you have believed. Blessed are those who have not seen and yet have believed.'"<sup>308</sup>

Jesus asks Thomas to touch him. But to Mary he said the opposite for the reason that he has not yet ascended to his "father." According to the Bible, however, Jesus did not ascend to the Father until forty days later.

On one occasion, during a discussion with the Mormons (a Christian denomination founded about 200 years ago in New York, USA), the man asked the believers whether Jesus' statement to Mary on Sunday was false if, on the eighth day, he told Thomas to touch him.

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<sup>305</sup> John 20:25.

<sup>306</sup> Luke 24:33.

<sup>307</sup> Luke 24:35.

<sup>308</sup> John 20:24-29.

With no other explanation available, they replied that Jesus told Thomas to touch him eight days later, because in the meantime he could have gone to the Father and then returned.

However, this explanation presents a serious problem. According to Christian belief, Jesus came from heaven to earth once, later ascended to heaven, and will come again only on the Day of Judgment, which is termed Jesus' Second Coming. If Jesus went to heaven and then returned to earth within the eight days following his resurrection, then his Second Coming would already have taken place. Yet the fact remains that Mormons, like all Christians throughout the world, regardless of their particular sect, are still waiting for the Second Coming of Jesus.

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## The Quarrelsome Kali

Christians believe and proclaim that Jesus is the Prince of Peace. However, the truth is that those who believe and proclaim this aloud do not know that, in Jesus' own words, his purpose on earth had nothing to do with peace or love:

"I have come to bring fire on the earth, and how I wish it were already kindled! But I have a baptism to undergo, and how distressed I am until it is completed. Do you think I came to bring peace on earth? No, I tell you, but division."<sup>309</sup>

It must now be clear that Christian belief and the purpose of Jesus' coming have no connection whatsoever.

Jesus asks his followers, "Do you think that I have come to bring peace on earth?" According to Jesus' declaration, he did not come to bring peace but rather to cast fire upon the earth.

For the earth to be consumed by fire, there must be wars among people. Only by creating divisions among human beings can conflict arise. Where there is agreement, there is no conflict; conflict exists where there are divisions and intolerance.

Before we proceed further, the man needs to describe briefly the features of the present era or time-cycle human beings are experiencing right now. These features are described in detail in Hindu texts that are millennia old.

In Hindu thought, Kali<sup>310</sup> is the personification of the destructive forces that erode righteousness and social harmony. He embodies quarrel, conflict, falsehood, deceit, greed, lust, gambling, intoxication, illicit sexual activity, animal slaughter and violence, hypocrisy, and spiritual ignorance. Kali is said to corrupt individuals and societies by encouraging moral weakness, selfishness, and the abandonment of truth and virtue. He is indeed the Prince of Darkness.

As the presiding spirit of the Kaliyuga, Kali symbolizes the progressive decline of ethical values and the triumph of vice over righteousness. Kaliyuga, the fourth and final age in the traditional Hindu cycle of the four yugas, is characterized by the rise of moral and spiritual corruption. Kali is the male personification of strife, quarrel, and vice, and symbolizes the forces of discord and ethical degeneration that dominate during Kaliyuga. By convention, this era is supposed to have begun at the end of the Mahabharata War and Krishna. This is believed to be roughly around five thousand one hundred years ago according to some scholars.

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<sup>309</sup> Luke 12:49-51.

<sup>310</sup> Kali, the negative principle, is distinguished from Kālī the Goddess, the positive principle.

One thousand five hundred years later, the Bible makes its appearance among humanity. The plan devised by the quarrelsome Kali to create divisions among human beings (Tower of Babel) and make them fight against one another can be easily understood by anyone who reads the Semitic religious scriptures, namely the Bible and the Quran. The three religions that worship one God, yet conflict with one another, are Judaism, Christianity, and Islam.

According to Islamic belief, the angel Gabriel appeared to Muhammad in Mecca, in Arabia. The beginning of Islam is traced back to this event. The things that Gabriel conveyed to Muhammad were later taught by Muhammad to his followers. According to the Islamic view, the Quran that exists today was written down by Muhammad's followers based on these teachings. Before Muhammad, there was no religious scripture called the Quran, nor were there any Muslims.

Christianity begins, according to Christian belief, with the angel Gabriel appearing to Mary, the Jewish woman who gave birth to Jesus.

"The angel of the LORD appeared to him [Moses] in flames of fire from within a bush."<sup>311</sup>

It was after the appearance of an angel of the LORD before Moses that Moses wrote the first five books of the Old Testament, and Judaism began.

If Gabriel was truly a messenger of God, then his words should have been words of peace, harmony, and truth. However, Gabriel, whom Jews, Christians, and Muslims all believe to be an angel of God, invariably speaks in contradictory ways according to these traditions. Contradictory statements are a sign of falsehood.

Gabriel, whom Christians and Muslims believe to be an angel of God, tells Mary that she will give birth to a son who will be called the Son of the Most High.<sup>312</sup> However, about 600 years later, according to Islamic belief, Gabriel conveys to Muhammad that Allah can't have a son:

"Glory be to Allah, who has not taken a son, nor has He any partner in His dominion, nor does He need a protector from humiliation."<sup>313</sup>

Thus, Gabriel — whom both Christians and Muslims believe to be a messenger of God — delivers teachings that create a religious split between Christians and Muslims. This raises questions as to how and for what purpose the same divine messenger conveyed two irreconcilable theological messages in the two traditions that originated from one source. One thing is clear: By delivering two contrary messages to two parties of the same family, Gabriel created a malignant fissure that cannot heal and festers for all time.

Christians and Muslims should ask themselves whether Gabriel was truly a messenger of God or a messenger of the Devil. They should ponder this and stop fighting one another.

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<sup>311</sup> Exodus 3:2.

<sup>312</sup> Luke 1:32-33.

<sup>313</sup> Quran 19:34-35.

The Bible and the Quran exhort their respective followers to call themselves "true believers," yet the beliefs of the two groups are mutually contradictory. It is akin to one group believing that the Earth is square-shaped while another believing that it is triangular-shaped. Imagine that, from childhood, these contradictory beliefs are instilled in the minds of both groups by their parents and religious authorities. They then grow up carrying these deeply rooted falsehoods, instilled during an innocent age. This is, in essence, the situation with Christians and Muslims.

The only way to be saved from the Semitic religious scriptures and the Jewish, Christian, and Islamic religions created by Kali to make human beings fight among themselves is to stay away from them. Some diseases have no cure, but one can live without becoming infected. Demons cannot be killed, but one can live without being possessed by them.

When Jews, Christians, and Muslims are asked the name of Adam's wife, they will all answer in the same way: Eve (Hawwa). Ask them the names of Adam and Eve's sons, and they will answer: Cain and Abel. Ask them who the father of Ishmael and Isaac was, and they will all answer: Abraham.

However, if they are asked who the father of Jesus was, Jews, Christians, and Muslims will give different answers.

Christians would answer that Jesus is the Son of God. Muslims would answer that Jesus is not the Son of God, that God has no sons, and that Jesus was only a prophet. If Jews are asked, they would say that Jesus was neither the Son of God nor a prophet, but rather an impostor and a deceiver.

Jews will never accept that Jesus is the Son of God or a prophet. Muslims will never accept that Jesus is the Son of God, but they do believe that Jesus was a prophet. Jews, however, hold a third position: they accept neither of these views about Jesus.

Therefore, the fundamental cause of the religious disagreement between Jews, Christians, and Muslims is none other than Jesus himself. One group, namely Christians, firmly believes that Jesus is the Son of God, while two other groups, Muslims and Jews, firmly believe that Jesus is not the Son of God.

Different and mutually contradictory beliefs about the same person — this is the fundamental reason why Jews, Christians, and Muslims have continued to remain in religious disagreement and conflict with one another.

Two thousand years after the time of Jesus, the famous US American magazine *Time* published its millennium issue. The topic featured on its cover was: "Who is Jesus?" It is said that this magazine, which has existed for more than a century, has discussed the question "Who is Jesus?" in seventeen issues in its lifetime. Yet the truth is that, even to this day, they have not been able to find an answer to the question of who Jesus really is or was.

To understand who Jesus is, one must first understand the purpose of his coming. Jesus says that one should not think he came to establish peace on earth; rather, he came to bring division.

This statement is found in Luke 12:51. In the John Knox Version of the Bible, the verse is rendered as:

"Do you think that I have come to bring peace on the earth? No, believe me, not peace but dissension."

"Dissension" means nonconformity or disagreement. Jesus is saying: "Do not think that I have come to establish peace. I have not come to bring peace, but rather to create disagreement." Religious dissension is the worst of all disagreements, because it cuts off the root or the essence of singular humanity, which is rationality.

There is stark irony reflected in this sentence. The Jesus who says, "Blessed are the peacemakers, for they will be called children of God,"<sup>314</sup> is also the one who says: "Do not think that I have come to bring peace; I have come not to bring peace, but religious division."

What greater evidence is needed than this to prove that Jesus is neither the Child or Son of God nor the Prince of Peace?

About 3,500 years ago, Judaism began through Moses, a murderer. Approximately seven centuries later, through the prophet Micah, Yahweh gave the Jews hope by saying that a king would come from Bethlehem for their deliverance.

Jesus, on the other hand, deceived a small section of the Jewish people into believing that he was the king whom Micah spoke about, who had come to free the Jews from Roman rule and restore the kingdom of Israel to them.

However, the Jesus whom the prophet Micah spoke of as coming from Bethlehem in Judea came instead from Nazareth in Galilee, a Gentile region hundreds of kilometers away. The Jews believed that the deliverer, savior, or king they were expecting would come from Bethlehem, as the prophet had foretold. Just for this very reason, the majority of Jews were not prepared to consider, let alone accept, that Jesus was the king they had been waiting for.

Jesus' intention was not that all Jews should believe that he was their liberating king. Rather, it was to create division among the Jews and benefit from the resulting confusion.

For example, we can imagine a scenario where all the Jews living in Israel at that time believed that Jesus was the savior they had been waiting for. But, for them to accept that he was the savior, he needed to prove it to them. To become the king of the Jews, he would have had to liberate the Jews from Roman rule, establish a kingdom for them, and become

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<sup>314</sup> Matthew 5:9.

its ruler. This was simply something Jesus and a few fishermen could not even dream of accomplishing.

Jesus aimed to create division among the Jews and establish Christianity. For this to happen, some Jews had to believe in Jesus while others had to reject him. In other words, there had to be Jews who believed in Jesus and Jews who did not.

It is in the religious scriptures of the Jews themselves that it is written that the king of the Jews would come from Bethlehem.

As mentioned earlier, the Bible refers to those who knew the religious scriptures of the Jews as Pharisees. They belonged to the priestly class among the Jews and had dedicated their lives to the study of religious texts. It was the Pharisees who opposed Jesus' claim that he was the Christ, or Messiah, the king of the Jews.

The majority of Jesus' disciples, on the other hand, were fishermen from the shores of the Sea of Galilee. They did not have a scholarly knowledge of what was written in the Jewish scriptures. Their knowledge was limited to what they had heard being read in the Jewish place of worship, the synagogue, on the Sabbath, or Saturdays.

That is why Jesus of Nazareth was able to easily deceive the fishermen from the shores of the Sea of Galilee by claiming that he was the Christ, the king whom the prophet had foretold would come from Bethlehem.

Through miraculous acts performed with the assistance of demons that possessed strangers who, wherever Jesus went, called him the Son of God and the Christ in the presence of his disciples. Thus the illiterate disciples came to firmly believe that Jesus himself was the Son of God. That belief later became their death warrant.

Jesus was the one who deceived and killed his own disciples, and created Christianity by building churches over their graves. As the disciples died one after another, they continued to believe in the final words Jesus had spoken to them: "If I want him [John] to remain alive until I return, what is that to you?"

Relying on this single promise, they went on proclaiming throughout the world that Jesus was the Son of God and the Savior of the world. They endured every kind of persecution — whippings, swords, spears, stoning, and other forms of suffering — and died as martyrs for Jesus, who betrayed their trust through treachery. It is on top of their mutilated dead bodies that Christianity was established.

Whenever a believer dies, their final words will be, "Jesus, save me." It is only then that Jesus will appear before them in his true form, showing his fangs and claws. By that time, however, they will already have lost their connection with their physical body.

According to the principle of Sanātana Dharma, when the connection between the body and the atman is severed, the mind becomes united with whatever thought exists at that moment. Those who believe in Jesus, by saying "Jesus, save me" at the time of death, will

become united with Jesus through their thoughts about him and reach the realms of the netherworld.

This is the meaning of what Jesus said to Peter, the leader of his disciples, in the final chapter of the Gospel of John: "When you grow old, you will stretch out your hands, and someone else will take you where you do not want to go."

The man, the author, is someone who knows the burning pain of betrayal very well. He can feel the suffering of Peter, Paul, and millions of other souls who, according to this view, died and were buried because of Jesus' treachery. Their pain is what inspired him to write such a book.

Paul, who became intoxicated with his faith in Jesus, became Jesus' servant who suffered far more beatings than the twelve apostles whom Jesus chose. The Bible also contains an account of the persecutions he endured for the sake of Jesus:

"Are they servants of Christ? I am speaking like a madman — I am even more so. I have worked much harder, been imprisoned far more often, received countless beatings, and faced death many times. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. I spent a night and a day drifting in the open sea.

I have been constantly on the move. I have been in danger from rivers, in danger from robbers, in danger from my own people, in danger from Gentiles; in danger in the city, in danger in the wilderness, and in danger at sea. I have faced danger from false brothers as well.

I have labored and toiled and have often gone without sleep. I have known hunger and thirst and have often fasted. I have suffered from cold and nakedness."<sup>315</sup>

The delusion that afflicted Paul could be observed in his expectation that Jesus would personally descend from heaven to take Paul and his companions bodily into heaven:

"When the command is given, at the sound of the archangel's voice and the call of God's trumpet, the Lord himself will descend from heaven, and those who have died in Christ will be the first to rise. Then those of us who are still alive and are left will be caught up together with them on clouds in the air to meet the Lord. And so, we will be with the Lord forever."<sup>316</sup>

Nearly two thousand years have passed since Paul's death, and Jesus still has not returned. Yet Christians continue to believe that Jesus will come today or tomorrow, that those who have died in Christ will rise again, and they bury their loved ones and wait. This, in truth, is both the greatest wonder and the greatest foolishness in the world.

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<sup>315</sup> 2 Corinthians 11:23-27.

<sup>316</sup> 1 Thessalonians 4:16-17.

Although Jews, Christians, and Muslims believe in the same God of the Bible who is said to have created Adam and Eve, there are clear differences among them on many issues. These differences arise from their own religious scriptures, namely the Bible and the Quran, which they regard as holy texts.

As mentioned earlier, the main point of disagreement among Jews, Christians, and Muslims is the question of Jesus' parentage. Now, let us clarify some of the other differences as well. Jews consider Saturday to be the weekly day of rest. They call this day the Sabbath.

Christians do not observe the Sabbath. In Christianity, Sunday — the day on which Jesus is said to have risen from the dead — is considered the day of rest. Islam, on the other hand, sets aside both Saturday and Sunday and considers Friday to be the weekly day of rest.

Now let us examine the laws concerning marriage. Jews can marry as many times as they wish and can also divorce; no particular reason is required for this. The 'righteous' Yahweh has commanded that if a Jewish man finds anything displeasing about his wife, or the mother of his children, he may divorce her.

According to Yahweh's law, Jews can divorce as many times as they wish. A divorced woman can also marry again as many times as she wishes. However, the only thing that Jesus' Father — the holy God of Christians — considers detestable is for her to return to the man who first married her.

Since Jesus' intention was, as claimed, to create division among the Jews, he completely changed the law of his Father. According to Jesus' new law, spelled out in the Gospel of Matthew chapter 5, a woman may be divorced only if she has committed adultery with another man. However, a few verses earlier, he states:

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. For truly I tell you, until heaven and earth pass away, not the smallest letter or the least stroke of a pen will disappear from the Law until everything is accomplished."<sup>317</sup>

After swearing that not even the smallest letter or stroke of the Law would be changed, Jesus completely rewrote the marriage law within moments.

Religion has a great influence on human marriage laws, dietary practices, special days, and many other aspects of life. If all the people in the world followed a single religion, there would be no conflict among human beings. The quarrelsome Kali desires that humans should follow different and mutually contradictory religions, fight among themselves, and perish.

For different religions to exist, there must necessarily be different religious laws. For this purpose, the three religions created by the quarrelsome Kali are Judaism, Christianity, and Islam.

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<sup>317</sup> Matthew 5:17–18.

Now let us examine how differences have been created among Jews, Christians, and Muslims concerning food. According to Jewish law, animals that have a divided hoof, are cloven-footed, and chew the cud are fit for food. Although the camel and the hare chew the cud, they do not have cloven hooves; therefore, they are not considered fit for food by Jews. The pig, on the other hand, has a divided hoof but does not chew the cud, and therefore it too is considered unfit for food by Jews.

Turning to Christianity, it should be remembered that the earliest Christians, including Peter and John, were Jews. On one occasion, while Peter was hungry and fell into a trance, he is said to have had a vision. It is described as follows:

"He saw heaven opened and something like a large sheet being let down to the earth by its four corners. It contained all kinds of four-footed animals, reptiles, and birds of the air. Then a voice said to him, 'Get up, Peter. Kill and eat.'"<sup>318</sup>

The Bible instructs Peter—and, through him, Christians—to kill and eat not only camels, pigs, and hares, but every kind of four-footed animal. The only question is whether what Peter saw opening was heaven or hell. The claim that heaven opened and that a voice from heaven instructed the people of the earth to kill and eat every kind of four-footed animal, reptile, and bird of the air is difficult even to imagine.

The true Creator would say, "Do not kill the animals, reptiles, and birds of the earth. Non-violence is the highest dharma."

If the command to kill and eat all four-footed animals, reptiles, and birds of the air came from heaven, then it must have been a command from Yahweh. This single verse itself makes it clear that Yahweh was not the one who created all the animals, reptiles, and birds of the air on earth.

The Bible, filled with such demonic verses, is brought into Hindu homes for the purpose of converting Hindus, with the words 'Holy Scripture' written on its cover.

When the book says to kill and eat all the birds of the air, the merciful Semitic God is encouraging humans to kill and eat even small birds like sparrows. How would you compare Sanātana Dharma that teaches *Ahimsa Paramo Dharma* (non-violence is the highest duty) with the Bible that tells people to kill and eat even small birds, snakes, dogs, and cats?

When it comes to Islam, Muslims are not permitted to eat pork or reptiles. However, they are allowed to eat animals such as rabbits and camels. This shows how the Bible and the Quran create divisions even in the dietary practices of Jews, Christians, and Muslims, keeping them separated from one another.

The 1,400-year history of Semitic peoples has been marked by conflicts between Christians, who believe that one can attain heaven only by believing that Jesus is the Son of God, and

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<sup>318</sup> Acts 10:11-13.

Muslims, who believe that one can attain heaven only by believing that Allah is one and that Allah has no son.

Whether Jesus is the Son of God or not, should not the most important thing be that human beings live with one another in peace rather than quarrelling among themselves?

If by setting aside the name of Jesus, around 2.5 billion believers in Jesus and around 2 billion believers in Allah — a total of 4.5 billion people — could live and die peacefully and fraternally on this beautiful and bountiful Earth, would it not be preferable to do that?

Historians say that during the approximately 200 years of the Crusades alone, around nine million Christians and Muslims lost their lives. For the sake of the single name of Jesus, how many more millions of people must meet premature deaths in the future? One should reflect on how painful it is that, for centuries and generations, human beings have fought and died over the name of a person who was born to a Jewish woman in Israel in scandalous circumstances.

When it comes to descriptions of heaven and hell, it is like a coffin: the person who buys it does not use it, and the person who uses it does not buy it. Similarly, those who make a living by deceiving people in the name of heaven, without doing any real work, do not go there themselves. And if anyone has actually gone there, they are unable to return to Earth and testify that heaven and hell truly exist.

Christians believe that if they believe Jesus is the Son of God, they will go to heaven after death. Muslims, on the other hand, believe that if one believes Jesus is the Son of God — or that Allah has a son — one will go to hell. Both groups refer to themselves as true believers.

Whatever is certain and supported by evidence is truth; whatever is uncertain and lacks evidence is belief. The fact that the Earth is spherical is truth, whereas the belief held by people in the past that the Earth was flat was merely a belief. What is consistent with reason and withstands rational scrutiny is truth; what is contrary to reason is superstition.

Calling someone a compassionate God who tells humans to kill and eat all the animals, reptiles, and birds of the earth is a superstition.

The Sanātana Dharma, which teaches human beings that *Ahimsa Paramo Dharma* — non-violence is the highest duty — and that the highest form of righteousness is to allow living beings, including animals, reptiles, and birds, to live happily, is truth.

Whether heaven and hell exist is still a matter of debate. Even if heaven and hell do exist, it is more reasonable to say that what takes us there is not our belief, but our actions — that is, our karma. Heaven and hell are synonymous with happiness and suffering. Happiness and suffering are the results of good and bad deeds. Helping living beings is a good deed, while harming living beings is a bad deed. Good deeds lead to happiness, and bad deeds lead to suffering.

This is Sanātana Dharma in a nutshell.

When we buy an item, the owner who sells it will have assigned a price to it. We receive an object that corresponds to the price we pay. If someone insists on getting a Ferrari car by paying only two dollars, they will not get it; to obtain a Ferrari, one must spend tens of thousands of dollars.

One may believe that paying two dollars can get a Ferrari worth tens of thousands, because belief does not require the support of reason. Anyone can believe whatever they want. The same applies to those who believe that by believing Jesus, who lived 2,000 years ago, is the Son of God, they will go to heaven on the Day of Judgment.

Likewise, it applies to those who believe that by believing Allah is the one true God, and by killing followers of other religions and idol worshippers, they will go to heaven on the Day of Judgment.

If these two religionists were to realize that there is no such heaven and no Day of Judgment, then the man, the author, would consider himself fulfilled.

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## XIII

### Who is the Antichrist?

At St. Albert's Higher Secondary School, Ernakulam (old name: Rishinagakulam), Kerala in India, Catholic students had a subject in their curriculum called Catechism. That was the name the Church gave to the process of instilling the fundamental doctrines, beliefs, and moral teachings of the Catholic faith in the minds of young children. There was also a year-end examination in Catechism.

Around eighty years ago, during one such Catechism examination, there was a young boy who received the question paper, wrote only 'Om' on the answer sheet, and handed it back. This boy was the author's father, Leo Antony Panakal, who, after reverting (returning home) to Hinduism, became known as Shivakumar Panakal.

It was not the man, the author of this book, who unveiled the true face of Jesus, but his father, Leo aka Shivakumar. This book is simply a recollection, from memory, of what he heard from his father's own lips. It might be appropriate to narrate here briefly how it all started.

Forty years after the boy wrote "Om" on the Catechism answer sheet, on a fine evening in Fort Kochi, a man named Joseph Thayil, who went from house to house preaching the Bible in those days, came to visit Leo Panakal, as he regularly did. Contrary to what he would normally say, this time he dumped the Malayalam translation of the Bible he was carrying on the table and remarked, "I think this is Satan's book." After saying this, he returned home. That evening, Leo opened the English Bible (John Knox Version), and the passage that he happened to read was the following:

"On Abel, and on his offering, the Lord looked with favour, but not upon Cain, or his offering; so that Cain was much enraged, and his looks were lowering. But the Lord asked Cain, What does this anger mean, this frowning face of thine?"

This passage is from Genesis, Chapter 4, verses 4, 5, and 6.

Cain and Abel offered offerings to Yahweh. Abel killed a lamb and presented its fatty portion as his offering, while Cain offered fruits and produce. Yahweh, who supposedly had a preference for meat, was pleased with Abel's offering but was not pleased with the fruits and produce offered by Cain. The Bible says, "so that Cain was much enraged" because of this prejudicial treatment. However, when Yahweh speaks to Cain, he asks: "But the Lord asked Cain, What does this anger mean ...?"

He knew, as a scholar of languages, that there was a subtle distinction between the terms 'rage' and 'anger' stemming from their etymological differences. While 'rage' denotes a righteous cause, 'anger' culminates in murder. Thus, he concluded that Yahweh was lying. This is how it all began.

When Joseph came the next day, his father told him, "What you said yesterday is true. The Bible was indeed written by Satan himself."

A person usually sees his own father as his teacher and guide. In the author's case too, it was no different. He regarded his father as his teacher and mentor. The main reason he looked up to him as a role model was his father's intellectual prowess.

Humanity will remember with gratitude great individuals such as C. V. Raman, Srinivasa Ramanujam, Isaac Newton, and Thiruvalluvar, who made contributions to the advancement of science, technology, literature, and other fields. Sports personalities and actors may also become famous, but their fame usually lasts only during their lifetime; once their era passes, their names gradually fade into oblivion.

However, the contributions of people like Thiruvalluvar and Isaac Newton are invaluable, and therefore they become part of our educational curricula. It is for this very reason that the reputation of such individuals continues to endure even across centuries.

The enduring fame of a person is proportional to the contribution he makes to humanity during his lifetime. Most people live only for themselves and their families. The sad truth is that their place will eventually be in the dustbin of history. It is only those who lived for the welfare of humankind that people continue to remember. When one reflects upon it, are they not the ones who truly deserve to be remembered for all time?

For two thousand years, Jesus has, as claimed, deceived people throughout the world by declaring himself to be the Son of God, creating Semitic religions that have led human beings to hate and kill one another. What greater contribution could there be than exposing this great fraudster who has misled the world, whose influence has claimed the lives of millions of innocent people, who continues to afflict humanity, and who is even portrayed as a threat to the very existence of all living beings?

The author's joy and pride in believing that the person behind this revelation was his own father, an Indian, are beyond words. He regards this as the fulfilment of his life's purpose. Although he has lived in Europe for decades, he remains deeply proud, in his heart, to be an Indian, a Bharatheeyan.

With the next Bible verse, this book comes to a close. If Easwara so wills, there will be subsequent volumes of this work.

The New Testament of the Devil Supreme has also at the end a passage that rebelliously identifies his own killer—"Antichrist" in Christian terminology—by way of an arithmetical figure.

"This calls for wisdom. Whoever is intelligent can figure out the meaning of the number of the beast, because the number stands for a man's name. Its number is 666."<sup>319</sup>

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<sup>319</sup> Revelation 13:18

The speaker obviously knows himself what "666" represents. As he does not come clean with it, he obviously wants to keep the person's name hidden. Tracing out the man behind the number is a task for the intelligent. Figure it out if you can, says the text to readers as a challenge. The clue given is that it stands for a man's name.

Since the observation forms part of the Bible and since the author declares it possible for intelligent heads to "figure out" the true meaning, it may be inferred that the person alluded to figures in the Bible itself. How else can the author say that the intelligent can duly figure him out? The two remarks, "This calls for wisdom," and "if you are intelligent," also go to show that the key to the number is placed in the Bible itself.

When you write or say 666, you are writing or saying only one number—6. The other two 6's are mere repetitions of the first 6. In the Revelation to John, Jesus did not utter 666, but rather 6-6-6. It follows that instead of seeking a "beast" with the number 666, we should seek one with the number 6.

Is there a being then in the Bible that is identifiable with the number 6?

There does exist such a being in the Bible. This is none other than the being portrayed in the Bible as the father of the human race, namely, Adam.

"And god said, let us make man. And so it was done. And god saw all that he had made and found it very good. So evening came, and morning, and a sixth day passed."<sup>320</sup>

The creation of man was accomplished in the Bible on the sixth day. Man is thus associated by the Bible with the number 6.

Revelation 13:18 says the number stands for a man's name. Therefore, what Jesus actually said here was that it stands for the first man's name. The crucial word "first" is suppressed as part of his rebellion against truth.

The man in Revelation 13:18 whom Jesus and Christianity regard as Antichrist is the same being named as Adam in Genesis.

Since Adam is represented as the first man and since all mankind is portrayed as descended from him, it is some representative of humankind as a whole that Jesus pinpoints as his killer. Antichrist is Jesus' adversary. Since Jesus calls humankind his enemy, Jesus is mankind's enemy, in other words, the devil supreme.

The reason why Jesus, although aware of who his enemy is, does not plainly reveal the enemy's identity is that his words are addressed to the same enemy.

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<sup>320</sup> Genesis 1:26 & 30-31.